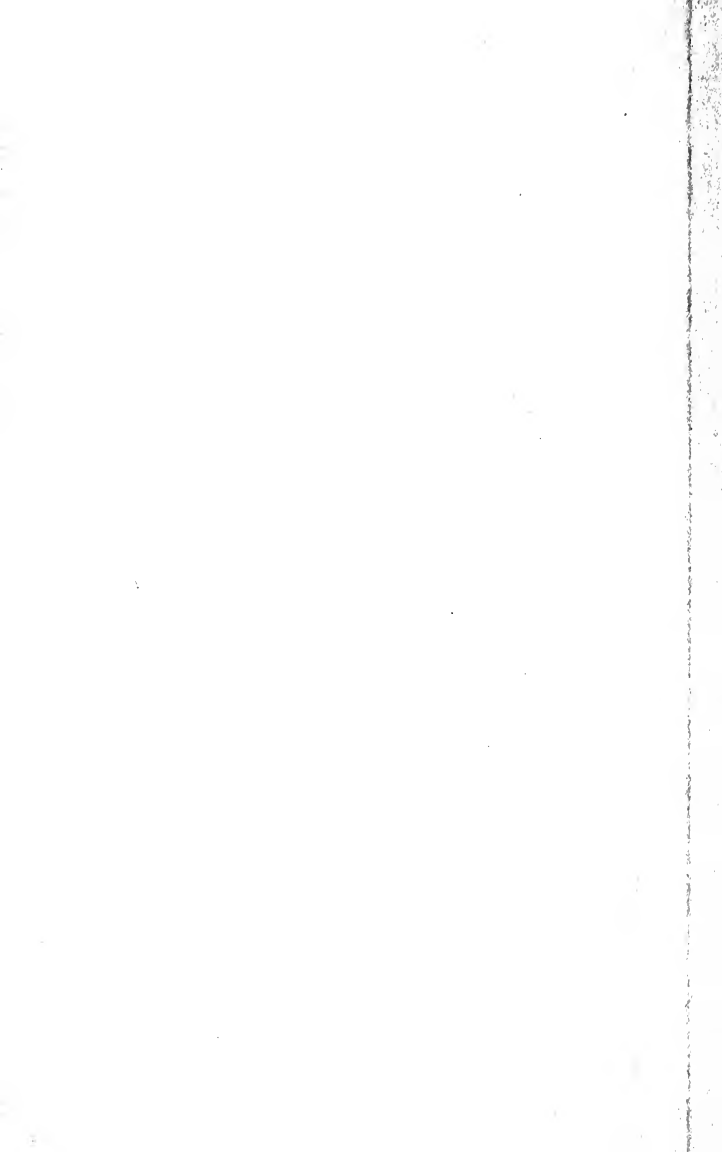


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# LOOKING FORWARD

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OR

Bible Studies into the Future

BY

JEREMY TODD

Of the Church in Philadelphia



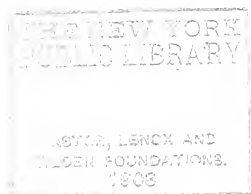
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## SELECTIONS

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32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?— Luke 24-32.

“You never get to the end of Christ’s words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation; but they never pass away, and, after all the use that is made of them, they are still not exhausted.”

“As long as the earth stands there will be truth old and truth new. There is old truth fixed and firm as the hills, and, as Pastor John Robinson said in 1620 to his pilgrim flock about to sail across the Atlantic, ‘There is new truth yet to dawn upon the world.’ He who spake in time past by the prophets, and later by his apostles, still speaks to successive generations; nor will he fail those who in our age humbly pray for clearer light upon his word.”



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## CHAPTER I.

### Hades—Tartarus

*When Jesus died on the cross, where did He go?*

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.  
—Psalm 16: 10.

*What does the word "hell" here mean?*

In the Hebrew, the Old Testament, the word is "schoel;" in the Greek, the New Testament, the word is "hades," both meaning the same—the grave, or place of the departed.

*Are the dead in this place conscious and active?*

They are.

*But does not Job say—*

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.—Job 14: 10.

*Does not David say—*

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?—Psalm 6: 5.

*And does not Solomon say—*

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—Ecclesiastes 9: 10.

Yes, but there are certain other facts to be considered. Job lived 1,520 years before the birth of Christ, and David and Solomon about 1,000 years before that event. In these Old Testament times the truth of the resurrection and of the life beyond the grave was not revealed. Men were not ready for it.

#### A FACT AT FIRST UNKNOWN.

Though a few, like Job and David, learned something of it towards the end of their careers, the fact of the Christian's inheritance of immortal life was not understood till these words were spoken—

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die.—John 11: 25.

And this is affirmed by St. Paul—

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:—2 Timothy 1: 10.

