

THE
Ministration of Angels;

AND THE
ORIGIN, HISTORY AND DESTINY

— OF —

S A T A N .

BY ELD. D. M. CANRIGHT.

“ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” HEB. i, 14.

“ Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour.” 1 PET. v, 8.

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THE MINISTRATION OF ANGELS.

PART FIRST.

THE MINISTRATION OF GOOD ANGELS.

THE Enemy of God and of the human family has left no means untried by which he could darken truth and draw away men from a knowledge of the true God and his law. It seems to be his invariable plan to get men first to forget, or to disbelieve, what God has taught them on any point, and then, as a substitute to fill this void, he will lead them into some error, which, in its main features, closely resembles the truth, but which is, nevertheless, directly opposed to it.

Thus, when men had forgotten God, Satan turned their minds to worship the sun and the hosts of heaven. When they had forgotten the word of God and his prophets, he introduced the Pagan Oracles in their stead. So we understand it is with regard to the ministration of angels. They are the divinely-commissioned messengers to visit, aid, and instruct, the children of men. But this plain Bible truth has been so far lost sight of, that almost all classes of religionists, and even those who call themselves Christians, have no clear ideas about it, no practical faith in it; yet all feel the need of some ministering spirit, some

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heavenly visitant from the world of light, to instruct them about the things of God.

This necessity must be met. A substitute must be invented. What is this substitute? To answer this we only need to look at the history of those nations "who have forgotten God." Ps. ix, 17. From the Egyptian priests to the modern spirit mediums, we find them all holding and teaching the doctrine of the immortality of the soul, the conscious state of the dead, and the ministration of these departed spirits to men on this earth. These are facts well known to all. While the Bible often speaks about the ministration of angels, it is entirely silent concerning the return of departed spirits for that purpose. But go to the Greeks and Romans, or to the barbarous tribes of Northern Europe, who know nothing about the angels of God, and you will find them extolling the souls of their dead friends as gods, demi-gods, and protecting spirits. Come down to this last generation, in this so-called Christian land, and we find almost a universal unbelief in the existence of either good or evil angels. A vast majority of those who do acknowledge that there are such beings, have no definite ideas of their character or office.

Thus far Satan has succeeded. A vacuum has been formed which, as reason and our own nature demand, must be filled. As a substitute, when the plan is fully ripe, he now introduces the supposed souls of the dead, as messengers and ministering spirits from the other world. All the arguments, both in the Scriptures and out, which prove that there are, or ought to be, messengers to communicate between this and the other world, he cunningly uses to sustain these. If he can

demonstrate that it is a spirit which communicates, he has gained his point, as the people generally have no faith in the existence of either good or evil angels, except as they learn it from this source. Thus we see that the spirit manifestations is one of the grandest schemes which Satan has ever executed for the deception and destruction of the human family. It is based upon the supposition that all the spirits who do communicate are the souls of the dead. We propose, therefore, to enter into a Bible investigation of this subject. We will first call the reader's attention to

THE HEAVENLY FAMILY.

"For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." Eph. iii, 14, 15. By this we learn that there is a family in Heaven of whom Jesus is the head. Now what composes this family? We read in many other places that they are called angels. Thus in Rev. v, 11: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders. And the number of them was ten thousand times ten thousand, and thousands of thousands." Spiritualists claim that these angels are the departed souls of men who once lived on this earth. A communication from the spirit land is signed thus: "Given by the holy Angels and Messengers of God, who seek your peace and love to God and to each other. Moses, King, Adam, David, are the givers of this message." *Book for Skeptics*, p. 43. "And whose (Job's) *spirit, or angel* is now present

to say that my residence was in East Asia." p. 85.

Although they do not allow that Adam was the first man, yet they do hold that the first of the human race was created on the sixth day, or in the sixth period of creation. As a man cannot die till he is created, so, of course, if angels are only the souls of dead men, there could be no angels till after the sixth day of creation; no, not even then till one or more men had died. We will now show that angels did exist before man was created, or ever the foundations of the world were laid. If we prove this, the spiritual theory of angels must fall to the ground.

In Gen. iii, 24, we read that God placed cherubim to guard the tree of life when he drove Adam and Eve out of the garden. Cherubs are a high order of angels. Now this was before any man had died, therefore they were not the souls of dead men. The word of the Lord to Job says: "Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" Job xxxviii, 3-7. By this we see that when God laid the foundations of the earth, the morning stars sang together and all the sons of God shouted for joy. This demonstrates that the *heavenly family* did exist before man was created; therefore they are not disembodied spirits. Hence this doctrine is a

subterfuge of the Devil gotten up to take the place of a truth which he has caused men to forget and disbelieve.

THE NUMBER OF THE ANGELS.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. v, 11. John, as he has a view of the throne of God, sees a vast number of angels. Ten thousand times ten thousand, is one hundred million (100,000,000). But as that would not express them all, John declares that there were "ten thousand times ten thousand, and thousands of thousands." Daniel uses similar language to convey his idea of their number. Dan. vii, 10. In short, no language can express the number of the heavenly family. And when we reflect that they are messengers dispatched by God to all the innumerable worlds to carry his commands, we see that there must of necessity be vast multitudes of them. On some clear night, count the stars, number the thousands in the milky way, and remember that each one is a sun, with a whole system of worlds revolving round it, and that angels are sent to these worlds the same as to ours,—then I think you will agree with Paul, that there is an "innumerable company of angels." Heb. xii, 22.

ANGELS ARE REAL, LIVING BEINGS.

The angels of God are not mere ghosts, or phantoms, as is generally taught; but are real,

personal, material beings. This may be learned by almost every instance where they are mentioned in the Scriptures. Thus we read in Gen. xviii, 1-8: "And the Lord appeared unto him (Abraham) in the plains of Mamre; and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat."

Here angels are called men, and it is said that *they did eat* the food which Abraham prepared for them. That they were angels, we learn from what follows. Verse 16 says, "And the men rose up from thence, and they looked toward Sodom. And Abraham went with them to bring them on the way." One stayed with Abraham, and the others went on to Sodom. "And there came two angels to Sodom at even; and Lot sat

in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Chap. xix, 1-3.

Here the *men* who met Abraham are called *angels*. They are represented as having hands and feet, and it is again positively stated that they *did eat*. It seems also that angels have food expressly adapted to their use. "Though he (God) had commanded the clouds from above, and opened the doors of Heaven, and had rained down manna upon them to eat, and had given them of the corn of Heaven. Man did eat angels' food." Ps. lxxviii, 23-25. By this we learn that manna is the corn, or wheat, of Heaven, and also that it is the food of angels. Therefore angels do eat food, and are, consequently, material beings. Immaterial beings could not eat material food, such as the manna which God sent from heaven. This idea is further sustained by the fact that the saints after their resurrection, are to be "as the angels of God in Heaven." Matt. xxii, 30. They are also to be like the Saviour. 1 John iii, 2. It is a mathematical principle, that things which are equal to the same thing are also equal to each other. The saints will be both like Christ, and like the angels, hence Christ and the angels are like each other.

Now, after his resurrection, Jesus had flesh, and did eat. Luke xxiv, 36-43. After appearing to his disciples, he said, "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not *flesh and bones, as ye see me have*. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey comb. And he took it and did eat before them."

When the saints enter the kingdom, they will have flesh. Says Job, in speaking of the resurrection, "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 26. Mark that it is *after* he dies that Job will see God in his flesh. How long after? The previous verse will tell. "For I know that my Redeemer liveth, and that he shall stand at the *latter day* upon the earth; and (then) though after my skin worms destroy this body, yet in my flesh shall I see God." This proves that the saints after their resurrection, will have flesh the same as Jesus had. Speaking of the new earth where the saints will dwell, the Lord says, "All flesh shall come to worship before me" every Sabbath. Isa. lxvi, 23. Hence the saints will have flesh in the kingdom of God. They will also eat. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Luke xxii, 29, 30. The conclusion of all this is, that the angels are real, material beings, or else they could not be like Christ and the immortal saints.

In the history of Balaam, we read: "And

God's anger was kindled because he went. And the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way, and went into the field. And Balaam smote the ass to turn her into the way." Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Num. xxii, 22-31. The angel appeared to Balaam with a sword drawn in his hand. Our Spiritualist friends would tell us, that the angel created his body and his sword for the present emergency, out of the materials which surrounded him. Thus the angel really deceived Balaam by leading him to think that he had a body and sword when he had none. But it will be observed that the record says, "The Lord opened the eyes of Balaam and he saw the angel," and not that the angel made him a body that he might be seen.

As soon as Balaam's eyes were "opened," he saw the angel. The idea is clearly conveyed that the angel was just the same before Balaam saw him, as he was afterward. This is further evident from the fact that the beast could see the angel while Balaam could not see him. With regard to this occurrence, one of two things is true: Either, first, the angel had a material form before the eyes of Balaam were opened, so that he could see him, or, second, the dumb brute saw an immaterial spirit!! The last proposition is too absurd to need any comments. Besides this, even the advocates of the immaterial-spirit theory deny that it could be true. Therefore there is

no way left for them but to acknowledge that angels are material beings.

But it may be objected, as a minister once said to me, "If angels are material beings, show me one; for I can see anything that is material." I replied, "Is not the air material?" Of course he had to confess that it was. "Very well," said I, "please show me a handful of air?" This he could not do, of course. So his objection fell upon his own head. How can an immaterial thing exist? Man knows nothing about it, for he has never seen, heard, smelled, touched, or tasted it. Philosophy knows nothing about it, science is silent concerning it, reason cannot comprehend it, and the Bible has not mentioned it. Air is material, *light is material, and even thought itself is only the result of the action of matter upon matter. A person is in a sound sleep—a pin touches a nerve of his body—the nerve acts upon the brain—thought is the result, and he awakes. Imagine a being who could neither see, hear, taste, smell nor feel! Could he have any thoughts? Certainly not, for there would be nothing to produce them. When a man dies, his five senses by which matter acted upon his brain to produce thought, cease to act, and the consequence is, just as David states it, "In that very day his thoughts perish." Ps. cxlvi, 4.

Those who so vehemently oppose the materiality

*"Light is the *physical* agent which occasions, by its action upon the eye, the sensation of vision." *Wells' Nat. Phil.*, p. 292. Physical. Webster defines to be "*material* and *mechanical* as opposed to *spiritual* and *voluntary*." There are but two theories about light. One is, that it is particles of matter given off in straight lines from luminous bodies. The other is, that it is simply the vibration of such a line of particles. Both agree that it is material. See *Porter's Chemistry*, pp. 15, 16. *Wells' Nat. Phil.* pp. 292-4.

of all things, certainly cannot consider what matter really is. Wells defines it thus: "Matter is the general name which has been given to that substance which, under an infinite variety of forms, affects our senses." *Nat. Phil.* p. 11. Did angels ever affect men's senses? Yes. Then, according to the above definition, they are material beings. Without material bodies it would be absolutely impossible for them to affect our senses in any way.

It is objected, that angels are called spirits, Heb. i, 13, 14. Very well, spiritual beings have bodies, and flesh. We have proved that the saints will have flesh after their resurrection. In 1 Cor. xv, 44, Paul says that these bodies will be spiritual. "It (the body) is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." Mark this: Its being spiritual does not prevent its being a body still. Webster defines body thus: "Body. 1. The form of an animal; the material organized substance of an animal whether living or dead."

In conclusion, immateriality is only another name for nonentity. Angels have all the attributes of matter; hence we conclude that they are material beings. They have hands, feet, faces, and can talk, look, walk, lie down, rise up, &c., all of which clearly demonstrates that they are real beings.

THEIR POWER.

The Psalmist, speaking of the power of the angels, says, "Bless the Lord, ye his angels that excel in strength." Ps. ciii, 20. We will notice a few instances where their mighty power was ex-

hibited. In 2 Kings xix, we learn that Sennacherib, a mighty king of Assyria, came against Hezekiah, king of Judah, with a powerful army, to capture Jerusalem. Hezekiah was a good man. Not being able to defend himself, he trusted in the God of Israel to deliver him. Sennacherib ridiculed this idea, and boasted that the God of Israel was not able to deliver Jerusalem out of his hands. The Lord heard this blasphemy, and determined to vindicate his authority. The Jews, being only a handful, were shut up in the city, seemingly an easy prey to the vast hosts of Sennacherib, numbering hundreds of thousands. These lay encamped around the city ready to take it. But "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred, fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." Verse 35. Here one lone angel, commissioned from the court of Heaven, slew one hundred and eighty-five thousand soldiers, defeated this mighty host, and saved Jerusalem!! Compare the deeds of the "heroes of earth" with this, and how puny they look! See an angel stand unharmed amidst the fiery furnace to protect the Hebrew children from its power. At another time the fierce, blood-thirsty lion becomes as gentle as a lamb by the touch of an angel. Dan. vi, 22. Again the heavy manacles, the bolted door, and the massive iron gate, fly open at the command of an angel, when a child of God is to be delivered. Acts xii. Thus we see that all the elements of nature, as well as the minds of men and the dispositions of animals, are subject to the control of angels.

powerful
angels

THEIR ORDER.

Wherever the handiwork of God is seen, we behold the most perfect order and harmony. From the smallest blade of grass to the largest planet in the starry heavens, the most complete order is manifest. God is emphatically a God of order. It is an old and true proverb, that "Order is Heaven's first law." It is only where sin has left its foot-prints, where the trail of the Old Serpent is seen, and where wicked men rule, that we see disorder, confusion, and insubordination. That "union is strength," is a self-evident truth, as well as an established maxim. This can only be secured by law and order. Then would not nature and reason teach us that the angels must be subject to law, and that there must be different orders among them, as there are different grades of men in an army? That this is the case the Bible seems to teach. "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God." Rev. xix, 11-13. That this is Jesus, doubtless none will deny. Very well, now read verse 14. "And the armies which were in Heaven followed him upon white horses." Then we see that Jesus, the great arch-angel (Jude 9), the Son of God, who stands at the head, is the commander-in-chief of the angelic armies of God. The same fact is again expressed in Rev. xii, 7. "And there was war in Heaven; Michael and his

angels fought against the dragon; and the dragon fought and his angels." God has given to Michael (Christ) the command of all his armies. Thus Paul says, "For he hath put all things under his feet." 1 Cor. xv, 27. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 9-11. Thus he is exalted to be the first prince of God, as we learn from Dan. x, 13. "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one (the first, margin) of the chief princes came to help me; and I remained there with the kings of Persia." From all this we learn that Christ is the arch-angel, the commander of the armies of Heaven, and the first of the chief princes of God.

Now, if the angels are marshaled in armies (plural number, Rev. xix, 14), and are subject to the orders of a chief commander, it is necessarily implied that there are also subordinate commanders, and captains of smaller divisions. We often read in the Bible, of cherubim, Eze. x, 1, of seraphim, Isa, vi, 1-6, of dominions, of principalities, of powers, &c., Col. i, 16; all of whom, we conclude, are different orders of angels. When the soldiers came to take Jesus, he said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi, 53. A legion was the division of an army, numbering five or six thousand. Jesus said that his Father would send him more than twelve legions of an-

gels if he desired it. Hence, according to this language, angels are divided into companies. We may further suppose that each company is subject to its commander, and he to one higher, and the latter to one still higher, and so on, till we reach the commander-in-chief, the Son of God. Thus all things go on in unity and order, and the entire universe of God, except the region of Satan's rebellion, is preserved in the most perfect harmony.

ANGELS ARE GOD'S MESSENGERS.

An angel signifies a messenger. Judges ii, 1, margin. "Angel. The original word, both in Hebrew and Greek, means messenger, and is so translated. Matt. xi, 10." *Union Bible Dic.* We learn from the Scriptures, that it is the office of the angels to oversee the works of God, especially the cause of God in this earth, to take care of his children, administer to their wants, and defend them from their adversary, the Devil. As there is "an innumerable company of angels," some of them are always before the throne of God to go at his command. Says John, "And I beheld, and I heard the voice of many angels round about the throne." Says David, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul." Ps. ciii, 19-22. Here it is declared that God has his throne pre-

pared in the heavens. The angels are represented as standing before him ready to go at his pleasure as messengers to all parts of his dominion. We have the same scene here presented to us that we would behold in the court of a king. The king sits upon his throne, with his officers and servants around him. Messages are constantly being received by him from his subjects in the different parts of his kingdom. When he learns what is needful to be done, he dispatches a trusty messenger to perform it in his name. He also has officers in different parts of his kingdom who faithfully report to him the state of things in their several districts. Thus the king is able to attend to the wants of his subjects, and to oversee their actions, in all parts of the dominion however large it may be. So I believe it is with the Lord. He always works by means, or agents. The angels are his officers, or messengers, whom he has appointed to have charge of the affairs of this earth. They watch over God's people and administer to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them according to his direction.

We will now prove this. "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 13, 14. We have a beautiful illustration of this declaration in Dan. x, 1-14. "In those days (the third year of Cyrus king of Persia) I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Daniel was mourn-

fear not Daniel +

ing over the sad state of his people who were captives under the king of Persia. For three whole weeks he fasted and prayed to God to open the way for his people to return to their own land. At the end of this time an angel came to Daniel and said, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, *and I am come for thy words.*" Then why did he not come to Daniel before? The next verse will explain. "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For just three weeks Daniel was praying to God; for just the same length of time the angel was with the king of Persia trying to soften his heart and influence him to let the people of Israel go free. But the prince of Persia withstood him till Michael came to help the angel. Then they two were able to prevail with the king of Persia to perform Daniel's request. Immediately the angel comes to inform Daniel of the fact. "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Thus we see that as soon as Daniel begins to pray, God sends an angel to perform his request. Again in Chap. ix, 21-23 we read: "Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At

the beginning of thy supplications, *the commandment came forth*, and I am come to shew thee." By this we see that when God hears the cries of his children, he sends an angel right from his throne to answer their prayers and relieve their wants. This is very comforting to the child of God. We find a very remarkable instance of this recorded in Acts xii. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread). And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision. When they were passed the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own

accord. And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Here all the power of the king was arrayed against a few helpless Christians. James, they had already murdered. Peter was strictly guarded in prison awaiting his execution. To make escape or rescue impossible, he was bound with chains between two soldiers, several others being placed to assist them. He was put into an inner prison from which it was impossible to escape except by passing these guards and breaking open an iron gate! What did Peter's friends do? Bribe the guard? overpower the soldiers? or break into the prison? No; but they went to God in earnest prayer. "But prayer was made without ceasing of the church unto God for him." God heard their prayers, granted their request, and sent an angel to deliver Peter. Simply by his touch the chains fall from Peter's hands, the guards become senseless, the iron gate gives way, and the child of God is saved! Cannot Christians trust in such a God as this? Are not his angels ready and able to deliver them from all their foes when it is necessary? It is truly as the Psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv, 7.

