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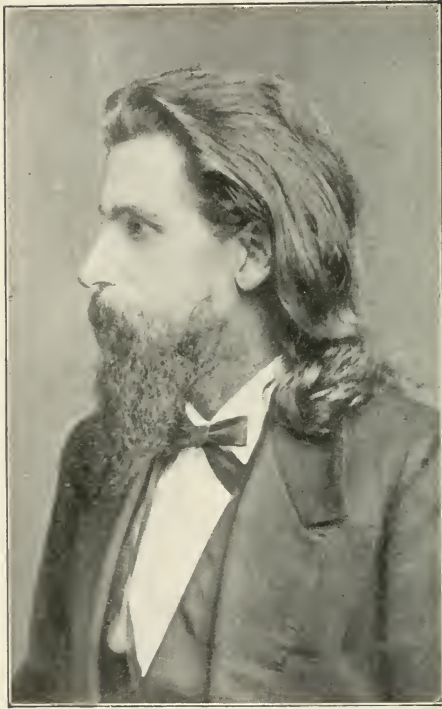
The Passing of Satan, Death and Hell.

By Andrew J. Rogers.

★Publishers' Weekly

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(Rogers)
ZFRM



A. Regus

The
Passing of Satan, Death
and Hell.



The Solution of the Allegory.



“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.”

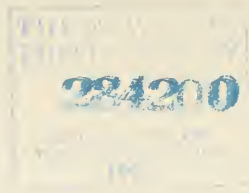


By ANDREW J. ROGERS.



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*THE PASSING OF SATAN, DEATH
AND HELL.*

That lake o' fire is where, save in the human breast?

And not there except that breast hath disowned his God.

Then all his furies may arise and crown their King,

And let loose the flames of hell in that Godless soul.

PREFACE.

IN PRESENTING this new and no less interesting than instructive story, it is hardly necessary to preface the argument and purposes in producing the work. The book speaks for itself. In fact, the title succinctly prefaces the story. But as it is to be brought out by subscriptions it may seem that something might be said in advance of the publication that would be helpful to the spreading of the book. However, it suffices to say that the reader will find the subject fairly treated from the Christian and common sense standpoints, demonstrating, as we go, that man, like his Father in heaven, is a spirit, and, though incarnate for a season, is endowed with boundless spirito-mental and substantial possibilities, which unfold and round out in utility accordingly as man in his re-birth comprehends his spirituality and thence loyally lives, moves, and has his being at-one with God; and that in the fullness of the times of man's regeneration, he, by the power of the indwelling Holy Spirit, rises above his fettering corruptions, and thence ultimately, by the all-hallowing incoming

of the Son of Man, overcomes and vanquishes Satan, Death and Hell, who, being in and of the outer and perishable earth and temporal heavens thereof, passes away therewith in the day of the restitution of all things of God. Such is the trend of our story. But we must refer you to the full text of the book wherein we prove our theory as we go, and by the Book of books.

The Passing of Satan, Death and Hell.

The Rev. Thomas Hopkins was the newly installed pastor of the leading Methodist Church of the town of Kempton. He was a young man full of zeal and believed in the literal acceptance of the Bible; and that when it said that the wicked were cast into a lake of fire and therein subjected to everlasting torments, it meant just that. And yet he questioned how to reconcile that view with the statement that "The soul that sinneth it shall die." Just how a soul could be immortal and yet die and then be cast into a lake of fire, and therein, while dead, be eternally tormented was more than he could understand. And this had given him much worry. But as there were many things in the Bible that equally puzzled him, and as he found it much easier to hold to the theory of the eternal punishment of the

wicked in a continuous, aye, eternally burning hell, than to reconcile all those seeming inconsistencies, he chose to preach the absolute literal reading of the Bible, adroitly passing over all puzzling questions and mysteries whatsoever, as matters beyond the comprehension of man.

On taking charge of his new pastorate and inquiring among his more immediate advisers about the various workers in the Church, he learned that there was a Mr. Charles Greenhow, who, though not an officer of the Church, was verily one of the more effective, though quiet workers, in the various departments and avenues ever opened to the earnest, vigilant evangelist; and that he was in charge of the largest and leading Bible class of the Church. "But," said the pastor's informants, with a significant shake of the head, "his views on the teachings of the Bible are very different from those of other people. And in fact, he is thought by some to be teaching new and dangerous doctrine, and is therefore said to be creating among certain of the people (who regard him as quite un-

orthodox), an element of discontent, by forcing them to think and study the Bible and learn for themselves the more profound as well as the simple truths that every reborn soul should know and live by. But, they urge, it is too hard for them. On the other hand, there are those who believe that Mr. Greenhow is all right, sound and clear, and in every way straightforward; and that his views are not only in harmony with the Bible, rightly understood, but are clearly in keeping with the character of God as an omniscient Creator, a loving Father, and an all-wise Governor, than are the views of the literalist; and hence they prefer his teachings to those of the opposition, who claim to be orthodox."

Mr. Hopkins regretted to learn that there was not altogether a spirit of harmony prevailing among the members of the Church. He had not as yet, however, become very well acquainted with the people, and most of those whom he had met personally, he considered to be narrow-minded and not particularly intelligent; and he thought that perhaps the difficulty,

whatever it was, was not very great, but that it could be settled as soon as he became acquainted with Mr. Greenhow, whose teachings seemed to be the cause of all the trouble. But as he moved around among the people he found, as he thought, grounds for alarm. He was, by a combination of circumstances, kept from meeting, as yet, any of the more liberal minds. Hence (as it appeared), so strong had the advocates of the opposition to Mr. Greenhow become that the Church seemed on the verge of a division. And there was some talk of asking Mr. Greenhow to give up his Bible class and not teach any more among the people of the Church.

The opposition was slow, however, in moving to adopt such extreme measures; for Mr. Greenhow had endeared himself to very many of the congregation by quiet acts of kindness in times of need, and in sundry ways had convinced many of the people that he was verily a man of God, who had the good of the Church and the needy, suffering poor dearly at heart. And further, though not a rich man, he was one

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of the most liberal contributors; and knew just where, when, and how to secure any funds actually needed for the Church's advancement or to meet any pressing emergency. Hence the opposition was slow to take any decisive action that might result in Mr. Greenhow's leaving the Church.

But as the matter had come so seemingly urgent before the new pastor's mind, he thought it his duty, as head of the Church, to forthwith call on and talk with Mr. Greenhow. In the mean while, however, he, the pastor, was entirely in sympathy with the literalist, and had no doubt but that he would be able to convince Mr. Greenhow of his error and thence set him right in a pastoral visit or two.

With his partial understanding of the situation, he called on Mr. Greenhow, who, up to that time, knew not that his new pastor had been prejudiced against him and his religious views. The minister was most cordially received, and the conversation naturally turned on the Church, the Sunday School, and religious work gener-

ally. But wishing to reach the main point as quickly as possible, Mr. Hopkins said:

“You certainly have a very interesting class, Mr. Greenhow, and you seem to be very popular in the Church. But I was talking with some of the members of the Church the other day, when some of them said that they regretted to report that your views on some important points were different from the usual teachings, and that among other errors you taught the ultimate annihilation of all godless people; whom we regard as “Tares,” in contradistinction to the “Wheat,” as per the parable of the “Tares”; and further, that you hold that there is no eternally continuous burning hell, that is, that there is no literal eternal lake of fire continuously fed with brimstone; while we teach that there is such a place, and that it may be seen continuously from the battlements of Heaven, as witness the interview between the rich man and Abraham, the one in Hell, the other in Heaven. Have I been correctly informed, Brother Greenhow? Do you hold such views?”

“Yea, verily, if I understand you aright. And I hold those views for the reason that I have never been able to find any Scripture for other well-founded views touching those points. And allow me to add that I accept the teachings of Jesus the Christ as absolutely correct, not only touching the subject of hell, everlasting punishment, eternal destruction, and so forth, but touching every subject of which the gospel treats. And I accept the entire Bible as the revealed Word of God, in so far as it goes and reveals; and as medium of the knowledge, wisdom, and intelligence of God, purposed for and offered to man for his divine guidance as man spirito-mentally develops in and throughout this temporal sin-cursed world. But I do not accept the Bible wholly literally. I find it full of sublime allegories and parables. In fact, it opens with an allegory, the first chapter of which is, though an allegory, one of the sublimest poems ever penned by man. Adding to it the first three verses of the second chapter of Genesis, it is the most succinct and complete history ever

written. It is as full of truth as an egg is of meat. But you must read it spiritually to get at that truth and the latent wisdom it conveys. God only can supply the enlightening spirit. And permit me further to say that, since I never teach anything of which I know nothing, and never venture to advance Bible truths without substantiating them in the Word, let me ask that, as you consider my teachings unsound and dangerous on those points, to which you have referred, to be frank and do me the kindness to tell me what you know of and can substantiate as to the 'eternal hell' and its 'unquenchable fire,' for the 'unending tortures' of the condemned 'Tares,' or 'unregenerate or unregenerateable sinners.' And further, please make clear to me the fact which you aver, that this 'eternal tortuous hell' is ever in full view of the saints in Heaven," urged Mr. Greenhow.

"Well, now, Mr. Greenhow, I beg pardon. I mean, Brother Greenhow, I've been told that you are a heretic, and that you are verily teaching very unsound doctrine. And I therefore consider it my duty, as

pastor, to see that nothing but sound Bible truths are taught in the classes. And so I've decided to have a conversation with you to find out just what your views and ideas are, and to correct you if I find you going wrong. If you hold any other than what I've already set forth, I'm free to say that you are wrong, very wrong; for I know there is no such thing as the annihilation of the wicked or destruction of the godless sinners except continuously burning in an endless hell. And I know also that there is an eternal burning hell into which the godless people go after the final judgment; and that they are therein tortured forever and eternally; and that their continuous sufferings may be verily witnessed by the saints in Heaven, as witness, I repeat, the rich man who lifted up his eyes in Hell, being in torments, and seeth Abraham afar off and Lazarus in his bosom. I will refute your allegory later on, sir."

"Mr. Hopkins, I propose that we, as pastor and layman, as man and man, as brother and brother, in the Church of Christ, shall dispassionately look into this

matter, prayerfully seeking to know the truth. And since you, as my pastor, have come to me, even at our first meeting, charging me with heresy, and averring that I am teaching false and therefore dangerous doctrine; and claiming that you know and teach only the true doctrine; I pray you, once again, to enlighten me by telling me just what you know and can substantiate as to the matter in question, not what you think, but what you know and realize in your heart to be truth from and of God. You know, or ought to know, as well as I do, that we can know nothing of the things of God except by the Spirit of God, if so happily, we have been verily born again, and therefore have the greatest of all blessings evidenced within us, as Jesus and the Apostles and others of God taught, would surely crown our lives if we loyally accepted the Messiah and faithfully lived at-one with God in thought, word and deed. And now, if we have severally consciously received the Spirit of God, we shall have but little, if any, trouble, in coming to a proper and profitable under-

standing. And now, to that end, I begin with, What does the word hell mean? Please be explicit, Mr. Hopkins."

"Well, now, why yes; hell, in short, means the grave, sir."

"And where is the grave, Mr. Hopkins?"

"Well, why, yes; the grave is in the earth, sir."

"Will you give me, please, the correct definition of the word grave?"

"Well, now, yes, of course, sir. Webster says, 'The grave is an excavation in the ground or a place of burial. He also says that grave means death, destruction, or end of existence. But that only refers to the body, sir.'"

"Does hell mean anything more than the grave, Mr. Hopkins?"

"Well, yes, it is sometimes called hades; in fact, I believe hell, hades, the earth, and the grave sometimes mean the same thing, in Scripture; for they are synonymous of the one and the same thing. But the grave is not all of hell; there is a lake of fire, fed with brimstone, whither we've got to go if

we fail to secure Heaven as our home after this life, sir."

"And what can you tell me of the lake of fire, sometimes called Tophet or Gehenna, Mr. Hopkins?"

"Why, yes; well, sir, Tophet and Gehenna, they are types of hell, sir. They mean the same thing. Gehenna was in the valley of Hinnom, near Jerusalem, where some of the Israelites sacrificed their children to Molock; and which, on that account, was afterward regarded as a place for consuming all the refuse of the city, perpetual fires being kept up in order to prevent pestilential effluvia. In the New Testament, says Webster, the name is transferable by an easy metaphor to hell. And of which Milton wrote:

'The pleasant valley of Hinnom, Tophet thence
And black Gehenna, called the type of Hell.'

But what has all this to do with the question before us, Mr. Greenhow?"

"Quite enough, as we shall see later on, Mr. Hopkins. The hell of which Milton wrote was chiefly of his own brilliant imagination. He was writing a book

which he hoped would immortalize John Milton in the world of letters. And he wrote in an age wherein religious free thought was but a thing hoped for. His hell, as pictured in his works, was necessary to the success of his 'Paradise Lost,' and also to his 'Paradise Regained.' His imagination was strong. He wrote and pictured vigorously, but not wholly truly. He should have shown definitely that the hell of which the Bible speaks was and is wholly of the temporal earth, and must pass away with the curse of the ground, as the Bible shows it will in the fulness of the times of the regeneration, when comes the restitution of all things of God, including the kingdom thereof in the earth even as it is in the Heaven. But passing Milton, and returning to your idea of hell, tell me, since, according to your views, hell, hades, the earth, and the grave are synonymous terms, sometimes meaning the same thing, and that Tophet and Gehenna are likewise types of the same place, pray tell me where is that literal lake of fire and brimstone wherein all the godless and unregenerate-

able wicked are ultimately consigned to forever live and eternally suffer the continuous tortures of the damned? It is very important that you be explicit, for I am appealing to you as my pastor, who, claiming to know all about these things, have done me the honor on this, your first visit, to charge me with heresy and with promulgating unsound and dangerous doctrine."

"Well, now, sir; I confess I don't see just why I'm required to specify the exact place of that lake of fire," replied Mr. Hopkins.

"But I do," promptly answered Charles Greenhow. "You have brought grave charges against me. You have definitely stated that the grave is hell. I am your pupil, you are my pastor, and therefore, presumed to be my spiritual director. And you have already stated positively that you know that such a place exists for the specific purposes stated, and is to abide forever and eternally. And since you know these important facts, you must also know where this hell is. And so, I repeat that it is very important to me that you now, before proceeding further, tell me where

is that lake of fire continuously fed with brimstone? Kindly locate it for me, since you know that it is; and has a place and local being, and can be seen from Heaven?"

"Well, now, sir; since you must have it, I take it to be somewhere within the center of the earth, which, I'm told, somewhere contains a molten mass of fire that eternally burns and boils," answered Rev. Thomas Hopkins.

"But the grave, which you say is hell, does not extend down below the crust of the earth. What then, Mr. Hopkins?"

"Well, yes; but you see, sir, that the souls of the wicked who have died are resting in their graves till the resurrection morn. And then, after the judgment, all the wicked are sent down within the crust of the earth, which somewhere contains the real Gehenna, typified by the place of abomination in the valley of Hinnom, near Jerusalem, and there to live and suffer forever and forever, that is, eternally. Don't you see, sir?"

"No, I don't see, as you picture. On the

contrary, I find the hell or the hells, and the devils thereof, that you say torture man, are more especially in and of the godless man. But his tortures are not to be eternal, though his destruction may be forever and eternal. The ground was cursed for man's sake. That curse comprises the face of the outer covering of the earth. And that is temporal as is the visible Heaven thereof. From the face of that outer covering or in and of that accursed temporal earth, all degenerate creatures, including fallen man, have been generated. But this temporal earth, like all that it produces and maintains, is perishable. In due time, all that is temporal passes away. Here we may perceive that hell is not only in and of the temporal earth, but is verily the ultimate recipient of all godless perishing creatures and things. For saith the Lord God, 'Dust thou art, and unto dust thou shalt return.' The Lord God spoke not of the Spirit loaned of God to man, but of the flesh that had been formed of the dust of the ground and subsequently corrupted by Adam's disloyalty to and

estrangement from God. Hell and earth, in which is the grave, are identical. They comprise the curse of the ground, which is temporal and perishable. In the fulness of the times, all perishable things will have returned to the temporal earth which comprises hell and all its concomitants. Then comes the end of the temporal, giving place to the real, the eternal things of God. Thus passes your hell into nonentity, God and the things of God, being then manifestly all-in-all. That occurs in the fulness of the times of man's regeneration. When the latent fires of earth leap forth for the instantaneous destruction of all imperfectable and perishable things, as the prophets have clearly foreshown. And in that instant the temporal heavens and the temporal earth, the curse of the ground, and all godless people, devils, lakes of fire, hells, and so forth, verily pass into nonentity, for God then becomes all-in-all, reigning in and through man, who then is as perfect as God himself. In this connection let us carefully read and ponder St. Paul as per the 15th chapter First Corin-

thians, which verily substantiates all I say. I especially note for your profound consideration verses 44 to 56 inclusive. If the Bible be true, and it proves itself, the temporal world must end, give place to the real, the Eternal, in the fulness of the Times of the regeneration as surely as day follows night. In the face of these facts, do you know that what you have just said is verily true, Mr. Hopkins?"

"Well, now; yes, sir; that is, I am told so by some of the best commentators and Bible students in the world," replied Mr. Hopkins, and then added, "But, sir, you are going too fast for me, Mr. Greenhow."

"But I'm not seeking to know what you've been told. I want to ascertain what you *know* and can *teach* as to all these important matters. As to the best commentators and so forth, I can consult them any day I choose. But you who profess to *know* all about these matters, and have come charging me with heresy, should not deal with hearsay, but as my spiritual teacher, tell me what you *know*. Please do so, Mr. Hopkins. What you don't know

kindly pass by. Do you *know* that the real Gehenna, which you say was typified by the abominations in the valley of Hinnom, near Jerusalem, verily exists somewhere within the earth? Answers me this, and I will help you to catch up with me," urged Charles Greenhow.

"Well, why, yes, sir; I'm sure of it, for there is no other place to locate it so that the saints in Heaven can see it. But what is the use of talking, if what I've learned from the commentators and the Bible is not admissible as acquired knowledge," answered Mr. Hopkins, rising to his feet, much excited, and then with his eyes flashing angrily at Mr. Greenhow, and with his finger pointing directly into the latter's calm, placid face, stormed out, "Now, sir, I tell you plainly, I can't endure your words. You upset our orthodoxy, you destroy our hell, abolish Satan and all his great multitudinous and everlasting hosts. Jesus never taught such things. How dare *you*, sir?"

"My dear pastor, be calm. Such acquired intelligence and knowledge about

the things of God are not the same as that given of the Holy Spirit in-dwelling in the man of God. The one is picked up as we go. It is something borrowed, not certain, and too oft from godless books of unregenerated or benighted authors. But the other knowledge is of God. You may commit to memory whole volumes of commentaries, and be able, by memorizing it, to quote the whole Bible. And yet, you must understand, my dear sir, that the letter alone killeth, while only the Spirit gives life, knowledge, and wisdom. And you should understand that man can know nothing of God and the things thereof, except by, in, and through the Spirit of God. And this you may not have understandingly, even as a minister of the gospel, unless you consciously first have the Son of God dwelling within you. For only such are divinely of the Priesthood of the Lord Jesus. And these know by the Spirit of God which is in them, severally, the things they are sent of God to teach. Now, my dear Mr. Hopkins, do you verily know what is or is not to be the final destiny of the

unrepentant and unregenerate and unregenerateable wicked? You err as to Jesus. He verily taught the same as I am teaching. But answer my question and let us get on: What do you *know* of the matter in question?"

"Well, now, yes, sir. The final judgment will be, 'Depart from me, ye workers of iniquity, into the place prepared for the Devil and his angels.' Sir, and that you know, or ought to know, sir, is the lake of everlasting fire, which is unquenchable, where their torments are not only increasing forever, but unceasing," replied Mr. Hopkins.

"Do you know that that is literally true, Mr. Hopkins?"

"Well, yes; of course I do, sir."

"You locate your hell in the temporal earth, you say, because you know of no other place for it so that it may be seen by the saints in Heaven. Did you ever think what a wicked libel that is not only upon Heaven, but upon the God of Justice, Love, Truth, Mercy, and Wisdom? And yet you are not sure of it, even in all that

vast expanse of earth. Is it not more likely that your hell for the godless creature is to be found in the godless bosom who is wholly of the earth, earthy, and temporal, perishable?"

"Well, now, sir; hell is in the earth. But just where I don't know. It is enough that we know that it is there. No; the wicked may have only a foretaste of hell in his own godless bosom."

"Have you formed your definite opinion or gathered what you call your knowledge on those points from the mere letter or by the living spirit of the Word, Mr. Hopkins?"

"Well, now, sir, let me see. Why, of course, by the Bible, sir. I take the letter of the Word as I find it, leaving the spirit thereof to take care of itself, for we may not always be in the spirit, sir. But if we will faithfully keep to the letter of the Word and walk by it, sir, the spirit will take care of its own."

"And pray, tell me who and what are his or its own, Mr. Hopkins?"

"Well, now, sir; those who believe on the

Lord Jesus Christ and accept the Bible as it is written and preached, sir. I have no patience with those who are trying to spiritualize, or allegorize, or parabolize the Bible, sir. And so long as I walk by the letter I believe my ways are acceptable to God."

"The Lord Jesus aptly replies to that sentiment by saying, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life,' Mr. Hopkins."

"Well, now; yes, sir. Our Lord uttered those unsolvable, mysterious words. And in the same discourse he said even more inexplicable things, sir. For instance, it is written that, Jesus said unto them, 'Verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat, indeed, and my blood is drink, indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.' But who can under-

stand these profound, mysterious speeches? They were not meant to be understood by we mortal men. In the end they may be explained, but not now. And it is not wise to waste time pondering such mysteries," answered Mr. Hopkins.

