

The Fall of Lucifer.

Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Satan was envious of Christ, and gradually assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.

Satan was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his

Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract

from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Satan refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Satan was successful in his effort to excite rebellion. He promised them a new and better government than they then had, in which all would be freedom. Great numbers signified their purpose to accept Satan as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God himself, and his voice of authority would be heard in commanding the entire host of Heaven. Again the loyal angels warned Satan, and assured him what must be the consequence if he persisted; that He who could create the angels, could by his power overturn all their authority, and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as himself! They warned the rebellious to close their ears to Satan's deceptive reasonings, and advised Satan, and all who had been affected by him, to go to God and confess their wrong for even admitting a thought of questioning his authority.

Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, and be again received to the confidence of the Father and his dear Son. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences; for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them.

The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the

loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this arch deceiver from Heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In this battle every angel would choose his own side, and be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy Heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, disaffected angels would not have been manifested; hence God took another course; for he would manifest distinctly to all the heavenly host his justice and his judgment.

It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at their head. Satan was warring against the law of God, because ambitious to exalt himself, and unwilling to submit to the authority of Gods' Son, Heaven's great commander.

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God, and should be taken into conference with the Father and understand his purposes. God informed Satan that to his Son alone he would reveal his secret purposes, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in Heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his place in Heaven by force of might, strength against strength.

Good angels wept to hear the words of Satan, and his exulting boasts. God declared that the rebellious should remain in Heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress his law. Satan grew bold

in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law; but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty, and that to abolish law was one great object of his standing as he did. The condition of the angels he thought needed improvement. Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him; and until Satan rebelled, there had been perfect order and harmonious action in Heaven. Then there was war in Heaven. The Son of God, the Prince of Heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from Heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in Heaven. All was again peaceful and harmonious as before.

Angels in Heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in Heaven. The Father consulted Jesus in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty, before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience.

The Creation.

The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains, and hills, and plains; and interspersed among them were rivers and bodies of water. The earth was not one extensive plain, but the monotony of the scenery was broken by hills and mountains, not high and ragged as they now are, but regular and beautiful in

shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains, were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God.

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble--perfect in symmetry, and very beautiful.

This sinless pair wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet he manifested his great love to them by planting a garden especially for them. A portion of their time was to be occupied in the happy employment of dressing the garden, and a portion in receiving the visits of angels, listening to their instruction, and in happy meditation. Their labor was not wearisome, but pleasant and invigorating. This beautiful garden was to be their home, their special residence.

In this garden the Lord placed trees of every variety for usefulness and beauty. There were trees laden with luxuriant fruit, of rich fragrance, beautiful to the eye, and pleasant to the taste, designed of God to be food for the holy pair. There were the lovely vines which grew upright, laden with their burden of fruit, unlike anything man had seen since the fall. The fruit was very large, and

of different colors; some nearly black, some purple, red, pink and light green. This beautiful and luxuriant growth of fruit upon the branches of the vine was called grapes. They did not trail upon the ground, although not supported by trellises, but the weight of the fruit bowed them down. It was the happy labor of Adam and Eve to form beautiful bowers from the branches of the vine, and train them, forming dwellings of nature's beautiful, living trees and foliage, laden with fragrant fruit.

The earth was clothed with beautiful verdure, while myriads of fragrant flowers of every variety and hue sprang up in rich profusion around them. Everything was tastefully and gloriously arranged. In the midst of the garden stood the tree of life, the glory of which surpassed all other trees. Its fruit looked like apples of gold and silver, and was to perpetuate immortality. The leaves contained healing properties.

Very happy were the holy pair in Eden. Unlimited control was given them over every living thing. The lion and the lamb sported together peacefully and harmlessly around them, or slumbered at their feet. Birds of every variety of color and plumage flitted among the trees and flowers, and about Adam and Eve, while their mellow-toned music echoed among the trees in sweet accord to the praises of their Creator.

Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them and raised their voices in harmonious songs of love, praise and adoration, to the Father and his dear Son, for the tokens of love which surrounded them. They recognized the order and harmony of creation, which spoke of wisdom and knowledge that were infinite. Some new beauty and additional glory of their Eden home they were continually discovering, which filled their hearts with deeper love, and brought from their lips expressions of gratitude and reverence to their Creator.

The Temptation and Fall.

In the midst of the garden, near the tree of life, stood the tree of knowledge of good and evil. This tree was especially designed of God to be the pledge of their obedience, faith and love to him. Of this tree the Lord commanded our first parents not to eat, neither to touch it, lest they die. He told them that they might freely eat of all the trees in the garden except one; but if they ate of that tree they should surely die.

When Adam and Eve were placed in the beautiful garden, they had everything for their happiness which they could desire. But he chose, in his all-wise arrangements, to test their loyalty before they could be rendered eternally secure. They were to have his favor, and he was to converse with them, and they with him. Yet he did not place evil out of their reach. Satan was permitted to tempt them. If they endured the trial, they were to be in perpetual favor with God and the heavenly angels.

Satan stood in amazement at his new condition. His happiness was gone. He looked upon the angels who, with him, were once so happy, but who had been expelled from Heaven with him. Before their fall, not a shade of discontent had marred their perfect bliss. Now all seemed changed. Countenances which had reflected the image of their Maker were gloomy and despairing. Strife, discord, and bitter recrimination, were among them. Previous to their rebellion these things had been unknown in Heaven. Satan now beholds the terrible results of his rebellion. He shuddered, and feared to face the future, and to contemplate the end of these things.

The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where was he? Was it not all a horrible dream? Was he shut out of Heaven? Were the gates of Heaven never more to open and admit him? The hour of worship draws nigh, when bright and holy angels bow before the Father. No more will he unite in heavenly song. No more will he bow in reverence and holy awe before the presence of the eternal God. Could he be again

as he was when he was pure, true and loyal, gladly would he yield up the claims of his authority. But he was lost! beyond redemption, for his presumptuous rebellion! And this was not all; he had led others to rebellion and to the same lost condition with himself--angels, who had never thought to question the will of Heaven, or refuse obedience to the law of God till he had put it into their minds, presenting before them that they might enjoy a greater good, a higher and more glorious liberty. This had been the sophistry whereby he had deceived them. A responsibility now rests upon him from which he would fain be released.

These spirits had become turbulent with disappointed hopes. Instead of greater good, they were experiencing the sad results of disobedience and disregard of law. Never more would these unhappy beings be swayed by the mild rule of Jesus Christ. Never more would their spirits be stirred by the deep, earnest love, peace, and joy, which his presence had ever inspired in them, to be returned to him in cheerful obedience and reverential honor.

Satan trembled as he viewed his work. He was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from Heaven was passing. He called him, and entreated an interview with Christ. This was granted him. He then related to the Son of God that he repented of his rebellion, and wished again the favor of God. He was willing to take the place God had previously assigned him, and be under his wise command. Christ wept at Satan's woe, but told him, as the mind of God, that he could never be received into Heaven. Heaven must not be placed in jeopardy. All Heaven would be marred should he be received back; for sin and rebellion originated with him. The seeds of rebellion were still within him. He had, in his rebellion, no occasion for his course, and he had not only hopelessly ruined himself, but the host of angels also, who would then have been happy in Heaven had he remained steadfast. The law of God could condemn, but could not pardon.

He repented not of his rebellion because he saw the goodness of God which he had abused. It was not possible that his love for God had so increased since his fall that it would lead to cheerful submission and happy obedience to his law which had been despised. The wretchedness he realized in losing the

sweet light of Heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectations realized, were the cause of his grief. To be commander out of Heaven, was vastly different from being thus honored in Heaven. The loss he had sustained of all the privileges of Heaven seemed too much to be borne. He wished to regain these.