Many other interesting instances are recorded in the Bible, where God has sent his angels to minister to his children. Elijah was a man very jealous for God and for his law. Therefore the

wicked Jezebel and her impious husband, Ahab, sought to slay him. Having fled into the wilderness to save his life, he was about to perish. Supposing that all men had forsaken God, he requested that he might die. Now it was time for God to work. So he sent his angel to Elijah with food and water to strengthen and encourage him. Thus Elijah was saved and prepared to do the work of God. 1 Kings xix. Daniel, being cast into the lions' den by the malice of his enemies, remained there unhurt. When the king asked him if his God was able to deliver him, he said, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." So when the three Hebrew children were cast into the burning, fiery furnace, the testimony is that God sent his angel and delivered them. These examples are sufficient to prove and illustrate the fact that God uses the angels to perform whatever he wishes done. At least, this is true so far as this world and his children here are concerned.

But while the angels are thus messengers of mercy to those who do good, they are also messengers of wrath to those who do evil. Thus, with regard to the wicked Sodomites we read: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." Gen. xviii, 20, 21. The wickedness of these cities was constantly being represented before God by the angels. He will bear with them no longer. So he commissioned angels to go and destroy them. Thus the angels said to Lot, "We

will destroy this place, because the cry of them is waxen great *before the face of the Lord, and the Lord hath sent us to destroy it.*" Gen. xix, 13. When Herod was exalted in himself, and received praise as a god, "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts xii, 23. When Balaam went to prophesy against Israel, the Lord sent his angel to slay him. Num. xxii, 22. So when David had sinned, the Lord sent his angel to destroy Jerusalem. 1 Chron. xxi, 14-30. Probably the sudden judgments which frequently overtake evil doers, are executed upon them by the angels of God.

When God thus performs any act by the ministration of his angels, it is always said that the Lord does it, although in fact it was done by the angels at his command. Thus by reading Ex. iii, 3-6, we would get the idea that God himself was there. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." Now by reading verses 1, 2, we see that it was the angel of the Lord, who was there as the agent, messenger, or representative of God. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the

bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Verse 2. Similar circumstances occur many times in the Bible, where it is said, God did thus and so, when the context explains that an angel did it by the command of God. This proves that God performs his work through the medium of angels.

ALWAYS PRESENT.

Because we cannot see the angels with our natural eyes, we are apt to forget that they are constantly with us, seeing, hearing, and noting our words and conduct. With many, these doubts amount to absolute unbelief. But, if we will believe the Bible, there is no ground for this infidelity. David declares that "the angel of the Lord encampeth round about them that fear him and delivereth them." Ps. xxxiv, 7. A beautiful illustration of this declaration is found in 2 Kings vi. The king of Syria made war on the king of Israel. But the prophet Elisha revealed to the king of Israel all the plans and movements of the Syrians so that he was able to defeat or elude them every time. The king of Syria having learned this, said to his servants, "Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host. And they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall

we do?" They were in a close place, indeed, shut up in a city surrounded by a host of horsemen and chariots. But how did Elisha feel about it? "And he answered, Fear not: for they that be with us are more than they that be with them." We may naturally suppose that the servant looked around upon those two there alone, in utter astonishment and exclaimed, "What, master, *we* more than *they*? Impossible! you must be mad!" But "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold the mountain was full of horses and chariots of fire round about Elisha." Now the servant could understand what Elisha meant when he said, "They that be with us are more than they that be with them." Legions of the angelic armies were around the man of God to deliver him. The servant could not see them, yet his master knew that they were there. "And when they (the Syrians) came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha." 2 Kings vi, 13-18.

When Hagar was wandering, as she supposed, alone in the wilderness, an angel addressed her. Then she seemed to be conscious for the first time that she was not alone. "And she called the name of the Lord that spake unto her, Thou God seest me." Gen. xvi, 13. In this language she recognized the fact that angels are always present with us, beholding our thoughts and actions though we cannot see them. When Abraham was about to slay Isaac, an angel whom he had not seen before, called to him to stop. The

Psalmist's testimony is very pointed on this subject. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Thus we have the fact abundantly substantiated that the angels are always with the children of men. What a consolation to the humble saint when afflicted, reproached, despised, and persecuted, to know that these heavenly messengers are his companions; that they sympathize with him in all his trials, protect him from the power of the Devil, and strengthen him to do right. That angels do sympathize with the saints in their troubles, is evident. An angel came and fed Elijah, protected Elisha, and delivered Daniel, Peter, and others. Angels comforted the disciples when Jesus was taken from them. They rejoice when a sinner is converted to God. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv, 10.

Probably one reason why they are so much interested in man's salvation, is because Christ, their great leader, gave his life for man, now acts as his mediator, and will finally raise the saints to an equality with the angels. It would be natural for them to have their sympathies with those of their chief, and especially since he has given them so important a part to perform in the work of salvation. Jesus has given them the honor of making all his revelations to man. Rev. i, 1, will serve as an example of how the whole Bible was given. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Here are four persons introduced. 1.

God. 2. Jesus. 3. The angel. 4. John. God gives a revelation to Jesus, who sends his angel to make it known to John. Thus the angels become the instruments of all communications between Christ and his saints.

DEEDS WRITTEN.

Another business of the angels, I think, is to record the deeds, both good and bad, of all men. The idea is quite universal at the present time, that God uses no means, but simply remembers, or keeps in his mind, all the actions, and even thoughts, of all the millions upon millions of men who have lived from Adam to the last man. At the judgment day, they say, each man will be brought before God, who will recount to him all that he has done, said, or thought, and then tell him his doom. They suppose that, when the last day comes, the Lord will appear in the clouds of heaven, the trumpet will sound, and the dead, both saint and sinner, will be raised and brought up around the throne of God to be judged. Then the Lord calls up each one individually, recounts to him his deeds, and assigns him his place to the right or to the left as the case may be. This process goes on till all are judged. Now we think that this theory cannot be correct. See the countless millions of righteous and wicked mixed up together crowded around the throne of God, each anxiously waiting to have his case decided. How long would they thus have to wait? Allowing one man to be called up, his deeds to be examined, and judged, and his sentence to be pronounced in *one minute*, only 1,440 could be judged in one day, as there are only that number of min-

utes in twenty-four hours. In one year 365 times as many could be judged, which would be only 525,600. This would allow no time for Sabbaths nor nights. At this rate, to judge one billion, the present population of the globe, it would require *over nineteen hundred years!* Allowing that, from Adam to the present time, there have been only sixty times as many as are now living, it would take to judge the world one hundred and fourteen thousand years, or nineteen times as long as the earth has stood!!! It might do well enough as a punishment to the wicked to keep some of them waiting so long as this; but some of the saints would have to share the same fate. It may be objected that, God could judge a million in a moment if it were necessary. If the Scriptures had said that God would judge the world in this way, we would believe it; but they say no such thing, hence we are not bound to believe it. Moreover this would be no judgment at all. It would only be pronouncing their sentence. The Bible plainly declares that every man's case will have a separate and fair investigation; and that in this investigation all his deeds, and even his idle words, will be considered. 2 Cor. v, 12; Matt. xii, 36, 37; Rev. xx, 12. No man could be called up and receive such a trial as this in one minute, nor in one day. Thus we see that this theory is too unreasonable to be believed. Says Jesus, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 36, 37. Every action, aye every idle word of every man is to be brought up and weighed at the judg-

ment day. Will God keep all these things in his mind till the day of judgment, and then personally recount to each one all that he has done or said? We cannot believe that this is the case, without positive testimony to that effect. But there is no such testimony. This is not the way that God works, besides that it is contrary to the plain declarations of the Bible. In Mal. iii, 16, we read: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Here it is stated positively *that a book is written before the Lord*, and that in it is recorded the conduct of his children. Then this is the way that all our words and actions are to be remembered; they are written down in books. Says David, "Thou tellest my wanderings; put thou my tears in thy bottle: are they not in thy book?" Ps. lvi, 8. That the deeds of evil men are also written down is evident. Speaking of the wicked who have committed abominations, the Lord says, "Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me." Isa. lxv, 5, 6. Again, speaking of the same class, he says, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." Jer. ii, 22. But wicked men have no knowledge that their deeds are thus being written down against them each day, and hence they think that their deeds pass unobserved. Referring to this the Lord says, "These things hast thou done, and I kept silence; thou thoughtest

Judgment

that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 1, 21, 22. Because I have not seemed to take any notice of your wicked deeds by punishing them, you thought that I did not see them; but I warn you that the day is coming when I will set them all in order before your eyes. This language very strongly implies that these deeds are all written down. Much is said in the Bible about "books" in which the deeds of men are represented as being written. "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. lxxix, 28. Says Moses to God, "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. xxxii, 32. "And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there. Selah." Ps. lxxxvii, 5, 6. Daniel, in describing the judgment says, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." Dan. vii, 10. Here the *books* are introduced in connection with the judgment. What these books have to do with that event, we may learn from Rev. xx, 12. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great,

stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Thus we have the facts plainly before us. At the judgment day, the books in which men's deeds are recorded, will be opened, and they will be judged according to what is there found written.

Now the question is, Who writes all this? We think that it is the angels. Who should do it if not they? As they are always with men, taking cognizance of their words and deeds, that they should note them down from time to time, would be but a natural and reasonable conclusion, even though the Bible said nothing about it. But it does say that all these things are written and will be brought forth in the judgment. Therefore we conclude that each person has an attending angel through life, who not only influences him for good and protects him from the power of Satan, but also writes down in a book all his deeds. When Peter came to his brethren who supposed that he was in prison, they said, "It is his angel." Acts xii, 15. Christ, speaking of little children, said, "Take heed that ye despise not one of these little ones, for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. xviii, 10. Here the fact seems to be recognized and taught, that each person has a guardian angel. Says the wise man, "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. v, 6. Speaking to the Corinthi-

ans of their religious meetings, Paul says, "For this cause ought the woman to have power on her head because of the angels." 1 Cor. xi, 10. On this passage the *Union Bible Dictionary*, Art. *Angel*, says, "The best interpreters understand by the term 'angels' the holy angels, who were present in an especial sense in the Christian assemblies; and from reverence to them it was proper that the woman should have power (veils, as a sign of their being in subjection to the higher power) on their heads."

What a solemn fact it is, that we are never alone, but that holy angels are always with us! that they hear every word, and know every thought, however wicked, foolish, or vulgar!! How careful we ought to be not to grieve away these holy messengers of God by our filthy conversation. What fearful accounts they must have to bear to Heaven from this apostate and wicked world! Dear reader, what account does your attending angel have to bear to Heaven each day? What will it be for this day? Will it be a record of earnest prayers to God for the pardon of sins, and for strength to do his will? Or will it be a record of oaths, of falsehoods, of foolishness, and of sin? Remember that each day you are making another page in your record in Heaven. This record will have to be met in the judgment day word for word, thought for thought, and deed for deed, just as you are now making it. We are making marks which can never be erased. With fear and trembling, we can say with the poet:

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?"

"How careful, then, ought I to live!
With what religious fear;
Who such a strict account must give
For my behavior here!"

The angels will also have a part, and will assist the Lord, in the final judgment of the world. This is plainly declared in Dan. vii, 9, 10. "And I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Who these were that stood before the Ancient of days, we may learn from Rev. v, 11: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." By this we see that they are the angels. In Dan. vii, 9, 10, the judgment of the great day is described, for Daniel says, "The judgment was set, and the books were opened." Have the angels any part in this work? Let Daniel testify: "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." *They ministered unto him.* To minister, is defined by Walker thus: "To attend, to serve in any office; to give assistance." Then these angels were assisting the Lord. But, in what were they assisting? Answer, *The judgment*, as the next sen-

tence explains it to be: "The judgment was set, and the books were opened." This is decisive proof that the angels will assist in the work of judgment. How they will be enabled to do this, is explained by the statement that "the books were opened." The angels write down in books all the good and bad actions and words of every person. When a man dies, these books are closed and laid away till the judgment day. Then they are brought forth and opened. Although the person whose history is thus laid open has been dead and forgotten by all for hundreds of years, yet here is recorded with fearful exactness the very thoughts and secrets of his heart. Every wicked deed, every impious word, and every sinful thought, is now laid open before the inspection of Heaven. In this light we can understand Eccl. xii, 13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How this will be done we may learn from Rev. xx, 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Thus we see that the judgment is no mere imaginary or fictitious work, but a real transaction, in which books and records are examined. The angels of God assist in this examination. Will they not be competent to do this? They have been with man, have seen all his actions, have known his motives, and the circumstances that surrounded him. Being pure, holy,

and wise, are they not, then, prepared to judge men justly? We conclude that they are, and the Bible bears us out in this conclusion. We have repeatedly shown that the angels perform an important part in the plan of salvation. They assist our great High Priest in his priestly office in the heavenly sanctuary. This will be seen by reading Rev. viii, 3, 4: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." As the priests assisted the high priest in his work in the earthly sanctuary, so the angels assist Jesus in his work in the heavenly sanctuary. Heb. viii, 1-6; Rev. viii, 1-6.

If all the deeds of the whole world have been written in books, and these books are to be separately examined, how long will it take to perform the judgment? If one alone had it to perform, it would manifestly take countless ages. But this is not the case. Angels of God assist in this work, and of those not a few, either. Daniels says, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Ten thousand times ten thousand would be *one hundred millions!* With these facts before us, we can understand how the mighty work of judging the world can be performed in a reasonable length of time.

Some may object that this limits the power of God. We fail to see it so. It is not necessary for God to perform a miracle in everything that

he does to show his power. The wisdom and omnipotence of God are nowhere more clearly seen than in the laws by which he rules the sun, moon, and stars, and by which he causes the rain to fall and the grass to grow. As well might we object that it limited his power to send an angel to deliver Daniel or Peter, or to commission one to resurrect his Son, or to destroy the Sodomites. It is *what* God does, not *how* he does it, that shows his omnipotence. The angels are his servants, and if he uses them to accomplish his work it does not diminish his power in the least. So far as we know, with God, law is the rule and miracle the exception. Besides, the judgment must be conducted in such a manner that finite beings can comprehend it, so that they may know that it is right and just. Otherwise they would not be able to see the righteousness of his judgment. If this be true, there must be strict records kept, which all the universe may examine.

It may further be objected that God is called the judge of all the earth (Gen. xviii, 25), and that it is declared that he shall judge the world (Ps. xevi, 13). But Jesus also said, "For the Father judgeth no man, but hath committed all judgment unto the Son." Jno. v, 22. How shall we reconcile this? Let Paul explain it: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; * * * in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. ii, 13-16. Then God will judge the world by, or through the agency of, his Son. It is on the same principle that Christ will judge the world through, or by the assistance of, the holy angels.

THE ANGELS WILL GATHER THE SAINTS.

When the work of judgment is finished,* the Lord comes after his people. All the holy angels come with him. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv, 31. See, also, 2 Thess. i, 7. Long and zealously have they labored together with Jesus for the salvation of men. Now they are to reap the reward of their labors, to share in the joy of their Lord and the triumph of the redeemed. Says Jesus, "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other." Matt. xxiv, 30, 31. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the 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. As Michael in mid-heaven sounds the trump of God, the earth trembles, the graves are opened, and the sleeping saints arise, clothed with immortality. The same angel who

* That the judgment of the saints is finished before the Lord comes is evident from the fact that the wicked are consumed by the brightness of his coming; 2 Thess. i, 7-10; ii, 7, 8; but the saints are made immortal and are caught up to meet the Lord in the air. This shows that each man's destiny is sealed before the Lord comes. Rev. xxii, 11, 12; 1 Thess. iv, 16, 17.

had watched over that humble saint through life, and had marked his final resting-place, now stands by the grave, and, as the child of God comes up from his dusty bed, he clasps him in his arms and bears him away to their common Lord. Oh, glorious scene! Victory to the saints, and triumph to the Son of God! And will not the angels also rejoice! Will they not share in the glory of their Chief and the joy of the redeemed? Ah! yes; they have borne an important part in this great work, and can now rejoice in its success.

The saints are so intimately connected with the angels that they are all called one family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." Eph. iii, 14, 15. Their work, their object, their interest, and their Lord, are one. The angels now co-operate with the saints in overcoming Satan and his hosts. What a glorious time it will be when all this heavenly family shall be gathered home to their Father's house! The good, the pure, and the just will be there; the saints, the prophets, and the holy martyrs will be there; the bright angels of Heaven will be there; the blessed Jesus in all his glory will be there; and the Father himself will be there to smile upon them! Oh, what will it be to really be there?

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!
We speak of its pathway of gold;
Its walls deck'd with jewels so rare;
Its wonders and pleasures untold,
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within—
But what must it be to be there!
We speak of its service of love;
Of the robes which the glorified wear;
Of the church of the first-born above,
But what must it be to be there!

Do Thou, midst temptation and woe,
Still for Heaven my spirit prepare;
And shortly I also shall know,
And feel what it is to be there.
Then o'er the bright fields we shall roam,
In glory celestial and fair,
With saints and with angels at home,
And Jesus himself will be there."

Dear reader, shall you and I be there? Do we belong to this heavenly family? God grant that it may be our happy lot to sing the song of the redeemed with the angels in Heaven.

THE MINISTRATION OF ANGELS.

PART SECOND.

ORIGIN, HISTORY AND DESTINY OF SATAN.

INTRODUCTION.

I once heard of a notorious robber who, when he intended to commit some great depredation, would hire men to give out that he was dead. This allayed the fears of the people and threw them off their guard. They would leave their barns unlocked and their property exposed, thinking there was no danger. Then the robber would come upon them unawares and plunder their goods. I think that he must have learned this trick of Satan himself, as it is one of his master-pieces of deception, to decoy men into his snares. Satan has so far succeeded with this plan that few still believe in the existence of a real, living, personal Devil; but millions are loudly proclaiming through the land that there can be no such personage. Thus men are led to lay down their watch, and fall an easy prey to the wiles of Satan, who, they are fondly dreaming, does not exist. Says that pious woman, Charlotte Elizabeth: "Of all the errors into which the world has fallen, none is more fatally mischievous than the habit of over-

looking the personality, the energy, the power, the watchfulness, the deep cunning, of the Devil. By a conventional system, no doubt of his own suggesting, he is never to be named but in the act of worshiping God, or that of spiritual instruction. Any other robber or murderer, who was known to be on the watch to attack our houses, would be the subject of free discourse; his habits, his haunts, his usual plans, his successful and his baffled assaults in former cases, would be talked over, and thus a salutary fear would be kept alive, influencing us to bolt, and bar, and watch, and ward, with unflinching vigilance, to avert a surprise. But Satan seems to be a privileged person; we learn in the nursery to fancy him a hideous caricature of human nature, with horns, hoofs, and a tail, inspiring disgust and childish fear, that wears off as we advance into youth, leaving an impression rather ludicrous than alarming, of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible. * * * We do not *realize* his existence, his presence, his devices; and so we often do his work from sheer ignorance or inexcusable thoughtlessness about it. * * * It seems to be regarded a manifest impropriety to name him, except with the most studied circumlocution, as though we were afraid of treating him irreverently; and he who is seldom named will not be often thought of. Assuredly it is a great help to him in his countless devices, to be so kept out of sight. We are prone to speak, to think, to act, as though we had only our own evil natures to contend with, including, perhaps, a sort of general admission that something is at work to aid the cause of rebellion."