"But there is no unsolvable mystery in those words, my dear pastor. They mean just what they say. And they clearly show that the real man, the man of God, is not of corruptible flesh and blood, as we have and know flesh and blood; but the real man, the living man, is of the spirit, divinely substantial. And these things are ever solvable to such as are clearly conscious of their own rebirth and thence, of the actual in-dwelling of the Spirit of God. And they are ever clearly discernible of the awakened children of God, 'While we look not at the things that are seen, but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with

hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven.' ”

“Thus we perceive that Jesus was not speaking of his temporal flesh and blood, but of his spirito-substantial and eternal flesh and blood latently embodied. Yet having eyes, you see not these things, because you are not awakened to a clear consciousness of your re-birth. Had you been awakened you would have found the solution to all the profound words of Jesus recorded in the sixth chapter of the Gospel of St. John, of which you have just quoted from the fifty-third to the fifty-sixth verses, inclusive, in reply to the text to which I had called your attention, and which I pray you allow me to repeat, for they are of great import, my brother. Note the words: ‘It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.’ Our flesh is temporal, even transitory robes that we shall duly dispense with.

“And when we remember that, ‘In the

beginning was the Word, and the Word was with God, and the Word was God, and that the same was in the beginning with God, and that all things were made by him, and that without him was not anything made that was made,' we perceive why the Lord Jesus solved the seeming mystery to the twelve by these succinct words, so pregnant with divine meaning: aye, so full of the Light of Life: weigh them well as we requote them: '*It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*' Here, then, we see plainly that the words of the Son of God are of his own divine being; of his own eternal substance; of his own then latent, but imperishable flesh and blood; aye, of his very spirit and of his very life. And thus dissolves your "unsolvable" mystery, Mr. Hopkins. Bear with me just a little further, while we return to the question at issue: The wicked, you say, are to live and suffer forever and eternally in hell, which, you aver, is somewhere within or of the earth, and ever ablaze in fervent heat, for-

ever torturing the helpless children of God who died in sin. Now, tell me; is that hell verily eternal? Is it to continue in its fervent state, torturing unrepentant and unregenerateable sinners forever and eternally? And in full view of the saints in Heaven? Think well before you answer."

"Well, now, yes; certainly, sir. And I expect to look down from the battlements of Heaven into hell, and behold many sinners, and some of my own acquaintances, and even kindred, thirsting in hell. For there will be no screen to hide hell from Heaven's view, sir," earnestly answered Mr. Hopkins.

"Do you know this to be true, Mr. Hopkins? I do not find it substantiated in the Word. I am quite sure you have misapprehended the real, the divine meaning of the Scriptures touching these points. And I am equally sure that if you will go to God in prayer, earnestly seeking the Light of Life, you will be able to get nearer your God and read the Word in and by the Spirit, even by the Light of the Holy Spirit. With my knowledge of these things in

question, I cannot believe that you verily *know* the things you assert to be true. Ponder the question, then answer me."

"Well, now, sir, yes. Do I know that I am alive here to-day trying to convert a heretic? Yes. And as surely as I know that fact, so surely do I know the facts I've stated about hell, replied Mr. Hopkins with increased earnestness.

"Doth God send his own children down into that burning hell and keep them there in direst torture forever and eternally, Mr. Hopkins?"

"Well, now, yes; why not, sir, if they be vile sinners and repent not of their wickedness, sir."

"Have you scriptural words or divine knowledge, or even a text in proof of those statements, Mr. Hopkins?"

"Well, yes, indeed, I have. 'The soul that sinneth it shall die.' And further, 'Except ye repent ye shall all likewise perish,' sir."

"But, Mr. Hopkins, those texts have no direct bearing upon the subject. They do not even refer to the burning hell of which

you profess to know so much. The unregenerate man is a creature, but not a child spiritually begotten and born of God. St. John says: 'We know that whosoever is born of God sinneth not: he that is born of God keepeth himself, and that wicked one toucheth him not.' Note well the distinction between the spiritual and the natural. Those who are not spiritually born of God are not the children of God. Hell has no tortures for an utterly dead soul. It is the living soul that can suffer consciously in hell or in the grave, for they are one and the same thing; for the grave is verily in hell, which is hades, the temporal earth. We do not bury the living, but the dead, in the grave, which is hell, and the soul which dieth was and is not immortable, but dissolvable. Only the immortal could possibly consciously, continuously and eternally suffer, as you say, in a continuous hell. And that God forbids for all his own. Jesus hath redeemed every one of them, and promises to raise them up at the last day. And he will surely do what he hath promised. What a terrible

monster your fancied God would be to his children as well as to his creatures! No! no! I cannot conceive it possible for such a God to have real, actual being, and intelligence, and dominion. The idea is utterly preposterous, and my soul revolts at such hideous teachings. I find no authority in the Bible for such line of thought, except possibly as might be applied to the "Tares" and all the kingdom of Satan, himself included, which are of the earth, earthy, all of which ultimately passes away forever in the fulness of the times of the Christian regeneration. Can't you give me something more reasonable, something more in bearing with our Christian conceptions of a God of Love and all-wise Father, Mr. Hopkins?"

"Well, now; why yes, sir. But let me cite to you the common Prayer Book of the Protestant Episcopal Church and the Shorter Catechism as used by the Presbyterian Church from the Westminster Assembly. In the Confessional it is written: "I believe in God, the Father Almighty, maker of heaven and earth: and in Jesus

Christ, his only begotten Son, our Lord: who was conceived of the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose again from the dead. He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen." Here is direct, and, I think, strong testimony of the existence of hell, since our Lord himself went down therein to preach to the prisoners, sir."

"We do not deny the temporal existence of hell, Mr. Hopkins, any more than we would the temporal existence of the earth or of our physical bodies. Hell is in and of the temporal earth. Aye, it is that state of the earth which comprises the curse of the ground, made necessary by the spiritual death of Adam in Eden. As we have seen, the Confessional says nothing

of the place of 'eternal torture,' nor even of that 'fiery lake.' It simply says 'he descended into hell. The third day he rose again and ascended into Heaven.' His sacred body was, after his crucifixion, duly and reverentially placed in the tomb, that is, the grave, which was in the earth, which is hell. Hence, the Lexicographer defines grave as hell and hell as grave. It is worthy of note just here that the Confessional also avers another significant fact—namely, that Jesus the Christ, the only begotten Son of God, our Lord, and direct Author and Father of the Kingdom, was conceived by the Holy Ghost, and thence born of the Virgin Mary, which virgin was the earthly temple of the Holy Ghost. Thus Jesus, the Anointed, came directly of and from, and, in fact, comprised the Holy Spirit, spiritual, as he came into his sacred incarnation, a perfect, immortal and eternal being, though clothed in the temporal and perishable flesh and blood of fallen man. He thus came as the prototype of the regenerate man with whom he is, in and through the spiritual, to divinely re-

people the earth against the time of the passing of Satan, death, hell, and the grave; when, in the restitution of all things of the Eternal Source, God would be manifestly all-in-all, and all corrupt, corrupting and corruptible things forever and eternally passing away, and never more any place being found for them. For then is Satan, death, hell and the grave non est forever and eternally.”

“Well, now, sir; just wait a bit. I can’t allow that, sir, to pass without protest or explanation. Do you mean to say, sir, that the coming of Jesus Christ foreshadowed and still foreshadows these two important things, namely, that regenerable man is to be purged of his sins, made wholly clean and perfect like unto God, and thence, receiving the Holy Ghost, be instantly changed from this state of death to a glorious state of Eternal Life to be enjoyed in the divinely renewed earth as Life is with God in the heavens? And that on the eve of that glorious culmination, Satan, death, hell, and the grave are forever and eternally destroyed, sir?”

“Yea; verily. Such is the teaching of the Scriptures. This world of good and evil ultimately, and I believe, soon, passes away even as the Scriptures prophetically show, and gives place to the primal world of *good* which the still prevailing curse of the ground yet envails in order to preserve fallen Adam until the fulness of the times of his generation and regeneration. How could it be otherwise since God so loved the world that he gave his only begotten Son that whosoever believed in him should not perish, but have eternal life? ‘For God sent not his Son into the world to condemn the world, but that the world through him might be saved,’ since we continually pray: ‘Our Father, which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven.’ To this glorious end the all-saving God comes to us through man, even the Son of Man, thus implying and manifesting the closest divine relation of man and God, our Eternal Source. Hence, I believe in the one God of Gods, even God, the Father Almighty, maker of Heaven and

earth and all things visible and invisible; and in the Lord Jesus Christ, the only begotten Son of God; begotten of him before all the worlds, God of God, Light of Life, Very God of Very God; begotten, not made; being of one substance with the Father, by whom all things were made; who, for men and our salvation, came down from Heaven and was incarnated by the Holy Ghost in the Virgin Mary, and was made man, etc. And since you refer to the Confessional, the Shorter Catechism, etc., let me cite the fact that the Church does not make the slightest recognition of hell nor of its recital in the creed as essential. The Prayer Book gives us the choice of two forms; in one the descent into hell is stated, and in the other it is left out, and instead thereof it is stated: 'And was crucified also for us under Pontius Pilate: he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, etc.' In all this you much overdraw and magnify hell; and your stu-

pendous 'lake o' fire' dwindles into comparative insignificance. The fact is, the grave is our hell, whither (so far as concerns our temporal bodies) we must all go at death of the temporal body, until that great and terrible day wherein comes the great cataclysmal change whence comes the transmutation of the perishable form, revealing the Man, aye, all *Men* of God perfect as is our Father which is in Heaven. For then hath the Son of Man come again, not only personally, but unto every man whom God hath drawn unto and into His Salvation. 'At that day,' says the Prophet of Prophets, 'ye shall know that I am in my Father, and ye in me, and I in you.' This is the ultimate of our divine purgation, the final of our regeneration wherein Satan, death, and hell no longer dominates man, and thence forever does away with the necessity for the place of and for the grave. Then the curse of the ground shall have passed, together with it all that is ungodly. But, possibly, you think you may yet point me to some more direct Scripture giving proof of a basis for your theory.

Don't dodge or try to evade the significance of these parables and allegories. Meet them as should a minister of the Christhood who is, or should be, more or less conversant with the mysteries of God, even as was and taught St. Paul. As we have seen, and we know the Creed, whether in the Common Prayer Book or in the Shorter Catechism, fails to confess such a hell, or such a lake of fire for eternally torturing the children of God who die unrepentant sinners, as that which you try to portray as taught in and by the Bible. And I must repeat that such theory is contrary to the teaching of the letter and the spirit of the Scriptures. The hell of the Bible, however, is not a myth, but a verity identical with the temporal earth, the curse of the ground, the source of the temporal body of fallen man. So, as is the state of the accursed ground, so also is hell or hades the sequence of the fall of man. But your lake of fire is but a spirito-mental delusion, a sort of mental mirage that is primarily chargeable to man's disloyalty to God. And that mirage must eventually pass

away, disappear, as the soul is freed of the sin of Adam, and opens up to its higher and more hallowing lights, under which the hallucinations of our unfolding but yet imperfect temporal life fades away.

Do not forget that the man of God is verily a spirit, an eternal substance identical with the Father in heaven, not a mere carnal or chrysolist, as is the earthy body or natural man. Yea, verily, man *was* a spirito-substantiality before the fall of Adam. And as he was so will he be again in the fulness of man's divine regeneration of which the natural or outward man or mind knows but little. Could the outward mind of the regenerating man know and fully comprehend the actual development of his spiritual organization, he would then begin to discern the great work of man's divine regeneration which is ever latently spiritually progressing to the ultimate perfection of the spirito-substantial man adequate to the manifestation of the Kingdom of God in earth as it is in heaven. These facts are not hidden from the spiritually developed, Mr. Hopkins.

“Well, now, sir, has the soul of man any ‘hallowing’ lights of itself that are not directly reflected therein from God, the source of all light and hallowing influences except that of the Devil?”

“Why not, if that soul be verily reborn of God unto eternal life? And if so reborn, hath not that reborn man become a Son of God by virtue of the in-born Spirit which ultimately become the all-in-all of the man? For saith Jesus: ‘Verily, verily, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of Man. And if, in the regeneration, man becomes a son of God, must not the outward mind become more or less susceptible to the unfolding, all-hallowing Light of Wisdom which the in-dwelling Son begotten of the Father in the man must intuitively give of God? The Scriptures so teach, and we may profit by that teaching

if conscious of our rebirth. The Son of Man begotten of God within the man called unto the Father's Great Salvation, must ultimately come to every elect soul. And as that soul opens up to his higher and more hallowing light, even the 'Light of Lights,' then will he begin to realize the significance of Jesus' words emphasizing the importance of his final coming to man: 'At that day ye shall know that I am in my Father, and ye in me, and I in you. Then is man perfect in God, and God manifest in man—the ultimate of man in the fulness of his divine regeneration.'

"Well, but hold, sir. You talk very fine, but not altogether to my liking. You make light of my views of hell and that lake of fire of which Milton so beautifully wrote. What know you more than John Milton about these things? He portrayed hell and the fires thereof as it is, and you snuff it all out as an hallucination that was due mainly to lack of soul development. You confound and confuse me, sir. How dare you call my picture of hell-fire a mere spirito-mental delusion, a mirage occurring

in man's mental desert! You insult my common sense, sir! Would you also insult the spirit of St. Peter? Don't you understand your Bible, sir? how it teaches that, after his crucifixion, Jesus went down into hell and there preached to the spirits in prison, which were sometimes disobedient, when once the long-suffering of God waited in the days of Noah while the Ark was a-preparing, wherein few, that is, eight souls, were saved by water! There now, sir, in the face of that Scripture, your charge of hallucination on our part falls to the ground, sir."

"Not so, my dear pastor. As in the future this fallen world is reclaimed and mankind correspondingly spirito-mentally unfolds, and rounds into perfection, so will our hallucinations fade away, and finally, forever disappear. Mankind, as we know them, may err, but we know God is not at fault. As long as Adamic man walked loyally with the Lord God, they were at-one. And in the fulness of man's re-at-one-ment with God, so will it be seen that the Father and the Son are one.

For, at that day, as said Jesus, we shall know that we are severally in the Father, and the Father correspondingly in every regenerate Son. 'Be ye therefore perfect, even as our Father which is in Heaven is perfect.' Then in the fully regenerate man is verily all the fulness of the Godhead bodily in the man of God. For Godhood is the ultimate of regenerate man. For the regenerate are sons and daughters of God, our Father, which is in Heaven, who, as the Son of Man, only can divinely regenerate man commensurate with immortality. And then all our darkness will give place to the Light of Life reborn within us severally. But I fear you have not only misquoted, but misapplied the words of St. Peter, or rather, you left off the two last verses of the third chapter from which you selected such words, as you fancied, supported your side of the argument. But your literalism will not avail you anything. Look to the text again, please."

"I beg pardon. I did not mean to keep back anything, sir. St. Peter further says

in that connection, beginning at the very next verse following the passage that 'eight souls were saved by water' (I. Peter iii. chap. 20-22): 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.' Now, sir, can you put that aside with the whiff of your breath?"

"By no means, Mr. Hopkins. I have already said that Jesus, the Christ, came into the temporal world a perfect being, and, in fact, was and is perfect, even before he was incarnated. For he was and is from God, of God; aye, and is God, very God, in so far as he and the Father are one, and, by virtue of his spirito-mental ubiquity, may go forth (in the spirit of course) wherever the Father willed him to go. Spirito-mentally he and the Father were and are one, but both separate, though tabernacling within the outward man

known as Jesus of Nazareth. The Nazarene was only the chrysolistic state of the unveiled Man of God; aye, of the incarnate Son of God in whom was the Father. But I must pass on from this point. Tell me, where was, aye, where is that prison wherein the Christ, after the crucifixion and while his body lay still in death in Joseph's tomb, went and preached to the spirits, which were sometimes disobedient, when once the long suffering of God waited in the days of Noah while the Ark was a-preparing, wherein few, that is, eight souls, were saved by water? That is one of St. Peter's beautiful and interesting figures of speech," replied Mr. Greenhow.

"Why do you thus pervert Scripture? Figures of speech, indeed, sir! What do you mean by thus perverting the Sacred Word, sir?"

"There is no perversion of the Scriptures in my words, directly or indirectly, Mr. Hopkins. St. Peter so characterizes his words in the text you quote by comparing them to 'a like figure whereunto even baptism doth also now save us,' etc. The

greater souls mentioned in the Bible frequently speak their profoundest truths in figures, parables or allegories, Mr. Hopkins. Of course, Jesus, after his crucifixion, was temporarily consigned into hell, that is, buried in the earth, even the grave hewn out of the rock, a part of the solidified earth, nevertheless, earth, hades, hell—all meaning one and the same thing. Thus we find that hell is verily a state of death; aye, a prison to every unregenerate soul which hath passed down into that state, which ultimates for the utterly Godless and unregenerateable souls, into non-entity. For they return to the dust and forever disappear with the curse of the ground, and thence, thereafter, there is no place found for them. The new or renewed heavens and earth supersedes all that is imperfect. But, not only the unregenerate, but the righteous, may have to pass down ere they may be born out of that state of death into the inevitable state of life eternal. For three days, or seventy-two hours, Jesus was in that prison; that is, his natural body lay there, while, doubtless, the

Spirit which was of God; aye, was God, was in a state of activity, while the slumbering body was waiting its (the body's) transmutation from the perishable state of the flesh and blood into eternal substance. The real man was not dead. That which lay in the tomb was but the earthly tabernacle of Jesus, the Saviour, who could not actually die, except to a given temporal state. God can't die. He may change his state and appearance at will. He had, for our sake, assumed our form, made that form his earthly dwelling, which in his later translation, he purposed to transmute and bear away with him. Yes; he may have visited the spirit prisoners and preached to them while his crucified body lay quiescently in the tomb, a prison house appointed for the occasion. There is nothing to bar the Holy Spirit. It may go when and where it will. And are you not aware that even our temporal bodies are but prison houses wherein the real man is in-veiled and forced to stay against the day of his ultimate liberation? It is even so. For there is the natural body and there is

the spiritual body, the two in one, the outward and the inward man—the outward being the chrysolistic state of the inward man, which outward body perishes, while the inward man is renewed day by day, in and through the silent work of regeneration, the only way under Heaven insuring the ultimate passing of Satan, death, hell, and the grave. This is made clear by St. Paul—quoting his own words, and hoping that you may catch the glorious spirit thereof: ‘While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things that are not seen are eternal. For we know that, if our earthly house (the outward man, even the temporal body) of this tabernacle were dissolved (as it must be in the ultimate of temporal life) we have a building of God, a house not made with hands, eternal in the heavens: for in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven, if it so be that being clothed upon we shall not be found naked,’ even as was Adam and Eve by their dis-

loyal estrangement from God in Eden; the sequence of disowning their God, as is shown in that grand allegory. Yes, my dear pastor, there is a hell, but not such as you portray or try to portray, and that hell which is existent in the temporal earth is repeated in every form that incarnates a soul. To all such temporal bodies it is said: 'Dust thou art, and unto dust thou shalt return.' The soul or mind that is godless may not attain unto eternal life: dissolution is its portion. Hence our query and answer:

That lake o'fire is where save in the human breast,
And not there except that breast has disowned his God;
Then all his furies may arise and crown their King,
And let loose the flames of hell in that Godless soul.

There you will find your burning hell, even that hell prepared for the Devil and his angels, should you become disloyal to your God, just as father Adam did," said Mr. Greenhow.

"Well, now, sir, I'm astounded, scandalized, and sorely vexed! You persist in denying the existence of our God-appointed hell for the eternal punishment, in direct

torture, for all sinners, especially the Devil and his angels.' Yes; I am shocked, sir," concluded Mr. Hopkins.

"No; be not so, Mr. Hopkins. God never appointed such states of eternal suffering as you and other misguided men preach. No, no; I am simply pointing you to the hell that verily exists, and designating its correct location. Man is a microcosm, a miniature world, a counterpart of our Mother Earth, to say the least of man. If there is a torturing hell in and of the earth, it can be found only in the perishable state of that earth. It is the sequence of the primal disloyalty of Adamic man. It was that disloyalty that caused the curse of the ground, the change of the state of the earth, commensurate with the state of fallen man, who was no longer eternal, but temporal, the sequence of his loss of the Holy Ghost which alone could give man eternal life. For without God in man there is no eternal life therein and of. Such man is merely of the temporal earth, a mere 'Tare,' that was and is foredoomed to dissolution. That curse brought death and

all impurities to the changed earth, because of the corruption and consequent spiritual death of man. But it destroyed nothing that was or is of God. Those things are eternal. But this covering which comes of the curse of the ground is all temporal. These things, we repeat, are all of the temporal earth: 'Cursed is the ground for thy sake,' said the Lord God to disloyal and consequently fallen man. If I am reborn of and loyally at-one with God there is no hell to torture me. We severally wear the curse of the ground, the insignia of death. Our temporal bodies—natural bodies—are proof of this fact. The earth and all temporal things thereof wear alike temporal perishable covering. As long as that curse is borne by our Mother Earth, so long will we be severally correspondingly enthralled in a state of death. But this is not forever. The fulness of the times of the regeneration is to come. It will come, and when it comes, the curse of the ground is removed alike from the earth and regenerate man; and then is the end of death, for then comes the Kingdom of God and his

will is thence done in earth as it is in Heaven. Then, I repeat, is the curse removed, and the Devil, death, hell, and the grave, forever and eternally gone, and no place found any more for them. All nature proves this. But have you no more pertinent Scripture to offer, Mr. Hopkins? Or would you prefer a rest and renew the argument to-morrow at ten A. M.? For I would not have you dismiss this case until you shall have satisfied yourself that I am not the heretical sinner you think me to be, because I can't substitute your delusion for my divine guidance."

"Well, yes, sir; let us take a rest, you promising to renew your point where we now leave off when we meet again in the morning," concluded Mr. Hopkins.

SECOND CHAPTER.

“HELL IS, BUT WHERE AND WHAT?”

“Come now, let us reason together—
Looking loyally to God for guidancee.”

“Now, Mr. Hopkins, in order to get on, let me repeat my question put forward yesterday just before we concluded to adjourn: ‘Have you no more pertinent Scripture to offer bearing upon the points at issue?’” asked Mr. Greenhow.

