

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

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

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be inquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own

Individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

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

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

penalty of the second death. All who reject these conditions must suffer it, for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet we have great reason to fear that but few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death, after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the new-born child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand

cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble; after which the glory of God shall cover the earth, as the waters cover the deep. Here then is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, in the same manner the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

"Righteousness will abide upon its face, during a thousand years and the Savior will bless it with his personal presence, after which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of a fire. This death, or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies. or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed, its elements will again be collected, they will be recombined and re-

organized as when it first issued from the womb of chaos. As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendors of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of His power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities—the Old Jerusalem of the eastern continent, and the New Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities with all their glorified throng, will descend upon the redeemed earth being the grand capitals of the new creation. "Without" (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth) "will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. xii. 15.) These are they that are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the Gospel, with its ordinances and blessings, Priesthood and powers, through obedience to which mankind become justified, purified, and glorified. Such are the meek of the earth, and none others. And as the Gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to His children, as their everlasting inheritance. As instances—Abraham and his posterity, that were worthy were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been and will be disposed of to the lawful heirs; while

those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness during another probation.

How great will be the disappointment to the rich, the high and the noble, who have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek.

Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescus the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers the surface of our terrestrial spheroid contains 197,000,000 of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth to its final glorification, there should elapse a period of eight

thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century (which is probably an average far too great,) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over one acre and a half for every soul.

But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one per cent of all this immense population shall, through obedience to the Gospel, become lawful heirs to the new earth, then there will be over one hundred and fifty acres for every soul. If the new earth contains only the same proportion of land as the old, there would still be about forty acres for every redeemed soul. But the new earth is represented by the Apostle John, as being without any sea which increases its capacity for inhabitants above the old four fold.

The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturalist. He can have his pleasure-grounds; his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as wheat to eat, and flax for the making of fine robes, etc.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it, that when it

shall be cleansed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, do not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified, together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.

Journal of Discourses, Volume I, Pages 328 to 334.

DISCOURSE BY ELDER ORSON PRATT,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, August 1, 1880.

* * * This world, however, is not now as it was in the beginning, that is when I speak of the beginning, I have reference to the beginning of the earth, in its present organization; I do not have reference to the beginning of duration, for it had no beginning; I do not have reference to the beginning of an endless past, but I have reference to the beginning relative to our little globe. In the beginning of our creation, the earth was very fair, quite different from what it is now. There were no children of mortality upon it, no animals that were mortal upon it, no birds, nothing wherein we observe life in this creation existed in its mortal state; but everything that had life was immortal; every bird, fish, fowl, insect, creeping thing,

cattle, and man—all were immortal. The earth had no curse resting upon it; the earth itself was immortal, and would have continued in all its glory, as it issued from the hand of the Creator to the present time, without any curse, had it not been for the transgression of our first parents. That was the introduction of mortality, of pain and sorrow, misery and wretchedness, not only upon man, but upon all creation that then existed; everything was brought under the dominion of the curse. The curse came upon man—that being who could stand in the presence of God and converse with him face to face—the seeds of mortality were sown in his immortal body;—a change came and his whole system was affected thereby. The seeds of death were placed within the tabernacle of man, within the tabernacle of the lion, of the ox, and every beast of the field, and every fish of the sea, and every fowl of the air. A very great change then came over this creation. First, it was spiritual in all its blessings and fulness of life and glory. Then it was reduced to a temporal condition, where in misery and wretchedness existed.

Journal of Discourses Volume 21, page 323.

This great man died one year later, and thus we see that this doctrine was declared by him all the days of his life. For preaching it he was never called in question, but was sustained by his brethren who expressed similar views. In the Christmas greetings from the First Presidency in 1911, they had this to say: "The erection, during the past year, of monuments to Oliver Cowdery * * * Christian D. Fjelsted, * * * to Orson Pratt, the famous preacher, author, astronomer

philosopher and pioneer, and other mementoes to illustrate champions of eternal truth, are worthy of special mention." M. Star. Vol. 74:5. Orson Pratt is acknowledged as one of the greatest champions of Gospel truth that this Church has produced. Surely his words are worthy of grave consideration.