All this we most firmly believe. It has been

the studied plan of Satan to create a disbelief in his existence, and, where he could not do this, to so distort our ideas of him as to make them utterly false, and thus keep his real character out of sight. It is a prominent feature of Spiritualism to deny the existence of a Devil. They say that it is inconsistent with the power and goodness of God that there should be a Devil. Thousands, from a lack of proper information on this point, are thus taken in this last great deception of Satan. If it can be proved from revelation and reason that there is a living, personal Devil, Spiritualism will be disarmed of its strongest weapon, and its deception will be exposed.

DEVILS REAL BEINGS.

Those who deny the existence of a personal Devil, and yet receive the Bible, are compelled to give some explanation of the terms "Devil" and "Satan," as they are frequently found in that book, so they tell us that these terms simply mean an evil principle in man. The absurdity of this position may be seen by reading James ii, 19: "Thou believest that there is one God: thou dost well: the devils also *believe* and *tremble*." Now we would ask our no-devil friends to tell us how an evil principle can *believe*! After they have done this, will they please explain how an evil principle can *tremble*!! This demolishes that theory, so another must be invented to suit the emergency. And what is it? Why, devil now means a bad person. In proof of this, Jno. vi, 70, is quoted: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" Here, they say, Judas is called a devil; therefore,

a devil is simply a bad man. That the term devil is applied to a bad man is true; but that this is its primary signification, is not true. Judas, in his deeds resembling the Devil, has the appellation of "devil" given to him, just as men are sometimes called dogs and beasts because they resemble them in their actions. See Isa. lvi, 10, 11; 2 Pet. ii, 12. To explain away the terms Devil, Satan, &c., men reason thus: A wicked man is called a devil: therefore the Devil is simply a wicked man. Profound logic! Let us try it again: A wicked man is called a dog; therefore a dog is simply a wicked man! That which proves too much proves nothing at all. Hence, this kind of reasoning will not stand. That the Devil, or Satan, is neither an evil principle in man, nor a wicked person, is evident from Rev. xx, 7-10. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." We see that after all the wicked are destroyed the Devil still exists; therefore he is a personage distinct from wicked men. That the Devil is not an evil principle, is further demonstrated by the fact that he is tormented in fire and brimstone. It would be absurd to talk of tor-

X menting a principle in fire and brimstone. That the Devil here spoken of is not the Roman empire, as some claim, is proved by the fact that that government is noticed in the same verse under the name of the "beast," as being distinct from the Devil. The Comprehensive Commentary thus defines Devil: "This word comes from the Greek, Diabolus, which signifies a calumniator, slanderer, or accuser; a most wicked angel; the implacable enemy and tempter of the human race."

The following is from A. Hall, of Ohio, on the personality of the Devil:

"Universalists deny, *in toto*, that there is now, or ever was, such a spiritual being as the *Devil*, either real or personal; and contend that all the idea intended to be conveyed by that word is a personification of the principle of *evil*, in its various forms. It is applied in a metaphorical sense, they tell us, to various objects, such as human nature; the Roman government; wicked men, such as Judas; the lusts of the flesh; &c., &c.; but in every case it is to be understood as a figure of speech, and nothing more. This *figure* was known in days of old, and distinguished by many titles, expressing his character, attributes, and offices. He was called 'Abaddon,' 'Apollyon,' 'Belial,' 'Accuser,' 'The Beast,' 'The Angel of the bottomless-pit,' 'The Great Dragon,' 'Beelzebub,' 'Deceiver,' 'The Evil One,' 'The god of this world,' 'A Murderer,' 'A Liar,' 'The Prince of this world,' 'The Prince of the power of the air,' 'The Old Serpent,' 'The Devil,' 'The Father of lies,' 'The Tempter,' 'Satan,' and 'The Prince of Devils!!'

"He must truly have been an extraordinary metaphor, possessed of doubly as many names as

the Almighty himself! And I will disprove the existence of God, as a real, personal being, upon the same principle, precisely, that Universalists make out the Devil nothing but a figure of speech—a personification of a mere principle of evil! If, because Judas was called 'a devil,' Jno. vi, 70; and Peter, 'satan,' Matt. xvi, 23; there is therefore no other devil except Judas and Peter, then, according to the same logic, because Moses was called 'a god,' Ex. vii, 1; and Abraham, 'lord,' Gen. xviii, 12; there is, therefore, no other Lord God except Abraham and Moses! If, because God is said to perform many wonderful and mighty works, he is therefore a real being, and not a personification of a *good* principle, then, according to the same logic, the Devil is a real being, and not a mere personification of an evil principle, for many wonderful works, in the Scriptures, are ascribed to him. He appeared in the presence of God, and they held a conversation together concerning Job. Mark the fact: they both conversed together; and if it be consistent to say that one was a mere principle of evil, the other was nothing but a mere principle of good!

"Again: He caused a wind to blow down the house on Job's children and kill them; brought the Sabceans upon Job's oxen, who took them all away; caused the fire of God to fall from heaven, and burn up all of Job's sheep; and finally, he smote Job with sore boils from the crown of his head to the soles of his feet. If this was all done by a figure of speech, they must have had a rather savage sort of metaphors in Job's time! This same figure of speech conveyed the Saviour around from place to place; conversed with him; quoted Scripture; fell from Heaven like lightning; broke

chains and fetters; had power to cast men into prison; to walk about as a roaring lion; to work miracles; to overcome seven sons of one Sceva, a Jew; to bind a woman eighteen years; to possess a herd of two thousand swine, and drive them down into the sea and drown them; is in possession of a kingdom; is to be judged at the last day; was conscious that there was a time coming when he had to be punished; confessed Jesus Christ to be the Son of God; is finally to be tormented in the lake of fire and brimstone, which is the second death: and strange to tell, all this is spoken with reference to an eastern metaphor, a figure of speech; and not any real being, visible or invisible, neither in Heaven above, earth beneath, or the waters under the earth! Job 1st and 2d chapters. If the Devil, possessing all the foregoing characteristics and performing all these wonderful exploits, be nothing but a mere metaphor, a principle of *evil*, then I defy a Universalist to prove that God is anything more than a mere principle of *good*, the opposite of evil; and that the Bible is anything more than a mere principle of humbuggery!

"But let us try some of the real significations of the Devil, according to Universalism, such as the wicked Jews, the Roman government, Judas, Peter, human nature, the lusts of the flesh, the carnal mind, &c. The best plan of testing a doctrine, is to substitute the definition for the word itself, and see what kind of sense it makes. We shall thus give the Universalist theory of no-devil logic a fair trial. 'And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with

Roman governments, and he healed them.' Matt. iv, 24. 'Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the *Roman government* and his angels.' Matt. xxv, 41. 'And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon; and after the sop, *Peter* entered into him.' Jno. xiii, 26, 27. Or perhaps Judas entered into himself, since he was as much of a devil as Peter was! and of course before that he was out of himself! 'Resist *Peter*, and he will flee from you.' James iv, 7. 'Be sober, be vigilant, for your adversary, *Peter*, as a roaring lion walketh about, seeking whom he may devour.' 1 Pet. v, 8. 'And the Lord said: Simon, Simon, behold *Peter* hath desired to have you, that he may sift you as wheat.' Luke xxii, 31. 'And the God of peace shall bruise *Judas* under your feet shortly.' Rom. xvi, 20. 'There was given me a thorn in the flesh, the messenger of *Judas* to buffet me.' 2 Cor. xii, 7. 'And he was casting out a *Judas*, and it was dumb; and it came to pass, when *Judas* was gone out, the dumb spake, and the people wondered. But some of them said: he casteth out *Judas* through *Peter*, the prince of *Judas*.' Luke xi, 14, 15. 'Ye are of your father *Peter*, and the lusts of *Peter* ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him.' Jno. viii, 44. 'And he asked him, what is thy name? And the *human nature* answered, my name is legion, for we are many: and all the *human natures* besought him saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, and the *human*

natures went out, and entered into the swine, and the herd ran violently down a steep place into the sea, and were choked.' Mark v, 9-13. 'As they went, behold they brought unto him a dumb man possessed of a *human nature*: and when the *human nature* was cast out, the dumb spake, and the multitude marveled, saying, it was never so seen in Israel.' Matt. ix, 33. No wonder the people would marvel, that man could speak, after his human nature was cast out of him! 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven *human natures*.' Mark xvi, 9. I wonder how many she had left? 'And the Lord God said unto the *carnal mind*, because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy *belly* shalt thou go, and *dust* shalt thou eat all the days of thy life.' Gen. iii, 14. The carnal mind must surely have a singular mode of traveling, and live upon extraordinary diet!! 'And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the *lusts of the flesh*, that old *carnal mind*, which is *Judas* and *Peter*, and bound them a thousand years.' Rev. xx, 1, 2. 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the *lusts of the flesh*; and when he had fasted forty days and forty nights, he was afterward an hungered; and when the *lusts of the flesh* came to him, they said unto him, If thou be the Son of God, command that these stones be made bread. But he answered the *lusts of the flesh*, and said, It is written, Man shall not live by bread alone; but by every word that proceedeth out of

the mouth of God. Then the *lusts of the flesh* taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. Jesus answered him, It is written, Thou shalt not tempt the Lord thy God. Again, the *lusts of the flesh* taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and said unto him, All these things will I give unto thee, if thou wilt fall down and worship me. Then said Jesus, Get thee hence, thou *lusts of the flesh*, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the *lusts of the flesh* leaveth him, and behold, angels came and ministered unto him.' Matt. iv, 1-11. Had Christ no *lusts of the flesh* before the Devil came to him? And after the Devil left him, had he no more *lusts of the flesh*? If his own *lusts*, or his own carnal mind, was the Devil that tempted him, was he not sinful? He certainly was. 'Because the carnal mind is enmity against God.' Rom. viii, 7. His *lusts* were most unquestionably sinful, if they were the Devil that tempted him; for that which is holy will not try to tempt any one into sin!' *Universalism Against Itself*, pp. 252-7.

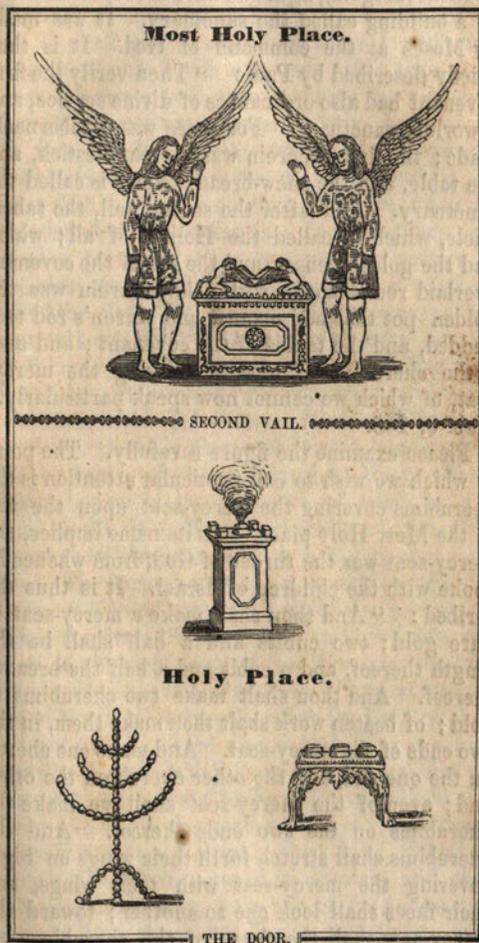
This is sufficient to illustrate the absurdity of applying the term Devil to any evil principle, *lusts of the flesh*, &c.

ORIGIN OF SATAN.

But when we endeavor to prove that there is a real, personal Devil, the questions immediately come up, Where did he come from? Did God create him? or, How did he come into existence? Spiritualists, in particular, harp much on this point, and thus overthrow the faith of some. Dr. Hare, a Spiritualist, says, "But I conceive that the existence of a Devil is irreconcilable with all goodness and omnipotency; and that, were a Devil created by God, the Creator would be answerable for all the acts of the being so created. Evidently the Devil could be nothing else but what the Creator should make him, and could do nothing but what Prescience would foresee. The acts of the Devil would therefore be indirectly those of his Maker." *Spiritualism Scientifically Demonstrated*, p. 31. We do not suppose that God ever did create a devil. Then, says the objector, he cannot exist; for God created all things that do exist. But stop! do all things remain just as they were created by God? Wicked men exist, do they not? Yes. Did God ever create a wicked man? No; for "God hath made man upright; but they have sought out many inventions." Eccl. vii, 29. God created man good, but he has made himself wicked. We think that the same is true of Satan.

We will now proceed to ascertain by the Bible what his origin was, and how he became what he now is. In order to do this, we shall have to state a few facts which, at first, may not seem to have any connection with the subject. But we hope that the reader will pay particular attention to each point that is now made, as we shall frequently have to refer to them in the future.

THE SANCTUARY.



In the foregoing figure we have the representation of a building called the sanctuary. It was made by Moses at the command of God. It is thus briefly described by Paul: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat, of which we cannot now speak particularly." Heb. 9, 1-5.

Please examine the figure carefully. The point to which we wish to call particular attention is the cherubims covering the mercy-seat upon the ark in the Most Holy place. As its name implies, the mercy-seat was the throne of God, from whence he spoke with the children of Israel. It is thus described: "And thou shalt make a mercy-seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be.

And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony." Ex. xxv, 17-22. From between these covering cherubs God addressed the people; hence, it appears that this was his throne where he dwelt by the symbol of his presence. This sanctuary, and all that pertained to it, was simply a pattern of the true sanctuary, which is in Heaven. Speaking of the cleansing of the earthly sanctuary, Paul says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24. Then the worldly sanctuary was *a pattern of things in the heavens, a figure of the true*. The same fact is again stated in chap. viii, 1, 2: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." According to this, there is a sanctuary in Heaven which looks like the one that was on earth. A pattern, or figure, must look like the thing which it is designed to represent, otherwise it would not be a pattern. Says John, "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Again: "For he hath looked down

from the high of his sanctuary; from Heaven did the Lord behold the earth." Ps. cii, 19. By this we see that the Lord's sanctuary is in Heaven. In the earthly or typical sanctuary, the symbol of God's presence was between the two cherubims which covered the mercy-seat. So in the true, or heavenly temple, God dwells between these two covering cherubs. Proof: "The Lord reigneth, let the people tremble; he sitteth between the cherubims, let the earth be moved." "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Ps. xcix, 1; lxxx, 1. "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made Heaven and earth." Isa. xxxvii, 16. This testimony is sufficient to establish the fact that *God dwells between the cherubims*. These mighty and holy angels, to use a military term, are the body-guard of the Lord.

God's throne is in his holy temple. Proof: "Therefore are they (the saints) before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Rev. vii, 15. This temple is in Heaven. Chap. xi, 19. There is also a city in Heaven, called the New Jerusalem. Says Paul, "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Again: "But ye are come (by faith) unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. xii, 22. Probably the one on earth was named from the one in Heaven, the same as the sanctuary and temple were. So, also, we understand,

the Mount Zion on earth was named from the true Mount Zion in Heaven. In the Bible we read much about the "holy mountain of God," the "hill of God," "Mount Zion," &c. That this does not refer to the earthly Mount Zion, is evident from many scriptures. Paul says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. xii, 22. Here he locates Mount Zion in the heavenly Jerusalem. By comparing Rev. xiv, 1; xv, 2; and iv, 6, we see that the throne of God is on Mount Zion. To sum up, we have learned that there is a city in Heaven; that in this city is Mount Zion; that on this mountain is the sanctuary; that in this is the temple of God; and that in the temple is the ark of God, crowned by the mercy-seat. This forms the throne of God, which is covered by two angels, or covering cherubs.

We now call the reader's attention to a brief description of the city, as found in Rev. xxi, 10-21. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This would make the city three hundred and seventy-five miles on each side, and the wall two hundred and sixteen feet high,—a great city, indeed. Now mark the names of the precious stones which form the city: "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Some of these precious gems would sparkle like fire, and some would emit light of themselves. In this heavenly city were the tree of life, the river of the water of life, &c., which form the Paradise, Eden, or garden of God. Rev. xxii, 1-3; Gen. ii, 8-17.

We are now prepared to inquire about the origin of Satan, and for this purpose will call the reader's attention to Ezek. xxviii: "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and

thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." The Lord speaks to the *prince* of Tyrus, and says he is a *man*. Tyrus, or Tyre, was a rich heathen city on the shores of the Mediterranean sea. The person here called the prince of Tyrus was the ruler of that city. In verses 11 and 12 we read: "Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty." This time it is the *king* of Tyrus: but who is he? To illustrate: A certain monarch has a large kingdom, composed of several different provinces. He has several sons, and gives to each one the government of a province. They are now called the *princes* of the provinces which they rule in their father's name, while he is *king* over them all. Now I will make the application, as I understand the testimony in Eze. xxviii to mean. The reader can judge in the future whether or not it is sustained by the Bible. The Devil is the king of this world, 2 Cor. iv, 4; Luke iv, 5, 6. The city of Tyrus was but a part, or province, of this kingdom. The ruler of Tyrus was a wicked heathen prince; hence, he carried out the will of Satan in the government of that city. Therefore, he could with propriety be called the son of the Devil; as Jesus said to the Jews, "Ye are of your father the Devil, and the lusts of your father ye will do." Jno. viii, 44. The prince of Tyrus ruled that city, a part of his father's kingdom, hence he is called *prince*, while his father, the Devil, is called *king*.