“Well, now, let me see. Yes; of course I have, since you must have it, sir. You remember the statement of the rich man and Lazarus, the poor beggar, who, with his sores lay at the rich man’s gate: how that in due course the beggar died, and was carried by the angels into Abraham’s bosom; and that, finally, the rich man also died and was buried, and in hell he lifted up his eyes in torments, and saw Abraham afar off, and Lazarus in his bosom. And he, the rich man, cried and said: “Father Abraham, have mercy on me, and send

Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' Now, sir, is that pointed and pertinent enough for you? Does not that literally and clearly establish my premises? And does not this show you that I know something of what I speak, sir?"

"You have presented your strongest card, and yet it fails to prove anything from your standpoint in support of your argument. But what do you know or what have you borrowed bearing upon the spiritual lesson contained in that interesting and instructive parable, Mr. Hopkins?"

"Well, now, sir! Parable, indeed! I know that some people call that sacred history a parable. But I see no parable in it, but a literal statement, which I accept as true. It is real knowledge to me, sir."

"So you think now. But when you come to understand the now to you latent spiritual meaning of that allegorical or parabolical statement, that Scripture will be of value to you. But now you comprehend it not. But tell me now who was that

Father Abraham, and where was he at the time the angels carried Lazarus from the place of his death in or upon the earth into Abraham's bosom?"

"Well, yes; of course, sir. He was the father of Isaac, and grandfather of Jacob. And he was in Heaven when he received Lazarus into his bosom. As to whether Lazarus was wholly personally transported, I can only give the words of our Saviour as recorded by St. Luke: And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. We have no account of the burial of Lazarus, but the text states clearly that the rich man was buried, and leaves us to infer that the beggar must have been translated like Enoch or Elijah, sir. But that could not be, for neither Enoch or Elijah died. The fact is I do not know, and I dare not infer anything, but must take the Scripture as it is written. And I therefore believe that

the angels verily carried Lazarus into Abraham's bosom. There, I have answered your question, sir."

"You speak correctly when you say that *you do not know*. Nor can you possibly know of these sacred things until you are verily at-one with God by the conscious indwelling of the Holy Spirit, as the consummation of your spiritual regeneration. For until then you are not of the Divine Priesthood. But our common sense teaches us that the dead body of Lazarus could not have been carried bodily into Heaven in his old sore-stricken frame. No corrupt or corruptible thing could ascend into Heaven. What became of the beggar's natural body? 'The beggar died and was carried by the angels into Abraham's bosom; the rich man died also and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.' What was it that died in each case of these two men? And what did and does it teach us? Though dead, according to the allegory, they were yet alive, individually and per-

sonally alive, the one ascending to and thence abiding in Abraham's bosom, and the other going down into hell—the grave. What, I repeat, became of the beggar's natural body? It is important that we settle this question before we proceed further. I await your answer, Mr. Hopkins."

"Well, yes, now, sir, I must repeat I do not know what became of the beggar's natural body. And, therefore, in the absence of any scriptural explanation, I accept the text as it reads, and leave the matter with God. But I never before saw this Scripture as I do now. The inference is that his natural body was not buried as was that of the rich man. Yet I dare not take up this inference. For if I do, I must then conclude that the beggar's natural body did not go into corruption, aye, did not go into the grave, but was, in some state, borne away by the angels into Abraham's bosom. And this I know could not be, unless God, in his mercy and love, had *transmuted* the natural body, as he did in the case of Enoch and Elijah. As to your other questions, I answer, It was the tem-

poral body that died, the soul continuing alive. And this teaches the fact of the immortality of the soul, sir. But, sir, why are you thus pressing the matter of the beggar's natural body upon me at this time?"

"Simply to show you that you, as a servant and steward of the mysteries of God, cannot literally construe or apply allegoric or parabolic Scriptures, without doing violence to the spirit of the Word, Mr. Hopkins. And as to the immortality of the soul, we are admonished not to fear him who can kill the body, but rather fear him who can destroy both soul and body in hell, that is in the temporal earth. The breath of God which primarily constituted man a living soul may never die, for that which is of God is eternal; but the man, who after his formation of the earth, earthy, receives the breath of life, may forfeit that breath and as man, die, and return to his native dust, not having attained unto immortality. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (not the immortal Spirit, and not the

Son of God that constitutes man eternal), and man became a living soul, a divine intellectual at-one-ment of spirit and matter, even the raising of earth in and through man to ultimately become co-equal with Heaven and in open communion therewith. The sacred breath was a loan given in trust, and because of sin may be withdrawn, as witness Adam's spiritual death. Then what becomes of the soul? 'The soul that sinneth it shall die! Thus goes his potentiality. That applies more especially to the erring man, and not to the breath of God, which, in the case of the dissolution of the soul and earthy body, returns to its source. God only may requicken it. Do not confound the Holy Spirit with the soul, which verily means mind, Mr. Hopkins. The soul is the sequence of the breath of the Lord God intellectually possessing and acting in and through the mechanism of man. Man was made of the earth, earthy, before he was a living soul, before he was a spiritual mind like unto God. All the cattle of the field and beasts of the forest, and the creatures

of the sea, and the fowls of the air, had their earthy, being by, in, and through the animating breath that operates the functions and faculties and manifests life. But they were not thereby *living* souls. The breath of God is something higher and holier than is the common breath of the earth. Adam, when he fell, no longer enjoyed the mind of God, for he was no longer at-one therewith, and not a living soul in the sense of life eternal with God but of the earth, earthy."

"Well, but, sir, I've not set myself forward as a steward of the mysteries of God. Nor do I claim to be anything more than an humble minister of the Gospel of Jesus Christ, sir," replied Mr. Hopkins, and paused.

"My dear pastor, when you were ordained to the ministry, you were impliedly, if not avowedly, set apart as such a steward. And it is your duty, your absolute duty, to faithfully seek to reach that acme. And in so far as you fall short of that duty, so far are you short of the standard of a minister of the Gospel of Jesus the

Christ. And I dare say that no man is fitted for the priesthood, or, if you prefer the term, the ministry, who is not conscious of his rebirth, and thence of the indwelling of the Son of God. For only such indwelling can verily qualify a man for the ministry. And if he be thus qualified then he is consciously a steward of the mysteries of God. And so every minister, or priest, should be able verily to say of his class, 'Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God.' And then they will not turn down the sublime allegorical or parabolical truths as mysteries not intended for our comprehension. Aye, and more; then they will not teach man the self-stultifying idea that the Bible is not intended to be wholly understood. And then they will know and teach that we, the stewards of the mysteries of God, have not received the spirit of the world exclusively, but the Spirit of God, that we might know the things that are freely given to us of the Lord God. And why? Because we are verily the sons and daughters of God, and must have within us

the Spirit of our Father, which is verily God, constituting us, severally, as divinely regenerated men unto sons and daughters of God."

"Well, now, sir, really you startle and astound me! Are you not venturing too far out into the deep waters, sir," replied Mr. Hopkins.

"No. And if I were, allow me to say that I find it easier to swim in deep waters than along the shore. The only requisite is to know and realize that God is with me, and will bear me up and onward so long as I lean upon and trust wholly loyally in him. It is thus I know God in his Word. It is thus I keep at-one with God."

"Well, now; but, sir, may we not leave this point for the present and return to the rich man and Lazarus, from which we strayed? We can recur to this point later on. For really I'm interested and wish to learn more of your views on all the bearings."

"Very well, Mr. Hopkins. Where did we leave the rich man?"

"Well, yes, sir; in hell, sir."

“And where did you locate hell, Mr. Hopkins?”

“Well, yes, sir; somewhere in the earth. The only place where I know to place it, sir.”

“And how long is that hell to remain somewhere in the earth, Mr. Hopkins?”

“Well, why, of course, forever and forever, throughout eternity, sir.”

“But that is unscriptural. Allowing that there is such a place other than the temporal earth, it cannot be eternal. It is in and of the temporal earth, one of the sequences of the curse of the ground. And this temporal earth, the covering of the real, must pass away, be eternally dissolved and destroyed, taking your hell, the Devil and all the sequences of Adamic disloyalty with them, as I will show as we progress.”

“Well, yes, but one thing at a time, Mr. Greenhow. Let us dispose of the rich man, before we undertake what I think you will find an impossibility.”

“How did it happen that the rich man had left the grave and gone down some-

where else in the earth, before the general resurrection and judgment day, Mr. Hopkins?"

"O, well, now, sir. He had, I believe, left his body in the grave and had gone down only in the spirit, sir."

"You believe so. Is that orthodox? Very well. Of whom was that spirit, God or Satan, Mr. Hopkins?"

"Well, now, sir; let me see. Yes, yes, the spirit of that rich man was, I'm sure, of Satan, not of God, sir. Yes, orthodox, sir."

"And that spirit of Cain, having been by the death of his own causing released from the body of the degenerate man which lies buried and mouldering in the ground, has gone home to his Father who reigns in hell, even the temporary earth. Is that about what you meant to say, Mr. Hopkins?"

"Well, now, no; not altogether, sir. His kingdom is not temporary, but eternal. Else how could his saints or imps of hell be forever tortured in the lake of fire and brimstone? I mean by his imps all those of Adam who deny God and were and are thereby lost," said Mr. Hopkins.

“You will find that impossible, according to the Scriptures,” promptly replied Charles Greenhow. “And further, your idea of the eternality of the kingdom of Satan is contrary to the Spirit of Truth, aye, and contrary to the teachings of the Scriptures. For truth as it is set forth in the Bible reveals the fact that God must become the all-in-all of both Heaven and earth in the fulness of the times of the Adamic generation and the Christian regeneration thereof. And to this glorious end, Satan and all his hosts, together with the ‘Tares,’ which verily constitute the greater portion if not all the unregenerate and unregenerateable Adamic family; as well as death and hell, with all their hosts, are, saith the Scriptures, finally to be destroyed, aye, instantly and eternally destroyed, in and with the lake of fire, in the consummation of the second death, at the passing away of the temporal world and the heavens thereof. And this must be in order that God shall become the all-in-all in earth as well as of Heaven, and regenerate man as perfect as God, his Father,

in Heaven. These final cleansing and perfecting processes, or harvest times, come, I repeat, in the fulness of the times of the regeneration, preparatory to and at the coming of the Kingdom of God and unto the doing of His will in the earth as it is in Heaven. All that is then not susceptible of perfection, essential to eternal life with God, are forever and eternally destroyed in the fulness of the times. Therefore it is clear that your hell or hells are not in the centre of the earth, but if anywhere, in and of the temporal earth, earthy, even in and of, aye, comprises the curse of the ground, all which ultimately perishes. This is the final and eternal destination of everything that is temporal, and evil and godless. But later on we will see more clearly as to that point. In the mean while, however, you will, I presume, agree with me that that satanic spirit which had dwelt in and ruled that rich man, 'which was clothed in purple and fine linen, and fared sumptuously every day,' was an invader and intruder, in and upon the physical man he possessed,

occupied, and dominated, as his own body? Aye, was he not of the 'Tares,' or the aggregate of the 'Tares' sown in that body?"

"Well, yes, sir. I presume all that would be admissible according to the Scripture."

"And so when the rich man died—the sequence of the seed of death sown by the author of that evil spirit—and was buried, he, the satanic spirit, regretting the loss of his temporal earthly estate, lifted up his eyes in hell, even the temporal earth, being in torments, and cried out for relief. But why should that spirit thus cry for relief? He had but returned to his own native state, perdition, the accursed temporal earth? The answer is plain: He, the spirit of Satan, had, by falsehood and deceit, come into possession of the mind and body of the rich man of the earth, earthy, wherein he fared sumptuously every day. But when the seed he (Satan) had sown in the heart of that rich man—and he was that seed—brought forth their legitimate fruit, the godless man died and was buried. And the spirit of perdition thus sent adrift naturally returns to his own na-

tive state, hell, the accursed ground; but having been feasting so sumptuously in his human habitation, found his native state not so nice and agreeable as was the stolen estate he had so sumptuously enjoyed while luxurating as a rich man of the earth, earthy. As to the rich man, *per se*, he was but clay, a pompous human animal, without God or hope in the world, who fell short of real manhood. He had died in Adam and had never been requickenened, except as a human animal, a godless 'Tare.' Aye, there was nothing in him corresponding to the Light of Life. He was but clay. And you know the potter hath power over the clay of the same lump to make one vessel unto honor and another unto dishonor. To one God may give eternal life, and from another He may withhold it. It is His own life, and He gives it only to those who can receive it and will surely honor it. All are the creatures of God, but only the reborn are the sons and daughters of God. The 'Tare' is never reborn. And so it is of every unregenerateable man: 'Dust thou art and unto dust

thou shalt return.' He that seeketh not God is not of the redemption, but of perdition, which is not eternal, but temporal and perishable—eternal only in death, wherein is his destruction for the lack of life born of God."

"Well, now; but stop, sir; what monstrous doctrine is this, sir, that you are setting forth? Make yourself plain, if you please, sir," urged Mr. Hopkins, somewhat irritated.

"I am merely unveiling to your view one of the many devils who, after enjoying a long lease of sumptuous life on earth, as an intruder in the form of an unregenerate and doubtless unregenerateable man, is cast out and sent adrift, as the result of his own sowing and godless living; and who thus, adrift, migrates back to his Father's region—the accursed temporal earth of sin, and despair, and ultimate destruction," quietly replied Mr. Greenhow.

"Well, now, sir, this is new and strange doctrine to me. Do you mean to tell me, sir, that that ruling spirit which was in the rich man was of the wicked one, even

Satan, before he was in and possessed the body and mind of that rich man?" vigorously questioned Mr. Hopkins.

"I do. He was certainly not of God, but of Adamic disloyalty, and, as you have said, must have been an imp of perdition, from which Divies, or whoever that rich man was, could not be freed except by death, or by, in and through the washing of regeneration and renewing of the Holy Ghost, to which, however, the godless 'Tare' is never susceptible. But to that end this man, not having had any divine correspondent, he was utterly dead to God, and therefore not regenerateable, a mere 'Tare,' " replied Mr. Greenhow.

"Well, yes, sir. But what new light is this you are giving? And are you sure it is scriptural?"

"Did not Jesus demonstrate the fact that the spirits of perdition often possessed and dominated the heart and souls, or minds, of unregenerate sons and daughters of Adam, who are of the type of Cain?" asked Mr. Greenhow. And added, "Parabolically speaking, had that rich man been a

‘Wheat’ and not a ‘Tare,’ he would never have lifted up his eyes in hell; for the latent divine correspondent, which constituted him a ‘Wheat,’ would have led him to the Saviour as soon as freed of his obsession.”

“Well, yes; Jesus did demonstrate the fact that the spirits of perdition often possessed and dominated men. But that was in His time, not ours, Mr. Greenhow.”

“As it was in His time so it is in ours, with slight differences, as you may discern even within the range of your own parish or congregation. Yea, verily you may, if you have eyes to see, find enrolled on your Church books men and women in whom the spirit of evil verily rules in each mind. They are in every congregation, and in every community, throughout the earth. And for this among other causes, ‘The Word was made flesh and dwelt among us (and we beheld His glory as of the only begotten of the Father), full of grace and truth, saith St. John. Aye, for this cause, God so loving the world, gave His only begotten Son, that whosoever believeth in

Him should not perish, but have eternal life.' For that reason the Son of God inaugurated the washing of regeneration unto the renewing of the Holy Ghost, as an ultimate means of finally, effectually, and forever, and eternally, separating 'The children of the Kingdom' from 'The children of the Wicked One,' even as the Lord Jesus prophetically portrayed in the parable of the 'Wheat' and the 'Tares,' as found in the Gospel of St. Matthew 13: 24-30, and 37-43. You are, I am sure, familiar with the text, Mr. Hopkins?"

"Well, yes, I am familiar with that Scripture. But it seems to me, sir, that you are a revolutionist; that some of your ideas are monstrous; and yet you seem to be able to substantiate them in the Word. And though I am inclined to reject them, something constrains me to hear more of them, if you please, sir."

"Very well. But let us retire to the library, and give up the parlor to the ladies, who I'm aware are to meet here about this time. Or, if you feel fatigued, or would like to refresh your mind on any

of the points under consideration, we could adjourn till ten o'clock to-morrow morning?"

Just then Mrs. Greenhow sent in word to her husband, requesting him to bring Mr. Hopkins in to luncheon with herself and lady friends. And so Mr. Greenhow changed the programme by saying: "Allow me to change my proposition by reporting that Mrs. Greenhow begs me to ask that you will accompany me in to lunch with herself and lady friends, and I hope you can do so." And Mr. Hopkins replied:

"Well, yes; I am agreeable, sir. We must not neglect to take care of the inward man if we would be at peace within ourselves."

"Or, rather," replied Mr. Greenhow, "the outward man, which is but the chrysolistic temple of the inward man, the outward feeding wholly upon temporal food, while the inward—if reborn of God to that distinction—feeds exclusively upon things spiritual. But let us go in and feed the animal man," concluded Mr. Greenhow.

After joining the ladies at luncheon, the

gentlemen—or, rather, the Rev. Mr. Hopkins—was drawn into discussing the subject with Mrs. Greenhow, who, addressing herself to him, enquired: “Do you, Mr. Hopkins, find Mr. Greenhow so very heretical as certain of your people represent him to be? You see I hear of all these things, and am deeply interested with my husband.”

“No, indeed. But I did not intend to admit so much yet a while. For I am feeling my way through the most marvellous controversy that I have ever engaged in, and I hope it is to result in doing me no little good, Mrs. Greenhow.”

“Are you inclined to accept my husband’s views as to the ultimate of man, that is, man becoming as perfect as is God, our Father, which is in Heaven, is perfect, and as complete in that perfection, possessing everything in himself, as are all things complete and perfect in God, the Father of regenerate man?”

“Yes, madam. Brother Greenhow has won me over on that point. And since God is the Father of regenerate man, we must

expect to ultimately find man manifestly the Son of God, and the exact counterpart of the all-regenerating Father, my dear Mrs. Greenhow."

"Then, if you have conceded that point, haven't you lost your greatest stronghold for your side of the controversy? For if man by, in, and through divine regeneration, is verily to receive the Holy Ghost in all its fulness, and that it is to become the all-in-all of the regenerate man, will not man, in his perfection, eventually repossess the earth, and that earth be correspondingly perfected? And then, of course, God, the Father, will have removed the curse of the ground, and destroyed the face of the covering cast over all the people, and the veil that is spread over all nations, and, finally, swallow up death in victory? And if that be so, then there will no more be found any place for Satan, death, hell, and the grave; for all these things are surely in and of the face of the covering cast over all people—perishable flesh, etc.—and the veil spread over all the world. Surely the time is near at hand

when these things must come to pass; possibly not in my time in earth, but it will come as surely as the Bible predicts it; and whether I am still incarnate or shall have joined the Saviour above, I shall be present in the Kingdom when the great cataclysm shall have removed the temporal earth, and all things comprised in "the curse of the ground, that is, the outer covering and all things thereof. For as comes the Son of Man, so comes the children of God who shall have passed on to the realms of Jesus."

"I concede all that, Mrs. Greenhow. But my dispute with Mr. Greenhow is more especially as to the passing of Satan, and all his, including death, hell, and the grave. I am not yet prepared to admit that theory, Mrs. Greenhow."

"But are not all those evils of the curse of the ground mere sequences thereof including the temporal earth, and the face of the covering cast over all people, and the veil that is spread over all nations, of which the prophet Isaiah speaks as passing in the fulness of the times? Surely

the earth was not thus prior to the fall of Adam. Must not the curse of the ground be removed and all its sequences be forever destroyed; and the temporal earth, which is included in the curse, pass away, taking with it everything iniquitous and perishable, giving place to the renewed earth and heavens thereof? Where, then, will you place them, Mr. Hopkins?"

"That is the question, Mrs. Greenhow. I cannot solve that question to my own satisfaction, unless I find the mystic solution in and through that voluminous parable of the 'Wheat and the Tares,' which verily seems to solve the whole question as it now opens up anew to my mind. But I can't instantly change the theory of a lifetime nor my line of thought that has been inbred in me from generation to generation. But certain it is that I am learning some things by this searching controversy with Mr. Greenhow. Heretofore I could not tolerate the word 'allegory,' so frequently applied to this and that text, but now it is ceasing to grate upon my senses, for I am perceiving that there are many and very

instructive allegories in the Bible. I find them here and there in both the Old and New Testaments; and yet I can't like the word allegory. But I am progressing. It is a poor mind, indeed, that can't learn something from such discussions; and certain it is, that by the clashing of ideas comes the light of wisdom," concluded Mr. Hopkins.

"I am very much interested in . Mr. Greenhow's idea as to the microcosmic nature and character of the man of God," said Mrs. Greenhow, changing somewhat the trend of the conversation. "Has he opened up that view to you, Mr. Hopkins?"

"Only partly. We have not gone deeply into the subject as yet; but I would like to hear anything you may have to say on the subject, now and here; for I have never thought much along that line," replied Mr. Hopkins, evidently anxious to hear her views.