TESTIMONY OF FRANKLIN D. RICHARDS

"The word atonement signifies deliverance, through the offering of a ransom, from the penalty of a broken law. * * * .

"As effected by Jesus Christ, it signifies the deliverance through his death and resurrection, of the earth, and every thing pertaining to it, from the power which death has obtained over them through the transgression of Adam. * * * .

"These passages evidence that redemption from death, through the suffering of Christ is for all men, both the righteous and the wicked, for this earth, and for all things created upon it." "Compendium pp 8-

TESTIMONY OF PRESIDENT CHARLES W. PENROSE

"Adam stands at the head of the human race on this planet, as the great patriarch of all the earth's families; we should and will honor him as the Ancient of Days (Dan. 7:13) with whom we shall 'have to do' in matters pertaining to earth. Adam in his pre-existence was Michael, the archangel, a mighty being in heaven and on earth. But we do not worship him."— Fra 17:709.

And now, I will conclude this array of testimony with a statement from a proclamation from a Presidency of the Church, published in November 1902, under the caption "The Origin of Man."

"The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of His Father's person, then His Father is in the form of man; for that was the form of the Son of God; not only during his mortal life, but before his mortal birth and after his resurrection. * * * Then if God made man—the first man—in His own image and likeness, he must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. * * *

"Adam, our great progenitor, 'the first Man,' was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, so became a 'living soul.' The doctrine of the pre-existence,—revealed so plainly, particularly in latter-days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansion of the Father, prior to coming upon the earth, in a temporal body to undergo experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

"It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was 'the first man of all men,' (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. * * * ."

(Signed)

Joseph F. Smith
John R. Winder
Anthon H. Lund

"First Presidency of the Church of Jesus Christ of Latter-day Saints." — Era 13:75-81.

With this great array before me of revelation and Scriptural interpretation by the leading Authorities of the Church from the beginning, and having imbibed this doctrine from contact with some of them, and from my study of the Scriptures, I certainly feel that I both have the authority and the justification to speak with emphasis and dogmatically upon these subjects for which Elder Roberts has called me in question. If I am wrong, then the revelations are wrong. I have not placed private interpretation upon them—but the same interpretation that the leading elders of the Church have placed upon them, including the Prophet Joseph Smith. If I am wrong, then these intellectual giants who have gone before, and who have proclaimed the message of Salvation with vigor, power and positiveness, are also wrong. There is no alternative. If what I have said gives offense to a group of "intellectuals" within the Church who think more of the philosophy of men than they do of the revelations of God, then I might, if not considered presuming, say to them, they ought to humble themselves, get the Spirit of the Lord and have more faith in his proclamations.

But what of the vast majority of the people who believe in the Scriptures? I am a witness that the preaching of the theory of "pre-Admites" by Elder Roberts in the congregations of the Saints, has caused indignation, some resentment, and a great deal of serious concern.

I think I have shown that my views, as I said in the beginning, have been expressed just as emphatically, dogmatically, and also

officially, by Presidents and Apostles of the Church. That is my authority for speaking as I did. And while it may be considered by some that I have no right to utter such thoughts with such "finality of spirit," and that I am incompetent to speak, "either as a scholar or as an Apostle," yet there is one truth which I shall presume to express in spite of these restrictions.

For the argument's sake let us say, if there were pre-Adamites upon this earth, the Lord for some good reason known to himself, has kept that knowledge a secret to himself. Is it not our duty, then, to wait until he shall speak before we proclaim that as a doctrine? By doing so we may save ourselves from falling into the abyss of eternal darkness.

Moreover, while we all have the happy privilege of freely bathing and glorying in the effulgent splendor of divine truth revealed; yet there is but one at a time on the earth who holds the keys of revelation yet to come. When the Lord has new truth to make known it will come through him, and not another.

Very sincerely, your brother,
/S/ Joseph Fielding Smith