St. Paul could say: "For me to die is gain," but Job and David and Solomon were in a mist about it. They lamented death as the loss of everything.

*Why, then, were their words recorded?*

Evidently, to show the hopelessness of those who did not know of immortal life. They were recorded, not to enlighten us as to things beyond the grave, but as an historical fact.

The Rev. Dr. Wm. M. Taylor, late pastor of the Broadway Tabernacle, in New York, one of our standard Biblical writers, said: "No one can understand the Old Testament until he has regarded it as a purely historical work. It is absurd to suppose that God endorses every sentiment narrated in the Old Testament."

#### INSTANCES OF ACTIVE LIFE.

*Can instances be cited showing dwellers in hades to be possessed of active life?*

Yes, several of them. The Prophet Samuel, after being dead many years, came back at the wish of King Saul—

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? and she said, An old man cometh up; and he is covered

with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.—1 Samuel 28: 11.

Moses and Elijah, after being dead several centuries, visited the Saviour upon the mount—

1 And after six days, Jesus taketh, Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias with him.—Matthew 17: 1.

In His talk with the Sadducees, Jesus said plainly that the departed were still alive—

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living:—Mark 12: 26.

*Is this school or hades all one place?*

No, it is divided into two regions; one the hold of the ungodly, the other the abode of the blest.

## HOLD OF THE UNGODLY.

In our translation it is called "hell," but the original alludes to it as "Tartarus," or the Tartarian hades.

In the prophecy of Isaiah a scene is described where the king of Babylon descends into it—

9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!—Isaiah 14: 9.

In the New Testament Jesus tells the experience there of Dives, or the rich man—

19 There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 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:

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he 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.

25 But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.—Luke 16: 19.

---

(Note.—In the Dark Ages they worked this place of wretchedness to pillage the people's pockets. They called it "Purgatory," and said if well paid they could get folks out of it. It was a famous scheme for making money.)



## CHAPTER II.

### Hades—Paradise

*The other region of hades—the blissful part—what is that called?*

Paradise. It is mentioned three times in Scripture.

The penitent thief on the cross said to Jesus—

Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—Luke 23: 42.

St. Paul had a vision of it—

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.—2 Corinthians 12: 1.

In the Revelation the promise is made—

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Revelation 2: 7.

*Is not paradise only another name for heaven, where the throne of God is?*

No, for mark what Jesus said to Mary Magdalene the day of His resurrection, and after He had been in paradise—

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni: which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.—John 20: 16.

Paradise is, therefore, a place between us and the throne of God.

#### WHAT SORT OF A PLACE IS IT?

The first thing to mention is that we know God there. It is a fact not enough realized that our highest felicity is the knowledge of the Lord. St Paul says—

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:—Philippians 3: 8.

When the apostle was caught up into paradise he heard unspeakable words, which it is not lawful for man to utter—revelations into the secrets of redemption and providence too wonderful for human ears.

It is, therefore, a chief glory of this blessed place that, as the new earth, it "shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9.

Paradise is a home of delight. As its name implies, it is like the Garden of Eden, which God, the first of all landscape gardeners, laid out for his children, Adam and Eve. It is a country of rivers and lakes, of forests and flowers and fruit. St. John had a glimpse of it—

#### THE TREE OF LIFE.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—Revelation 22: 1.

The Tree of Life! Mentioned only in Genesis and Revelation, the start and finish of human history—the goodliest thing ever on this earth—a type of Jesus—its leaves the cure of disease, its fruit the insurance against death. The Almighty drove Adam out of Eden, "lest," He said, "he put forth his hand and take also of the Tree of Life, and eat and live forever."

Though men would give all they are worth to have it here again, not a bud or a leaf of it have we seen these 6,000 years. But along the streets and rivers of the upper Eden it grows abundantly. Every

mansion rests in its shade. There are no funerals in paradise.

#### ANIMALS.

The parks and dales around our dwellings there are stocked with animals beautiful as those about Adam on the morning of creation—animals proud as the horse, graceful as the deer, loving as the dog, majestic as the lion, handsome as the leopard.

These creatures have only become rough and cruel since the fall of man. We have abused them and they have grown vicious and ugly. We don't know them as God first made them. St. Paul sees these poor things, with their big, mournful eyes, looking for the time when we shall again become the sons of God and free them from their misery—

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together until now:—Romans 8: 19.

In the general new birth they will be restored, and become happy and affectionate again. Birds of paradise will come at our call, and Bengal tigers will frolic with our children. As the prophet says—

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and

the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9 They shall not hurt nor destroy in all my holy mountain:—Isaiah II:6.

#### SOCIETY.

Into this happy land the Christian goes when released from his mortal body. He opens his eyes immediately in the society of the redeemed, who welcome his arrival with joy.