"Thank you. It is so vast that I cannot view the coming regenerate man perfected in the likeness of God as anything less

than a God, no less because of his marvellous mechanism than his Divine Paternity. When we pause to contemplate the almost inconceivable fact that the chrysolistic organism of the fully developed man comprises and securely unveils (so says the Scientist) correspondences of everything in and of the Universal Whole, in potential entitative forms in the fulness of man's spiritual development to be manifest, I am overwhelmed in wonder and amazement and admiration! Is it possible that such is the boundless potentialities of puny man as he, in mortal frame, walks the earth pending his regeneration from lingering death unto eternal life? How wonderful, then, is man prospectively and potentially! And why this marvellous mechanism? Because man was formed and constituted for the ultimate indwelling of God, even the Son in whom is the Father forever in the fulness of the times. Yea; verily, God repeats himself in his Son in every man in whom he perfects the Divine Regeneration. And thus is the Father ever present

in the regenerate man, even as Jesus repeatedly avers. Being clairvoyant I may, when exalted in the spirit, behold the now more latent mechanism in some measure of its indescribable working. But I have never been able to grasp, in one single view, the myriads of things, including the plasmatic cells which are in the various ganglionic departments of the mechanism for man's ultimate spiritual development, of which the outward mind ordinarily cannot have full and complete conception. Yet all those things and myriads of plasms are there, comprised in organic microcosmic man. Think of it, Mr. Hopkins! In the organism of the fully developed man, like yourself and Mr. Greenhow, for instance, there is known to be, in each and every fully developed man, twenty-six trillion, five hundred million plasmatic cells located principally in the various ganglionic centres, and that in and through which plasms the God of Life is begetting and evolving spirit entities as ultimate constituent members of the microcosmic entirety

against a day to come for the restitution of all things. This ultimate innate spirituality of man is one of the main characteristics of the similitude of man to God, especially where, in the fulness of the times of man's generation and Christian regeneration, when the Son of Man becomes manifestly the reigning all-in-all of every microcosmic man, male and female. This being clearly within our prophetic perception, can we longer fail to see that Satan and all his—the offsprings of Adamic disloyalty—must then forever and eternally disappear from the realm of regenerate man, as he will appear when he regains his long-lost Edenic estate? This old, and now almost effete, earth and the heavens thereof, or, at least, the face of the covering, of which the Prophet Isaiah speaks, as cast over all people, and the veil spread over all nations, must disappear into non-entity, carrying Satan and all that is perishable and inimical to God forever and eternally away, fully restoring man to Eden and Eden to man," concluded Mrs.

Greenhow as the party rose from the luncheon table, saying as she finished: "That is my feeble contribution, Mr. Hopkins, however crudely expressed."

"I thank you very much, my dear lady. It is to me a rich treat. May I come for more like it later on, Mrs. Greenhow, especially touching your divine gift of second sight which you call clairvoyance and clairaudience."

"Yes, indeed; if you feel that my feeble thoughts are helpful, Mr. Hopkins. Yes, clairvoyance or second sight as you like. St. Paul and others of the more spiritual minds of the Bible enjoyed it. It is a rich gift, and one of the many that tend to lift fallen but regenerating man upward toward the plane of Godhood. All the children of the kingdom latently have it, though it is seldom now made manifest. Ridicule is a potent deterrer to the manifestation of the latent gifts of God to man. And this puissant gift is one of man's greatest. Hence it's ridicule at this stage of our progress."

“Well, now, yes; I do. I find a hallowing influence accompanying your heart-spoken words that is invaluable to me,” concluded Mr. Hopkins, as the gentlemen withdrew to Mr. Greenhow’s study. And soon Mr. Hopkins went his way to come again next day.

CHAPTER THIRD.

BY THE CLASHING OF IDEAS COMES THE LIGHT
OF WISDOM.

THE PASSING OF SATAN.

Yes there is a Hell, full of devils fierce:—
But from whence sprang they—Satan and all his?
And that lake o'fire: where is it, I pray,
Save in the dark breast of Godless man?

The Rev. Thomas Hopkins and Mr. Charles Greenhow met on Tuesday morning at the house of the latter, according to appointment, in order to continue their conversation. Mr. Hopkins began by saying:

“Well, now, sir, since you have been thus far catechising me, may we now right about, or, reverse the course, so to speak, so that I shall be the pupil and you the teacher? That is, allow me to be the interrogator, for awhile. Is that agreeable to you, Mr. Greenhow?”

“Quite so, if you feel that you have imparted to me all you know on the subject

touching which you came in to condemn me.”

“Well, sir, as to that, my mind is somewhat changed. And I wish to know more of you and your views, sir. And to that end I purpose, if you will allow it, to question you a little on the subjects we were speaking of yesterday.”

“Very well, Mr. Hopkins; I shall be pleased to answer any questions you choose to propound on condition that you will not fail to vigorously denounce me for any heresy or other false teachings I may advance, or that you may detect in me. I am all attention.”

“Well, now, that is fair. And now, sir, tell me, if you can, When did Satan begin to implant his seed of corruption and death in man? Of course it must have begun a long time before the time of the rich man of whom we have been talking. Where and when did the iniquity begin, sir?” asked Mr. Hopkins.

“It began in the garden of Eden (allegorically speaking), where man, who had been raised to the plane of God with man,

disloyally allowed himself to question the correctness of the word or words of God. It was then he allowed the latent spirit of the serpent, even the more subtle correspondent of his lower nature, so to speak, to pollute the inner sanctuary of the soul of man, where in God only should meet and commune with man. Bear in mind the fact that thoughts, desires, words, and acts of man, live; and in due course, become actual active intelligences, of and for good or evil, accordingly as the spirit of the heart and trend of the mind give them force and character. If the mind is verily at-one with God, good results; but if selfishly disloyal, evil engenders the force and character of the organic mind, rears its own serpents, devils, satans, etc., who cause their own hell. Such was the state of faltering Adam. And as a sequence, when this disloyalty corrupted the mind, the Spirit of God departed. And on his departure, man died to God. The Holy Spirit of Life thus departing from Adam and all his estate, and thence leaving Adam dead to God, but alive to the earth,

earthy, become twofold in nature, even good and evil, passing thereby out of and away from his holy estate in the garden of Eden, and thence down into degenerate life in and of the earth, earthy, the ground being cursed, that is to say, correspondingly changed, for man's sake, so that he might live as man-beast—the state of degenerate man—until ultimately redeemed and regenerated, and finally restored to his Godlike nature and character and thence to Eden.”

“Well, now, one moment, sir. What do you mean by Adam becoming twofold man-beast in his nature, both good and evil, in one being? Do you mean to say, sir, that he possibly possessed both the seed of man and the seed of beasts in his progenital nature? Why, sir, that would be monstrous! Please answer and proceed, sir.”

“I mean just what I say. Adam, by turning away from God, thus loosing his higher self, and leaguings with Satan, even his lower nature, as against the higher, even against the Lord God, the Holy Spirit,

which alone constituted Adam purely good as man, and which alone had raised him to the garden of Eden, the potential plane of eternal life, whether in the former world (that before the fall) or after the regeneration, in the new or renewed earth. And thence man becoming thus godless, fell away from the plane of God, allied unto the beast, even unto his own lower nature, (for man is a microcosm and unregenerate), is wholly of the earth, earthy, doomed to grovel in the degenerate and ever-conflicting state of good and evil; aye, even to follow the lead of his serpent nature, in crawling, as it were, upon the earth. And in that state, he would generate his twofold nature, of good and evil, his progeny, male and female, ever at war, some of them wholly aspiring Godward, while the great majority, owing to the predominance of the beast, would never seek or come to know God. For without God reigning in the man he is at best but a beast. The one class, and that, I fear, the largest, savors of the seed of perdition, even death, while the other would verily be and are

the seed of man, as typified in the two first born of Eve unto Adam—Cain and Abel—who were the types of these two classes, the one prefiguring the children of perdition and the other the children of the Kingdom, as the Lord Jesus so clearly showed in the parable of the ‘Wheat and the Tares.’ And these types have led throughout the Adamic generation, and will continue to lead until the fulness of the times of the Adamic generation of generations, and the Christian regeneration thereof. And then comes the end, when all the unregenerate and unregenerateable sons and daughters of Adam will, with all temporal things, including the devil, death, hell, et cetera, pass out of existence. And why? Because they are not susceptible of receiving the washing of regeneration and consequence renewing of the Holy Ghost. For remember, it is clearly prophesied that, in the final, ‘The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And *death* and *hell* 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.' This lake of fire is none other than the old effete earth—the temporal covering of the real—which shall be consumed, that is, instantly dissolved, with all that is godless, in the manifestation of the new heavens and the new earth. For this old effete earth is none other than the temporal curse of the ground, which in the fulness of the times, is to be removed and eternally destroyed, giving place to the real and eternal, saith the prophets of God."

"Well, now, yes; but sir, I don't know about all the unregenerateable passing down into final destruction. I mean all the unregenerateable souls, 'tares,' 'devils,' and so forth. Do you mean everlasting destruction, sir? That they are eternally blotted out?"

"Yes, Mr. Hopkins. And to make it clearer, they will be destroyed with an *everlasting destruction*, and that instantly, in the fulness of the times. Yea, verily death and hell and all the children of per-

dition, or of Adamic disloyalty, will instantly pass out of existence; for there will be no place found for them in the dawn of the day of God. For, saith the Prophet, 'I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them.' Of course, that means not the real, the eternal, but the temporal earth and heaven, the sequence of the curse of the ground. And in that temporal earth are all the hells, the devils, lakes of fire, the grave, death, and all the ungodly and perishable things whatsoever, pertaining to fallen man and consequent accursed ground. They are all ultimately swept away and instantly eternally destroyed, as God, in and through man, becomes all-in-all."

"O, well, now, that is monstrous! I can't allow that. Give me the continuous hell, that burning lake, wherein the worm dieth not and the fire is not quenched, sir. Don't take that sort of hell out of my understanding of the Bible, where I've always found it, sir."

“Yes, Mr. Hopkins, I will deprive you of that sweet morsel; you shall not have and enjoy your hell, with all its furies and torments forever, unless finding their correspondences within your own mind and you prefer it so. But when time is no more and eternity dawns in upon us, your hell, with all its furies, expires, the fires are extinguished, and the devil is bound in his own chains of death, eternally. For then God reigns all-in-all, regenerate man loyally at-one with God. Forever runs only with time, and so when time is no more, ‘forever’ and its companion ‘everlasting’ disappears with time, which carries with it the temporal world, its hell, devils, and all that are impure, they giving place to the things of God which are eternal. And that which is eternal is pure. And only that which is pure can survive the ordeals just preceding the dawn of the day of God. Yea; the children of perdition, like unto their father, sprang from Adam’s disloyalty to God. And therefore, in the fulness of the regeneration, which will reclaim only the legitimate, they, the

unregenerate, 'Tares,' and all together, must, with their father, and their plane of action—the temporal earth—the curse of the ground—be instantly and eternally destroyed. For then God is all-in-all, reigning in regenerate man, who is then as perfect, I repeat, as God is perfect, in the new and ever-renewing earth and heavens."

"Well, now, sir; you startle me. Does not the Devil and his angels live forever, sir, and manifest their sufferings forever to the saints of God?"

"Yes, and no, verily. But forever is not eternal. Forever ends with time. Time ceases at the dawn of eternity, or more properly, as all things of God in and of the temporal world are unveiled and merges into the plane of God in the dawn of the restitution of all things, as I have already averred—or, more properly still, time verily ceases with the temporal world, when the things of God that have been in veiled ever since the transgression of Adam, are again unveiled, and thence shine forth to and for regenerate man in the earth even as they shine in the realms

of God. And these glorious eternalities may even now be seen in the fulness of faith, 'While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal,' saith St. Paul. Yea, verily, at the end of the times the kingdom of the Devil, as I have said, expires and he passes into bondage, even the bondage of death—the last enemy that shall be conquered and destroyed. It was the seed of Satan, otherwise disloyalty of man to God, that corrupted Adam and thence polluted all the world with death for the term of the Adamic generations. Yea, verily, all this was the sequence of Adam's disloyalty, nothing more, nothing less. Had Adam abided true to the Word of God, aye, had he remained loyally at-one with God, he could never have received the seed of death into his being and he would have fulfilled his generation of generations in the plane of Edenic life, that is, in the plane of God, which, for Adam with God, centred in the garden of Eden, where

there was not and is not any death. But turning away from God, man's only source of truth and eternal life, and surrendering his soul, aye, his mind, to and in league with Satan, even his own lower nature, the Light of Life departed from and death possessed Adam; and thence he entailed his twofold nature—potential life or inevitable death—upon all his progeny, aye, directly and indirectly, upon every creature of both the vegetable and animal kingdoms. For Adam's degeneracy, I repeat, necessitated the curse of the ground, which curse carried and entailed the Adamic temporal state and consequent death upon every creature which the unaccursed earth had brought forth, whether directly of the ground or of the waters, or of the atmospherics—the three several prime departments of the generic earth. And, I repeat, there is no remedy, or means of restoration, except by, in, and through the ultimate washing of regeneration unto the renewing of the Holy Ghost in and to man in contradistinction to his counterfeit which is succinctly revealed and portrayed

in the parable of the Tares. For as man goes so goes the earth and her progeny, as a whole. Hence, the curse of the ground. Man had incurred death not only for himself, but for all things else of the earth. For man was and will be again the intermediary of eternal life for his kingdom. For man is to be the tabernacle of God in the renewed earth and heavens, hence the medium between the source of eternal life and all things else of the earth—this, however, only in respect to eternal life. Adam having died to God, the changed earth or cursed ground, and all his co-creatures likewise fell subject to temporal death. Hence the only way for their restoration was and is by, in, and through the divine regeneration and restoration of man as the intermediary of God, aye, God in man, as the Lord Jesus shows. Then is the curse of the ground removed and Eden re-revealed, remanifest. For all which the Father, through the Son, inaugurated his system of regeneration over nineteen hundred years ago by the Living Word becoming flesh and

dwelling among us unto the end that man, in contradistinction to the children of perdition (both alike born of Adam in the form of man) should be born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. 'For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of God endureth forever.' And this redemption and all saving regeneration is latently nearing its fulness and completion, when comes the end of all temporal, corrupt and corruptible, and perishable things. And then is fulfilled that prophetic prayer: 'Our Father, which art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in Heaven.' And it will come quickly, purging the earth instantaneously, revealing the Son of Man as the life of every redeemed soul."

"Well, now, holding all that for the present, let us recall some words of yours I intended to question, but could not at the time. If my memory serves me correctly,

you said touching the beginning of sin and consequent death, in effect, that the iniquity which overthrew man began when Adam disloyally questioned the correctness of the living word of God. That it was then he allowed the latent spirit of the serpent, even the more subtle correspondent of his lower nature, to dominate the inner sanctuary of his soul, wherein God only should meet and commune with man. For verily the inner sanctuary of the soul or mind of regenerate man is the real eternally abiding Ark of the Covenant which was typified in and by the material Ark described in the twenty-fifth chapter of Exodus. Yea, verily, that marvellous Ark was and is only typical of the real Ark of God—the perfect man of God. And as a sequence, when the Spirit of disloyalty entered, the Spirit of God departed as a rebuke to Adam's perfidy. And on his departure man was spiritually dead to God, and thence, having become twofold in nature—good and evil—passing thereby out of and away from the garden of Eden, and thence down into the degenerate life of

the earth, earthy, the ground being correspondingly cursed, that, is changed, for man's sake, or words to that effect. Well, now, sir, the part that I especially object to is where you substitute for the real serpent 'the more subtle correspondent of man's lower nature.' That idea is so entirely new and so very significant that I must, even at the risk of mystifying the mystic, pray you to make the point more clear, if (as I very much doubt) it be possible for you to do so."

"In order to understand that interesting and instructive allegory we must know something more of man than is ordinarily, or, commonly understood. I pray you therefore to bear with me while I preface my answer to your question with the reminder that 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 fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God cre-

ated he him; male and female created he them. And God blessed them, and God said unto them, 'Be ye fruitful, and multiply, and replenish the earth, and subdue it.' Ultimately, 'God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.' That was in the primordial creation, an eon preceding the Adamic era or dawn of the succeeding generation. In the primordial creation and generation of man, God the Father perfected man. But the succeeding formation and generation of Adam, man fell short of perfection, and is still in process of perfection. Hence all our troubles. But of this more later on.

"Man, as primordially made and perfected, was, and therefore is, very like unto God. And when the Holy Spirit of God dwells in and possesses and governs man, man is, so far, very God, spirito-mentally ubiquitous, like unto the Father, whose Word is the source of all things. Man is, therefore (if in a perfect state), an epitome of the Great Whole, a veritable microcosm. And Elizabeth B. Browning

verily uttered a sublime and far-revealing truth, when she allegorically wrote:

‘Since God collected and resumed in man
 The firmaments, the strata, and the lights,
 Fish, fowl, and beast, and insect,—all their train
 Of various life caught back upon His arm,
 Recognized and constituted man,
 The Microcosm, the adding up of works.’

Reorganized

For in man are correspondences of everything that there is in God’s Universal Whole. And these correspondences are, in the spiritual, entitative, that is to say, if there was a serpent in the garden of Eden, he verily had, and still has, his entitative correspondent in Adam; aye, in every son or daughter of Adam who walks the earth. And he belonged to, and still belongs to, man’s lower nature, more especially of the earth, earthy. But the beast is ever-aspiring and therefore aggressive, in his latent desire to reign higher in man. And here lies man’s greatest danger. Man is an epitome of the Great Whole, and potentially including the Son of God, who, though a person, is spirito-mentally ubiquitous; aye, potentially omnipresent like unto the Father. And when, as I have

said, man verily gives himself wholly up unto and embodies the Holy Spirit of God, he is so far, very God. And yet he has abiding within him an entitative force of forces, even an entirety of latent spirit entities which, though latently essential, and especially ultimately absolutely essential, to his general good, may, if given undue reign, temporarily overthrow and destroy man's potentiality to divine manhood and womanhood; aye, ultimate Godhood, respectively. If this were not so in the latent cosmic nature of man, myriads of foreign serpents or devils would have been powerless to have shaken Adam from his allegiance to God in the Garden of Eden. Potentially the corrupting enemy was lurking in the yet imperfect Adam. His nature was not yet harmonious, else his loyalty to God would have kept him at-one with God, the essentiality of man's perfection. Had all the latent entities of his microcosmic entirety been in unity at-one with the other, and at-one with all, and all with the one indwelling, and in-reigning Spirit, man would then have been, and

still would be, very like unto God, perfect, even as our Father which is in Heaven is perfect. This is man's acme, and he will surely reach it in the fulness of man's regeneration.

"Yea, verily, if there was a devil outside of man at work in the Garden of Eden or elsewhere for separating man from God, he would have been utterly powerless had not Adam had within his own miniature world a corresponding, if not co-equal, devil. Of the truth of this there can be no rational question within the mind who spiritually reads the allegory of the Mosaic cosmogony. Therefore, we see that it was the devils in and of Eve and in and of Adam that, through Adam's disloyalty, took form and being and wrought all the degradation of man.

"To live, move, and have being in the Garden of Eden was to be at least potentially free from and able to govern the laws of gravitation and of attraction and repulsion. For, in fact, Adam, in the Garden of Eden, was verily a law unto himself, and solely because of the indwelling of the

Holy Spirit of God, who was and is ultimately to be man's all-in-all, the chief purpose for which man had been formed of the substance of the earth. And that Holy Spirit was present in Adam that man should, of his own free will, subordinate his earthy nature to the reign of that indwelling Spirit, at-one with his own spirit. To this end man was primarily commanded to 'Be fruitful, and multiply, and replenish the earth, and subdue it,' in order that the Holy Spirit should manifestly become man's reigning all-in-all, thence, finally constituting man absolutely a law unto himself.

"The earth that man is first to subdue, and multiply, and replenish, and bring subject to the reign of the Holy Spirit includes his own microcosmic earth, even his own flesh and blood, in which is his intricate mechanism, or, if you prefer, his own physical system, which is verily an epitome of the Great Whole. That being understood and done, man has then verily brought the human subject to the divine, and is thence ready for his final transmutation into a

state essential to manifest eternal life in the Kingdom of God in the earth or in heaven. Adam had not reached that state of ultimate perfection when put to the final test and fell."

"Well, now, sir; please pause a moment. You are, if I understand you aright, imputing the origin of the cause of man's fall to man himself. But what, sir, of the serpent to whom the Lord God said, '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,' what of that serpent, sir? But before you answer that question, allow me to suggest that we defer further discussion till to-morrow, as it has just occurred to me that I have some pastoral calls to make, which I must not delay longer. And so, if it suits you, I will withdraw now and meet you again to-morrow."

CHAPTER FOURTH.

ALLEGORICAL TRUTH.

'Tis an allegory, yet none the less a truth:
Man rose: he fell! But will rise again more glorious,
Regenerated—God in Man: eternal life!
Son of Man reigning in earth as God in Heaven.

“Now to your question, Mr. Hopkins, which you prefaced with the inference that I impute the cause of man’s fall wholly to man’s disloyalty to the Lord God, and then ask, ‘What becomes of the serpent whom the Lord God cursed above all cattle and above every beast, et cetera. In answering your question, let me pray you to remember that we are dealing with an allegory of profound significance, and which may not be rationally construed literally. Man, as a microcosm, may, in the spiritual plane of Eden, or possibly elsewhere, if disloyal to the Lord God, evolve, of his own dormant nature, serpents, satans, and divers devils, which, being evolved, become entities of his own spiritual nature, ever to

mislead the man further from God if unrestrained by the latent Divine ego or the Holy Spirit which should reign all-in-all. We may see this demonstratively verified in cases of mania portu, sequences of man's corruption and consequent fall. Aye, even in our time and generation like things occur. But to your question as to the serpent: He is of the earth, earthy, and no longer anything above a snake in the grass, and oft found in the Adamic form. He may poisonously fang the unwary Adam. But he is powerless to sting the regenerate soul, the regenerate mind, the regenerate man. And for the reason that, in the Christian regeneration, the dormant serpents and evil propensities, whatsoever, that may arise in and of man's lower nature, have all been brought into that at-one-ment which subjects the whole regenerate man to the reign of the indwelling Holy Spirit, thence perfecting the man at-one with God to all eternity. But the unregenerate soul is still in deadly enthrallment by and to the serpentine forces of his own lower nature.