That this is so, and that the one here called "the

king of Tyrus," is the Devil, and not a man, we will now prove: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of all wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore, I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 11-16. Mark the character of the person described: "*Full of wisdom and perfect in beauty.*" Again: "Thou hast been in Eden, the garden of God." If this refers to the earthly Eden, no mortal has ever been in it except Adam and Eve; but this personage has been there. Hence, the one here spoken of is not a man. We do read, however, that the serpent, who is also called the Devil, and Satan, Rev. xii, 9, was in the garden of Eden when Adam and Eve were there, Gen. iii, 1-6. But we think the Eden here referred to is in the city of God above, as the sequel will show. Again the Lord says, "Every precious stone was thy covering, the sardius," &c. Read

the list again. Turning to Rev. xxi, 19, 20, we have the same list of precious stones named in the description of the heavenly Jerusalem: "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald," &c.

This shows that the personage introduced in Eze. xxviii has been in that city. The Lord says of him, "Thou hast walked up and down in the midst of the stones of fire." As it was stated before, many of these stones in the holy city emit light of themselves; and hence they could properly be called *stones of fire*. One is thus described: "Chalcedony: The name of a gem generally of a whitish, bluish, or smoke-green, color, susceptible of a high and beautiful polish." *Greenfield*. Some Greek MSS. read carbuncle, instead of chalcedony. Carbuncle is a very elegant gem of a deep red color, with an admixture of scarlet; from its bright, lively color, it had the name of *carbunculus*, which signifies a little coal." *Clarke*. "Thou hast walked up and down in the midst of the stones of fire." Where is this? Answer. *In the heavenly Jerusalem where God dwells*. Again, "Thou wast upon the holy mountain of God." Verse 14. We have before proved that the holy mountain of God, the true Mount Zion, is in the heavenly Jerusalem. Here then, is another proof that this person was once in the city of God. How could all this apply to the king of Tyrus? We can readily see that it is another person introduced under his name. We have still further proof of this in verse 15. "Thou wast perfect in thy

ways from the day that thou wast created till iniquity was found in thee." What, a wicked, heathen king *perfect* in his way! one who never knew God, but persecuted and destroyed his people, *he perfect*? Can it be said of a heathen man that he is perfect in his ways? No. Then we readily see that it must relate to some superior being. Verse 12. "Thou sealest up the sum, *full of wisdom*, and *perfect in beauty*." It would not only be false, but absurd, to apply this to the king of Tyrus. The terms, "full of wisdom," and "perfect in beauty," certainly present to our minds a being of more exalted nature than man. Now the question naturally arises, If Satan was once in Heaven, what position did he there occupy? What follows will answer this question and utterly preclude the possibility of applying it to any mortal man, or to any being short of an angel: "THOU ART THE ANOINTED CHERUB THAT COVERETH; AND I HAVE SET THEE SO." Verse 14. Evidently this is a reference to *one of the mighty angels who cover the throne of God*. Then it is very clear what position was once occupied by the person called the king of Tyrus. He was a covering angel to the throne of God in Heaven. God created him to fill that office; for he says, "I have set thee so." This was his position, his office. This certainly is not true of any man. Hence we are correct in applying it to some superior being. With regard to the remarkable personage brought to view in Eze. xxviii, we have learned the following facts: 1. He has been in Eden, the garden of God. 2. The same precious stones which compose the wall of the heavenly Jerusalem, were once his covering. 3. He has been upon the holy mount of God. 4. He has

walked up and down in the midst of the stones of fire, *i. e.*, he has walked the streets of the city of God. 5. He was perfect in his ways. 6. He was full of wisdom. 7. He was perfect in beauty. 8. He was the anointed covering cherub. And 9. God created him thus. We apply this to Satan, believing that no other application of it can be made which will harmonize all these points. In the above application it will be seen that all these points beautifully and aptly apply.

With regard to this king of Tyre, Beecher says, "In this address to the king of Tyre are several expressions too high for a merely mortal sovereign. Hence the impression has extensively prevailed that the Holy Spirit regarded the king of Tyre as a kind of image of Satan, and in addressing him uttered things passing beyond the emblem, and applying directly to the reality. Such was the view of Augustine, Jerome, Turtullian, Ambrose, and other early fathers. Indeed, Fairbairn remarks, "Most of the early commentators have supposed that verses 12-14 were not properly used of the king of Tyre, but mystically of Satan." *Redeemer and Redeemed*, p. 75.

"The cherub is the most exalted of all known emblems, nearest the throne of Jehovah, most vividly connected with his majesty, and identified with his administration. That such was the exalted station originally held by Lucifer, may be considered the established belief. Milton, a careful student of the theology of his own and preceding ages, speaks of Lucifer as

"Of the first,
If not the first archangel great in power,
In favor, and pre-eminence."

"President Edwards observes, 'Lucifer before

his fall, was the morning star, the covering cherub, the highest and brightest of all creatures.' Dr. Hopkins speaks of him as one 'who was at the head of all the angels, and the most noble creature God had made.' And Dr. Dwight calls him 'an angel of pre-eminent distinction in Heaven.' p. 81.

In Isa. xiv, we have a description of the same person under the name of the king of Babylon. "How art thou fallen from Heaven, O Lucifer, Son of the morning! (as the margin reads, "O day star.") How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Verses 12-14. Who is this that has fallen from Heaven? Jesus uses almost the same words in Luke x, 8. "And he said unto them, I beheld Satan as lightning fall from Heaven." Isaiah says, "How art thou fallen from Heaven, O Lucifer." It is evident that they both refer to the same person. That person Jesus calls "Satan." In Isa. xiv, 12, Satan is called (margin) the day star. Or, as the day is called "the morning," Gen. i, 5, it might be rendered "morning" star.

This then was the original condition of Satan, this the position which he once occupied: high and exalted, near the throne of God. The Lord created him and placed him there. He was wise, beautiful, holy, and happy. Alas! that sin should come in to destroy such pure happiness. Alas! that rebellion should blot so fair a universe.

But so it was. Even while we are contemplating this picture, the same is changed, oh, how changed! Evil thoughts brood in Lucifer's mind. A dark cloud is gathering. Whispers of discontent are heard, insubordination is talked, till at length, O woful day! rebellion, dark, deep, wicked rebellion, bursts upon the astonished inhabitants of Heaven! Thus we read: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Then "there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven." Rev. xii, 7, 8.

A very important question now to be determined is, When did this event occur? When did Lucifer fall? Though God has not seen fit to reveal to us definitely the time when this occurred, yet we may be able to get some light on this point by searching the Scriptures. When the serpent said to the woman, "Ye shall not surely die," he told a lie, which showed that he was fallen then. Gen. iii, 4. This would show that Satan was fallen immediately after the work of creation was finished. Some may say that it was not Satan who tempted Eve; but Jesus says that he is the father of lies. To have this true he must in some way have instigated this first lie in Eden. This he would not do unless he was a fallen being. Hence he had fallen at that time, which was shortly after the

work of creation was completed. So they gain nothing here; besides we will soon show that it was the Devil who deceived Eve. Again Jesus says that Satan "was a murderer from the beginning, and abode not in the truth." Jno. viii, 44. This proves that he was once in the truth, and also gives the time when he left it, when he became a murderer, i. e., at the beginning. The only "beginning" with which we are acquainted is the beginning of this world. "In the beginning God created the heaven and the earth." Gen. i, 1. How was he a *murderer* from the beginning? In Gen. iii, 1-13, we learn the Devil deceived Eve and led her into sin. In Rom. v, 12, Paul says, "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." We see then, that by lying to Eve Satan brought death upon all our race. Thus he really became the murderer of the whole human family. This seems to locate the fall of Satan somewhere about the beginning of our world. John locates it at the same place. "He that committeth sin is of the Devil; for the Devil sinneth from the beginning." 1 Jno. iii, 8.

Having ascertained the time when Satan sinned, the next question is, Why did he sin? We read on: "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by

reason of thy brightness." Verses 15-17. Here we have a description of the temptation and fall of Satan. His heart was lifted up with pride. Probably he looked upon the exalted position which he held, the mighty angels under his command, the principalities, powers, and worlds that obeyed his word, and his "heart was lifted up," and he looked upon himself as a mighty being, forgetting that his strength came from God. It appears that, excepting God, Jesus was the only one higher than Satan. Perhaps he now thinks he must be equal with Christ—must have none higher than he, save the Creator. At the creation of the world, "in the beginning," an opportunity was presented for him to manifest his feelings and test his obedience to God. To crown the creation work, man was to be created. He was to be the noblest work of God. The Father consults Jesus about it, and says, "Let us make man in our image, after our likeness." Gen. i, 26. Probably this was the occasion of Satan's fall. It occurs about the time when he did fall, as we have seen. It was just such a circumstance as would naturally arouse his jealousy of Christ. He considered himself slighted, insulted. Doubtless he asserted his dignity, his right to be consulted, and his intentions if he were not. His heart was lifted up, and "he said in his heart, I will ascend into Heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. xiv, 13, 14. Occupying so high a position as he did, perhaps he thought that God would yield to his

wishes and place him on an equality with Christ. Thus he was exalted in himself and was tempted. He yielded to the temptation, ventured the experiment, sinned, and then rebelled. "But," says the objector, "he could not sin without an evil disposition; then where did he get this? from whence came his jealous mind? Must not evil be an inherent principle in his nature? or was there not another Devil still back of Satan to tempt him?" To these questions we answer that Satan neither had naturally an evil disposition, nor was there any one to tempt him to do evil. Then how was he induced to sin?

Chas. Beecher has some very sensible remarks on this point which we give. He says: "If such was the original condition of the universe, the question arises, how sin could possibly enter. Some minds have felt the difficulty so strongly upon this point, that they have rejected the Bible account of the matter, and denied the existence of any such sinless state of the universe. But the answer to the question is simple. Sin is, in its own nature, anomalous, and therefore mysterious; it is in its own nature, an unaccountable thing. For the moment we admit that it is properly accounted for, *i. e.*, the moment we have assigned a good and sufficient cause for it, that moment it ceases to be sin. A good and sufficient cause is a good and sufficient excuse, and that which has a good and sufficient excuse is not sin. To account for sin, therefore, is to defend it; and to defend it is to certify that it does not exist. Therefore, the objection that it is inconceivable and unaccountable that sin should enter in such a perfect universe, amounts to nothing but saying that sin is exceedingly sinful, inexcusable, and destitute of the least

defence or justification. Sin is a violation of all law, a departure from all original nature, a thing essentially lawless, anomalous, and mysterious. We can identify the fact of its existence; we can describe the manner, we can discover the occasion, but the cause, the good and sufficient cause, God himself and the judgment-seat will demonstrate, cannot be shown, for it does not exist."—*Redeemer and Redeemed*, pp. 82, 83.

Because Satan yielded to temptation, sinned, and fell, it does not follow that he had naturally an evil inclination. The Bible bears us out in this conclusion, for the Lord says of Satan, "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." Jesus says the Devil "abode (abide means to stay, to remain: Webster,) not in the truth." Jno. viii, 44. This shows that he was once in the truth, but did not stay there. Says Peter, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. ii, 4. This language is similar to that which Ezekiel uses concerning the "king of Tyrus," "the covering cherub." He says, "Thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." It is evident that Peter and Ezekiel both refer to the same event and the same person. Says Jesus, "I beheld Satan as lightning fall from Heaven." Luke x, 18. Then Satan must have been in Heaven once, or else he could not have fallen from thence. Says Jude, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto

the judgment of the great day." By this testimony we see that some of the angels of God have fallen from the position which they once occupied.

We think that the testimony which has been presented to the reader has fully answered that oft-repeated, and sometimes perplexing, question, "Where did the Devil come from?" Spiritualists, in particular, are just now making a great noise over this question. They say, "If there is a Devil God must have created him; but this is contrary to the goodness of God: therefore there is no Devil." This objection falls to the ground when the facts in the case are known. Satan, like all the creatures of God, was created perfect. The Lord did not give him an evil nature any more than he did the other angels. It seems evident that every intelligent creature of God, from the angels down to man, is placed on probation. With the consequences of disobedience set before them, they are given the power to do good or evil, and thus develop their character. This is right, just, and reasonable. Otherwise, as all would see at once, they would be nothing but mere machines. We could not conceive of an active, intelligent creature who could not do wrong if he chose to do so. The same principle which was carried out in the creation of man, was also in the creation of Satan. Man was made "very good," yea, "upright." He was given the power to obey or disobey. Was there any thing here wrong or unjust on the part of God? No. Then all we have to do is to apply the same principle to Satan, and we can readily, reasonably, and scripturally account for the existence of the Devil. Satan was tempted to be jealous of Jesus. He cherishes these feelings in his heart till at length he insinu-

ates them to others. They sympathize with him, and thus strengthen his jealousy. He flatters himself that his beauty, his wisdom, his high position, and his great authority will command attention and respect, and secure him from punishment if he refuses obedience to Jesus as his superior. He concludes to make the trial, and if he succeeds, well, if not he will submit. Doubtless, he never intended open, hostile rebellion against God. But, as is always the case, one wrong step leads to another, till at length he finds himself compelled to yield and be degraded, or sustain himself by force. Pride prompts him to persist; so he comes out in bold, hostile rebellion against Jesus and the Father. Now he has gone too far to retract, and pride pushes him on to ruin. This we may suppose to have been the way that Satan fell. There is this difference between the fall of man and the fall of Satan: Man was deceived and beguiled into sin by a tempter, but no one deceived Satan. He knew full well that he was doing wrong. There was no excuse for him. So we find that man has a chance of repentance granted him, while Satan has none. He willfully sinned against God, and now, even though he repents, God cannot spare him without encouraging disobedience and rebellion in the rest of his subjects. Satan's exalted position will not save him. He has sinned, and he must be punished. Peter uses this as an illustration to show that if a person sin, no position, however exalted, will secure him from God's wrath. He says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," &c. 2 Pet. ii, 4. Satan

sinned; so he, with all his followers, must be cast out of Heaven.

SATAN A WANDERER.

When Satan and his angels were cast out of Heaven where were they cast to? "They were cast into hell, of course," says one. When stated in full this means as follows: When they were expelled from Heaven, the gates of hell were thrown open, and they were cast in there. This hell is a vast, bottomless pit of burning, scorching fire. This is enclosed in a mighty shell, somewhat as an egg is in its shell. These angels who, a short time since, were bright angels in Heaven, and "perfect in beauty," on finding themselves in this place, begin to howl, and turn into all sorts of deformed, hideous shapes, and hobgoblins. Thenceforth this hell is their home. From these infernal regions they come out all black, grim, and horrid, with cloven feet, monkeys' tails, dragons' scales, and cattle's horns, to tempt the children of men!!! When wicked men die, these horrid monsters stand by with a fiendish grin, ready to take the damned soul and cast it into hell. There a legion of grim devils and shouting demons meet it with yells of hellish triumph. They immediately attack it with fire-brands, and thus torment it to all eternity!

Now, setting aside all reason and common sense in the matter, where is the scripture for all this? We venture the assertion that it is not in the word of God. This we will make good shortly. But first let us reason about this a little. The Bible represents the Devil as going to and fro in the earth to tempt men to do wrong, 1 Pet. v, 8. To do this devils must have the power to go to and

from hell whenever they wish. Now, if hell is such an awful place, why do they not stay away when they are once out of it? How is this? What do they go back for? What, deliberately and willingly go right into hell-fire?! Reader pause and think of this. I can account for it on no other supposition than that they have been there so long that they have become accustomed to it and like it! This must be the reason. But if so, then it is no punishment to them, and they are as well off as they would be on earth. If they can stand it so well in such a hell now, why will it torment them so to be cast into fire at the day of judgment? Rev. xx, 10. Will our orthodox (?) friends consider these difficulties and tell us how it is? We think it looks like rather a tangled mass, and we would like to see it unraveled.

But the fact of the matter is, there is not a word of truth in the whole story. Its very form and features betray its heathen birth and papal nursing. All these hideous tales about the Devil you will find repeated about the same in heathen mythology. I believe they were first started by the Devil himself, in order to conceal his real character, and thus better enable him to deceive men. Says Charlotte Elizabeth: "Satan seems to be a privileged person. We learn in the nursery to fancy him a hideous caricature of human nature, with horns, hoof, and a tail, inspiring disgust and a childish fear that wears off as we advance in youth, leaving an impression rather ludicrous than alarming, of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible." We then, perhaps, take up Milton, engrafting his poetical conceptions upon the original nursery stock, and make a Devil half monster and

half arch-angel, invested with all the ugliness of the first and the sublimity of the second, but still far removed from the Scriptural character of that "roaring lion who goeth about seeking whom he may devour." By placing him so far away from the natural, we are unable to realize his existence. This he well knows and, of course, is well pleased to have the farce go on. Satan was once "full of wisdom and perfect in beauty." When he was cast out of Heaven, did it change his form, destroy his beauty, or lessen his knowledge? Not at all, any more than it would change the form and look of a boy to expel him from school for bad conduct. There is no proof that Satan at his fall, did not retain his beauty, wisdom, and strength, and that he does not now apply all these to work wickedness and deceive the children of men. But now to the question, Where were Satan and his angels cast to? Says the Lord, "I will cast thee [Satan] as profane out of the mountain of God." Eze. xxviii, 16. Says Jesus, "I beheld Satan as lightning fall from Heaven." Luke x, 18. Now we will let Peter tell us where he went. "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. ii, 4. The word here rendered "cast down to hell" is *ταρταρός*, a verb, from which we have Tartarus. Mr. Parkhurst, in his Greek Lexicon, defines Tartarus thus: "Tartarus in its proper, physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Again, "Now, it appears from a passage in *Lucian*, that by *ταρταρος* was meant, in a physical sense, the bounds or verge of this material universe." From this we see that these angels were cast into the regions

of space which surround the material universe. They were ejected from Heaven and prohibited from dwelling in any part of the created universe. Thus they were cast out into the dark regions of space which surround the created worlds. Says Dr. Clarke, "Darkness bounds them on all sides." Says Peter, God "cast them down to *tartarus* and delivered them into chains of darkness." Jude confirms this testimony. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6. Says Paul, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. ii, 2. Thus all these witnesses agree that the Devil and his angels were cast into the space beyond the habitable parts of God's universe. It is manifest that it would be unjust as well as unwise, to banish Satan to any planet inhabited by righteous beings, as he would seek to lead them astray. But there were no rebels in God's universe till Satan revolted. Hence he had to have a place expressly prepared for him, or be cast entirely out of the created universe. We have seen that God chose the latter. But why did not God immediately destroy him—put him out of existence? Many reason that God is all-powerful, and that he might thus have prevented all the wickedness of this world and the misery consequent upon it. These persons seem to forget that God has other intelligent creatures besides mankind, and that they are acted upon by reason and circumstances the same as men are. Probably the reason why Satan was not immedi-

ately destroyed is this: Up to his fall Satan had been a pure, a holy, and an exalted being. If God had destroyed him for his first offence, the other angels might have looked upon God as being severe and unmerciful. But now Satan has had a fair opportunity to fully develop his character and illustrate the awful consequences of sin and rebellion against God. All can now see that God will be just in putting him out of existence, and that even mercy demands that this should be done. This will now forever remain an example of God's mercy and justice, and of the awful consequences of sin. We, in our limited sphere, can see but a small part of God's design; hence we are sometimes inclined to question the wisdom of his works; whereas if we could see the whole and know the end from the beginning as God does, it would materially alter our views of the matter. If, at the beginning of the Southern Rebellion, Abraham Lincoln had raised a great army, contracted a large debt, crushed the rebels, and abolished slavery, a majority of the North would have exclaimed against him as a tyrant. But after he had suffered the rebellion to fully develop its hideous character, the North was ready to hold up his hands to do all this and more too, and then applaud him as a great and good man. This happily illustrates the dealings of God with Satan.