This great change of position had not increased his love for God, nor for his wise and just law. When Satan became fully convinced that there was no possibility of his being re-instated in the favor of God, he manifested his malice with increased hatred and fiery vehemence.

God knew that such determined rebellion would not remain inactive. Satan would invent means to annoy the heavenly angels, and show contempt for his authority. As he could not gain admission within the gates of Heaven, he would wait just at the entrance, to taunt the angels and seek contention with them as they went in and out. He would seek to destroy the happiness of Adam and Eve. He would endeavor to incite them to rebellion, knowing that this would cause grief in Heaven.

His followers were seeking him; and he aroused himself and, assuming a look of defiance, informed them of his plans to wrest from God the noble Adam and his companion Eve. If he could, in any way, beguile them to disobedience, God would make some provision whereby they might be pardoned, and then himself and all the fallen angels would be in a fair way to share with them of God's mercy. If this should fail, they could unite with Adam and Eve; for when once they should transgress the law of God, they would be subjects of God's wrath, like themselves. Their transgression would place them also, in a state of rebellion; and they could unite with Adam and Eve, take possession of Eden, and hold it as their home. And if they could gain access to the tree of life in the midst of the garden, their strength would, they thought, be equal to that of the holy angels, and even God himself could not expel them.

Satan held a consultation with his evil angels. They did not all readily unite to engage in this hazardous and terrible work. He told them that he would not intrust any one of them to accomplish this work; for he thought that he alone had wisdom sufficient to carry forward so important an enterprise. He wished

them to consider the matter while he should leave them and seek retirement, to mature his plans. He sought to impress upon them that this was their last and only hope. If they failed here, all prospect of regaining and controlling Heaven, or any part of God's creation, was hopeless.

Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased.

He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. They will unite with Satan in his plans, and with him bear the responsibility, and share the consequences.

Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son. He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son, they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might, or force, could not.

God assembled the angelic host to take measures to avert the threatened evil. It was decided in Heaven's council for angels to visit Eden and warn Adam that he was in danger from the foe. Two angels sped on their way to visit our first parents. The holy pair received them with joyful innocence, expressing their grateful thanks to their Creator for thus surrounding them with such a profusion of his bounty. Everything lovely and attractive was theirs to enjoy, and everything seemed wisely adapted to their wants; and that which they prized above all other blessings, was the society of the Son of God and the heavenly angels, for they had much to relate to them at every visit, of their new

discoveries of the beauties of nature in their lovely Eden home, and they had many questions to ask relative to many things which they could but indistinctly comprehend.

The angels graciously and lovingly gave them the information they desired. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; that they were similarly situated; that they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.

They told Adam and Eve that God would not compel them to obey--that he had not removed from them power to go contrary to his will; that they were moral agents, free to obey or disobey. There was but one prohibition that God had seen fit to lay upon them as yet. If they should transgress the will of God, they would surely die. They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.

They told them that Satan purposed to do them harm, and it was necessary for them to be guarded, for they might come in contact with the fallen foe; but he could not harm them while they yielded obedience to God's command; for, if necessary, every angel from Heaven would come to their help rather than that he should in any way do them harm. But if they disobeyed the command of God, then Satan would have power to ever annoy, perplex, and trouble, them. If they remained steadfast against the first insinuations of Satan, they were as secure as the heavenly angels. But if they yielded to the tempter, He who spared not the exalted angels, would not spare them. They must suffer the penalty of their transgression; for the law of God was as sacred as himself, and he required implicit obedience from all in Heaven and on earth.

The angels cautioned Eve not to separate from her husband in her employment; for she might be brought in contact with this fallen foe. If separated from each other, they would be in greater danger than if both were together. The angels charged them to closely follow the instructions God had given them in reference to the tree of knowledge; for in perfect obedience they were safe, and this fallen foe could then have no power to deceive them. God would not permit Satan to follow the holy pair with continual temptations. He could have access to them only at the tree of knowledge of good and evil.

Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son. And as Satan heard it, his envy, hatred, and malignity, increased, and he expressed his anxiety to his followers to incite them (Adam and Eve) to disobedience, and at once bring down the wrath of God upon them, and change their songs of praise to hatred, and curses to their Maker.

Satan assumes the form of a serpent, and enters Eden. The serpent was a beautiful creature, with wings; and while flying through the air, his appearance was bright, resembling burnished gold. He did not go upon the ground, but went from place to place through the air, and ate fruit like man. Satan entered into the serpent, and took his position in the tree of knowledge, and commenced leisurely eating of the fruit.

Eve, unconsciously at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger; but again she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came, and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely, and was reasoning with herself why God had so decidedly prohibited their eating or touching it. Now was Satan's opportunity. He addressed her as though he was able to divine her thoughts: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus, with soft and pleasant words, and

with musical voice, he addressed the wondering Eve. She was startled to hear a serpent speak. He extolled her beauty and exceeding loveliness, which was not displeasing to Eve. But she was amazed, for she knew that to the serpent God had not given the power of speech.

Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels, and resembling them, she would have been upon her guard. But that strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she enters into a controversy with the serpent. She answers his question, "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." The serpent answers, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Satan would convey the idea that by eating of the forbidden tree, they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work with great success ever since his fall, to lead men to pry into the secrets of the Almighty, and not to be satisfied with what God has revealed, and not careful to obey that which he has commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is purely supposition, and a miserable deception. They fail to understand what God has revealed, and disregard his explicit commandments, and aspire after wisdom, independent of God, and seek to understand that which he has been pleased to withhold from mortals. They are elated with their ideas of progression, and charmed with their own vain philosophy; but grope in midnight darkness relative to true knowledge. They are ever learning, and never able to come to the knowledge of the truth.

It was not the will of God that this sinless pair should have any knowledge of evil. He had freely given them the good, but withheld the evil. Eve thought

the words of the serpent wise, and she received the broad assertion, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil" --making God a liar. Satan boldly insinuates that God had deceived them to keep them from being exalted in knowledge equal with himself. God said, If ye eat "ye shall surely die." The serpent said, If ye eat "ye shall not surely die."

The tempter assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God. He called her attention to himself. He ate freely of the tree and found it not only perfectly harmless, but delicious and exhilarating; and told her that it was because of its wonderful properties to impart wisdom and power that God had prohibited them from tasting or even touching it; for he knew its wonderful qualities. He stated that by eating of the fruit of the tree forbidden them was the reason he had attained the power of speech. He intimated that God would not carry out his word. It was merely a threat to intimidate them and keep them from great good. He further told them that they could not die. Had they not eaten of the tree of life which perpetuates immortality? He said that God was deceiving them to keep them from a higher state of felicity and more exalted happiness. The tempter plucked the fruit and passed it to Eve. She took it in her hand. Now, said the tempter, you were prohibited from even touching it lest you die. He told her that she would realize no more sense of evil and death in eating than in touching or handling the fruit. Eve was emboldened because she felt not the immediate signs of God's displeasure. She thought the words of the tempter all wise and correct. She ate, and was delighted with the fruit. It seemed delicious to her taste, and she imagined that she realized in herself the wonderful effects of the fruit.

She then plucked for herself of the fruit and ate, and imagined she felt the quickening power of a new and elevated existence as the result of the exhilarating influence of the forbidden fruit. She was in a strange and unnatural excitement as she sought her husband, with her hands filled with the forbidden fruit. She related to him the wise discourse of the serpent, and wished to conduct him at once to the tree of knowledge. She told him she had eaten of the fruit, and instead of her feeling any sense of death, she realized a pleasing, exhilarating

influence. As soon as Eve had disobeyed, she became a powerful medium through which to occasion the fall of her husband.