But to return: His deadly work was done as medium of Adamic disloyalty while our primal earthy father was passing through his ordeal of test, and, in which, ceasing to trust the Lord God, lost his orbit. And so effectually did he do his deadly work that in corrupting Adam, he securely laid the foundations for his own divine reconstruction. Remember the mystic serpent was only the medium of the rebelling self which sought to unduly possess the higher and more godly nature of Adam through his lower nature, which was and is ever aspiring to reign supreme in man. In the imperfect man the evil is ever at war with the good. And so it will ever be until the fulness of the times of generation and Christian regeneration of fallen man. And that selfish self in and of primal Adam was the actual Satan that inspired the movement which overthrew Adam. Though an active worker, Eve was not the responsible transgressor. No power in Eve or such as might be wielded by myriads of serpents or devils or satans, however potent, acting through her or directly

menacing Adam from without, could have done Adam harm if he had loyally walked at-one with God. Hence 'tis clear that the fall of man was, and is, wholly due to Adam's selfish self who, in the man's imperfection, sought to supersede the Lord of Life and Wisdom. Words and acts are living things. And if those things are offsprings of disloyalty to God they may, as we have seen, culminate in devils who brood their own hells in and of the temporal world, beginning in godless man. Yea, verily, Adam's flagrant disloyalty to the Lord God evolved the tempter that recoiled upon its source. Adam could not primarily create evil, but God could, and did thus meet the exigencies of the case in leaving man free to do good or evil. Adam must be proven true or condemned as imperfect, and, therefore, false to the Lord God. If true he would remain in Eden at-one with the Lord God. If imperfect and false, he must die to God, that is, lose the Holy Spirit of Life (which alone constituted his Edenic estate), and thence pass out of and away from Eden, down

into the earth, earthy, by a great change in man, also in the earth (as witness the curse of the ground) and all things thereof. He failed to continuously trust God and exalted self unto his own failure, condemnation, and ruin. Self was the chief feature of Adam's spirito-mental test. It stood obstinately in his way. He had been formed of the dust and quickened into substance, potentially substantially eternal, and endowed with natural and potential supreme intelligence; that is to say, constituted a living soul, a living mind, the actual manifestation of the latent entitative Spirit of eternal life in the Godlike man. Such was the earth formed mechanism called Adam, or man, because his frame was evolved of the earth, earthy, and in whom, when perfected, the Lord God purposed to manifestly dwell. But Adam, as a mere living soul, was incomplete. He had not appreciated, nor had he loyally waited on the Lord God for the finishing touches of his Creator. Hence he was not yet spirito-mentally perfected in the image and like-

ness of God. He lacked unity; that is, at-one-ment with the Lord God. His selfish self, the latent serpent of his lower nature, had seduced the man. Therefore, God put Adam promptly to the final test, in order, I opine, to save man from himself.

“The Creator had not only endowed him with a mind, for that is the soul—the outcome of the breath, the higher life, operating the mechanism of man—but had opened his mind unto the enjoyment of full and perfect intelligence contingent upon his loyalty to the Lord God. And unto this end had endued Adam with a will, full and free, which even God would not restrain, and only caution. Thus the earth formed man, who had, by the breath of God, become a living soul, with all his gifts and powers and boundless potentialities, was to be perfected in substance, and as free in will as his organism was perfect. And all depended upon that perfection, the capstone of which is man’s spiritual at-one-ment with God. And to be perfect he must be the exact counterpart, even an harmonious epitome of God him-

self. And why? Because man was created for the habitation of the Holy Spirit; and thence must be a perfect superstructure, and, above all, an harmonious organism, wholly true to and within itself. Aye, he must be a conscious government of the members by the members, for the members, under the royal reign of the indwelling Spirit of God conjoined with the spirit of man, so that the will of the one is manifestly the will of the other. Man is then, and only then, perfected in harmony with and in likeness of God. Then, and then only, is organic man wholly at-one with God. And this is his ultimate. Anything short of this at-one-ment verily engenders godlessness in the man, and such godlessness takes form and being commensurate with the degree of disloyalty that arises in the man; and this falsity must be counteracted or the man dies to God, as was demonstrated in the case of Adam. There is but one remedy, but one prevention, against this otherwise fatal danger, and that is unwavering loyalty to God.

“As I have said, all the devils that may

haunt and annoy christendom hath not power to separate a loyal Christian from the Creator, Redeemer, and Saviour of man. We often sing to God:

‘Trusting Thee, I cannot stray,
I can never, neyer loose my way.’

And that is wholly true. Adam fell because he ceased to trust God. Adam fell not only because he failed to continually trust God, but because his lower nature, even his selfishness; aye, because his own selfish self, was disloyally arrayed against his God. And thus Adam finally found himself godless, the Holy Spirit having departed, leaving the disloyal man dead to God, but alive to his own lower nature, and mercifully preserved in and of the changed, the accursed, earth. And ever since then man has groveled in the dust, the serpent in his being, making him even to crawl like the beast of the ground, and feed on the dust thereof, as typified in the text. Yea, man at his unregenerate best is but a creeping, crawling thing of the earth, earthy, serpent-like in nature, ever selfishly seeking the advantage of his fel-

lows and comrades and trying to evade the inevitable law of God. Yea, verily, man need not go out of himself to find his hell, his lake of fire, or the devils thereof. And it is safe to say that, if there is no corresponding hell or devils in his being, then he has verily attained unto the fulness of the glory of his regeneration and the renewing of the Holy Ghost within the inner sanctuary of his soul, from whence he then becomes the reigning all-in-all of the man; which inner sanctuary is verily the throne of, or should be the throne of, God in the man, for verily this inner sanctuary is the correspondent; aye, the epitome of the Garden of Eden, wherein is the seat of God in the perfect man. For as, I have remarked, there is nothing in and of the great macrocosm that is not counterparted in and is a corresponding part of the microcosm; and which in the fulness of man's regenerating development, must become manifest in the spiritual. And then he is prepared for, and is at the period of, the transmutation of his earthly or physical body, and thence pass on to the

realms of Heaven which must receive all such until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began.”

“Well, now, sir; once more I pray you to pause. You seem to talk as one having authority, and yet I dare not give my assent to all you say. If your doctrine is true, it revolutionizes much of our orthodoxy, and I cannot now say but for the better. Yet I am not satisfied, sir. For I cannot see how hell and its tortures and its outcomes whatsoever are the mere sequence of Adam’s transgression, and may endure only till the ultimate perfection of man and the passing away of the temporal earth and the heavens thereof, and the consequent coming of the new heavens and the new earth. But tell me, sir, what you mean by saying that ‘the redemption and all saving process of regeneration unto the renewing of the Holy Ghost is now nearing its latent completion, when comes the end of all temporal things?’ ” asked Mr. Hopkins.

“Then leaving our other point. The

Adamic generation had (we will assume) about six thousand years to run, time dating from the fall of man. Owing to the causes of that fall the cosmic Adamic life was limited to its time and times of times—a time presumably averaging about two thousand years. Man had in Adam verily died to God. Hence said God to him, ‘Dust thou art, and unto dust shalt thou return.’ The Holy Spirit of Life had then departed from Adam. Hence the Lord God was speaking to fallen and degenerate Adam, who had forfeited his potential eternal life, and consequently lost his Edenic estate. Therefore, the life of Adam was thenceforward temporal and limited to the times of his generation of generations. The Holy Spirit of God, which alone could immortalize and eternalize man, having departed from Adam the instant that he fatally transgressed the law. And now—”

“Well, but, sir; that isn’t answering my question. What do you mean by saying that the regeneration inaugurated by the Son of God is now nearing its completion?”

“Be patient, my dear pastor. And now, as the Adamic generation has, according to the Bible, past on far into, and is nearing the end of the last time thereof; and whereas, the Son of God, or, if you prefer the term, the Lord Jesus Christ, in the beginning of this, ‘the last time,’ duly inaugurated his plan of redemption and ultimate salvation, by, in and through ‘the washing of regeneration unto the renewing of the Holy Ghost’; and, whereas, we are now in the twentieth century of this last time, we may very naturally conclude that both the direct generation and the regeneration of Adam is now nearing its completion. But the Father only knoweth when the great cataclysm comes. But come it will and make place for the kingdom of God in the earth as it is in Heaven.”

“Well, now, sir; I declare you startle me! Are you not presuming a little too much, sir? What right have you to divide the time that way, sir?”

“The right of reason, Mr. Hopkins. If I am in error, correct me. The various commentators have exercised the same right,

sometimes being correct in their reasonings, and sometimes wrong. Both sacred and profane history shows that at the period of each two thousand years some great cosmic event was chronicled in the life and progress of man. First, counting from the Adamic fall, was the Noakin flood; second, the coming of *Jesus*, the Messianic Son of God, and his inauguration of the sifting regeneration by, in and through the ultimate in coming of the Son of Man—the Son of God—unto and into every one called of God and permitted by the Father to receive eternal life directly of Life. And now, verily, we find that approaching the culmination of the third and last time preceding the millennial period, when (in the divine fulness of the times of the regeneration of man) there ostensibly comes the Kingdom of God and thenceforward the doing of his will in earth as it is in Heaven. And unto that end the man of God is to unfold and round out in the perfect likeness of his Father in Heaven; aye, even as St. Paul avers in his Epistle to the Ephesians: ‘That in the dispensation of

the fulness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth.' 'And we know that when he shall appear we shall be like him, for we shall see him as he is.' 'And at that day ye shall know,' says the Christ, 'That I am in my Father, and ye in me, and I in you.' The culmination of man into veritable sons and daughters of God, each divinely constituted a trinity—the Father, Son and Holy Ghost, in one. And unto that glorious event the Lord God preserves all that love him; but all the wicked—the 'Tares'—will he destroy, say the Scriptures."

"Well, now, sir; you do believe in the annihilation of the wicked. That's just what I've heard of you, sir. And so you hold this monstrous doctrine, while the Scriptures teach that the wicked are reserved for everlasting punishment," vigorously urged Mr. Hopkins.

"Be calm, my dear sir. I am in no way conflicting with Scripture. Absolute destruction is everlasting punishment. The second death leaves no corrupt or corrupti-

ble thing surviving it, for there will be no place found for them. And bear in mind, that God destroys nothing but what is irredeemably corrupt, corruptible and corrupting, and of itself, by nature, perishable. But all such things must, in the fulness of the times of the regeneration of man, be forever and eternally destroyed. Death and hell must pass into the lake of fire. And the lake of fire, being temporal (even of the temporal earth—the curse of the ground), and having done its work, it, too, disappears with the last of the devils, and all that hosts. For then is Adam reclaimed, saved.”

“Well, now, sir; that is monstrous. Would you dare to preach that doctrine before a Christian audience, Mr. Greenhow?”

“Most certainly. And because the Bible teaches it. And I dare predict that the day is not far distant when you will have the wisdom and the courage to declare this truth from your own pulpit. For I perceive that you are capable of awakening

to a higher plane of spirito-mentality than that in which you were schooled."

"Well, now, sir; I dare not think of it. And I opine that you are more likely to prove a false prophet in that regard than I am to be guilty of such an innovation. But to the question. Do you hold, sir, that everlasting punishment verily means the same as eternal destruction?"

"I do, for whatsoever God destroys is eternally destroyed. For says the Word, 'I know that whatsoever God doeth, it shall be forever,' and not only forever, but eternal. And that which is everlasting runs with and exhausts with time into eternity, either a non-entity, or a thing of God.

"Well, now, sir; you agree with the doctrine that all mankind are the children of God? And that God raises some of them to Heaven, while, because of their wickedness, he condemns the great majority to everlasting punishment in hell?" asked Mr. Hopkins.

"No! Emphatically, no! All so-called mankind are not the children of God. Adam died to God. Only the regenerate

sons and daughters of Adam are the children of God. And I go further and affirm that all who are begotten and born of Adam are not verily of the redeemable seed of man, and thence, are not subject to or susceptible of Christianity, that is, Christian regeneration, as witness among other texts, the parable of the 'Wheat and Tares.' To be man he must be in the spirito-mental image and likeness of God. And *this*, the 'Tare,' or child of 'The Wicked One' or of 'Perdition,' cannot be. He is to be purged out of the family of man and eternally destroyed in the fulness of his time. The 'Tare' is only a counterfeit, a seeming man. And I fear a very great proportion of the progeny of Adam are of the seed of the unregenerable beast, or, if you prefer, 'The Wicked One,' or Satan, which, in the parable, means ultimate destruction or eternal death. They do not, and cannot, come within the terms of Christian regeneration into God's salvation. For they are not of the primal seed of man which was given of God, but were begotten of Adam, in his corruption—

his disloyalty—and came falsely into the human family of man, as witness Cain the first ‘Tare’ and Abel the first ‘Wheat.’ But we must let them grow together until the time of the harvest, which comes in the fulness of the times of the regeneration. And then the sifting and the separation will have been complete, and the great cataclysm then takes place, and instantly the children of God find themselves in and sole possessors of the new heavens and the new earth, even as St. Paul clearly fore-shows.”

“And no! a thousand times, no! to your second suggestion that God sends the greater portion of his children down into everlasting and eternal torments because of their sin! God never so disposes of his children. Many of his godless creatures; or, rather, many, aye, all of the offspring of Adamic disloyalty, all the ‘Tares’ perish. But they all fall short of divine regeneration to man’s estate, though born in the human form like unto Adam. All the elect of Adam, or more properly, all the legitimate seed of primal man, have been re-

deemed, and will be duly restored when perfected by the washing of regeneration, unto the renewing of the Holy Ghost. That will be accomplished, and all the 'Wheat' gathered into the barn of God's salvation at the last day of the regeneration, even as the Saviour has promised, and which he denominates as the harvest which comes at the oncoming end of the temporal world. And not only unto the divine process and ordeal of their several cleansing and perfection in pursuance of the consummation of their divine redemption from the bondage of sin and consequent death, but unto their ultimate and eternal separation from the now dominant 'Tares,' the children of perdition. I say *dominant*, for they do measurably govern this present world, and will unto the fulness of the times of the regeneration and restoration of man perfected even as God is perfect. 'My kingdom is not of this world,' said our King of Kings and Lord of Lords, the Son of God, and brother of man; that is, of regenerate man; for it is only the regenerate man who is of God our Father and heir of eternal

life. All are creatures, but only the divinely regenerate are the sons and daughters of God."

Well, now, what sophistry! How you do talk! You are either a man of divine authority with extraordinary light, or you are of Satan in disguise; I can hardly believe the latter. Tell me, sir; don't you believe in the actual existence of an eternally ever-burning hell, wherein the wicked eternally live and are continually tortured forever and forever, and throughout all eternity?" asked Mr. Hopkins.

"Such as you picture and preach; no! The hell of which the Holy Nazarene spake is the sequence of the fall of man. During the existence of the temporal world (which is also a sequence of Adam's transgression), hell is a natural sequence of man's degeneracy. And as such it stands forever running only with time; and the punishment therein is for all time, and times of the Adamic generation. But in the fullness of the times of the regeneration and the renewing of the Holy Ghost, God becomes all-in-all. The temporal covering

that is cast over the entire earth and over all people, and the veil that is spread over all nations is then destroyed, and 'Death is swallowed up in victory.' Satan is then enchained in his own bondage, even eternal death, but temporal earth is dissolved in fervent heat, and then the fires of hell cease, for then God manifestly reigns all-in-all in and through man, even as God has promised it shall be in the fulness of the times. As God is the author of evil and calls it into activity whenever needed, he will most surely dispense with it when it is no longer necessary in his economy. In fact, God has provided and verily commanded that man shall ultimately overcome evil with good. And this is the natural sequence of divine regeneration. For the ultimate of the Christian regeneration is the perfecting of man even as our Father which is in Heaven is perfect. But all are not *man*, though verily born of woman by Adam. For remember, man's disloyalty engendered and sowed the field of Adam with 'Tares'; yea, after the Lord God had planted the 'Wheat,' even his own good

seed in man. But they must needs grow together till the time of the harvest. And then comes the eternal readjustment. Unto that end all who are of the planting of the Lord God will seek and ultimately obtain the salvation of God. For he who hath redeemed them will raise them up at the last day, so he says, and I believe him. But he as emphatically says the 'Tares' shall be eternally destroyed, and I believe him."

"Well, now, stop, sir; I can't allow that, sir. God the author of evil! How dare you thus pervert Scripture in that way! vehemently replied Mr. Hopkins, rising to his feet, his eyes flashing in utter indignation.

"I dare to proclaim the truth in God's name any and everywhere, Mr. Hopkins. Is it possible that my pastor is thus ignorant, and only superficially knows his Bible? Is it not written, 'I form the light and create darkness; I make peace and create evil; I the Lord do all these things'?"

"Well, now, sir; I beg your pardon; I

had overlooked that text, sir. Forgive me, Mr. Greenhow; and I will try to hold myself in better temper. I see, sir, that I have no weakling to deal with. Now tell me, Do you accept that text as it is written?"

"I do, Mr. Hopkins; and God would not be omnipotent and all-wise if that text were not wholly true."

"Well, then; very well. Let us pass on, and I will try to be more patient, Mr. Greenhow."

"I have just said that the hell of which Jesus spoke was, and is, a veritable sequence of the transgression and consequent fall of man; and that it was, and is, a necessary adjunct to or state of the temporal world which came into temporal being to meet the exigencies of that fall. It, the temporal earth, temporal world, is verily the curse of the ground. In the Edenic state of the earth there was not, and is not, any death. Life, *per se*, is eternal—and Eden and things thereof were, and are, also potentially eternal, ever renewing. For verily, in the Edenic state the earth, the real earth, abides forever

and eternally; for it was primordially God's own handy work. The 'ground' is the surface of the earth. The fall of Adam rendered it impossible for man to continue to subsist in the Garden of Eden, or in any part of the Edenic earth. To meet this exigency and to save man in his physical state unto ultimate redemption and final regeneration and restoration, though then spiritually dead to God, the Lord God changed the nature of the ground commensurate with the change that had been suddenly wrought in, and to man, God said to man, 'Cursed is the ground for *thy* sake, in sorrow shalt thou eat of it all the days of thy life.' It is here clearly shown that man in the Garden of Eden did not feed on the temporal food that was assigned him after his fall and curse of the ground. In Eden, man being substantially spiritual, he fed on spiritual, or spinito-substantial food. But falling from his Edenic substantial state and becoming of the earth, earthy, he must of necessity feed on corresponding food to meet the exigencies of his state of life in death, which comprised the

earth. But had man remained loyal to God this necessity would not have arisen. The earth would never have received this temporal outer phase or temporal covering ever pregnant with death; nor would man have had these perishable temporal bodies in place of his primal substantial body, which was not in Eden subject to disease, decay, and death; of course, I speak of man's Edenic state, wherein the presence of the Holy Spirit guaranteed continuous life not to man only, but through man unto everything in Eden necessary to man in a state of continuous life. Hence we perceive that the curse of man extended to and comprised all earthly things for man's sake. So when man is, as he ultimately will be, restored to his former estate, so also will the earth be correspondingly restored to its Edenic state, which abideth forever and eternally. In other words, this old temporal world and the heavens thereof, will pass away, revealing to regenerate man the new heavens and the new earth, wherein there will be no place found for death and hell, nor for the lake of fire fed

with brimstone, nor for the devil and his angels, nor for anything else of his, so teaches the Word.”

“Well, now, sir; didn’t man have these bodies of flesh like our own in Eden, only finer, sir?” asked Mr. Hopkins.

“No. The flesh of Edenic Adam was of that higher substance which of itself was neither corrupt nor corruptible, so long as man was veritably loyal to and at-one with the Holy Ghost, for then man was not subject to death himself and assured corresponding life to all creatures and things in Eden; for he was then a medium of God; aye, an intermediary of eternal life for all his kingdom. But when Adam disloyally turned from God and allied himself with Satan, even his own selfish self, disloyal to his source, his shield of divine preservation was lost to him, and his hallowed nature changed from the incorruptible to the corruptible state, by reason of the departure of the Holy Spirit, which alone, not only constituted his higher life and made him Godlike in Eden, but was his ‘Sun and Shield,’ and supplied his robes of righteous-

ness, wherewith he was so richly and gloriously clothed. But the moment the Holy Spirit departed from him and also from Eve, his wife, that instant they found themselves stripped of their robes and left absolutely naked. But such was not their normal state. They had not been naked, but clothed, substantially clothed. And I may here ask you from whom the Lord God got the skins with which he made the coats for Adam and his wife, when he found them fallen and naked?"

"Well, now, yes, of course; from animals. And that was, I believe, the beginning of sacrifices, sir," answered Mr. Hopkins, somewhat falteringly.

"Not so. But it was the beginning of our robes of temporal flesh and blood environed in natural skins evolved to meet the exigencies of the case. And you and I to-day each wear one of those all-round suits; aye, those coats of skin as given to Adam and Eve in the hour of their self-incurred shame. Adam, as we have seen, prior to his fall, was of the spirit, spiritual, and formed and clothed in one of those sub-

stances which only could exist in the plane of God with man. This was necessarily so because of the indwelling presence of the Holy Spirit, without which man was not, and is not, formulated or constituted in the image and likeness of God, nor is he a child of God, unless the Holy Spirit is divinely begotten into him and becomes his very life of Eternal Life. He may be, aye, is, the creature, but not the Son of God, except that the Son is really begotten by the All-Sourceful Spirit and born within and becomes verily the reigning all-in-all of the man. This is the ultimate of regeneratable man. And unto this end fallen Adam being stripped of his robes of righteousness, was enrobed, that is, reformed and covered in temporal flesh and blood, and environed in coats of perishable skins, and will be, for his times of such environment, unto the day of his ultimate regeneration, and final restoration. Note the fact, Mr. Hopkins, that Adam and Eve, on finding themselves naked, and being ashamed, sewed fig leaves together and made themselves aprons. But it was the

Lord God who *later* made coats of skin and clothed them. Thus was Adam instantly reformed and incarnated in perishable flesh and blood, even such as you and I wear to-day, adequate to the manifestation of entitative life in this sin-cursed temporal world, which he, by his disloyalty to God, had degenerated to, and by, in, and through his own degeneration, from a state of potential eternal life with God down into a state of alternate life and death in the earth, earthy. But even this was, in the wisdom of God, used unto his ultimate redemption from his own sin, and consequent death, unto final restoration to life eternal with God. We need not refer to the sundry fabrics with which astute man, as he develops and progresses, makes for himself garments for social display. The idea began with Adam and Eve, when they, after their fall, sewed fig leaves together and made themselves aprons. And the idea has enlarged from these to silks and satins, fine linen, and purple clothes of every fabric and texture."

"Well, now, sir, that is monstrous; it

revolutionizes our orthodoxy. And yet, I can't refute it; in fact, I'm not satisfied. I must see further and hear more of your views, Mr. Greenhow, before I close my already prolonged visits of investigation."

"Very well. As soon as I am free, I will be with you again. Excuse me a few moments while I see what is wanted," said Mr. Greenhow, as he arose and left the room to answer a call that had just been made upon him. But on his return they agreed to adjourn their meeting until next day, when they would resume their discussion.