Then instead of being cast directly into hell fire, the fallen angels are "reserved unto judgment" at which time they will be cast into the fire prepared for them. Matt. xxvi, 41; Rev. xx, 10. The devils are not now in torment. "And, behold, they [the devils] cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before

the time?" Matt. viii, 29. Then when Jesus was here, the time to punish the fallen angels had not yet come. This harmonizes with the fact that devils are now among men whenever and wherever they choose to be, but tremble in view of their judgment which is coming. James ii, 19.

SATAN GAINS POSSESSION OF THE EARTH.

Satan having lost his place in Heaven, resolves to obtain a kingdom for himself. Man had just been created and put into possession of this earth. Proof: "And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i, 26. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. cxv, 16. God made man the ruler, or king over all the earth; it was his to occupy and enjoy. But man was inexperienced and simple-hearted. Doubtless good angels warned him of the fall of Satan, and cautioned him to beware of the Devil's temptations. But Satan resolved to make an effort to cheat man out of the dominion of the earth and make it his own home. Did the Devil have anything to do with the fall of man? We think that he did, and that by that transaction he accomplished more than simply the death of man. He deceived our first parents and led them into sin. In Rev. xii, 9, he is called, "that old serpent, the Devil, and Satan, which deceiveth the whole world." Now if he "deceiveth the whole world," he must have deceived our first parents in

the beginning. John says, "He that committeth sin is of the Devil, for the Devil sinneth from the beginning." 1 Jno. iii, 8. In verse 12 he says, that Cain "was of that wicked one and slew his brother." Then "that wicked one" was in the world in the days of Cain and had a hand in instigating him to kill his brother. By turning to Gen. iii, 1-15, we find that that old serpent, the Devil, and Satan, "which deceiveth the whole world," did indeed deceive Eve. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Here we see that the serpent did really lie to the woman and make her believe that it was for her good to eat of that fruit. He led her to think that God was withholding from her some great blessing which she would obtain by eating this fruit. Thus he deceived the woman. Says Paul, "The woman being deceived was in the transgression." 1 Tim. ii, 14. They did not do this deed willfully, but were deceived.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. iii, 13. To argue that it was simply the reptile which we call the serpent, that did all this, is absurd. But when we understand that Satan was there with all his cunning, and simply used the serpent as his medium through which to deceive Eve, all is rational and harmonious. This makes Jesus' saying true, that the Devil was a liar from the beginning.

But Satan had a grand object in view in this transaction; something more than to simply revenge himself on God. To ascertain what this object was, we will inquire what man lost by his fall. He was created and then crowned with glory and honor (Heb. ii, 7), and given a right to the tree of life (Gen. ii, 9), which would perpetuate his life forever (Chap. iii, 22, 23). The whole earth was given him as his dominion. David testifies on this point thus: "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep, and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. viii, 5-8. Yes, the earth and all that was on it was given to man as his inheritance, his dominion. But by his transgression, man lost all that God had given him. 1. *He lost his life.* "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. 2. *He lost his dominion over the world.* Paul quotes

Dominion of Adam

David as above, and then comments on it as follows: "For in that he hath put all in subjection under him, he left nothing that was not put under him. But now we see not yet all things put under him." Heb. ii, 6-8.

Ah! something has happened. Once all things were under him, but now we see a different state of things—man has lost his dominion. Into whose hands did this possession go when man had lost it? Back into the hands of God? No, it did not. Says Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 16. God told Adam and Eve not to touch the fruit of the tree of the knowledge of good and evil. Satan told them to eat freely of it. They heeded his advice and took the fruit as he told them to do. By this act they left the service of God and entered into the service of Satan. Thus they became his servants. This fact is too clear to be disputed. Paul says, Jesus suffered death that he might destroy the Devil, "and deliver them who through fear of death were all their life time subject to bondage." Heb. ii, 15. If men are in "bondage," who is their master? Let Peter answer. "For of whom a man is overcome, of the same is he brought in bondage." 2 Pet. ii, 19. This is another testimony to the point. Adam and Eve were overcome by the arts of the Devil. He lied to them, deceived them, and got them to perform just what he wished them to do. Thus, according to Paul, they became his servants, and according to Peter, his bondmen, his captives. Of course all their possessions went into the hands of their captor, or master, Satan. When Adam

was overcome, his possession, the world, went into the hands of his captor, Satan. If man had deliberately rebelled against his Maker, then he would have forfeited his possession, which, of course, would have gone back to its original owner, God. But Adam and Eve were deceived, cheated, and overcome by an enemy. Hence instead of forfeiting their possession, they lost it.

Thus the Devil "beguiled" man out of his dominion and usurped his place and authority. Hence he is now "the god of this world," or "the prince of this world." He now holds the dominion of the world the same as Adam did before he lost it. Says Paul, "But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 3, 4. Said Jesus, For the prince of this world cometh, and hath nothing in me." Jno. xiv, 30. That Satan has a kingdom, is proved by the following text: "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matt. xii, 26. A testimony to the same effect is found in Eph. vi, 12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." Rev. xi, 15, puts this question beyond dispute. "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." When the seventh, or last angel shall sound, the kingdoms of this world will

“become” the kingdom of our Lord and his Christ. Then it is certain that they were in the possession of some other person previous to that time, or else they could not “become” the Lord’s at that time. We regard this as decisive proof on this point. We do not claim that Satan rules with unlimited authority. God restricts him within certain limits beyond which he cannot go. God for a limited time simply *permits* Satan to do as he does. But all we need to convince us that Satan has great authority in this world is to cast our eyes over its history from Adam to the present time. Lying, robbing, hatred, war, murder, and blood-shed, have been the order of the day. Even in this boasted enlightened age, where is there a Christian nation? Do you point to our own? What, a Christian nation butchering each other! actuated by the principles of the gospel of the Prince of Peace, and burning each other’s dwellings and destroying their property! Go to our legislative halls, and witness the lying, chicanery, and blasphemy practiced there; go to our cities and villages and behold the cheating, knavery, and oppression there practiced; go to any and all classes of society and, as you see little else than hatred, strife, villainy, and the most unblushing wickedness, can you believe that this is a *Christian* nation? If so, may Heaven pity the ungodly ones. Three-fourths of the world to-day do not believe in the true and living God, and nine-tenths of the rest are practical infidels!! Man of reason, open your eyes and tell us whom the world is serving, God, or Satan? Is this the way the Lord rules? Is this his government? Look even at the brute creation and you will see the same evil principle actuating them. From

the least to the greatest of them, they are continually warring and preying upon each other. Paul says of them, “For we know that the whole creation [margin, every creature] groaneth and travaileth in pain together until now. And not only they, but ourselves also, . . . which have the first fruits of the Spirit, waiting for the adoption, to wit, the redemption of our body.” Rom. viii, 22, 23. Thus he shows that they are also under the curse in the hands of the Devil. John makes this point very emphatic. He says, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness.” 1 Jno. v, 18, 19. Dr. Adam Clarke comments on this passage thus: “*The whole world lieth in wickedness.*” . . . Lieth in the wicked one,—is embraced in the arms of the Devil, where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, tempers, propensities, opinions, and maxims of all worldly men prove and illustrate this? In this short expression, says Mr. Wesley, ‘the horrible state of the world is painted in the most lively colors; a comment of which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.’ Yes, their *actions* are opposed to the law of God; their *conversations* shallow, simulous, and false; their *contracts* forced, interested, and deceitful; their *quarrels*, puerile, ridiculous, and ferocious; and their *friendships* hollow, insincere, capricious, and fickle:—all, all the effect of their lying in the

The devil in charge of the world

arms of the wicked one; for thus they become instinct with his own spirit; and because they are of their father the Devil, therefore his lusts they will do." The children of God in this world are so few that they only form an exception to the general rule. They are not of the world but are chosen out of the world. Of them Jesus said, "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." Jno. xv, 19. This is conclusive proof that the world is not now under the government of God; is not serving him. If God ruled in this world, to be a child of God would be to do as the world does. But the truth is, this world is in rebellion against God and is serving Satan, God's great enemy. Hence James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James iv, 4. We will now leave the reader to judge whom the world is serving, God, or Satan.

ORDER OF THE FALLEN ANGELS.

Up to this point we have assumed, for convenience, that there is but one Devil,—Satan. Properly there is but one *Devil*. Dr. Ramsey says, "The word *Daimon* in the N. T. is usually rendered by one word, Devil. But this is evidently improper, as it would lead us to believe that there are many devils, whereas there is and can be but one. . . . *Daimon* in the N. T. always means an evil spirit who is under Satan's control, a demon. The word Satan means an adversary, an

opposer. It is never found in the plural number, so that the sacred writers acknowledge but one being of that name."

We have seen that Satan by his creation, was highly exalted in Heaven. We have proved in a former part of this work that Christ has the supreme command of all the armies of Heaven. Before Satan fell, probably he held a very high command among the angels. If this be the case, there were, of course, mighty commanding angels, principalities, powers, kingdoms, and worlds under his command. When he rebelled against God, many of these looking upon him as their commander, sympathized with him, rebelled with him, and were cast out of Heaven with him. So we read in Rev. xii, 7-9. "And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." After their fall it appears that Satan retained the same command over them that he had before. Thus in Matt. ix, 34, he is called "the prince of the devils;" in Eph. ii, 2, "the prince of the power of the air;" in 2 Cor. iv, 4, "the god of this world." All these titles show that he now occupies the position of king or ruler of the fallen angels. In Eph. vi, 12, Paul mentions some of the orders of the angels who fell with Satan. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against *principalities*,

against *powers*, against the *rulers* of the darkness of this world, against wicked spirits [margin] in high places." We are wont to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior. But what would they be when compared with the prince of angels! These are the enemies with whom we have to contend; so we ought to be acquainted with their character and thus be better prepared to resist them.

How many angels fell with Satan we do not know. Jude speaks of "the angels who kept not their first estate," hence there were a number of them. On one occasion when Jesus talked with them, they said, "Our name is legion, for we are many." A legion is about five or six thousand. Again we learn that there was war in Heaven between the angels of God and the angels of Satan. This would seem to show that the fallen angels were very numerous—nearly equal to the good angels. But how this may be we cannot tell. In the former part of this work we showed that the good angels are marshaled in the most complete order, being divided into armies, then subdivided into companies, &c. These are commanded, according to their number, by angels of different ranks. This always insures union of action and gives strength to the forces employed. Knowing the cunning and wisdom of Satan, reason would teach us that he would not neglect so important a means of strength. The Scriptures prove that this conclusion is correct, by the different titles which they use to designate the fal-

len angels. Thus, 1. Satan is called "the prince of the devils," that is supreme ruler, Matt. ix, 34. Paul several times mentions, 2. "Principalities" (plural number), Eph. vi, 12. 3. "Powers," Col. ii, 15. 4. "Rulers," Eph. vi, 12. 5. "Angels," Rom. v, 38. 6. "Wicked spirits," &c. Satan is said to have a kingdom. Matt. xii, 26. Now we readily understand what composes a kingdom. As a basis there must be a territory and the common people; then the petty officers; next those of a higher rank; then still higher and higher, till we reach the king's cabinet, and last and highest of all, is the king himself. He has the general oversight of the whole kingdom. He does not go personally to every village and school-district to arrange matters; but he sends his servants who do his bidding and then report to him their success. This order is observed by the angels of God, and why not by the angels of Satan? If Satan has a kingdom, he must have some order and unity of action or else he would be as Jesus said, "divided against himself," and then "how could his kingdom stand?" No, Satan is not so foolish as to neglect so important a means of success. The steady, united, and persevering effort which wicked spirits have ever made against God's people and his truth, demonstrates that they are all united and directed by the master hand of Satan.

Then we may suppose with Milton that, "Satan, seated high on a royal throne," oversees the whole of his kingdom and sends out his angels to all parts of the earth with orders how to act and what to do. These make a regular report to him of their success and failures. He sends more or less aid to his servants in different parts of the

earth just as the case demands, the same as a skillful manager disposes of his troops according to the emergency of the case. "Satan's seat," or the head quarters of his kingdom, in the apostles' days was at Rome. Rev. iii, 13. Doubtless he follows the progress of Christianity, as that is his worst enemy. In view of this fact Peter warns his brethren as follows: "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." 1 Pet. v, 8. These are the foes with whom we have to contend. Not weak, foolish creatures, or mortal men, but mighty angels, who once trod the streets of the heavenly Jerusalem, who once ate of the fruit of the tree of life, who looked on while God made the worlds, who are familiar with the starry worlds, and who are full of knowledge, cunning, and devices. O man, these are thy foes! Paul truly said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." The world is in the hands of Satan; every fort is occupied by his officers, every city is guarded by his troops, and every village owns his authority. Woe to the man who attempts to pass through his land without a pass from him! Death to the traitor who dare to hoist any other flag than his! But alas! the soldiers of Jesus must "go through the enemy's land." Heaven help them, or how can they do it! Hear the experience of an old soldier of the cross, who had got almost through. "Are they ministers [soldiers] of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Satan's Dominion

Of the Jews [a company of Satan's soldiers] five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren [spies], in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," &c. 2 Cor. xi, 23-27.

This is the way he fared, and the way that all must who undertake the journey. But what shall we think of those who, professing to be the soldiers of Jesus, are still passing through this the enemy's land with the greatest ease and safety without receiving any opposition? Lately I have met several bearing the title of captains (ministers) in the Lord's army who had not so much as a sword (Bible) with them! The reason which they assign for this negligence is, that the soldiers of Satan (ungodly men) have become so friendly to Jesus and his followers that they will not oppose them any more, but rather reverence, and help them along!! We fear that there is a sad mistake here somehow. What! the Devil sit still and see his enemies encourage his subjects to rebel against him! see his authority weakened and his kingdom destroyed? No, never! Says Paul, and he knew whereof he affirmed, for he had had experience enough, "If any man will live godly in Christ Jesus, he shall suffer persecution." But these men are on familiar terms with all of Satan's officers. They can get a free pass through

any of his cities, or into any of his public meetings (festivals, shows, &c).

It looks as though there was something wrong here. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? whosoever therefore will be the friend of the world is the enemy of God." James iv, 4. The dominion of the world is now in the hands of the Devil and he rules here. The children of God should be separate from the world, nay, they are separate. How, then, does it look for professed soldiers of the cross to try so hard to lay up treasures, to gain honors, and to conform to the customs of this, the enemy's land? It seems as though they had forgotten their calling. Those ancient soldiers of God, the patriarchs, "confessed that they were strangers and pilgrims on the earth." "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented," &c. Some think it is an easy thing to be a Christian; but the reverse is the case. We are, emphatically, in the enemy's land—an enemy who is strong, experienced, vigilant, and cunning. Those who reach the happy land must fight their way through inch by inch. Satan leaves no means untried by which he may destroy the people of God. Thus Peter says, "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." 1 Pet. v, 8. Notice the illustration: It is that of a ferocious beast tearing in pieces and devouring all that come in his way. So with Satan. This is one of his modes of attack. He shows the roaring lion in bloody persecutions,

fire and sword, which he stirs up against the people of God. Another mode of attack is that of the serpent, sly, deceitful and cunning. Satan and his angels watch every opportunity to put into men's minds evil thoughts, suggest what they can gain by a dishonest act; deny, excuse, or hide its sinfulness, and magnify its advantages. That they do bear this relation to men, is certain. But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land." Acts v, 3. Satan suggested this plan to Ananias and he accepted it, carried it out, and thus fell into the snare of the Devil. John testifies to the same truth. "And supper being ended, the Devil having put it into the heart of Judas Iscariot, Simon's son, to betray him." Jno. xiii, 2. Thus we see that Satan has access even to our minds; and he uses his power too. Another mode of attack is to come in the form of an angel of light. This he does when he portrays to our minds the beauties and pleasures of what he knows will lead us to ruin; but it is our part to cherish these thoughts and carry them into action, or repel them, just as we choose. So if we yield to his temptations we ourselves have to suffer the consequences, while he exults over our misery. Satan is not a fool; he does not come to us in a hideous, disgusting form, and advise outrageous crimes. If he should we would flee from him in a moment. He comes in the most pleasing guise, with the softest words, and blandest smiles, and professes the greatest friendship for us. The poet has well said,

"How vain are all things here below!
How false, and yet how fair!
Each pleasure hath its poison too,
And every sweet a snare.

"The brightest things below the sky,
Give but a flattering light,
We should suspect some danger nigh
Where we possess delight."

Yes, this is the garb in which Satan comes to us. "For Satan himself," says Paul, "is transformed into an angel of light." It would not be unreasonable to suppose that he assumes the form of men and women, and converses sometimes with persons, in order the better to deceive them, create jealousies among friends, circulate lies, &c. If he has the power to do this, who will say that he does not use it? Paul says, "We are not ignorant of his *devices*," thus implying that he employs cunning deceptions to accomplish his purposes. Again he says, "Put on the whole armor of God, that ye may be able to stand against the *wiles* of the Devil," that is his cunning tricks. When men are engrossed in the cares of life, the Devil is well pleased, for he is sure of his victims. He will allow, nay, even encourage, men to have a form of godliness, as then they can be led in their own minds to make their religion atone for many a wicked deed. But when the pure word of God is to be preached, the Devil and his angels are in trouble. Something must be done, a pleasure party started, a speculation proposed, prejudice excited, &c. If a man begins to think seriously of embracing the truth, Satan objects that it is unpopular, that it will injure his business, that his friends will call him a fool, that next month or next year will do just as

well, when he will be better prepared, &c. He knows full well that in the meantime he can root out the truth from his heart, and fill it with something else. Explaining the parable of the sower, Jesus said, "And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Some he leads to fight against the truth, and abuse and slander God's servants. Such are willingly doing the work of Satan but do not know it. Paul says that the servant of God should "in meekness instruct those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." 2 Tim. ii, 25, 26. The man who knows the truth and knows that he ought to obey it, but still will not acknowledge it, that man is opposing himself, his own best interests, and is in the snare of the Devil.