I saw a sadness come over the countenance of Adam. He appeared afraid and astonished. A struggle appeared to be going on in his mind. He told Eve he was quite certain that this was the foe that they had been warned against; and if so, that she must die. She assured him she felt no ill effects, but rather a very pleasant influence, and entreated him to eat.

Adam quite well understood that his companion had transgressed the only prohibition laid upon them as a test of their fidelity and love. Eve reasoned that the serpent said they should not surely die, and his words must be true, for she felt no signs of God's displeasure, but a pleasant influence, as she imagined the angels felt. Adam regretted that Eve had left his side; but now the deed was done. He must be separated from her whose society he had loved so well. How could he have it thus? His love for Eve was strong. And in utter discouragement he resolved to share her fate. He reasoned that Eve was a part of himself; and if she must die, he would die with her; for he could not bear the thought of separation from her. He lacked faith in his merciful and benevolent Creator. He did not think that God, who had formed him out of the dust of the ground into a living, beautiful form, and had created Eve to be his companion, could supply her place. After all, might not the words of this wise serpent be correct? Eve was before him, just as lovely and beautiful, and apparently as innocent, as before this act of disobedience. She expressed greater, higher love for him than before her disobedience, as the effects of the fruit she had eaten. He saw in her no signs of death. She had told him of the happy influence of the fruit, of her ardent love for him, and he decided to brave the consequences. He seized the fruit and quickly ate it, and, like Eve, felt not immediately its ill effects.

Eve had thought herself capable of deciding between right and wrong. The flattering hope of entering a higher state of knowledge had led her to think that the serpent was her especial friend, possessing a great interest in her welfare. Had she sought her husband, and they had related to their Maker the words of the serpent, they would have been delivered at once from his artful temptation.

God instructed our first parents in regard to the tree of knowledge, and they were fully informed relative to the fall of Satan, and the danger of listening

to his suggestions. He did not deprive them of the power of eating the forbidden fruit. He left them as free moral agents to believe his word, obey his commandments and live, or believe the tempter, disobey and perish. They both ate, and the great wisdom they obtained was the knowledge of sin, and a sense of guilt. The covering of light about them soon disappeared, and under a sense of guilt, and loss of their divine covering, a shivering seized them, and they tried to cover their exposed forms. The Lord would not have them investigate the fruit of the tree of knowledge, for then they would be exposed to Satan masked. He knew that they would be perfectly safe if they touched not the fruit.

Our first parents chose to believe the words, as they thought, of a serpent; yet he had given them no tokens of his love. He had done nothing for their happiness and benefit; while God had given them everything that was good for food, and pleasant to the sight. Everywhere the eye might rest was abundance and beauty; yet Eve was deceived by the serpent, to think that there was something withheld which would make them wise, even as God. Instead of believing and confiding in God, she basely distrusted his goodness, and cherished the words of Satan.

After Adam's transgression he at first imagined that he felt the rising to a new and higher existence. But soon the thought of his transgression terrified him. The air that had been of a mild and even temperature, seemed to chill them. The guilty pair had a sense of sin. They felt a dread of the future, a sense of want, a nakedness of soul. The sweet love, and peace, and happy, contented bliss, seemed removed from them, and in its place a want of something came over them that they never experienced before. They then for the first turned their attention to the external. They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded them departed. To relieve the sense of lack and nakedness which they realized, their attention was directed to seek a covering for their forms; for how could they meet the eye of God and angels unclothed?

Their crime is now before them in its true light. Their transgression of God's express command assumes a clearer character. Adam censured Eve's folly in leaving his side, and being deceived by the serpent. They both flattered themselves that God, who had given them everything to make them happy,

might yet excuse their disobedience, because of his great love to them, and that their punishment would not be so dreadful, after all.

Satan exulted in his success. He had now tempted the woman to distrust God, to question his wisdom, and to seek to penetrate his all-wise plans. And through her he had also caused the overthrow of Adam, who, in consequence of his love for Eve, disobeyed the command of God, and fell with her.