CHAPTER FIFTH.

LOYALTY TO GOD, ESSENTIAL TO LIFE ETERNAL.

Would'st thou live eternally in realms of beauty,
A recipient of Our Father's wealth at will?
Then walk loyally with God and hold Him thy friend,—
In thought, in word' and in act, be at-one with God.

At their next meeting Mr. Greenhow commenced the conversation by saying:

“I was saying that had Adam remained loyal to God, evil, with all its concomitants, including all falsities, corruptions, impurities, and wickedness; aye, and all the ills and devils of the temporal earth, and whatsoever sprang from Adam's disloyalty to, and estrangement from, God, would have remained dormant, as evil is only a potentiality. For God is omnipotent, and thence, in his omniscience, everywhere present by virtue of his spiritual entirety and spirito-mental ubiquity. Whatever is existent and susceptible of eternal life is primarily of God, whose word is, aye, whose words were primarily, and are ever, the incorruptible seed and seeds of every-

thing that is of God. Primordially nothing ever came or comes into entitative or other being, except it was, and is, of the incorruptible word; for, primarily, there was, and is, no other source of or for anything coming into entitative being within the range of God's universal whole. For God is verily the only source of life eternal. But disloyal man quickened of God may engender life; but such as God will never permit to take root in the Eternal Realms as witness the fall and dispiritualization of Adam, and the ultimate purging out of the family of Man, every 'Tare,' including Cain, disloyally sown into the family of man. Man, conditioned and situated as was Adam (allegorically understood) full of the immediate presence of the Lord God daily, aye, continuously, becoming suddenly disloyal to his source, and covertly seeking to supercede his Majesty in the Garden of Eden, could hardly fail to fill and surround his own spirito-mental being with imps of Satau and all things inimical to the Lord God.

These things occur in and of unregenerate man in our own time and generation."

"Well, now, sir, don't you see that you have gone too far? For God isn't the author of sin and death, sir. You shock me almost beyond the endurance of my patience, sir."

"Be calm. I have not yet imputed sin to God. Sin is the sequence of man's disloyalty to God. So also is evil. And yet God firmly says: 'I am the Lord, and there is none else. I form the light and create darkness; I make peace, and create evil; I the Lord do all these things.' What then, Mr. Hopkins?"

"Well, now, sir, as well as I know my Bible, I can't comprehend that passage. We discussed it yesterday. But sir, my soul revolts at it as at nothing else, sir. How can we get over that plain speaking Scripture, Mr. Greenhow?" asked Mr. Hopkins, much softened.

"By accepting it as a plain, straightforward truth, timely uttered by the Creator and Father Himself. Reflect a moment: God holds the keys of life and death in his

own hands. You grant that. Very well. For, 'The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for, in the day that thou eatest thereof thou shalt surely die.' Now, tell me, Mr. Hopkins, in a word, what would have averted the death—widespreading death—that verily ensued; for the record shows that Adam disobeyed the divine admonition, aye, command, and thence straightway died to God? What would have averted that greatest of all calamities?"

"Well, now, sir, loyalty to God would have saved Adam and the world from sin and consequent death."

"Very well. God is the Creator. The man that he creates unto eternal being, he proposes to perfect like unto himself. Pending that perfection, trials and tests are in order. Man must be free and perfect in that freedom, within and of himself; that is, his divinely regenerated self, in order to be ultimately wholly at-one

with God, the builder of the marvellous mechanism of man. For it is in and through man that Heaven and earth ultimately become as one. This must be, for the ultimate of man is Godhood, and therefore, in the final of these divine developments, we shall find our God in the man; aye, the man in whom God is manifestly all-in-all. For as is the perfect Father, so is the perfect Son and perfect Daughter—the two in one. For you know, I presume, that this intricate mechanism was primarily built, and which is being perfected no less for man than for God. Hence the admonition, ‘Be ye therefore perfect even as your Father which is in Heaven is perfect,’ should be our prime stimulus. Because in the fulness of the times of man’s perfection by, in and through—(I repeat)—the washing of regeneration unto the renewing of the Holy Ghost—all which was made necessary by the degeneracy of Adam—God will be manifestly the reigning all-in-all of man.’ For, ‘At that day ye shall know that I am in my Father, and ye in me, and I in you.’ Such is verily the

ultimate of man, Godhood in man and manhood in God—the perfect trinity—Father, Son and Holy Ghost, in every man of God.”

“Well, sir, that is all very fine, and I am inclined to agree with you in the main. But while you say you have not imputed sin to God, you do not name its author. Will you please do so, so that I may feel free to pass on with you in your marvellous line of argument?” asked Mr. Hopkins.

“I repeat what I’ve said before: Sin is the sequence of man’s disloyalty to God. And sin broods death; aye, sin is death. But that you may understand me, I repeat, that organic man is a microcosm, a miniature of the universal whole. There are two classes of Adamic man—namely, the one is primarily wholly of evil, and the other is primarily wholly of good, as typified in Cain and Abel. The one is irreclaimable, and the other is redeemable and perfectable. And in the ultimate they will stand: the one of God, the Source of life, and the other of the Adamic disloyalty—utterly godless; aye, is of the ‘Wicked One,’ sometimes called the Serpent, but more com-

monly called Satan. But call him what you may, his origin was, and ever is, of the disloyalty of primal man (of the current cosmic generation) to God. All the devils and their lakes of fire primarily emanated from that source, Adamic disloyalty. In the regeneration the man of God is made verily a new creature, freed from the bondage of sin—namely, the Devil, the offspring of Adam's disloyalty; or, rather, of Adam swallowed up in disloyalty and consequent death. Thus we go back to Adam and find in him the source of his sin and death—his disloyalty to God and estrangement therefrom. Thoughts are embryonic words, and words are living things, even seed. And so also are acts that give expression to latent thoughts as well as uttered words. You infer that there was a devil inspiring the serpent in his presumptuous interview with Eve, as stated in the allegory. And I repeat that, though there might have been legions of devils pursuing Adam and Eve, they would have been powerless to affect either Adam or Eve adverse to God, if Adam had remained loyal

to God. For God was with and for Adam contingent upon his loyalty. Hence who could be effectually against him from without? Yea, verily it was his own inordinate selfish self that overthrew Adam. He allowed himself to question and deny and reject God's word; and instantly his disloyalty took form and in due course brought forth the Devil; aye, the devils that prompted and acted out and lived the disobedience in sin that engendered the conditions of his downfall. Yea, verily, man with his indwelling devils is verily the author of his own sin and iniquity whatsoever, and consequent death to God. Yea, verily, the more deeply we probe that allegorical mystery the more clearly do we discern that the whole secret of the fall of man is to be found in the fact of Adam's disloyalty. Man is like unto God, a spirit; aye, a microcosmic entirety of potential spirit entities. Hence, if corrupted unto disloyalty, as was and is Adam, what a potent source of deviltry is godless man! God only may cope with and checkmate the evil, and ultimately reclaim man from

himself and restore him to the way of life and ultimate Godhood, his destiny."

"Well, now, sir, that is monstrous. You ignore the one great and powerful devil and raise up in disloyal Adam and unregenerate man, myriads of devils in his stead. That is not orthodox, sir. Is there not one mighty Devil who is ever seeking to overthrow the Kingdom of God, sir?"

"Allegorically, yes. But he is many in one and one in many. Has God a rival outside of disloyal self in Man? The term man comprehends all men. So also does the term Devil comprehends all devils."

"Well, now, yes; no, that is to say, I don't know as to that, sir."

"Is God omniscient as well as omnipotent, and by virtue of the ubiquity of his spirito-mentality, everywhere present, Mr. Hopkins?"

"Well, well; that is putting it very strong. And I think I must answer that question in the affirmative, sir."

"Very well; then God reigns, and thence rules wisely, directly or indirectly, unto the best ultimates. Of course his

reign is in the spiritual, while Satan, because of man's perfidy, is said to reign in this temporal world of sin and consequent death, God only looking out for and directing the spiritual to the end that will ultimately bring all the children of the kingdom safely through at the dawn of the day of God. But to return: There was no harm in the serpent, *per se*. There was, and is, no sin in the mere temptation. But there was, and ever is, sin in yielding to the temptation in violation of the known law of God. Ergo: Had man remained loyal to God all the wiles of a foreign Satan, in and through the serpent, or otherwise, would have fallen harmless. He, the serpent, literally considered, as an animal in the Garden of Eden, was a creature of God, who had and hath being for purposes of God's own. Man also, as formed of the dust of the ground, was, and is, a creature of God, whose chief end was, and is, to glorify God and enjoy him forever, not only through time, but eternally. And had Adam loyally pursued that course in the Garden of Eden, we should

not have had any sin or death, or hell, or devils, or lake of fire, for there would have been not only no use, but no place for them in the Edenic earth with man at-one with God. Hell, however, as hades, and hades as the temporal earth, doth verily exist. They are in their evil significance of the sequences of the curse of the ground. And hell, hades, earth, and the grave, are, as you say, synonymous terms, often meaning the one and the same thing, as the earth, or the dust of the ground, of which Adamic man was formed, and is still being formed. And when deprived, as was Adam, aye, all Adam, of eternal life by ceasing to be at-one with God, and on being swallowed up in death, he simply returns to his native plane—dust, except as he continues in and through his progeny throughout the times set for his generation and final Christian regeneration. And there, ‘In the dispensation of the fulness of the times,’ if still unregenerate, to be resolved and dissolved into the eternal substances, which abides forever and eternally, the fallen man, or semblance of man, hav-

ing forever disappeared, a non-entity. For the earth and the ground thereof, in its primal state, abides forever, as will be realized in the coming of the new earth and the new heavens, which are but the primal earth and heavens thereof, disenvailed, and which envailment was but the sequence of Adam's disloyalty to God."

"Well, now, Mr. Greenhow, what are you driving at, sir? Are you not trying to exonerate the Devil and make God responsible for the transgression and consequent fall of Adam? It looks like it, and I tremble for you, sir," answered Mr. Hopkins with a shudder.

"I am merely showing you how to place the responsibility where it belongs. And to that end, tell me whether Adam, while reigning Vice-regent in the Garden of Eden, was wholly free to do, and had all needful power from God? And if, yea, why did he fail to continuously exercise that power as a safeguard against the temptations that were besetting him?"

"Well, now, sir, I declare you are talk-

ing very much like the Devil himself, or else I am very much in the dark. But I must answer you first in the affirmative; for surely God was the author and the source of all power delegated to Adam in the Garden of Eden prior to his fall. But, sir, Adam had freedom of will. He could do or not do, certain things. God had given him a knowledge of the law. And Adam was free to respect that law or disregard it. And he knew that the penalty of disobedience of that certain mandate was inevitable spiritual death. And now, as to your second question, 'Why Adam did not continuously exercise the divine power which had been graciously bestowed upon him, as a safeguard against all evil influences?' The answer is plain: Because the Devil beguiled him, through Eve, to disregard the mandate and warning of the Lord, sir."

"Who was to blame for that beguilement, Mr. Hopkins?"

"Well, now, of course, the Devil was to blame. If he had attended to his own business Eve would not have been misled, and

Adam would not have been persuaded to question and dishonor the word of God, sir."

"Let us look a little further: Was, and is, the devil, in your opinion, independent of the Lord God? And tell me also, on whom did the chief responsibility fall, Mr. Hopkins?"

"Well, sir, on Adam, of course. I don't know as to Satan's independence, sir."

"But why, if the serpent was to blame, should the burden of the responsibility fall on Adam, Mr. Hopkins?"

"Well, now, let us see, sir. Why, of course; because he hearkened unto the voice of his wife rather than obey God, sir."

"If he had not hearkened to the voice of his wife, and stood firmly loyal to the Lord God, what then?"

"Well, sir, the temptation would have failed, and Adam would not have fallen, sir."

"However, Adam knew that God was with and for him; and that so long as he stood loyally with the Lord God, he could

defy Satan and his hosts of devils, and rise triumphantly above every inimical influence. Therefore, was he not wholly at fault, and hence alone responsible for his own willful transgression? The Devil was not under the law, but under Adam, so long as the man was at-one with God. But the moment that Adam turned selfishly away from God, that moment he lost his power to command the Satan he had turned loose, and so the Lord God left Adam, in respect to the devils he had raised, just where he (Adam) had placed himself—namely, on a questionable footing with his new associate, who had become independent of his former master; aye, even his source. For truly, disloyal man evolved his seductive devils and serpents, that have ever since independently warred against man. You do not know as to the independence of the Devil. But what can you say as to Adam's freedom of will? It is held by some that even God may not say to man, 'Thou shalt be loyal to me, your Creator, and your God, regardless of your

own free will and choice.' What think you, Mr. Hopkins?"

"Well, now; let me see, sir. Well, yes, sir. Man must have freedom of will, except as he voluntarily subordinates it to the will of God, sir."

"Very well. Now look back to the first appearance, or, rather, mere mention of Satan and all that appertains thereunto; can't you discern something of the origin of the Devil and all his, as a sequence of that Adamic freedom of will? It is even so. Yet it was, and is, an impossibility for Adamic failure so long as Adam remains loyally at-one with the Lord God. But the moment that Adam's loyalty waned, that moment man changed, estranged himself from God, man's selfish self endeavoring to establish a kingdom of his own *independent* of the Lord God, man's only source of life, wisdom and power. In that unhallowed endeavor, Adam evolved the Devil and all other spiritual entities of the drama (allegorically) played in the Garden of Eden, and then precipitated man down to where we find them in our time and generation.

This view is born out by the spirito-mental evolvments of fallen man to-day. He may be ethically sound and upright, and moving along harmoniously prosperous in the politico-social stadium. All men may be looking up to him as their moral and social guide. But in an evil hour he may fall into dissipation, drink himself drunk, thence continue to so debauch soul and body as to fill his mind with devils and all manner of delusions, the veritable offsprings of his own inflamed hellish nature, which is of the earth, earthy, and which, when man is godless, is devilish. Loyal at-one-ment with God would have saved the man from the selfish estrangement which engendered the devils," concluded Mr. Greenhow.

"Well, now, sir, I'll not admit that at all, sir; nor will I further reply to that un-biblical suggestion, the devil evolved of disloyal Adam," answered Mr. Hopkins.

"Very well, for the present. Later on you will see differently. For if you are really called of God to preach the gospel of Jesus the Saviour, you will yet come to

trace the Devil and all of his kingdom to Adam in his then degenerate state of disloyalty. If God be God, and man was, and is, created and constituted in God's image and likeness, that is, in brief, a fair solution of the Edenic allegory. But to proceed: Was there any law given governing the actions of the Serpent or the Devil, Mr. Hopkins? Or who reigned in the Garden of Eden—Adam, the Serpent, or the Devil?"

"Well, no, sir. The law was given to the man, to whom the serpent and the beasts, and creatures whatsoever, it is said, were subject. But Satan was a law unto himself and worked through the serpent, sir."

"Then why do you blame the wily serpent, who was but acting out his nature, which was to draw those above him down to his own plane, hoping thus to be equal to those who stand higher? That is the natural propensity of man's lower nature; or, rather, the Satanic nature in which Satan is included; for he is verily thereof if we become godless. And verily—potentially—in our lower nature, there exists

not only the correspondents of any and all outward serpents, but of the Satan who, you say, beguiled Eve. And those correspondents may take spirito-mental form in the disloyal mind, and thence become formidable auxiliaries to the wavering, faltering man as against his God and Master. If it were not so, and if Adam had not verily yielded thereto, no amount of outside serpents, or actual devils and satans, could have moved Adam to question the word of God. Pardon me that I have to repeat these quotations, references, and corresponding facts. But they are necessary to show the absolute importance of Adam's test. For he was verily on probation in the Garden of Eden. And if he could have stood the test, remaining loyal to God, he would have fulfilled his generation of generations in the Edenic plane of life; aye, even in the garden of Eden. But he had not become perfect even as our Father which is in Heaven is perfect; and hence, in his temptation to come out independent of the Lord God, he disregarded the law, and fell, then and there dying to

God, and thence passing out of and away from the Garden of Eden down into the earth, earthy, which was instantly changed—cursed—to meet his needs. And who is to blame? To whom can we lay the charge? The answer is plain: To Adam alone is the charge due. What then? As fell Adam, so fell Satan, the serpent, and all that were with Adam, they were of the Adamic corruption, and must be purged, and the corrupt destroyed ere man can be restored to his lost estate. As Adam failed to graduate, that is, come forth perfect at that first test, God in mercy and love preserved him in his fallen and corrupted state of good and evil, alternate life and death, unto ultimate regeneration. God had given him every chance, and yet he failed on that one simple test—loyalty to God. He paused to question the Word of God; weighing it with that of the serpent even the expression of his own lower nature and lost. Lost what? The Holy Spirit of God, who alone could raise and keep man at-one with God; but who could not continue as the ultimate reigning all-in-all of a disloyal

mind, and consequently corrupt man. Sad! But, alas! Man must be perfect, for he is ultimately to be the connecting link of Heaven and earth in the eternal union of God and man, as the divine intermediary of eternal life, for in the fulness of that perfection, God and man must be at-one. But Adam disloyally failing in Eden, must needs go down as it were, into the earth, earthy, and thence come forth again in and through the ultimate Christian regeneration in order to overcome his own innate dominant evil by the divine evolution of his latent good—his potential divine ego the only redeeming element implanted of God in man, unto his ultimate perfection, and exaltation by the power of divine regeneration. In the religious life of man we observe that often, as accordingly as man is quickened or requickened of God, and is largely spiritually developed, and then, while thus exalted of the Holy Spirit, he selfishly becomes disloyal to God, he reveals new and strange characteristics, the Holy Spirit that had been manifestly with him, withdraws, and the man ap-

pears in his new development a very hive of devils of his own evolution. And why? Because the man in his heart has ceased to be true to himself and no longer loyally at-one with God. The Holy Spirit has withdrawn, and the perfidious man without God is, in his now satanic spirito-mental entirety, a devil of devils; the godless spirit of the fallen man, wholly given over to satanic work. And his idiosyncrasies are as real to him as were those of Milton's visions in his *Paradise lost* and *Paradise regained*, and are just as easily substantiated. And who may say how long these things live within the realm of the mind that evolves them? May not these be eternally preserved in the latent life plasms, of which there are so many?"

"Well, but, sir; I repeat that Adam knew the law and that death was the inevitable penalty of his disobedience, sir?" replied Mr. Hopkins.

"Are you perfectly sure that Adam realized, or verily believed, that death would ensue in the day of his disobedience? Had he not been told to the contrary? And

was he not halting between two opinions, the one inclining him to obey God, and the other to venture in disobedience? And did not that hesitation show his doubts of or disbelief in the expressed word of God? And who was to blame for that? You have said the serpent. And why did God ostensibly punish the serpent, the mere instrument, and not Satan, the real actor? The serpent was, and is, the correspondent of man's lower nature, even his own natural earthy, selfish self, which, in contradistinction to his higher nature, verily his spiritual self, which, in conjunction with the Divine Ego, constitutes the real, the living man, in the ultimate of perfection. And that lower nature, even the serpent, and all it implies, is the seat of potential evil and all its concomitants, that may arise in and come forth of man. While the serpent represents Satan in the lower nature of man, Satan proper means more, even the entire man (corrupted)—both the lower and higher natures—disloyally arrayed against God. Therefore, to weaken and checkmate Satan, and ultimately re-

claim man therefrom, man is bound to the temporal earth through his serpentine nature and forces: 'Upon thy belly shalt thou go.' This allegorical figure represents man's ties to the temporal earth pending the fulness of his regeneration and ultimate restoration to Edenic life. I have said that the lower nature, even the serpent, is the seat of potential evil, because in a state of perfection there is no absolute or manifest evil in or of man, nor can there be, so long as man is loyal to God. Evil in man is a potentiality contingent upon his loyalty or disloyalty to God. Loyalty to God is man's shield and safeguard; aye, it is his life and growth Godward. But the moment he deviates from divine at-onement the shield of God is so far withdrawn. For man must be free, and in that freedom attain unto his own perfection in loyally aspiring Godward, or growing up to God, in order to be wholly at-one with God in their ultimate joint eternal perfection. And in pursuit of his perfection man, we repeat, must be tried and tested until the acme is reached and revealed. Whom he loves he

chasteneth, as these trials and tests show. And to this end the lower nature, even the serpent (meaning all the serpentine forces) of the nature, is to be subdued, cleansed, and purified, and thence brought into perfect harmony with the higher spiritual. Thus does the entire man called of God grow upward to ultimate Godhood. This being done, the fully regenerate man is prepared for his at-one-ment with God. For the ultimate redemption and thence transmutation of the body is divinely assured as essential unto the coming kingdom in the earth as in Heaven. It was in this, I repeat, that Adam failed. His lower nature, even the serpent, or, if you prefer, the devils, of his retrograde organic being, beguiled the man to question and reject the rigid but righteous law of God. This could never have occurred had Adam been wholly at-one with God. Hence his fall at the final test in Eden and his reduction to the earth, earthy, in and through which man could ultimately be (as already shown) brought forth reorganized, made anew by in and through, the washing of regenera-

tion unto the renewing of the Holy Ghost, making the Holy Spirit of God the *all* of regenerate man. For great are the purposes of God in the ultimate perfection of man. Of this perfection more anon."

"Well, sir, you talk too fast for me; or, rather, too much, for me to keep along with you. Just a little while ago you pointed out that Adam was not sure of his ground, and was halting between two opinions, whether to continually obey God or venture out for himself under the guidance of the serpent regardless of God's law. But surely you would not hold the Lord God responsible for Adam's vascillation, sir?" asked Mr. Hopkins, deeply interested.