If a man fully sets out to be a child of God, the Devil is incensed. One of his subjects has rebelled, one of his slaves has resolved to be free. Every effort is now made to recapture him. More evil angels are sent to watch his actions, throw darkness over his mind, and temptations in his way. The only way their influence can be cast off is by steadfastly resisting them. "Resist the Devil, and he will flee from you." Cry mightily to Jesus, "the captain of our salvation," the mighty conqueror. He has conquered Satan, and the devils tremble at his authority. Says the poet,

“Satan trembles when he sees,
The weakest saint upon his knees.”

Those who think they can overcome the Devil in their own strength, are mistaken. They do not consider his power and cunning. None less than the Son of God could conquer him; how then can we hope to do it alone? But if we cry to the Lord he will send his angels to aid us. “The angel of the Lord encampeth round about them that fear him, and delivereth them.” Ps. xxxiv, 7. This is the only safety for the child of God while passing through the enemy’s land.

SATAN AN ACCUSER.

The word *Satan* means an adversary, an accuser. It is one part of his business to accuse God’s people. Says John, speaking of Satan’s being cast out of Heaven, “The accuser of our brethren is cast down, which accused them before our God day and night.” Rev. xii, 10. God sends his angels to watch over the saints for good. Satan sends his angels to watch them for evil. Now if a Christian does a wrong action, or speaks a wrong word, probably the evil angels note it down and immediately accuse the person to the holy angels. Sin, unless repented of and abandoned, places the sinner in the hands of the Devil, and debars him from the protection of the good angels. This is just what Satan wants. Hence he is on hand “day and night” to find some accusation against God’s servants that he may get them into his power. How careful, then, ought the child of God to be that he may not please Satan and get into his hands. Jesus tells us that there is joy in Heaven among the angels when one sinner re-

pents. So we may be sure also that there is joy among the devils when one saint sins against the Lord, or deviates from his word.

To sum up on this point, we see that Satan rebelled against God and was cast out of Heaven. 2 Pet. ii, 4. He then comes to this earth, cheats man out of the dominion of this world, and sets up his kingdom here. Gen. iii, 1-15; Matt. xii, 26; 2 Cor. iv, 4. He degrades man from the high position which God gave him, and makes him his servant. Rom. vi, 16; Heb. ii, 15; 2 Tim. ii, 26. This is the condition of the world at the present time. It is in the service of Satan, doing just as he would have it do. So thought John when he said, “And we know that we are of God, and the whole world lieth in wickedness.” 1 Jno. v, 19. Of them Jesus said, “Ye are of your father the Devil, and the lusts of your father ye will do.” Jno. viii, 44. So those who are not serving God, are obeying his enemy, the Devil.

MAN IN PRISON.

When Satan has used man as long as he can, has worn him out, he does not give him a discharge, but shuts him up in prison (the grave) there intending to keep him forever. This we will now prove. “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. All die and go into the grave. “All are of the dust, and all turn to dust again.” Eccl. iii, 20. “The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they *go to*

the dead. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the *grave whither thou goest.*" Eccl. ix, 3, 10. It is a sad truth with which we are all familiar, that every man must go into the grave, "the house appointed for all the living." Job. xxx, 23. Now we ask, By whose will does he go there? Not by his own certainly. All are ready to testify that death is the "king of terrors," and that they will give everything and suffer anything rather than go into the grave. Job ii, 4. It is evident that he does not go there willingly. Then who sends him there? Does God? No; for death is the consequence of sin, Rom. v, 12, and God is not the author of sin. The Devil introduced sin into the world, Gen. iii, 1-6. "He that committeth sin is of the Devil; for the Devil sinneth from the beginning." 1 Jno. iii, 8. Satan was the author of sin and of death; he, by deception, led man into sin. Then death and the grave followed as the result. By this we see that Satan is the one that sends man into the grave. That the grave is the prison house of the Devil for the dead, we will now prove. Says Job, chap. xvii, 13. "If I wait, the grave is mine house." Again, in speaking of the grave he says, "There the wicked cease from troubling; and there the weary be at rest. There the *prisoners* rest together." Chap. iii, 17, 18. The grave is called a "house for the dead," and they are said to be "*prisoners*" there. Hence it must be a *prison house for the dead.* Now who is the keeper? We have seen that Isa. xiv applies to Satan. Of him we there read thus: "How art thou fallen from Heaven, O Lucifer, son of the

morning! . . . They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof; *that opened not the house of his prisoners?*" Verses 12-17. Here it is. Satan is the one who puts man into the grave and keeps him there. He is the prison keeper. In Heb. ii, 14, it is said that Christ died "that through death he might destroy him that had the *power of death*, that is the Devil." This is another testimony to the point showing that the Devil is the one who holds men in the grave. All who go into the grave go into the land of the enemy. Paul calls death an enemy. "The last enemy that shall be destroyed is death." 1 Cor. xv, 26. Death came upon man, not as a blessing, but as a curse, Gen. ii, 16, 17; iii, 17-19, the same as men are sent to prison for their crimes.

Now, as we have learned that all men go into the grave, the prison house of Satan, unless there is some way devised to bring man from this prison, there is no hope for him in the future. So Paul thought. "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep (died) in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. xv, 17, 18, 32. By this we see that Paul rests all upon the hope of the resurrection of the dead. If that does not take place, all is lost; there is not a ray of hope for man. This shows the importance which Paul attaches to the resurrection of the dead. I do not wonder at this; for Satan has robbed man of

resurrection

all his possessions and shut him up in the dark prison, the grave. Where now is his hope? None can fail to see that his only hope is that he may be rescued from this prison. Nothing can be of any use to him as long as he remains there. Can man himself alone break the mighty bars of death and throw open the gates of the grave and deliver himself? Can he overpower Satan and the hosts of evil angels and regain his lost possessions? No; he can do neither. He is a helpless captive in the land of the enemy. Unless some one stronger than man, comes to his aid, Satan can reign triumphant, and man is forever doomed! Now we eagerly cast our eyes around and ask, Is there no hope? is there no help? must man forever perish? must Satan forever triumph?

MISSION OF JESUS.

Paul, after noticing the high position which man occupied when he was created, next speaks of his fall, his present abject condition, and then introduces the plan of salvation. He says, "Thou madest him (man) a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all things under him, he left nothing that is not put under him." Heb. ii, 7-9. This is the position and the honor which God gave man at his creation. Does he still retain all this? Listen to Paul a little further: "But now we see not yet all things put under him." Why is this? Because Satan has been at work; has lied to him; has cheated him; has got all his possessions from him; has made him a servant; and at last has

shut him up in prison. Now does Paul see any hope for man? Hear him: "But now we see not yet all things put under him. *But we see Jesus—*" Ah! yes, there is hope yet. After looking at man's sad state, his ruined and lost condition, after looking in all directions for help, the apostle at last exclaims, "But we see Jesus!" Yes, blessed be God; he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God says, "I have laid help upon one that is mighty, I have exalted one chosen out of the people." Ps. lxxxix, 19. Jesus Christ, the Holy One of Israel, the Son of the living God, leaves Heaven and comes to the rescue. The poor, perishing sinner looks from his dying bed, the verge of his dark prison, and shouts, "Glory to God, there is yet hope, there is yet salvation for me."

But what did Jesus accomplish by his coming? what did he come to do? how extensive was the plan of salvation? Did it not cover all that was lost? We think that it did. He says himself, "For the Son of man is come to seek and to save that which was lost." Luke xix, 10. To illustrate: Suppose that a wealthy lord in England has three sons. The oldest one, by the law inherits all of his father's estate. But the father, wishing to do something for the other two, comes over to America with them and buys for them a farm. He furnishes it with houses, barns, stock, tools, &c., and gives them possession of it. He then leaves them to work out their own destiny. But the two brothers, having no experience, manage very badly. They squander their property,

get into debt, mortgage, and lose, their farm, and are finally cast into prison for debt. Their brother in England hears of their sad condition. He pities them. So he asks leave of his father to come and see what he can do for them. The father tells him to go. So he comes and redeems the farm and takes the deed in his own name. He then visits his brothers who are in prison and says to them, "I will pay the debt for which you are cast in here and you may go back on the farm again to work. I will put you on trial for five years. At the end of that time, if you have been industrious, have taken good care of everything, and have kept out of debt, so that I can safely trust you with the farm again, I will give you a clear deed of the farm and all that is on it. But if you have been idle, and shiftless, and have done no better than you did before, I will keep the farm myself and let you pay your own debts. Now all depends upon your own actions."

All must say that this would be kind, just, and reasonable. This would be all that he ought to do for them. Here we see that he saved the brothers from prison, but whether they will have the farm or not must be determined by their own deeds. Although this parable cannot be pressed too closely, yet we think the general features of it will illustrate the plan of salvation.

God created the earth and put everything on it that would be useful to man, and gave it to him as his home, his farm. He then left him to work out his own destiny. Man failed, lost his farm, and got into prison. Now Jesus, his elder brother, hears of it, pities him, and offers to come and help him. The Father loves man and is grieved at his sad condition. So he sends his Son to do all he

can for him. Jesus now comes to the earth "to seek and to save that which was lost." Luke xix, 10. To save *that which was lost*, not *them who are lost*, as it would read if it meant that his mission was only to save man. "That which was lost" embraces more than man. It includes his lost dominion also. Was not the earth lost as well as man? It certainly was. Jesus came to save that which was lost; then how do you make it appear that it was only man, a part of that which was lost, that Jesus came to save? If nothing but man had been lost by the transgression in the garden, God might have destroyed Adam, might have left him to perish alone, and thus have put a stop to all the misery that has been entailed upon the world. Then he could have created a new race of beings to inhabit the earth. But we see that the earth also was lost by Adam's fall. A plan must be devised by which this can be redeemed from the power of the usurper—the Devil. Unless this can be done, it would be useless to place another race on the earth to live. Besides this, Satan's kingdom would be forever secure. Would God leave things thus? No; the plan of salvation embraced the lost earth as well as lost man. Jesus came to save them both. In this light we can understand the temptation of Jesus by the Devil, as recorded in Matt. iv, 1-11. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that pro-

ceedeth out of the mouth of God." Satan well understood the mission of Christ; he had come for the purpose of wresting from him his usurped dominions. All the powers of darkness were astir. A council is held. Jesus must be tempted and overcome. Satan takes the work into his own hands. He had overcome Eve by appealing to her appetite. Now Jesus is exceeding hungry; so, as his first effort, Satan tries him on this point. But Jesus is firm, and Satan fails. He now tries another plan. "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." Here the Devil appealed to Jesus' pride; but he failed again. After all these temptations had failed, Satan tries the following one as his last chance of success: hence we may well know that it is the greatest temptation that could be brought to bear upon the Son of God. It is this; "Again, the Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Or, as Luke states it, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the

Lord thy God, and him only shalt thou serve." Here Satan offers all this world to Jesus if he will worship him. "But," says one, "this is only the Devil's testimony, and he is a notorious liar. It does not prove that the world belonged to him just because he said so." Very true; but this offer is said to be a *temptation* to Jesus. How is this? If the world belonged to Christ or to his Father and the Devil was lying to him about it, did not Christ know it? Certainly he did. Then we would like to know how it was a *temptation* to him? To illustrate: Mr. A. owns a large farm well stocked, teams, wagons, &c. Mr. B., a poor vagabond, who owns nothing, comes to A.'s house and says to him, "If you will sign a note of five dollars with me, I will give you this house and farm and all that is on it." Would that be any inducement to A. to sign the note? None at all. He would say to B. "Why, sir, this all belongs to me now; why do you insult me in this way?" But reverse this affair; suppose A. should offer B. half his farm if he would burn a certain man's house, or commit some crime, would not this be a temptation? It most certainly would. So with Jesus and Satan. If the kingdoms of this world were already in the hands of the Lord, this offer would be no temptation to Jesus. As it is, however, we see that Satan first exhausts all his other temptations and then tries this as his masterpiece, his last chance of success. This indeed would be a mighty temptation, the strongest that could be set before Jesus. He could save his life and yet gain the dominion of the world. Perhaps Satan presented it thus: "This world is now in my possession, before you can redeem it, you will have to lead a life of poverty, shame, and igno-

miny, and at last suffer a cruel death. But if you just bow down to me, I will give all the world into your hands and you need not suffer and die for it." But Jesus resisted him and said, "Get thee behind me, Satan."

Soon after this Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. viii, 20. This does not look much as though he owned all the kingdoms of this world. Again he said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Jno. xviii, 36. We think this testimony is decisive. To his followers Jesus said, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jno. xv, 19. These testimonies are sufficient to establish beyond dispute, the fact that this world was not in the hands of Jesus when he was here, but that he came to take it out of the hands of the usurper, Satan.

Paul mentions it as one of the mighty conquests of Jesus, that he "spoiled principalities and powers, and made a show of them openly, triumphing over them in it." Col. ii, 15. Jesus baffled all the Devil's arts, resisted his temptations, conquered him, and will soon come to take his usurped dominions from him. Thus Paul says, "In whom [Christ] also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." Eph. i, 13, 14. What is the "purchased possession" which will be the

saints' "inheritance" when it is "redeemed?" Surely it is not Heaven, for that has never been purchased, neither can it be redeemed until it has been lost. By the Scriptures we learn that the saints will inherit the earth. "Blessed are the meek for they shall inherit the earth." Matt. v, 5. In Dan. vii, 27, we read thus: "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."

Then this earth is to be given to the children of God; but it was once held by Satan and is still in his hands. How is this change to be accomplished. I answer that Jesus has "purchased" it with his blood and will "redeem" it when the "times of the restitution of all things" shall come. In this light we can understand what Paul means by saying that the Holy Spirit is the "earnest of our inheritance until the redemption of the purchased possession."

We will offer one more testimony to prove that the kingdoms of this world are not now in the possession of either Jesus or his Father. "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xi, 15. "Are become" shows that they once belonged to some one else. Thus we see that through Jesus the earth is to be brought back from the dominion of Satan, and restored to the children of men.

REDEMPTION OF MAN.

But it will do man no good to redeem for him

The world redeemed

the earth which he has lost, unless he himself can also be redeemed, be brought out of the grave. To illustrate: Take the case of the brothers who lost their farm, and were finally cast into prison. Their brother came over and redeemed the farm. Now if he had done nothing more than this for them, if he had gone home and left them in prison, would he have benefited them any? Not in the least, for they could never get themselves out of prison. So with the human race, they have lost their farm (the earth, Gen. i, 26; Heb. ii, 8), and Jesus has purchased that back. Eph. i, 13, 14. But they have also lost their liberty (Rom. vi, 16; 2 Pet. ii, 19), and are shut up in prison (the grave). Now it must be evident to all, that, unless man can be rescued from his prison, all that Jesus has done in regaining his farm will do him no good, as he himself is lost. Paul saw and felt the full force of this sad truth. Said he to those who thought that the dead never would be raised, never be brought from their prison, "Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead?" "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv, 12, 16-19. This argument and conclusion is too forcible to be resisted; in fact, it is a self-evident truth.

Then did Christ do anything toward getting man out of the grave? Yes, that was one part of his mission. Speaking of the fall of man, Paul says, "But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death,

crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii, 8, 9. John bears a similar testimony. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 Jno. iv, 14. Paul states most positively that Jesus will effect a resurrection from the dead of every man of the race of Adam. "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.

How did Jesus effect this? how will all be made alive? We have learned that the grave is the prison house of Satan. Here he shuts up the whole human family as in a prison and fastens them there with the strong bands of death as a man is fastened with iron chains. He now refuses to let a single man out of this prison. Isa. xiv, 17; Jude 9. At this point Christ, the Son of the mighty God, leaves Heaven and comes to the rescue. Old earth trembles, Satan quakes with fear, and his demons cry for mercy. God "sent him to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. li, 1. He immediately proceeds to execute his commission. Speaking of the Devil and his kingdom, Jesus said, "When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke xi, 21, 22. As we have seen, Satan was indeed a "strong man armed," but Christ was a "stronger than he." So when Jesus comes, Satan's "palace" (the grave) and "goods" (the

*The devil a strong man
but Christ
stronger*

dead), which before were kept securely, are in danger. Of this Jesus said, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." Mark iii, 27. The strong man (Satan) kept his house (the grave), and his goods (the dead) were secure till the stronger man (Jesus) came. Now did Jesus enter Satan's house and disturb his goods? Let Paul answer. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried . . . according to the Scriptures." 1 Cor. xv, 3, 4. Yes, Jesus did enter the grave, the prison house of the Devil. Christ died and was buried, says Paul.

Now the all-important question is, Is he able to come out again? can he break the bands of death and of the grave? is he stronger than the strong one? Satan has triumphed thus far; none have ever been able themselves to break his bolts and free themselves from his prison. Now the Son of God is in there; can Satan hold him? If he does, all is lost, man, the earth, and all. Jesus had said that he would be buried and rise again the third day. Now the critical moment has come, now comes the trial of strength. The Devil has triumphed over poor, feeble man; but now he must measure strength with the Son of God! Satan assembles all his forces to hold the Saviour in the grave. The first day passes silently away, and Satan yet holds the power of death in his own hands. The second day rolls slowly by, and he still reigns supreme monarch of the grave. As the third day begins to dawn, Satan, with a hellish grin, flourishes the keys of death and the

grave, and his sentries shout, "All's well, all's well, the Son of God yet sleeps! Another day and we are safe!" But hold! hark! what is that? A blaze of light, like lightning, flashes upon them; a deafening noise like a peal of loudest thunder rends the air and makes the earth tremble. Satan and his host forget their charge and flee in terror and dismay. The rocks rend, the earth quakes, the grave opens, and the Son of God comes forth!! With horror and confusion the devils seek their home, while through Heaven and earth the glad tidings ring, "*Jesus has risen from the dead!*"

"And did he rise?

