

the Prophets, and on the children of men while the earth should stand, because of the atonement that was to be made in the meridian of time.

But the great question for us to consider, on this occasion, is, in what way the fallen sons and daughters of men can be made partakers of the benefits of this atonement? Are they to be unconditionally redeemed by the blood of Christ? Is it to be done by free grace alone, without any works on the part of the creature? Or are there required on the part of the man certain conditions by which the atoning blood of Christ can have effect upon him? I will answer this question. The atonement of Jesus Christ redeems mankind, so far as the fall is concerned, unconditionally. Now, I want you all to understand this clearly. There is no faith, repentance, baptism, or works of any kind required on the part of man to be redeemed from the fall, or from the sins committed by our first parents. Not one of you are guilty because Adam and Eve sinned. Did you eat the forbidden fruit? Were you there, on that occasion, to put forth your hand, and take of that fruit, and eat of it? The united response of all the world in this and all generations of man would be—"We were not there." You are not condemned for a sin you did not commit. Can you repent of something you never have done? I defy the whole world to repent of Adam's sin, for they never committed it. You did not exercise your agency on that occasion: why, then, not be redeemed from it without exercising your agency? Why not be redeemed by free grace alone, without works? Why be required to believe, repent, and be baptized for Adam's sin? It would be foolishness. The atonement of Jesus Christ will redeem every son and daughter of Adam from his day down to the end of the earth, so far as that sin is concerned. Hence, all little

children have been redeemed from the fall, and are perfectly innocent and pure before God. The original sin is not imputed to them. Why? Because of the atonement. The atonement is just as broad as the original sin and the effects of it. If the original sin extends its effects to the latest generations of Adam, so the atonement will extend its effects to all his posterity, and redeem them from these consequences. But you may inquire, If we are to be redeemed from Adam's sin and its consequences, unconditionally, by the atonement, shall we not be restored into the condition Adam was in before he fell? I answer, You will be. What condition was he in? He was an immortal being, and you will be restored to immortality, whether you be Saints or sinners. The decree has gone forth that every man is to be raised to immortality. Then you will be as Adam was in the garden of Eden before he fell.

Furthermore, Adam, before he fell, was in the presence of God, and could behold the face of his Maker, hear his voice, look upon his glory, behold his angels, and associate with those pure and holy beings. Will you be restored, back to the presence of God? Yes, after the resurrection; for Jesus says, "if I be lifted up, I will draw all men unto me"—that is, lift them up from their graves, and bring them into his presence, to stand before the bar of his judgment. What for? To be judged. For Adam's sin? No. We have nothing to do with that sin in the day of judgment; but we shall be brought before the bar of God, and be restored from the fall, with flesh and bones, but not blood, and be capable of enduring forever and ever; and there we shall behold the face of our God and of Jesus Christ, and the face of his angels, and be able to converse with them, and hear them converse, as Adam did before the fall. Is not this a complete restoration? Yes.