"I have already answered that point. But if need we will go over it again. Let us conclude that the Lord God was purposing that Adam should attain perfection in freedom of will, yet be ever at-one with God. The formation of man of the dust of the ground was unto the end that in the ultimate God should be manifest in and through man, perfected even as God is perfect. And these holy purposes could

not be attained until man and God were wholly at-one. And such at-one-ment could not be realized until man had attained unto spirito-mental perfection. Such was then God's purposes, and such is yet man's destiny; for if the human verily attains unto divine manhood his life is eternal. For this he must be perfect. Hence the admonition, 'Be ye therefore perfect, even as your Father which is in Heaven is perfect.' Adam was (according to the allegory taken literally) in a fair way to that end when the truth of God's word was not only impugned by the lower creatures of his own domain, even the serpent of the fields, over which he presided, but he himself dishonored the Living Word. Adam held the keys to the whole situation. But he lacked the essential power to the divine use of those keys; he was not wholly loyal to, and hence, was not at-one with God. His eye, as it were, was not single. His mind was divided. And thence self rose, shutting out God from his daily holy communions, and thence those all-important communions

ceased. And under the reign of self, his loyalty waned, and he ventured all on self in the contest with God and lost. The fall was great, and the change in his nature was greater; for Adam instantly died to God, and found himself out of and away from Eden, and in nature allied to the beast instead of God. For the Holy Spirit (the life of God in the man, or the divine Ego implanted of God in and for man) had departed, leaving the man and the ground of which he was formed, on which he must thence forward feed, accursed of God; that is, changed to meet the exigencies of Adam's fallen state, and to provide a means for the ultimate fulfilling of his generation in the earth, earthy, unto the end, as we have seen, of man's ultimate reclamation by, in, and through the washing of regeneration unto the renewing of the Holy Ghost, then man's only hope of possible restoration."

"Well, now, I see your drift, sir. It's monstrous! You don't hold man responsible for either Adam's imperfection or his willful transgression and dire entailments

of sin and death. Then, sir, whom do you hold responsible?" asked Mr. Hopkins.

"I beg your pardon; reflect a moment and you may recall that I have shown that man *was*, and *is*, responsible for his own errors. And that his errors were, and are, still due to his imperfections; but the sequence thereof were unto his ultimate perfection by, in, and through regeneration. It was thus the Lord God, finding man imperfect and ruinously self-willed, still purposed man's ultimate perfection rather than his ultimate destruction. The deficiency could be supplied only by, in, and through regeneration, thereby ultimately ensuring man's eternal at-one-ment with God, man's divine regenerator, by begetting the Holy Spirit of Life in man as his final reigning all-in-all of man, thus eternally reimmortalizing man."

"Well, the fact is, I fear I don't quite keep up with you, sir. Your ideas are new to me, and yet in the main seem so scriptural. But, sir; go on as to the responsibility."

"Responsibility carries with it the se-

quence of the error. Who has been the chief sufferer because of the failure and consequent fall of Adam? The Scriptures tell us that it repenteth the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man, whom I have created, from the face of the earth; both man and beast, the creeping things, and the fowls of the air; for it repenteth me that I have made them. And could the Creator thus repent without his sensitive creatures correspondingly suffering, and vice versa? And surely it behooves the Creator, in mercy, rather than to utterly destroy man and beast, to reclaim and perfect man adequate to God's purposes in his primal creation. And especially since in perfecting man, even as God himself is perfect, all things else which were correspondingly accursed or debased by man's fall, and therefore to be correspondingly reclaimed, perfected and restored to their Edenic state, even to the plane of eternal life wherein man is ever at-one with God, and where no imperfect thing can continue to exist and

death is unknown. And doth it not seem that the Father, or the Lord God, held his Son and himself somewhat responsible for the failure of man by reason of his (man's) imperfection, since he could, in love and mercy, sacrifice his only begotten Son for the redemption and revivification of dying man, and the reclamation of the lost world? It so seems to me. And how inexpressibly kind of the Father to have the Son of Life come into the earth and inaugurate his system of divine regeneration, wherein and through which the Son of God should, in his multiform personality, come as the Son of Man into and thence become in the final the reigning all-in-all of every redeemed man, male and female? God be forever praised!"

"Well, now, sir; the idea that the Lord God and his Father is verily co-responsible with man—that is the inference, sir—and correspondingly suffers with man because of man's failure in Eden, is new to me, and I don't know that I can accept it, sir. That is as I understand it now. And yet I can't

refute it. God's acts and words seem to verify your view, sir."

"Would he be a God of Love and Wisdom, and the Father of the Lord God and of the perfect regenerate man, if he did not correspondingly suffer with man? Would he be perfect in love and mercy if he could not and did not carry even sinful man in his great heart of love and mercy throughout the vicissitudes of life in this plane of sin, suffering and death? Sympathy is born of love, even that higher and holier love which is only of God. And he who profoundly sympathizes with the sufferer necessarily correspondingly suffers. And did not the great heart of God deeply sympathize with the erring, sinning, suffering man, the race would perish; aye, would have been extinguished at the fall of Adam. This is an established fact. And had the love and mercy of God been utterly withdrawn from fallen Adam his seed (corrupted as it was, and still is, and unregenerated of God) would never have generated. Aye, it was God's love and mercy that caused disloyal Adam at his fall to yield

up the Spirit of eternal life in Eden and sink away therefrom, yet preserving fallen temporal man in life, clothed in the earth, earthy, even in the plane of good and evil—that is, life and death—until man could be reclaimed and ultimately cleansed and wholly perfected by, in, and through divine regeneration; aye, the implanting the *seed* of God in man.”

“Well, now, yes, sir. That must be so, though you put it in a way that is not exactly like the way I’ve read the Scriptures. But what you say must be true, sir, since it is written that, ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.’ This verily seems to bear you out, sir. Verily the world was already condemned in the curse of the ground, and could, you say, be saved only by, in, and through the divine regeneration of man.”

“Yes, verily the conscious responsibility of the Lord God is made manifest by his

divine readiness to give his own great life for fallen man's redemption, revivification in and through regeneration and restoration in perfection. And it is substantiated by the Father's endorsement of his Son's sacrifice. Yea, verily, that conscious responsibility was, and is, that which, in love, caused man to be ultimately saved by the divine restoration of that which Adam lost in his spiritual death, even the Holy Spirit of the God of Life which alone raised Adam to the Garden of Eden, the plane of God in and with man; and the forfeiture of which, reduced him to the temporal state of good and evil; aye, of life and death, wherein Satan in *unregenerate* Adam reigns supreme and will, until the fulness of the times of the Adamic earthy generation and the final Christian regeneration thereof, which is clearly typified in the allegory of Job, as well as in other texts. Verily God is using Satan unto the ultimate purgation of all Adam, and thence leading Satan to the point which precipitates the final passing of Satan, death, hell, and the grave."

"Well, now, sir, hold, if you please; don't

call the book of Job an allegory, Mr. Greenhow," said Mr. Hopkins, much excited.

"What is an allegory, Mr. Hopkins?"

"Well, yes, why, sir, it generally means a fable, a religious fable, sir, and there are no fables in the Bible, Mr. Greenhow."

"Alas, alas, my dear Mr. Hopkins! The Bible is full of allegories, parables, and figures of speech. In fact, it may be said truthfully that the Bible, as a whole, is one grand, glorious allegory of allegories, wherein there is so much sublime truth that it may not be literally expressed within the comprehension of the wholly unawakened child of God. And, therefore, the divine inspiration chooses to speak it, or much of it, in such allegories, parables, and figures of speech as would best sacredly retain the facts in mystery until the divine regenerating and unfolding mind is able to receive and intelligibly utilize the sacred words thus mystically enveiled and preserved for them. Fear not; an allegory, and especially a divine allegory, is a higher truth in wisdom than could have been at the time so succinctly

and safely told in plain literal speech. God be forever praised for the sublime allegories recorded in the Holy Bible, be they literally, or parabolically, or allegorically construed. The awakened or awaking child of God will sooner or later understand them."

"Well, now, yes; wonders surely will never cease! Here is an intelligent Christian man calling the Holy Bible an allegory! Surely, sir, the end of the world is near at hand. I've heard of such things, but never expected to sit quietly and listen to such declarations! What are we coming to, sir! I have never been able to see the Bible as you see it, sir. I've always taken it literally, word for word, as my father did before me; and he was a widely-known and popular minister of the gospel, who took the word precisely as it is written. From him I got my fixed opinions, and as he was successful, so I hope to be. But, sir, I'm beginning to think that you are not so much in the wrong as I've been told, and thereby thought you were. You claim to read the Bible spiritually, and thence

seem able to rationally construe its meaning to suit your own views. But in all this you are clearly honest, even if you are mistaken. Now, sir, tell me what will you do with all those sundry prophecies, uttered by the different holy prophets ever since the world began, directly and indirectly, pointing to, but differently describing the end of the present world, yet all agreeing that the world, as it now stands, is to be destroyed, and that a new Heaven and a new earth are to appear instead, and not very remotely in the future?"

"All, or nearly all, of those prophecies point to and verily declare the same end. And they show that the ultimate, as I have before said, have been variously prophetically viewed from different standpoints, and at different stages of human spiritual progress, by those sundry prophets. And we should not forget that some of those prophecies point to and portray different phases of the closing years and days of the Adamic generation of generations, which, in order to the world's salvation, ultimates in the Christian regeneration of

man, which is now in progress, finally separating the children of the kingdom from the children of perdition, all which, however, are born in and of the Adamic family as propagated in the earth, earthy, unregenerate or regenerate. But they are finally separated in the allegorical harvest season, which comes, as I have repeatedly said, in the fulness of the times of the regeneration, or, as St. Paul tersely states it in his letter to Titus—by the washing of regeneration unto the renewing of the Holy Ghost—in the ultimate of such regeneration—and God only knows when that ultimate is to be reached—the final separation of the ‘Wheat’ from the ‘Tares,’ or the children of the kingdom, from those of perdition, will be accomplished by the renewing of the Holy Ghost, for only the children of the kingdom can receive such renewing of the Holy Spirit. Then, I repeat, shall the end of all perishable things come, and come instantly; that is, be instantly accomplished.”

“But let us return to your ruling idea of hell. For there are many cobwebs to be

cleared away if any good is to come of this conversation. And to get on, tell me what, if any, difference there is between the Gehenna of Hinnom, near Jerusalem, and your great unlocatable lake of fire, etc., etc. Are they verily one and the same thing, Mr. Hopkins?"

"Well, now, sir; I must say that that question is very much like nonsense. The Gehenna of which we've been speaking was a place of abomination in the valley of Hinnom, also called Tophet, near Jerusalem, wherein the dead animals and other filth were cast and consumed by a continuous fire, and which fire was constantly fed by brimstone so as to keep it going throughout the day and night, year in and year out continuously. The fire was for the double purpose of consuming the filth of the city and purifying the atmosphere. But it was only a type of the great lake of fire where the millions of millions, aye, billions of sinners are forever and forever tortured in hell, sir."

"It was, you say, only a type of the great

lake of fire of hell, etc. In what was it such a type, Mr. Hopkins?"

"Well, sir, it was such a type in more than one respect. In the first place, it was the receptacle of all dead bodies of animals and other decaying and obnoxious matter. All such things were carted there and thrown in to be consumed by the fires of brimstone that were kept going night and day. Yes, sir, like hell that receives all those that die to God, and burns forever and ever, torturing the godless sinners, so were the fires of that typical local hell kept going continuously for the purpose of consuming the corruptions gathered out of the great city of Jerusalem, and to that extent a purifier of the great city," answered Mr. Hopkins.

"Then it was an adjunct, a sort of necessity, to the well being of the city of Jerusalem. But you cannot rationally imagine the eternalizing of a temporary necessity based on a passing condition or fleeting state of temporal things, Mr. Hopkins? Jerusalem, as the sequence shows, was temporal, so also the fiery lake of

Tophet. They have both passed away. So also are the accursed ground in which is the grave, hell, and your unlocated lake of fire, all temporal. The needs and uses thereof will end in the fulfilling of their purposes. Then, like Jerusalem and Tophet in the valley of Hinnom, they will all pass away and be no more. What then, Mr. Hopkins?"

"Well, now, sir, I cannot imagine such a state of things, sir."

"Then you have not fully caught the spirit of the written Word of God, which shows to those who may read the Spirit, that your lake of hell fire is a mere phantasm that has been played for all it is worth. But tell me, please, what has become of that noted place of abomination which was, you say, an essential purifier to the great city? Where is it now?"

"Well, sir; it's gone, sir. As the city with all its pollutions perished, so went Gehenna. And now it is only comparatively faintly remembered in history, sir."

"Can't you discern another likeness to

that great lake of fire, presuming it literally exists in some form, Mr. Hopkins?"

"Well, sir, I don't know; in what, sir? I don't quite see, sir."

"If you will study the Scriptures more closely you will discover that (as I have heretofore set forth), the hell of the Scriptures, more especially of the New Testament, together with all its adjuncts, arose as a sequence of the corruptions of the world by man, beginning with erring, fallen Adam, unto man's ultimate redemption and salvation, 'Cursed is the ground for thy sake,' said the Lord God to fallen man. 'Dust thou art and unto dust shalt thou return.' That curse, that change of the ground, verily comprises this old and almost effete temporal world—namely, the natural covering of the real earth. And this temporal world comprises the grave, the hell, made necessary to dying man by the transgression and consequent degeneracy of Adam. And the prophets tell us that it, the temporal earth, must pass away. There was no grave, or hell, or lake of fire, prior to the fall of the Edeuc man,

for there was no need of them, and hence in the fulness of the times set for the world's purgation by, in, and through the regeneration of man unto the ultimate renewing of the Holy Ghost, so will the scriptural hell, together with death, the grave, the devil, and all their accompaniments, pass away with the sin that necessitated and thence evolved and generated them. For surely that is the ultimate of all those things, as the awakened steward of the mysteries of God must surely perceive and comprehend. Eternal instantaneous destruction is their only possible end."

"Well, now, sir, if that be so, your theory is far superior to mine. And while I'm not wholly convinced, I am, I must confess, much shaken in certain of my old theories. But allow me to recall you to another point just passed, which I intended to question, but you recurred so quickly to my idea of hell that I did not have the chance to put my question. You were speaking of the renewal of the Holy Ghost, and finished by saying, 'Then shall the end

come,' quoting our Lord's prophetic words. Now, what end did you refer to?"

"The end of the present temporal world, which temporal world was called into being to meet the exigencies of the life of man in his fallen state of good and evil; aye, of life and death. This temporal world, please bear in mind, is, in a sense, but the outer covering cast over the real, and the veil spread over all nations. It includes the curse of the ground, and also the rebuke which the Lord God cast upon all people. All which he is pledged to take away from off all the earth ere, or, on the eve of the day of God, and the restitution of all things. This temporal world was, and is, I repeat, a condition or state called into being to meet the exigencies of the fall of man, and to temporarily preserve and subsist him until he could be redeemed and cleansed, by, in, and through regeneration, and ultimately restored to his Edenic estate. When that is accomplished, all temporal things will pass away. As man in Adam lost his divine spirituality (which alone constituted his

life in the Garden of Eden, and which therein kept him for the time being at-one with God), and thence fell away from Eden, down into the earth, earthy, the ground thereof, as before shown, must needs be correspondingly changed, to meet the state of temporal life that had been wrought in man by his disloyalty to and estrangement from God. Hence, said the Lord God, 'Cursed is the ground for thy sake.' And did you ever think how far-reaching that curse of the ground was, and is? And that man, by his sin, wrought it all, engulfing himself together with everything of the earth, including not only the vegetable, but the animal kingdoms? And that this curse must verily need continue for centuries throughout the times of the Adamic generation and unto the fulness of the washing of regeneration and the renewing of the Holy Ghost, which is, verily, the finishing touch of the Lord God to man's ultimate perfection? For verily, the renewing of the Holy Spirit reinstates man to at-one-ment with God, thence crowning him perfect. And thus, I repeat,

comes the end of the present temporal world and final passing away of all the sequences of the Adamic transgression. Then, and not till then, is the Adamic man perfect like unto God. Then, and not until then, may the Lord God rest from all his work he shall have made and perfected in the Adamic cosmic generation, even as did the Father in his completion and perfection of the primordial world and all things therein, finishing with primordial micro-cosmic man, the epitome of all that preceded man. All which, on reviewing his work, the Father pronounced to be 'Very good,' which meant divine perfection. But this may not yet be said of the Adamic generation of generations, which succeeded the primordial cosmic creations and generations."

"Well, sir, that seems all right, except as to the primordial creation prior to the Adamic era. But about the fulness of the times of the regeneration and the renewing of the Holy Ghost, of which you have spoken so often, are there not many who have reached that state and passed on

through the ordeal of death? And where are they abiding and are to abide until the coming of the day of God, sir?"

"The Lord Jesus answers you: 'Let not your heart 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 you may be also.' Thus it is clear that every redeemed soul perfected in the regeneration passes on, through the ordeal of death, or by translation, as it was with Enoch and Elijah, and others, to the place prepared for them, there to await the fulness of the regeneration of all the redeemed, when passes this old temporal earth and the Heaven thereof, and gives place to the renewed earth and heavens. Hence the vital importance of St. Peter's forcible admonition, 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of the refreshing shall come from the presence of the

Lord.' And he shall send Jesus Christ which before was preached unto you; whom *the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.*' Thus we clearly perceive that everything is working to that end which shall restore the world to its perfect Edenic state, so that our Father's Kingdom shall be as manifest in the earth as it is in the heavens."

"Well, now, sir, your views are marvelous. And are you sure that none of the children of God are eternally lost in hell?" asked Mr. Hopkins.

"Quite sure. Our Father did not send his Son into this fallen world on a fool's errand, but, 'that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.' Prior to the disloyalty of Adam there were no impurities or corruptions in the world. Death was unknown, for sin was not. Sin arose in and of Adam's disloyalty. Words

are living things, whether of God or man, whether true or false. If true, they are of Life. If false, they are of sin unto ultimate death. But until Adam faltered and disloyally fell away from God, truth was all-in-all. But doubting the word of God and hence rejecting it, the Spirit and Shield of Truth departed from him and the Devil, who is a liar from his beginning, was evolved of and thence possessed Adam, his Devil's own source. Yea, such was, and is, disloyal Adam. Thus sin, even Adamic disloyalty, engendered and brought forth death and hell, necessitating the curse or change of the ground, wherein the fires, natural and eternal, of the earth could duly chemically dissolve and assimilate the dust to dust, each atom returning to its primal element. And not only that, but reconditioning the earth, so that it should bring forth requisite food, and all things necessary for fallen man. But to the children of Adam: they, by reason of his corruption, were evil and good, as typified in Cain and Abel, the one of evil, and the other of good, as it was in degenerate

Adam, their earthly father. In the progress of the Adamic generation, wherein evil wholly corrupts and dominates the man, he goes the way of Cain, who was of that 'Wicked One' and not of God. But wherein the good predominates the man, he goes the way of Abel, the type of the Christ, which leads unto God and eternal life. But the one is of death and hell, and destruction, as was Cain, who is verily of Adamic disloyalty, which embodies and engenders only death. The other is of the legitimate seed, and hence susceptible of regeneration unto eternal life. The one is irredeemable and the other redeemable, and has been redeemed by, in, and through the blood of Jesus, the Son of God, whose Spirit of Life will raise them up and manifest them at the last day, and thence save the world. Mark you, 'The children of the kingdom' are the regenerate and regeneratable sons and daughters of Adam, and will all be restored, while 'The children of the 'Wicked One' shall all be destroyed in the final purgation of the world, as witness the parable of the

'Tares.' Note that Adam is the natural Father of both the 'Wheat' and the 'Tares,' but they must grow together till the harvest. Then God purges the regenerateable, which is the 'Wheat,' and manifests them eternally. And this final purgation will be instantaneous: 'In a moment, in the twinkling of an eye; at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed; for this corruptible must put on incorruption, and this mortal must put on immortality.' Then, I repeat, comes the end of the present temporal world with all the sequences of the Adamic transgression. But pardon me. I will return in a moment; or, would it suit you better to adjourn till to-morrow, say, at the same hour, Mr. Hopkins?"

"It would suit me very much better to continue our talk to-morrow, for there is some visiting I ought to do to-day," said Mr. Hopkins, rising; "so we will meet again in the morning, and try to finish up this (now to me) most interesting discussion. Ah, this is verily an age of evolution; aye,

divine evolution, preparing for the inevitable coming of the Son of Man. Adieu, Mr. Greenhow, and may God enlighten us both as needed for His glory in and through man." And thus went Mr. Hopkins, much softened and enlightened.

CHAPTER SIXTH.

“LET US HEAR THE CONCLUSION OF THE
WHOLE MATTER.”

In this Era of life and death to pass away,
Leaving man regenerate of God, immortalized?—
With all things restored to his Edenic estate,—
Death, hell, and the grave, destroyed, Satan—all his train,
Eternally gone through man's regeneration?
Yea, by man's divine regeneration of life,
Wherethrough, man becomes the child of the Father, God,
Satan swallowed up of death, The Son of Man comes
All ruling in the earth as doth God in heaven.
Thus we diszern the conclusion of the matter.

“Well, now, pray, sir; just before our interruption yesterday, you concluded a very interesting speech by saying, ‘And thus comes the end of the present temporal world with all the adverse sequences of the Adamic transgression.’ Pray tell me, sir, what you mean by that sentence?” asked Mr. Hopkins earnestly; for that concluding sentence from Mr. Greenhow had so startled the minister that it was with great effort that he could think of anything else during the intervening hours.

But Mr. Greenhow, being of an even temper, quickly replied:

“Be calm, my dear pastor. God reigns supreme in the spiritual realm. Therefore, in the coming of the great cataclysmal changes, we, if verily born of God unto eternal life, have nothing to fear but all that is good and abiding to look forward to. The ‘adverse sequences’ of the Adamic transgression includes all the evils existent or possible of existence in and of the temporal world. These are all, I repeat, to ultimately pass away with the temporal earth and the heavens thereof. And if my prescience be correct, the time of their passing is near at hand. The divine sifting of the ‘Wheat’ from the ‘Tares’ by, in, and through the Christian regeneration is nearly complete. In the mean while the ‘Wheat’ only is regeneratable; the ‘Tares’ are not. All this is clear, as will be seen and demonstrated in the fulness of the times of the regeneration and the renewing of the Holy Spirit reborn in man, severally; and as the children of the kingdom are thereby separated from the children

of perdition, all the redeemed will duly manifest the Holy Ghost as the reigning all-in-all of regenerate man. And then, I repeat, is come the Kingdom of God, whose will is then done in the earth as it is in Heaven. Then the Son of Man is come to and is manifest in each of the redeemed, as verily the reigning all-in-all of the man.