Hear, O ye Nations! hear it, O ye Dead!
 He rose! He rose! He burst the bars of death.
 Lift up your heads ye everlasting Gates!
 And give the King of glory to come in.
 Who is the King of glory? He who left
 His throne of glory for the pang of death.
 Lift up your heads, ye everlasting Gates!
 And give the King of glory to come in.
 Who is the King of glory? He who slew
 The ravenous foe that gorged all human race!
 The King of glory He, whose glory fill'd
 Heaven with amazement at his love to man,
 And with divine complacency beheld
 Powers most illumed, 'wilderd' in the theme,
 The theme, the joy, how then shall man sustain?
 Oh, the burst gates! crush'd sting! demolished throne!
 Last gasp of vanquished Death! Shout earth and Heaven!
 This sum of good to man! whose nature then
 Took wing, and mounted with him from the tomb."

With a triumphant smile he looks upon the grave and exclaims, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell (hades, the grave) and of death." Rev. i, 18. Jesus entered the prison house of Satan and came forth

triumphant, bringing the keys of the grave with him. The Devil once had the keys of the grave, that is, the power of death. But Christ, by his death and resurrection, broke the power of Satan and took the keys of the grave into his own hands. Says Paul, "That through death he might destroy him that had the power of death, that is, the Devil." Heb. ii, 14. The Devil had the power of death, but has not got it now for Jesus took it from him.

When Christ rose from the grave, he brought forth some of the prisoners, both to show his power and also as a pledge that he will bring them all out at a proper time. "And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii, 51-53. When Satan had the power he refused to let any out of the grave (Isa. xiv, 17; Jude 9), but now Jesus has the keys of the grave, and can bring forth the prisoners when he chooses. So now the saints of God are quietly sleeping, waiting in the grave till Jesus shall call them forth. To those who were mourning for their dead friends, the apostle says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv, 13, 14. They sleep in Jesus, waiting till the resurrection. All go into the grave and all will be brought out again. All,

by virtue of Christ's resurrection, will be raised from the dead. Thus all that we lost in Adam is restored in Christ. In this light we can understand 2 Tim. i, 9, 10. "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Here we are told that death is abolished and that life is brought to light through the gospel, or through the death and resurrection of Christ. To abolish, means to repeal, annul, or destroy. Then Jesus destroyed, or repealed the first death, the death which we die in Adam, the death which puts us in the grave. Therefore all will be brought out from under its power, will be raised from the dead. Again Paul says, "And [I] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15. The same apostle says that Christ tasted death for every man. Heb. ii, 9. John says, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 Jno. iv, 14. Some may think that this is Universalism, but we think not. By the transgression of Adam, the whole human race lost their lives and their probation, and were shut up in the grave. Here they must have remained eternally if Christ had not rescued them. By his death and resurrection, all will be brought back to life. But will all have glory, immortality, and the inheritance bestowed upon them whether they seek for it or not? No;

this is only to be obtained by obedience. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. i, 19, 20. Not all who are saved from the grave will have immortality. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno. v, 28, 29.

All men now occupy a similar position to that which those two brothers occupied after they were taken out of prison by their elder brother. He purchased back their farm, and took the deed in his own name. He then put them on the farm again and said to them, "I will now give you another trial to see whether you will be sober, honest, and industrious, or not. At the end of five years if you have both proved yourselves worthy of my confidence so that I can safely trust you with the farm, I will make you a free gift of it. If only one of you fulfills these conditions, he shall have the farm; while the one who has not done this shall have no part in it, but shall be left to suffer the penalty of the law." Here it will be seen that he saves them both from prison; but whether or not either one, or both, shall have the farm again depends entirely upon their own actions. So with the human family: Jesus has, in prospect, brought them all out of the grave. So far it is universal salvation; so far he is the Saviour of all men. All are affected by his death—all will be rescued by him, from the grave. "For therefore we both labor and suffer reproach because we trust

in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. iv, 10. We have seen how he is the Saviour of all men; but Paul adds, "specially of those that believe." How is this? Manifestly thus: The Lord now says to all men as the elder brother in the illustration said to his brothers, "Work out your own salvation with fear and trembling." Phil. ii, 12. Again: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. xxx, 19. We are now called upon to "choose" life or death. This shows that we are on probation. The human family have once failed and now know by experience the sad consequences of doing wrong. But Jesus has saved them from the consequences of this failure, and has placed them on a second trial. Now if they are faithful and obedient so that he can safely trust them in the new earth, he will restore to them all that they have lost. All whom he cannot thus trust, will have no share in the inheritance. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke xvi, 9-12. Here is the point exactly: you are now working on trial; if you are not faithful now, where is the evidence that

brought out of the grave

damnation

you ever will be? Can God safely trust you with a farm in the new earth? All must readily see that he could not consistently do so. Hence he now says to us, "Work out your own salvation." Phil. ii, 12. "If ye be willing and obedient, ye shall eat the good of the land." Isa. i, 19. All who are unfaithful will be remanded back to prison—will be reduced to dust again to suffer the just penalty of their misconduct.

That the wicked will go into the grave as literally the second time as they did the first, is proved from Ps. ix, 17. "The wicked shall be turned into hell, with all the nations that forget God." The Hebrew word here rendered hell, is *sheol*, which signifies the grave, the place of the dead. On this passage Dr. Scott remarks thus: "The future condemnation of the wicked is intended; for as all men go down into the grave, the word rendered hell must, in this connection, have a more awful meaning." The first death which we have to die is a natural death, which reduces us all back to dust. All will be raised from this death. But the wicked will have to suffer a second death. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 6. "And death and hell were cast into the lake of fire. This is the second death." Verse 14. If the wicked suffer a second death, it must be a death like the first one, otherwise it could not be called a second death. The first death reduces men to dust the first time, and the second death will reduce them to dust the second time. "But," says the Universalist, "if this be so, then Jesus is not the Saviour of all men." Will he not resurrect all men? will he not rescue them from the

grave? Yes. Then if a part of them by their misconduct, bring themselves back into the grave again, does it prove that he never saved them? Suppose that to-day I see a child drowning. I jump into the water and save his life, I thus become his saviour. Ten years hence this child throws himself into the water in the same place and is drowned. Now does this alter the case any? Does this make it that I never saved the child? It certainly does not. So Christ will save all men from the grave. Then those who have wrought righteousness will have eternal life, and those who have wrought wickedness will die the second death as the reward of their deeds. Thus Jesus is "the Saviour of all men, specially of those that believe."

We will here notice an objection which is frequently proposed against the existence of Satan and his agency in the fall of man. Says the objector, "If Satan effected the fall of man and the ruin of the world, he thereby defeated the purpose of God concerning the earth." If this earth is finally to be destroyed and blotted out of existence in consequence of the fall of Adam, then we acknowledge that this objection is a serious one. We confess that we cannot answer it. Leaving this objection however for those to digest who hold the above views, we will inquire, What was the purpose of God in the creation of this earth? When God created man, and before he had fallen, the Lord said to him, "Be fruitful, and multiply, and replenish the earth and subdue it." Gen. i, 28. God's purpose concerning the earth may here be learned. It was that it should be replenished, or filled with inhabit-

ants. The same truth is stated in Isa. xlv, 18. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." God says that he formed the earth to be inhabited, and although it had fallen, yet he says, "He hath established it, he created it not in vain." Then it is plain that the Lord's purpose was to have the earth filled with inhabitants who should dress the earth and delight themselves in its beauty and productions. If Adam and his posterity had proved faithful till that time, probably the test of their obedience,—the tree of the knowledge of good and evil, would have been removed, they would have been confirmed in immortality, and made as the saints will now be in the kingdom. That is, they would neither marry nor be given in marriage. Then, of course, they would not "multiply" any more after the earth was "replenished." Then man would have peaceably inhabited the earth forever.

But man failed, sinned, and fell. Now will God's purpose be frustrated? No, never! After Adam and Eve had fallen, God said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children." Gen. iii, 16. "I will greatly multiply thy sorrow and thy conception." What does this mean? God had before told them to multiply and replenish the earth. If Adam and his posterity had all been obedient and righteous, none would have ever died. This being the case, it is evident that the requirement to multiply and replenish the earth, would soon have been fulfilled.

But how is it now? Out of the millions upon millions who have been born, only a few, one here and another there, are fit for the kingdom of God and will be saved. God will select these few righteous ones out of the great mass of corruption and place them in the new earth to replenish it, and thus carry out what he at first intended, *i. e.*, to have the earth filled with inhabitants.

Thus we readily see that, now, to get the complement of righteous persons which God first required, the sorrow and conception of woman has been "greatly multiplied." In this light we can understand 1 Tim. ii, 14, 15. "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness, with sobriety." Thus we see that the woman by child-bearing is to repair the mischief that she wrought by transgression.

THE DESTINY OF SATAN.

Having learned the origin of Satan and the history of his work thus far, we will now inquire what his final destiny will be. To ascertain this we will again call attention to the subject of the sanctuary. It is briefly described in Heb. ix, 1-7. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candle-stick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle, which is called the holiest of all; which had the golden censer,

multiply

and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." That is, they ministered in the first apartment of the sanctuary every day in the year.

"He that had sinned brought his victim to the door of this apartment, to be offered up for himself. He laid his hand upon the head of the victim to denote that his sin was transferred from himself to the victim. Lev. i, 3. Then the victim was slain on account of that transgression, and his blood bearing that sin, was carried into the sanctuary and sprinkled upon it. Lev. iv. Thus through the year this ministration went forward; the sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

"On the tenth day of the seventh month, the ministration was changed from the holy place, where it had been continued through the year, to the Most Holy place. Lev. xvi, 2, 29-34. The high priest entered the holiest with the blood of a bullock, as a sin offering for himself. He then received of the children of Israel two kids of the goats for a sin-offering. 'And he shall take the two kids and present them before the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two kids; one lot for the Lord, and the other for the scape-goat. And

Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.' Lev. xvi, 5-10.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness.' Lev. xvi, 20-22.

"The high priest having by blood removed the sins of the people from the sanctuary, bears them to the door of the tabernacle (Num. xviii, 1), where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat and sends him away with all their iniquities, into a land not inhabited. Verses 20-22. The sanctuary was thus cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary."—*J. N. Andrews.*

Now this sanctuary and all the ministrations of the priests that pertained to it were patterns, or types, of the heavenly sanctuary. This we have proved in the former part of this work. For a full exposition of this subject see "Sanctuary and

Twenty-Three Hundred Days," published at Battle Creek, Mich.

It will be observed that if any person refused, or neglected, to bring his sin-offering and have his sins transferred into the sanctuary, on the day of atonement, he was cut off from his people: that is he had to bear his own sins. But the scape-goat had to bear the sins of God's people. All this was typical of Christ's ministration in the true sanctuary above. Heb. viii, 1-5. Therefore Christ will minister in the first apartment of the heavenly sanctuary till the day of atonement, or judgment. During this time the sins of God's people are conveyed, by faith in the blood of Jesus, into the heavenly sanctuary. At the day of atonement the blood of the Lamb of God will be offered to cleanse the heavenly sanctuary from these sins. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. ix, 22-26.

According to the pattern, when the heavenly sanctuary is cleansed by the blood of the Lamb of God, the sins of the righteous will be conveyed by

the High Priest (Christ) and placed upon the head of the scape-goat, who will then be sent into a land not inhabited. Now we are prepared to ask who this scape-goat is. Again we quote from Bro. Andrews.

"THE SCAPE-GOAT. The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because, 1. That goat was not sent away till after the high priest *had made an end* of cleansing the sanctuary. Lev. xvi, 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days (1844). 2. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away, not his body alone, but soul and body (for the goat was sent away alive), from, not to, nor into, his people; neither into Heaven, for that is not a wilderness, or a land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time, he will be without sin. 4. The goat received the iniquities from the hand of the priest, and *he sent it away*. As Christ is the priest, the goat must be something else besides himself which *he can send away*. 5. This was one of two goats chosen for that day, of which one was the Lord's, and was offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from

the priest after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people behind, and free from their iniquities. Lev. xvi, 7-10, 22. 6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse Wm. Jenks, in his *Comp. Com.*, has the following remarks: *Scape-goat*. See dif. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rosenmire, whom see. The Syriac has Azzail, the angel (strong one) who revolted." 7. At the appearing of Christ as taught in Rev. 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness. 8. Thus we have the scripture, the definition in two ancient languages, both spoken at the same time, and the oldest opinions of the Christians, in favor of regarding the scape-goat as the type of *Satan*."

On this subject, Chas. Beecher, *Redeemer and Redeemed*, p. 66, says: "Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color—they must be counterparts. Placing these goats before him, the high priest put both his hands into an urn containing two golden lots, and drew them out one in each hand. On the one was engraved *La-Yehovah* (for Jehovah), on the other, *La-Azazel* (for Azazel).

"The goat on which the lot *La-Yehovah* fell was slain. After its blood had been sprinkled in the Holy of Holies, the high priest laid his hands on the head of the second goat, confessed the sins

of the congregation, and gave him to a fit man to lead away and let go in the wilderness, the man thus employed being obliged to wash his clothes and person before returning to the congregation."

With regard to what this scape-goat represents, he says that "one opinion is that Azazel is a proper name of Satan. In support of this, the following points are urged:—The use of the preposition implies it. The same preposition is used on both lots, *La-Yehovah*, *La-Azazel*; and if the one indicates a person, it seems natural that the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself. What goes to confirm this is that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπάιος a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these we have the evidence of the Jewish work *Zahar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Samael.' Hence Moses Germdinensis feels called to

say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find the same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀποομπαιός and in the Hebrew Azazel, is no other than the Devil.' Lastly, a circumstance is mentioned of the emperor Julian, the apostate, that confirms the argument. He brought, as an objection against the Bible, that Moses commanded a sacrifice to the Evil Spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan." pp. 67, 68.

In conclusion, on this point, Beecher says: "Would it not be strange, if, in all the symbols of the sacrificial system, there were not a single intimation of the serpent's existence? And where should we expect to see his baleful shadow, if not here on the great day of atonement?" p. 73.

Thus we see that it is susceptible of very clear proof that Satan is the great antitypical scape-goat. Indeed, we can come to no other conclusion. How fitting, how just it is, that Satan, the great author of sin, should receive back upon his own head the sins and transgressions into which he has led God's people!

In the type, they brought the scape-goat "alive before the Lord," and the high priest "confessed

over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." So it will be in the antitype. Satan will be arraigned before God, and there, in the presence of the angelic hosts, Christ, his conqueror, will enumerate his sins and iniquities, and those he has caused the Lord's people to commit; then he will pronounce his sentence, and send him away into a "land not inhabited." We have seen that this must take place at the day of judgment. Jude says that the fallen angels are reserved unto the judgment of the great day. In Rev. xix, the coming of Christ is described. Chap xx opens thus: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Verses 1-3. We can see in this the antitype of the scape-goat. But he was sent into the wilderness, a land not inhabited. Then it is an important point for us to determine what this bottomless pit is, into which Satan is to be cast. If, on examination, we find it to be a "wilderness," or a desolate place, this will confirm the truthfulness of our position, that Satan is the antitypical scape-goat. Rev. xx, 3, says that Satan was cast into the bottomless pit. Verse 10 says, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." Or, as the *American Bible Union*

Translation reads, "Where are also the beast and the false prophet." Now if we can ascertain where the beast and false prophet are, we can locate the bottomless pit. Turning to Rev. xiii, 1-10, we have a description of the beast. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," &c. All Protestants agree that this "beast" represents the Papal government, which occupies all the eastern continent, and that part of the western which does not belong to the United States. The remainder of Rev. xiii describes the false prophet, or two-horned beast. This represents the United States. Thus we see that these two beasts occupy *the face of the whole earth*. Then where is the bottomless pit? Ans. *On this earth*. In fact, chap. xvii, 8, says that the beast shall ascend out of the bottomless pit." We all know that Papal Rome rose on the earth. Rev. ix, 1-3, locates the bottomless pit in the same place. "And the fifth angel sounded, and I saw a star fall from heaven [where to?] unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit." The air extends only about forty-five miles above the earth. In order for it to be darkened by *ascending* smoke, the smoke must come from the earth. "And there came out of the smoke locusts on the earth," &c. This locates the bottomless pit upon this earth.

What is the meaning of the term "bottomless pit?" The idea commonly attached to it is that

of an eternal, burning hell. But this is not the Bible meaning of that term. Its primary signification is a dark place, a waste, a wilderness, an uninhabited region. The original word, *abusos*, which, in Rev. xx, 1-3, is rendered *bottomless pit*, is in other places rendered *deep*. Thus Gen. i, 1, 2: "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep," or the bottomless pit. The *American Bible Union* translates "*abusos*" by the word "*abyss*." Thus Rev. xx, 1-3: "And I saw an angel come down from heaven, having the key of the abyss." This, compared with Gen. i, 2, "Darkness was upon the face of the deep," abyss, or bottomless pit, locates this place very definitely. It is the face of this earth in its dark, void, chaotic state. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep." Then if, in the future, Satan is to be cast into the deep, or abyss, this earth must be reduced back to its original chaotic state; so that it shall be "without form and void, and darkness upon the face of the deep." Will this ever be? Listen to Jeremiah, as he has a vision of the future condition of the earth. Chap. iv, 19-28: "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" He then gives the result of this sound of the trumpet, alarm of war, and destruction upon destruction. "I beheld the earth, and,

lo, it was without form and void; and the heavens, and they had no light." Compare this with Gen. 1: "The earth was without form, and void; and darkness was upon the face of the deep." Then the time is coming when this earth will be reduced back to its original void condition. But he continues: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, 'The whole land shall be desolate.'"

If it were necessary, we could give whole chapters to show that all the earth will be desolated of its inhabitants and turned into a wilderness; but the above testimony is sufficient on this point. Remember, that it was a place similar to this into which the scape-goat was turned, *i. e.* a wilderness, a land not inhabited. This is the place where Satan, the great antitypical scape-goat, is to be bound a thousand years. But when will this thousand years begin? When will the earth be desolated of its inhabitants? Peter speaks of this thousand years, and, by the connection, we may learn when it begins. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii, 7-10. Peter speaks of "*the day of Judgment*," "*the day of the Lord*," and "*one day as a thousand years*," by which we understand that they all refer to the same "day." Hence the thousand years begin with the day of the Lord, and with the day of Judgment. This also is the time when the earth is desolated of its inhabitants. Thus Isaiah says, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Chap. xiii, 6, 9. "Come near, ye nations, to hear, and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter." "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation, it shall lie waste; none shall pass through it for ever and ever." Chap. xxxiv, 1, 2, 8-10.

The expressions "*forever and ever*," and "*from generation to generation*," show that the earth will be desolate for no short length of time. Other scriptures show it to be one thousand years. He continues: "But the cormorant and the bittern shall possess it; the owl also and the raven shall

dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be as nothing. And thorns shall come up in her palaces, and nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." Verses 11-14.