The news of man's fall spread through Heaven --every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were grieved at the base ingratitude of man, in return for the rich bounties God had provided. A council was held to decide what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin.

The Lord visited Adam and Eve, and made known to them the consequence of their disobedience. As they hear God's majestic approach, they seek to hide themselves from his inspection, whom they delighted, while in their innocence and holiness, to meet. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" This question was asked by the Lord, not because he needed information, but for the conviction of the guilty pair. How didst thou become ashamed and fearful? Adam acknowledged his transgression, not because he was penitent for his great disobedience, but to cast reflection upon God. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman was then addressed: "What is this that thou hast done?" Eve answered, "The serpent beguiled me, and I did eat." The Lord then addressed the serpent: "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." As the serpent had been exalted above the beasts of the field, he should be degraded beneath them all, and be detested by man, inasmuch as he was the medium through which Satan acted. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it,

cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground."

God cursed the ground because of their sin in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now God declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life.

The race from that time forward was to be afflicted by Satan's temptations. A life of perpetual toil and anxiety was appointed unto Adam, instead of the happy, cheerful labor he had hitherto enjoyed. They should be subject to disappointment, grief and pain, and finally come to dissolution. They were made of the dust of the earth, and unto dust should they return.

They were informed that they would have to lose their Eden home. They had yielded to Satan's deception and believed the word of Satan, that God would lie. By their transgression they had opened a way for Satan to gain access to them more readily, and it was not safe for them to remain in the garden of Eden, lest in their state of sin, they gain access to the tree of life, and perpetuate a life of sin. They entreated to be permitted to remain, although they acknowledged that they had forfeited all right to blissful Eden. They promised that they would in the future yield to God implicit obedience. They were informed that in their fall from innocence to guilt, they gained no strength but great weakness. They had not preserved their integrity while they were in a state of holy, happy innocence, and they would have far less strength to remain true and loyal in a state of conscious guilt. They were filled with keenest anguish and remorse. They now realized that the penalty of sin was death.

Angels were commissioned to immediately guard the way of the tree of life. It was Satan's studied plan that Adam and Eve should disobey God, receive his frown, and then partake of the tree of life, that they might perpetuate a life of sin. But holy angels were sent to debar their way to the tree of life. Around these angels flashed beams of light on every side, which had the appearance of glittering swords.

The Plan of Salvation.

Sorrow filled Heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with his Father. The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father his person could be seen. His countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. Nearly all would hate and reject him. He would leave all his glory in Heaven, appear upon earth as a man, humble himself as a man, become acquainted by his own experience with the various temptations with which man would be beset, that he might know how to succor those who should be tempted; and that finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that he should die the cruelest of deaths, hung up between the heavens and the earth as a guilty sin-

ner; that he should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would he suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon him. He told them he would die, and rise again the third day, and should ascend to his Father to intercede for wayward, guilty man.

The angels prostrated themselves before him. They offered their lives. Jesus said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his Father as a ransom for man. Jesus also told them that they should have a part to act, to be with him, and at different times strengthen him. That he should take man's fallen nature, and his strength would not be even equal with theirs. And they should be witnesses of his humiliation and great sufferings. And as they should witness his sufferings, and the hate of men towards him, they would be stirred with the deepest emotions, and through their love for him, would wish to rescue and deliver him from his murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in his resurrection; that the plan of salvation was devised, and his Father had accepted the plan.

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that his Father accepted, and rejoice that fallen man could be exalted again through his death, to obtain favor with God and enjoy Heaven.

Then joy, inexpressible joy, filled Heaven. And the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to

leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to give his life for others.

Said the angel, Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no. It was even a struggle with the God of Heaven, whether to let guilty man perish, or to give his beloved Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory, and give their life for perishing man. But, said my accompanying angel, That would avail nothing. The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of his Son would pay the debt, and save lost man from hopeless sorrow and misery.