“Well, now, sir, granting all that, what of the wicked, the children of perdition? Where do you place them when the Kingdom of God comes and the heavens and the earth are renewed, sir?”

“You remember the ordeal of Shadrach, Meshach, and Abednego, whom the King, Nebuchadnezzar, cast into the fiery furnace; and whither, as loyal children of God, they went, nothing fearing, nothing doubting, but wholly trusting in God’s promises to be with and shield and bring them forth unharmed through whatever trial might befall them. Just so it will be with the Christian in the ordeal of the final cataclysm. All the children of the redemption will survive the fiery purging ordeal, but the ‘Tares’ will be instantane-

ously consumed. In the confirmation of this let the Psalmist answer further: 'The Lord knoweth the days of the upright; and their inheritance shall be forever. But the wicked shall perish and the enemies of the Lord be as the fat of lambs. They shall consume; into smoke shall they consume away. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not. Yea, I sought him, but he could not be found.' Thus the Psalmist answers your question, Mr. Hopkins. And, in fact, in the day of God, as St. John, the evangelist, says, "There was no place found for them." The earth is thus purged and renewed, and God is thenceforward, all-in-all, in and through man reborn of himself."

"Well, now, sir, I declare! You do really preach the utter annihilation of the wicked, that is, the godless, sir; even as I've been told," replied Mr. Hopkins, with a show of gratification at clinching his point, as he thought, against Mr. Greenhow, who further replied:

"Yes, they shall go away 'into everlast-

ing punishment; but the righteous into life eternal.' For 'The Lord preserveth them that love him; but all the wicked he will destroy.' 'Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever. O, thou enemy, destructions are come to a perpetual end. But the Lord shall endure forever.' "

"Well, now, sir, you still persistently deny that there is an everlasting eternal burning hell, wherein the wicked children of God and godless 'Tares' are openly tortured forever before all Heaven. Do I understand you right, sir?"

"Yea, verily. Recurring to that fiery furnace, you will observe that the fires had no harmful effect upon those loyal Hebrew children, but literally instantly destroyed their godless attendants. But to proceed: Hell, you say, is in the grave, and the grave is in the earth, and the earth is hades, and hades is hell? How old is hell, Mr. Hopkins?"

"Well, yes, sir, that is what I hold. But I don't know the age of hell, sir."

“Very well, Mr. Hopkins. Man knew nothing from history of this hell and its tortures, or of the soul-destroying sin as you paint it, until after Adam’s transgression. Therefore, as I have already pointed out, all those things are verily the sequences; or, if you prefer, the fruits or results of Adam’s disloyalty to God. And as I have said, the terms *forever* and *everlasting*, have bearing only throughout the state of the temporal world, which world is but a sequence of the fall of man and abides only throughout the times of the Adamic generations. But in the fulness of the times thereof, including the Christian generation, and renewing of the Holy Spirit, all things of God shall be remanifest in the earth as in Heaven, the temporal world and the perishable things thereof, including your hell and its tortures, passes away to be no more even thought of. But the earth, in its primordial substantial state, as we have already seen, is re-established; or, rather, remanifest, forever and eternally. It is only the temporal covering—even the curse of the

ground—which, as a sequence of man's fall—aye, and a necessity to man's temporal preservation—that was cast over all the earth together with the corresponding change in the face of the immediate heavens—the sequence of the change in the outward form of the earth and of man—that is, to pass away, and thence re-manifest the ever new and eternally renewed and renewing earth and heavens. In verification of this fact, the ever-abiding presence of the ever new heavens and new earth may even now be seen by the eye of the latent Spirit; or, if you prefer, with the eye of faith, 'While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.' Yea, verily, the eternal Heaven and earth are now but veiled to the temporal world, and wholly because of the fall of man."

“Well, now; then, sir, you are going to change all our views and our understandings of the Scriptures, do away with hell, quench the everlasting fires, and dissolve the hells prepared for the Devil and his angels; and thence, leave nothing in existence except the things that are pure and holy, beautiful and pleasing, sir? But what will you do with the Devil and his angels, sir? Will you annihilate them also, sir?” asked Mr. Hopkins.

“Is it not written in the revelations of St. John (prophetically, of course), that the devil that deceived man was, per the prophetic vision, cast into the lake of fire and brimstone, where the beasts and the false prophets are, and shall be, tormented day and night forever and ever? And have not you, Mr. Hopkins, located that lake of fire in the temporal earth, which the holy prophets say is to be destroyed in the fulness of the times?”

“Well, yes; it is in the earth, sir.”

“Very well; and is it not further written that St. John saw ‘a great white throne, and him that sat on it, from whose face

the earth and Heaven fled away; and there was found no place for them?' Now, then, if this old temporal earth—the curse of the ground—wherein your hell is located, is to pass away in the dawning of the day of God, will they not take that lake of fire and brimstone, wherein is the devil, death, and hell, together with the false prophets, with them? And if, after the restitution of all things, you were wanting to review that old effete covering of the earth and the former heavens thereof, where would you then look for them? If they shall have passed away, where would they be? And remember that when Satan shall, in his final effort, 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 shall have come up on the breadth of the earth, and compassed the camp of the saints about and the beloved city; that fire came down from God out of Heaven and devoured them, were they not annihilated, Mr. Hopkins?"

"Let me repeat here that the term 'for-

ever and ever' runs with time and expires therewith, when time shall be no longer; and that that is when God shall have verily become all-in-all in the fulness of the regeneration of man. For then our temporal course is run and the curse is removed, and man regenerated (together with all things of God's creation which went down with and because of the fall of man) is restored to his long lost Edenic estate, wherein God and man, male and female, are then and eternally at-one. Where, then, will you look for 'your forever abiding hell, your fiery lake, and your forever and eternally condemned sinners, writhing in your tortuous place of eternal torments?' Ah, my dear pastor, they will all have been eternally destroyed, eternally punished, 'in a moment, in the twinkling of an eye,' and there will be no place found for them any more."

"Well, sir, really, the Scriptures saith 'There was found no place for them.' And so I must conclude that they were blotted out, and that would verily be annihilation in the fulness of times. And really and

truly, you are proving your points as you go, and that by the Scriptures. And so you hold that, in the fulness of the times of the regeneration and the renewing of the Holy Ghost, in all the elect, the final separation of the children of the Kingdom from the children of perdition will be consummated, as shown in the parable of the 'Wheat and Tares.' And you hold that Jesus' illustration of that parable is clearly typical of the destiny of the two classes, the one unto eternal life and the other unto eternal absolute destruction; aye, annihilation?"

"Yea, verily. Jesus could not have spoken plainer than he did in the explanation of that parable. And there are over forty parables given in the Bible, and they are nearly all pointing to the same glorious ultimate, though from different standpoints. They all show that God ultimately redeems, reclaims, and saves his own, wholly purged and purified of the sequences of Adam's disloyalty. And Jesus promises to raise them all up unto eternal life in glory at the last day."

“Well, now, sir, while I am about to be convinced that you are in the right way, I don’t see how you prove the ultimate destruction; that is, the annihilation of the Devil and his angels. Can you make that point plainer, Brother Greenhow?”

“We know that the devils are subject to God, and we have seen that the devils that misled and continue to mislead and afflict and torment man are verily the evolutions of man while disloyal to, and in heart in rebellion against the Lord God. And this is demonstrated by the facts that Satan and his train of evils were unknown till Adam became disloyal to his Creator, and friend, and preserver; and that he (Satan) thence on reigns in the temporal world because he is of temporal man, but counterfeit, and walks in the earth as man, even bastards. He is of the corrupt and ever-corrupting element, as is shown in the parable. The Lord sowed the world with good seed, even ‘Wheat,’ parabolically, but Adamic disloyalty came later and sowed the same field with corrupt seed, even ‘Tares.’ But they must grow together

till the harvest. The harvest comes in the fulness of the times of the regeneration. Then is all the 'Wheat' gathered into the Lord's barn, and all the 'Tares,' with their source, are eternally destroyed, in the last all-purifying fires. And note here that the Scriptures assure us that the destruction of Satan and all his train of devils, is accomplished on or just preceding the final coming of the Son of Man, which is at the harvest; and 'At that day ye shall know that I am in my Father, and ye in me and I in you,' says the Son of Life, which is the acme of the perfection of man. And that perfection becomes universal, and renews the earth and the heavens thereof. This is the restitution of all things into the Kingdom of God in the earth even as it is in Heaven. And then there is no place found for Satan and his hosts. They are gone, eternally gone, and man is free; let us not lose sight of that fact. And we know also that man fell, and in and through his fall the phase of the whole outward world and the immediate heavens thereof were changed, in consequence of

and to meet the exigencies of man's fallen state. In this lower degenerate state, the devils have ever since and continue to measurably reign. God has permitted it to be so; and so it will continue till the time of the harvest, even as the Lord Jesus says; or, if you prefer, till the fulness of the times of the regeneration and the renewing of the Holy Ghost, as I have so frequently averred. Then it will be found that as it was, and is, with 'the angels that 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,' so will it be with all those who are irredeemably unclean and godless. He who hath said, and still says, that 'I am the Lord and there is none else; I form the light and create darkness; I make peace, and I create evil; I the Lord do all these things,' hath also said (speaking of the house of Israel and the elect thereof, in contradistinction to the children of perdition), 'I will put my law in their inward parts and write it in their hearts, and I will be their God and

they shall be my people. And they shall no more teach every man his neighbor, and every man his brother, saying, 'Know the Lord; for they shall all know me, from the least of them to the greatest of them,' saith the Lord; 'for I will forgive their iniquity, and I will remember their sin no more.' Therefore, the Saviour of man, even the Son of God, speaking of the now approaching great day of God (in the dawn of which he will come again), said, as we have just seen, 'At that day ye shall know that I am in my Father, and ye in me, and I in you.' Thus showing that in the fulness of man's regeneration he is not only perfect, even as our Father which is in Heaven is perfect, but hath attained unto the state and estate of the Father, and the Son, and the Holy Ghost, the Trinity manifest in perfect man. And he has further said, speaking through St. Paul, that the first man, that is, the natural or unregenerate man, is of the earth, earthy, and that the second man (the begotten of God in the rebirth) is the Lord from Heaven, and that as is the earthy,

such are they also that are earthy; and as in the heavenly, such are they also that are heavenly. The distinction is palpable. The one is temporal and the other is eternal—sons and daughters of God. And as we have borne the image of the earthy, we shall also bear the image of the heavenly; aye, verily, since, in our perfection, we are, in our eternal being to embody the spirit of both the Father and the Son conjoined as the reigning all-in-all of our own spirit, which hath received the Holy Ghost, we know that we are to come forth, sons and daughters of God the Father, perfected as is the Father, three in one—the triune man. And, therefore, further saith the Holy Spirit through St. Paul, that flesh and blood (as we have and know flesh and blood), cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. ‘Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible,’ and we—who are yet in the

temporal form—'shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality.' Then, I repeat, the day of God has dawned in all its glory. Then is the judgment past. Then is the Kingdom of God come, and his will done in the earth as it is in the heavens. And, I repeat, then is accomplished the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Then is come the new heavens and the new earth; and then the former—even that we now have and know—shall not be remembered nor come into mind any more. They are then gone, and forever gone, together with the Devil and his angels, including all the godless of disloyal Adam in the second death. And then, Mr. Hopkins, 'Behold. the tabernacle of God' is then ostensibly with men, and in man, and God will dwell with them and they shall be his people, and God himself shall be with them, and be their God even in man. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sor-

row, nor crying; neither shall there be any more pain, for the former things are passed away.' Hence God assures us that 'Violence shall be no more heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee. But the Lord shall be thine everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; and they shall inherit the land forever'—even the earth which, in its Edenic state, abideth forever—'the branch of my planting the work of my hands, that I may be glorified. A little one shall become a thousand; and a small one a strong nation; I, the Lord, will hasten it in *his* time.' And then it will be manifest that not only all the earth, but the universe, shall be illumined by the corresponding glory of the Lord God,

whose kingdom shall be in the earth as in Heaven, verily radiating throughout the universal heavens, and bringing the Edenic earth into direct manifest correspondence with the universal whole. All this does not necessarily do away with our present solar centre, nor with our lunar satellites. They remain fulfilling the purposes of their creation, and will be the brighter and correspondingly more glorious because of the glory of the redeemed and renewed earth, wherein regenerate man, perfected even as our Father in Heaven is perfect, shines forth veritable sons and daughters of God, whose effulgence fills the whole earth. Then, we repeat, is the Kingdom of God manifest in the earth even as it is in Heaven, the entire planet thenceforward eternally illumed by the brightness of the presence of the Lord from and of Heaven, God all-in-all. Only the godless have been purged out, they not being heirs to, nor susceptible of, eternal life with God. And then, my dear pastor, tell me, if you can, Where will you locate your Gehenna?

Where, then, will you look for that awful lake of torture which you expect to look down upon from the lofty battlements of your fancied heavens? For then, I repeat, the judgment is past. God in love reigns; time is past and shall be no more. Eternity is ours. And we, the children of the kingdom, are at-one with our Father. And love adorns and exalts every soul which the Saviour hath redeemed. And his redemption was, and is, unto every legitimate seed of man whom he is pledged to ultimately bring forth purged of all corruption by the washing of regeneration and the all-perfecting renewal of the Holy Ghost. And to this end the holy prophets of God show that, in the final separation of the 'Wheat' from the 'Tares,' the legitimate from the bastard, the Saviour did not let even a grain of 'Wheat' fall to the ground. All the 'Wheat' were, and are, saved. Only the 'Tares'—namely, the bastards—went down with the Devil and his angels into the second and eternal death. And, according to the revelations, fire duly comes down from God out of

Heaven and devours all the enemy in the fulness of their times. The Jews knew nothing of your personal devil until their association with the Chaldeans. But, passing on, bear in mind that man divinely considered is a spirit like unto his Father in heaven. And here lies the whole danger. Here is the only possible source of a Satan and a devildom, so to speak. Man potentially and God absolutely are the only governing powers. Divided man is a source of devils. But if wholly at-one the devils are then subdued. But disloyalty on the part of man ever engenders devils. Of this there can be no question. If God and man are wholly at-one, and man yet incarnate, God is then manifest (to those who may see) in the man. But if in heaven it is the man manifest in God. Yea, verily, there can be no devils other than of disloyal man. At-one-ness with God on the part of man disposes of all devils and ensures eternal life with God in heaven. This the ultimate of Christianity.

“And now, Mr. Hopkins, you have my views, somewhat crudely expressed. And

if what I have advanced is heresy, then I am a heretic. I thank you for frankly coming to me at once on taking charge of your new pastorate. We now understand each other, or, at least, you understand me. I am a member of your Church, and have charge of one of the larger classes. And I am very much devoted to the several members of my class. But since you tell me that there is complaint against me and my teachings; I shall not continue to be a hindrance to that harmony which is necessary to your proper support. It is the duty of every member of your Church to loyally uphold your hands in so far as they conscientiously can. Heretofore I have faithfully co-worked with our previous pastors. Harmony was the result. But if that may not be had between you and myself, it is my duty to withdraw. And I can assure you, sir, I have but to know my duty, and it is straightway acted out. I await your conclusion. Mr. Hopkins, may God guide us both to the best possible solution of the matter, and understanding of the Scriptures."

Mr. Hopkins, however, did not reply immediately, as heretofore. He paused for some time and seemed to be silently communing in prayer. He had his own fixed ideas. Many of them had come down to him from his father and grandfather, both of whom had been ministers of the gospel, and known to have opinions of their own, but strictly in accordance with the letter of the book. They paid little attention to the latent spirituality of the text, leaving the spirit to assert and take care of itself. They were plain, straightforward, matter-of-fact, old school Methodists, who had handed down their opinions to the son and grandson. Hence he was not of those who readily gave up old ideas, doctrines and opinions. But he was honest and could not deny the truth when clearly presented in argument, however radically it disposed of his pet ideas. He was not one of those when convinced against their will, are of the same opinion still. On the contrary, he desired to know the truth. And when convinced, as in the present case, he frankly admitted his convictions. And so,

after some moments of silence, he raised his face, which was adorned with the spirit, and replied:

“Well, Mr. Greenhow, I’ve had this series of talks with you at the suggestion of the officers of our church, who said that your views were so entirely different from those usually taught in the church that they did not know whether to accept them or not. Others of them went further, and charged you with heresy, and insisted that you should be silenced. When I asked them what had been the course of the former pastor in regard to you and your teachings, they replied that you had been able to convince the two last pastors that your views were all right, and so you had been allowed to go on. And when I asked why they, the complaining officers, had not met and convinced you of your errors, they answered that none of them were able to take up the argument against you; for you had the Bible in your mind and could confound any opposition that dared to come against you. And yet they insisted that you were teaching strange doctrine, and

should be looked after. And for this reason I have had these extended conversations with you, honestly fighting you, as it were, inch by inch, until I could clearly understand you.”

“And now, my brother, so far from finding you heretical, or teaching unsound or dangerous doctrine, I find you strictly in harmony with both the letter and spirit of the Bible. Heretofore, like my father and grandfather before me, I’ve not attached much importance to the spirit, contenting myself with knowing the letter. But you have enabled me to perceive that we can never divinely know the letter or rightly understand the allegories or the parables, until we consciously have the spirit of the word and words we read, and preach, in heart.”

“While many of your ideas are new to me, there is something so grand and beautiful in them that I’m constrained to trace the grandeur and beauty to its source. And thus I’m led directly to the realm of the spirit wherein is love, in all its sublimity, illumines and quickens the mind to

perceive that the final ending of all corruptions, impurities, and wickedness whatsoever is so much more consistent with the idea of truth as taught in the Gospel, and of God as a kind and loving Father to his children and a just though merciful judge, and a veritable consuming fire to the wicked, even the bastards, who cannot inherit eternal life, that I must confess, while I came to you almost preconvinced of the falsity of your views, and therefore determined, if possible, to convince you of your errors, you have, on the contrary, converted me to your way of thinking and teaching. And especially thank you for showing me God's boundless mercy to all the wicked—that is, the "Tares," the children of disloyalty. They could not possibly receive eternal life with God, and thus, in the fulness of the times of the Christian regeneration, must perish. But they perish in the same cataclysmal change that all mankind from first to last has to pass. But only the "Wheat" survives the ordeal. Could anything be more merciful? All which was most majestically foreshowed in

the ordeal of the three Hebrew children imposed by Nebuchadnezzar in his fiery furnace. And, therefore, instead of advising your retirement from the Bible Class, I shall do all in my power to see that you retain your position and that your class is enlarged with every pupil capable of entering it.

“You have been verily misapprehended, and, therefore, misunderstood, by the officers of the Church. And I shall advise them for their own sake to join your class and profit by your spiritual understanding of the Bible.

“While it has had its painful features, our conversation will prove a blessing not only to myself, but especially to our Church, and to every member thereof. Go forward, my brother, and take fresh heart of grace. So long as I am pastor of the Church here I shall hope to have your earnest support, for I am sure that we can work together for the salvation of man, and hence the upbuilding and extending of the conditions essential to the coming of the Kingdom of God, and the doing of

his will in the earth even as it is in Heaven. For verily the Bible teaches that it is inevitable, as you have shown, in the fulness of the times of the regeneration of man—the divine process for ultimately sifting the ‘Wheat’ from the ‘Tares’ in the coming harvest. Our common sense shows us that this old effete, and dying temporal world, must soon give place to the new earth and the new heavens, wherein God is verily all-in-all in and through man.

“I am a young man, and doubtless have my full share of conceit. But I have some knowledge of my weakness, wherein I need the sincere fraternal advice of my friends. And from what I’ve seen and learned of you during this prolonged, but to me very helpful, conversation, I am sure that I can henceforward rely upon your help and counsel.” And so saying, Mr. Hopkins arose and extended his hand to Mr. Greenhow, who also arose, replying:

“Indeed you can, my dear Mr. Hopkins. And I, too, am deeply grateful for this mutual understanding. Ah, truly I have long felt the need of sympathy among certain

of the officers in the work I am trying to accomplish in our church. And now, since what you have said, I shall hope to find more fraternal co-operation on the part of those certain officers. But be that as it may, my brother, so long as you are pastor here, you can command me in any way wherein I can be of service to you personally, and as a friend, and as our pastor, and as head of the Church, you will need to have your hands upheld while the battle is waging. And in so far as I can contribute to that end, I shall be only too glad to serve you in the cause you represent, for it is *our* cause, and in it we should work harmoniously, with an eye single to the honor and glory of God."

"Well, now, sir, I do not think there is any doubt of our working harmoniously together. And I do not believe I will have any trouble in convincing the complaining members and officers of the Church, at their meeting this evening, that you are right in your teachings; and I believe you will remain with us." With a warm grasp

of the hand, Mr. Hopkins took his departure.

At the meeting of the members and officers of the Church, which he immediately attended, Mr. Hopkins stated that he fully agreed with Mr. Greenhow's ideas concerning the Bible, and he thought it would be very wrong to cause a division in the Church, which it very likely would do, if they excluded Mr. Greenhow or in any way caused him to give up his work among them. This was good news to most of the members and a few of the officers of the Church, for Mr. Greenhow was so true a friend to them and so good a Christian, that they could not but think his teachings were all correct, and would thenceforward be better understood. Those who objected to Mr. Greenhow's teachings were at first displeased and surprised that their pastor should endorse him so heartily, but being in the minority, they decided, for the sake of peace and the prosperity of the Church, that they would submit to the ruling of the majority. After some time had gone by and they had learned to better understand

both Mr. Hopkins and Mr. Greenhow, they were glad of the decision, saying that "Two such good men could not be wrong in their ideas."

Mr. Hopkins remained in charge of the Church for fifteen years, during which time the membership doubled and a spirit of peace and harmony prevailed.