As we have seen, this desolation of the earth takes place at the beginning of the day of the Lord—the commencement of the thousand years. This also is the time when Jesus makes his second advent; for he is the one who destroys the nations. Ps ii, 7-9. In Rev. xix, his advent is described, together with the destruction of the nations and the desolation of the earth. See verses 11-21. This leaves the world desolate of all its inhabitants. The next verse says, "And I saw an angel come down from heaven, having the key of the bottomless pit (abyss) and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. xx, 1-3. Thus we see that just as soon as the earth is made a "wilderness," Satan is cast into this desolate region to remain a thousand years. But where are God's people at this time? Ans. *In heaven with Jesus.* Proof: "For this we say unto you by the word of the Lord, that we

which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the 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, 15-17. Jesus says, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Jno. xiv, 1-3. This shows that the saints will be taken to Heaven when the Lord comes.

In Rev. xix, 1-10, John sees the saints in Heaven after their deliverance, praising God. "And after these things I heard a great voice of *much people in Heaven*, saying, Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God." At his second coming Jesus takes his people to Heaven, to that place which he has prepared for them. Where are the wicked at this time? Ans. All slain upon the earth. Proof: Rev. xix, 11-21. "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And

the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These were both cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Thus Rev. xix presents us with these two grand facts: 1. The deliverance of the saints and their triumphant entry into Heaven. Verses 1-10. 2. The destruction of all the wicked upon the earth. Verses 11-21. Thus the earth is left entirely desolate, without an inhabitant. The next verses describe the binding of Satan and his being cast into

the earth. Rev. xx, 1-3. A query may arise with regard to how Satan is *bound*. I understand it to be in this manner: The saints are all in Heaven beyond his reach. The wicked are all dead and in the earth, and hence they are out of his reach. Thus the devil is bound, having nothing to do but to roam up and down this desolate earth and meditate upon his sad condition. And it would also seem that he was confined to this earth, not allowed to go to other worlds.

Let us now consider what we have learned. 1. As the priests ministered in the first apartment of the earthly sanctuary till the end of the year, so Christ will minister in the first apartment of the heavenly sanctuary till the antitypical day of atonement. Heb. ix, 1-8; viii, 1-5. 2. By faith in the blood of Christ the sins of God's people are, during this time, conveyed into the heavenly sanctuary. Lev. iv, 1-7; Heb. ix, 1-14. 3. As the high priest, at the end of a year's service, went with the blood of a sin-offering for the people into the second apartment to cleanse it from the sins of God's people, so, at the day of judgment, Jesus will go from the first to the second apartment of the heavenly sanctuary, to cleanse it by his own blood from the sins of his people. Heb. ix, 22-28. This work of atonement in the type was only for those who had confessed their sins. Lev. xvi. The wicked had no part or lot in the matter. So when Jesus makes the real atonement, the righteous only will be benefited by it. Rev. iii, 5. 4. Jesus will then come and take his people away from the earth. Heb. ix, 22-28; 1 Thess. iv, 13-17. 5. In the type, all who did not afflict their souls (repent of their sins) were cut off. Lev. xxiii, 26-29. So in the antitype; all who have

not repented of their sins will be destroyed. Isa. xiii, 9. Thus the earth will be emptied of its inhabitants. 6. In the earthly sanctuary, when the high priest had finished the atonement, he bore all the sins of God's people to the door of the tabernacle, and then confessed them over the head of the scape-goat, "putting them upon the head of the goat." Then the goat was "sent away by the hand of a fit man into the wilderness, to bear upon him all their iniquities into a land not inhabited." Lev. xvi, 20-22. So at the atonement in the heavenly sanctuary at the end of the world, Jesus will bear the sins of God's people away from the sanctuary, lay them upon Satan, the originator of sin, and send him away into a wilderness, a land not inhabited, the earth made desolate. Rev. xx, 1-3.

By reading Rev. xvi-xx, we find that God's people are taken from the earth before it is entirely desolated. Satan is not bound and cast into the earth till it is desolate. Therefore, when Satan is bound and presented before the Lord, the saints will be there to hear his sentence. I think that this is the time when Isa. xiv will have its fulfillment. The previous chapter foretells the destruction of the earth in the day of the Lord. "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty," &c. Chap. xiv opens with a prophecy foretelling the deliverance of God's people. "For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land. . . . And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this prov-

erb (taunting speech, margin) against the king of Babylon (who represents Satan, the same as the "king of Tyrus" in Eze. xxviii), and say, How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. (The "rulers of the darkness of this world," Eph. vi, 12.) He who smote the people in wrath with a continual stroke (Satan has "smitten" God's people with a "continual stroke" from Abel to the present time), he that ruled the nations in anger, is persecuted and none hindereth." As we have before shown, Satan has ruled the nations in sin and wickedness for six thousand years. He has tempted, persecuted, and martyred the righteous without any mercy. But now the scene is changed; his power is broken. The "strong man armed" has been bound by "a stronger than he," and his "house" has been "spoiled of its goods." Luke x, 21, 22. Yes, Christ, the mighty conqueror, has bound Satan, opened the grave, and brought forth the saints. They are now out of Satan's power, and he is bound before them! What a scene! The Devil in chains before his God, against whom he has rebelled, before Christ whom he has despised, before the angels whom he has insulted, and before the saints whom he has persecuted and murdered! They now "take up a taunting speech against him," reminding him of his wicked rebellion, his multiplied crimes, and taunting him with his utter failure and his present helpless condition. "He is persecuted and none hindereth." Verse 6.

"The whole earth is at rest and is quiet (because it is desolated of its inhabitants); they (the righteous) break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying,

Since thou art laid down, no feller is come up against us." Now Jesus prepares to cast him into the earth to enjoy the fruits of his labor, to wander up and down in the desolate earth which has been made so by his wickedness. "Hell (grave, margin) from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee (Here the wicked dead are represented as greeting Satan as he is cast into the earth), Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" Yes, the Devil is the one who has made the earth to tremble and has shaken kingdoms, and, as the result of his course, the earth will at last be made a "wilderness."

But another mark of Satan follows: He "*that opened not the house of his prisoners.*" When Satan had shut the saints up in his prison-house,

the grave, he refused to open the house of his prisoners. But Jesus has conquered him, has opened his house and released his prisoners. Isaiah continues: "All the kings of the nations, even all of them, lie in glory, every one in his own house (they are all dead and in their graves; hence they lie in their own houses). But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial (No; Satan will have to live on this dreary earth a thousand years, while the wicked are all dead and in their graves; hence he will not be "joined with them in burial"), because thou hast destroyed thy land, and slain thy people; the seed of evil doers shall never be renowned."

It was through the devices of the Devil that the human family was led into sin, and consequently into death. Since that time he has ruled in the kingdoms of this world. He has stirred up men to war and carnage till at last, at the beginning of the 1000 years, the whole earth is desolated of its inhabitants. It is now one vast heap of ruins, of crumbling palaces, smoking villages, and forsaken cities. On every hand, in every clime, is written in characters of blood, *Ruin, Destruction, and Desolation!!!* Thorns and brambles grow in the streets of once populous cities; wild beasts and satyrs roam through forsaken temples, and the doleful wind moans through their silent chambers. Ghastly skeletons of the dead lie strewn over all the earth. The clouds above are black, and the earth beneath sends up fire and smoke! "The great day of the Lord is near, it is near,

and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. i, 14, 15. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isa. xxxiv, 8-10. When this is fulfilled, in what an awful state the earth will be! Fire and brimstone on the face of the earth, and clouds and thick darkness above it! *This* is to be the home, this the kingdom, of the Devil and his angels for one thousand years!

Now behold that mighty, fallen angel, terrible and majestic even though fallen, the friend of hell, as he stands and views this scene of ruin, of desolation, and of terror, the work of his own hands. As he looks upon the dark visages before him, his companions in woe, as he beholds his own haggard features, as he glances at the awful scenery around him, his thoughts wander back to Eden—to Heaven—to the beautiful city of God. He remembers that he was once there, that he was a beautiful angel, that he was a companion of Christ, and the friend of God. He was then obedient and happy. Heaven was his home. Then he was surrounded by beauty, innocence, and loveliness. Now he remembers how he has rebelled against his God. Behold the result! One could almost

pity him, Devil though he be. Heaven, joy, happiness, immortality.—all lost, forever lost. Methinks I can hear him curse himself for his folly, and lament his bitter lot. Could he repent, could he be forgiven, oh! how quick would he embrace the opportunity. But no; he sinned against too much light and knowledge to ever be forgiven. He must suffer the consequences of his sins; for one long, dreary thousand years he must wander up and down this dark, desolate earth, without employment, except his own thoughts, to meditate upon his sad condition! Lack of employment, the absence of hope, the certainty of his final doom, must render him indescribably miserable. This is the wages of sin, this the harvest of evil-doers. He has fought against God, but now the blows have rebounded upon his own head; he has persecuted the righteous, but now they are safe; he has destroyed their beautiful home, and now it is his prison. Thus he has fulfilled the proverb: "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession." Prov. xxviii, 10. Here he must remain a thousand years in "his own pit," and suffer for the sins of the righteous, which have been laid upon him by our High Priest, Christ.

THE JUDGMENT OF THE WICKED.

We have seen that the righteous dead are resurrected, and the righteous living changed and all taken to Heaven when Jesus comes. The wicked are slain upon the earth at that time. In Rev. xix, 1-10, the saints are seen in Heaven, just delivered, singing songs of praise and partaking of

the marriage supper of the Lamb. Verses 11-21 relate the destruction of the nations. The first three verses of the next chapter say that an angel comes down from Heaven, binds Satan, and casts him into the abyss to remain one thousand years. Having thus disposed of the wicked and of the Devil for a thousand years, John again turns his attention to the saints, and tells us their occupation during this thousand years. "And I saw thrones and they (the saints) sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Where were the wicked?) But the rest of the dead (In the first resurrection, Jesus will take out of the grave all the righteous. Then, of course, "the rest of the dead" will be all the wicked. Hence he says the "rest of the dead lived not again until the thousand years were finished." Then there are two resurrections, and they are one thousand years apart. "And they [the saints] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Then of course they will live again when the thousand years are finished. This proves that the wicked are dead and in their graves during the thousand years. Thus we see that the first resurrection takes place at the beginning of the thousand years, and the second at the end of that time.

Of the righteous John says, "And I saw thrones, and they sat upon them, and judgment was given unto them." What judgment? I answer, The

judgment of the wicked; for the saints are to judge both wicked men and fallen angels. Proof: 1 Cor. vi, 2, 3. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" This testimony is too direct to be evaded. Peter, speaking of this time of judgment, calls it the "day of judgment," and defines it to be one thousand years long. 2 Pet. iii, 7, 8. Of the time when the saints will judge the world, Daniel, speaking of the Papacy, says, "He prevailed against the saints until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Chap. vii, 21, 22.

By all this we see that the saints are in Heaven during the thousand years, judging the wicked who have not yet had a resurrection. In Rev. xx, 12, we are told how this judgment will be performed. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." All the deeds of the wicked are written down in books; these books are opened before God and they are judged by what is found in these books. Thus they can be judged by the saints while they are dead and in their graves. During the thousand years the saints examine all these books, and write out the sentence of each individual. At the end of this time Christ and all the saints come down to the earth. Jesus comes down upon the mount of

Olives from whence he ascended. The mountain parts asunder and becomes a great plain. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and the saints with thee." Zech. xiv, 4, 5. Then the holy city comes down and rests upon this plain. Rev. xx, is a prophetic history of the one thousand years. In chap. xxi, we read, "And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Verses 2, 3. The wicked will then be resurrected and the saints will execute upon them the punishment which has been apportioned to them for their crimes. Says Jude, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints [what for?], to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Ver-

ses 14, 15. David tells us what judgment this is. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Ps. cxlix, 5-9. The saints come to execute "the judgment written" during the thousand years.

WILL SATAN BE DESTROYED?

It is the popular opinion that the Devil and his angels will never cease to exist, but live on to all eternity in hell, to blaspheme God and torment the wicked. But we think that the Bible teaches that both wicked men and devils will be destroyed, and cease to pollute God's government. Heb. ii, 14, says, "Forasmuch then as the children are partakers of flesh and blood, he also himself [Jesus] likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil." Then the Devil will be destroyed. We have seen that the "covering cherub" of Eze. xxviii is the Devil. God says of him, "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst

of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; and thou shalt be a terror, and never shalt thou be any more."

Here we see that Satan is to be "brought to ashes upon the earth," and that he will then cease to exist, as he "never shall be any more." This must settle the point beyond dispute. The Devil will be blotted out of existence and all his works with him. Wicked men are the works of the Devil. Will they be destroyed? Let John answer. "He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 Jno. iii, 8. Not only will the Devil himself be destroyed, but those also who have followed his ways. Says David, "All the wicked will God destroy."

Peter states that as the earth once perished by water in the flood, so it will perish by fire at the day of his judgment. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein

shall be burned up." 2 Pet. iii, 5-7, 10. By this we see that the earth is to be dissolved, melted, by intense heat, and the works in the world will be burned up. But is the earth to burn eternally? No; for Peter, after describing the perdition of ungodly men in the lake of fire, and the purifying of the earth by the same, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

For six thousand years the earth has been polluted by Satan and his works, sin and sinners. But all these will be burned up. Then the earth will once more be pure as it was when it first came from the hands of its Maker. The lake of fire which purifies the earth is spoken of in Rev. xx, 14, 15. "And death and hell [the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." From the lake of fire which cleanseth this old earth, comes forth the new earth which is to be the abode of the righteous. The Devil, the author of sin, the father of lies, the enemy of God, and the seducer of the human race, is destroyed in the lake of fire. He is reduced to ashes, put out of existence. Wicked men who have followed his counsel and rejected God, are destroyed with him. Then the saints go forth once more and possess the earth, their long-lost home. "Blessed are the meek for they shall inherit the earth."

Then God will again have a clean universe. Neither sin nor sinners will exist anywhere in the

Satan brought to ashes

vast realm of God. The conflict of ages is ended; God's people are forever safe. Then we can sing with the poet,

"Time past,
The righteous saved, the wicked dead,
And God's eternal government approved."

This time will surely come. We have so long lived amid sin and rebellion, have so long been accustomed to vice and wickedness, have so long been shut away from Heaven and God, that we cannot realize that it will ever be any different. Now, upon this earth unrighteousness is popular, and "he that departeth from evil maketh himself a prey." Here, the righteous are vastly in the minority; but it is only here. When we remember the "innumerable company of angels" who are yet loyal to their God, we see that the righteous are really in the majority. For a short time the Devil has succeeded in blotting a small part, a mere atom, of God's creation. God has permitted him to go on for a time with impunity, till he has fully developed the awful consequences of sin and rebellion against the all-wise Creator. He will serve as an example to all the intelligent creatures of God, that they may see the utter folly of disobeying the Almighty. God will soon wipe out the blot which Satan has made on his universe, by the utter destruction of Satan and all his works. Paul says, "But now is Christ risen from the dead, and become the firstfruits of them that slept. 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. But every man in his own order; Christ the firstfruits; afterward they that are

Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv, 20-28.

Then will be fulfilled what God hath spoken by the mouth of all his holy prophets since the world began. "God shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things." Acts iii, 20, 21. As righteous men and loyal angels behold the punishment of wicked men and devils, they can sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of ages (margin)." Rev. xv, 3.

Now what has Satan gained by his rebellion? Nothing but the poor satisfaction for a short time, of having done evil. He has lost all the joys of Heaven, the pleasure there is in doing right, and the consciousness of being pure and innocent, and the happiness of being the friend of God. But above all he has lost **ETERNAL LIFE**. Had he remained obedient to God, he would have lived unto all eternity without pain, or sickness, or the fear of death. But now he must die—must cease to

exist! Oh what an awful thought it must be to Satan who once occupied so exalted a position in Heaven. Can we suppose that the Devil has been happy for the last six thousand years in the woe and misery which he has produced in the world? No; it is impossible.

When we look upon the awful condition of the world, we are sometimes tempted to question the wisdom of God in permitting things to continue in such a state so long. We think that it would not be so if we had the control of matters. But let us remember that God is from everlasting to everlasting, the Eternal One. Our world has existed only about six thousand years. Here is a man sixty years old. It seems but a few days since he was a little boy; yet he has lived a one-hundredth part of the time that the world has stood. One hundred such men in succession would reach from the foundation of the world to the present time. Then how brief a period is the world's history! At the longest, it is only a moment compared with eternity. Think of the eternity which is past. Where did it begin? Imagine the eternity to come. Where will it end? Remember that God's purposes reach from eternity to eternity. Then why should it be thought a thing incredible by us that God should permit the Devil to go on for so short time with impunity till he has fully developed his character and the consequences of sin?

Again, this earth as compared with all the worlds of the vast universe of God, is no more than one grain of sand in comparison to the whole earth. The sun is 880,000 miles in diameter and is as large as *thirteen hundred thousand* worlds like ours! At the rate of ninety miles per

day it would take a man over eighty years to travel around it. The Planet Jupiter is 490 millions of miles distant from the sun. Its diameter is 89,000 miles, it being about *fourteen hundred times* as large as the earth! The nearest fixed star is so far distant that it would require a ball moving at the rate of 500 miles an hour, over 4,500,000 years, or 750 times the period which has elapsed since the foundation of the world, to reach it from this earth! Many of these stars are thousands of times larger than our earth, and, probably are all inhabited. How many such worlds are there? Look at the stars and count them! There are millions upon millions!! How insignificant this little speck of earth is when compared with them! Truly God has said that all nations are before him as nothing, or as a drop in the bucket.

When we view the subject in this light, considering the infinitely small portion of creation which this earth really occupies, and the brief period of its history in sin, and remember that Satan's work has been confined to this small sphere, and that even this will soon be restored to its original condition and that the Devil will be punished for his crimes, all is reasonable, plain and consistent. It is only when we take a narrow, contracted view of the matter, that we are led to question the wisdom of God's dealings with this world.

As the eternal ages roll on, men will almost forget that such a state of things ever existed. It will only be remembered as a passing cloud, or a sad moment in man's whole life. Oh, happy day! may it soon dawn! Then will be realized the glorious scene described in Rev. v, 13. "And every creature which is in Heaven, and on the

Other worlds &c

earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Dear reader, when the present unhappy state of our world has passed away, when sin and wickedness are no more, when devils and wicked men have been destroyed for their crimes, when the earth shall bloom again as the garden of Eden, when the "times of restitution of all things" comes, may it be our happy lot to have a part in this joyful song of praise to God and the Lamb. Amen.