But the work of the angels was assigned them, to ascend and descend with strengthening balm from glory to soothe the Son of God in his sufferings, and administer unto him. Also, their work would be to guard and keep the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan. I saw that it was impossible for God to alter or change his law, to save lost, perishing man; therefore he suffered his beloved Son to die for man's transgression.

Satan again rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan of salvation.

I was then shown Satan as he was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede backward. I saw that he had demeaned himself so long that every good quality was debased, and every evil trait was developed. His eyes were cunning and sly, and showed great penetration. His frame was large; but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me tremble, it was so full of evil and Satanic slyness. This

smile is the one he wears just before he makes sure of his victim; and as he fastens the victim in his snare, this smile grows horrible.

In humility and inexpressible sadness, Adam and Eve left the lovely garden wherein they had been so happy until they disobeyed the command of God. The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed.

All Heaven mourned on account of the disobedience and fall of Adam and Eve, which brought the wrath of God upon the whole human race. They were cut off from communing with God, and were plunged in hopeless misery. The law of God could not be changed to meet man's necessity; for in God's arrangement it was never to lose its force, nor give up the smallest part of its claims.

The angels of God were commissioned to visit the fallen pair and inform them that although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, yet their case was not altogether hopeless. They were then informed that the Son of God, who had conversed with them in Eden, had been moved with pity as he viewed their hopeless condition, and had volunteered to take upon himself the punishment due to them, and die for them that man might yet live, through faith in the atonement Christ proposed to make for him. Through Christ a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, through a life of repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where his efforts to keep his law could be accepted.

The angels related to them the grief that was felt in Heaven, as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of his own precious life.

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them

and their posterity from utter ruin, they plead to die themselves, or to let them and their posterity endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that Heaven's honored Commander, who had walked with him, and talked with him, while in his holy innocence, whom angels honored and worshiped, must be brought down from his exalted position to die because of his transgression. Adam was informed that an angel's life could not pay the debt. The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as God himself; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not abolish nor change one precept of his law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ.

To Adam were revealed future, important events, from his expulsion from Eden to the flood, and onward to the first advent of Christ upon the earth. His love for Adam and his posterity would lead the Son of God to condescend to take human nature, and thus elevate, through his own humiliation, all who would believe on him. Such a sacrifice was of sufficient value to save the whole world; but only a few would avail themselves of the salvation brought to them through such a wonderful sacrifice. The many would not comply with the conditions required of them that they might be partakers of his great salvation. They would prefer sin and transgression of the law of God, rather than repentance and obedience, relying by faith upon the merits of the sacrifice offered. This sacrifice was of such infinite value as to make a man who should avail himself of it, more precious than fine gold, even a man than the golden wedge of Ophir.

Adam was carried down through successive generations, and saw the increase of crime, of guilt and defilement, because man would yield to his natu-

rally strong inclinations to transgress the holy law of God. He was shown the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression. He was shown that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is--the transgression of the law. He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type.

The days of man were shortened by his own course of sin in transgressing the righteous law of God. The race was finally so greatly depreciated that they appeared inferior, and almost valueless. They were generally incompetent to appreciate the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation, because of the indulgence of the carnal mind. Yet, notwithstanding the weakness, and enfeebled mental, moral and physical, powers of the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs.

When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice.

This ceremonial offering, ordained of God, was to be a perpetual reminder to Adam of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave Adam a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. He marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. He

knew that if he had remained steadfast to God, and true to his holy law, there would have been no death of beast nor of man. Yet in the sacrificial offerings, pointing to the great and perfect offering of God's dear Son, there appeared a star of hope to illuminate the dark and terrible future, and relieve it of its utter hopelessness and ruin.

In the beginning, the head of each family was considered ruler and priest of his own household. Afterward, as the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice, the sinner acknowledged his guilt, and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing, or salvation from God to man. God was jealous for the honor of his law. The transgression of that law caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free and happy, with his Maker. After his transgression, God would communicate to man through Christ and angels.