He finds himself in a country where the hateful distinctions and separations of earth are unknown, where the beggar, Lazarus, lies in the bosom of the princely Abraham, where Paul and Barnabas see eye to eye, and Luther and Zwingli sing together the song of Moses and the Lamb; a country where the glorious company of the apostles, the goodly fellowship of the prophets and the noble army of martyrs await the morn of millennial triumph; above all, a country where the Lord, as He did with Adam, will walk with us in the garden in the cool of the day, and where, as with the disciples on the road to Emmaus, our hearts will burn within us, as He talks with us by the way.

## CHAPTER III.

### The Spiritual Body

*When we get to paradise, how shall we be? What body shall we have?*

The same as Jesus has. We are identified with Him in this matter, and our bodies will be like His.

Look again at His words to Mary Magdalene and see how He puts Himself alongside of us: "I ascend unto my Father, your Father, and to my God, your God." (The two *ands* are not in the original.)

In his epistles St. John is plain on this point—

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—I John 3:2.

And again—

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.—I John 4:15.

## WHAT BODY HAS JESUS NOW?

Before His crucifixion He looked and walked about as an ordinary man, but after He died and rose from the tomb there was a change.

He was changed in *appearance*. Mary Magdalene, who stood at His cross on Friday, did not know Him on Sunday morning, but thought He was the gardener. The two disciples, who walked with Him to Emmaus, were in His company a good part of the day, but did not recognize Him till He began to eat with them at supper.

He was changed in His *ways*. Doors and windows were nothing to Him now. He went in and out without reference to them. When His disciples were assembled in a room with the doors shut, Jesus *appeared* in their midst. When He left the disciples at Emmaus he *vanished* from their sight.

It is clear that after his resurrection Jesus had a spiritual body. So with us. When we rise at the last trump we shall have incorruptible, spiritual bodies. By the pen of St. Paul God has told us plainly—

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

\* \* \* \* \*

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 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 be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Corinthians 15: 42.

*What, may we conjecture, the points of this change?*

Jesus must, naturally, have been a handsome man, but the gloom of His impending fate robbed His life of joy; He was never known to laugh, and His countenance bore the marks of His inward suffering. The prophet noted this—

His visage was so marred more than any man, and his form more than the sons of men:—Isaiah 52: 14.

But when the sorrow and sacrifice were over, there was a rebound in His heart, His natural comeliness returned and the change was so great that His familiar friends did not know Him.

#### OUR RESURRECTION BODY.

So will it be with us. When we get to the better land the lines of care, the ravages of disease, the wrinkles of age will all be gone. We will appear in radiant youth, in the very ripeness of our perfect being, at that period when we have reached the summit of our vigor and before we have taken a step downwards; and there shall we stay—undecaying, immortal.

The women, who came in the early morning to the



sepulchre of the resurrection, saw two young men sitting there—visitants from the skies. They may have been thousands of years old, may have been with the morning stars, when they sang with joy at the creation, but in the vitalizing air of the upper world there had been no ageing or decline; they appeared as young men. Ah, think of it; what it must be to have a body that never gets sick, never grows old, never wears out!

Our defects and deformities and scars will not go over with us to the fields of paradise. The weakened eyes, the broken limbs, the mutilated hands, the malformations, with the whole outfit of bandages and crutches will be left behind. You cannot hurt the Christian's soul even here, but there you cannot hurt his body, either. The spiritual body is immune; fire will not burn it, water drown it, or claws tear it.

#### POWER OF LOCOMOTION.

The spiritual body has an innate power of locomotion of which we know nothing. In Scripture language it has *wings*. It needs no machinery or clumsy vehicles. It goes everywhere at will. We have long tried to navigate the air; the spiritual body will fly from one part of the world to another, and from one world to another, with the ease and swiftness of light.

Daniel was praying; his prayer was heard, and a messenger was sent from heaven to answer him and

that messenger arrived at Daniel's side before his prayer was ended!

20 And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—Daniel 9: 20.

The spiritual body will not clog and fetter us as our earthly bodies do. It seems probable we can change its form as we please. The evangelist tells of the Lord's appearance to Mary Magdalene, and then adds—

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.—Mark 16: 12.

With such bodies as that we shall be prisoners let loose.

---

(Note.—Some claim that the dwellers in hades, by the help of mediums, can be brought to confer with us now. But as these spiritualists have been before the public for over fifty years, and have yet to show the first Scripture text, the first established fact, or the first valuable message from the other world proving their claim, we dismiss it from further consideration.)

## CHAPTER IV.

### Joy of the Future

We can merely edge around this subject, but there is comfort even in that.

In the upper world we shall love God with all our heart and soul and mind and strength, and to be near Him and enjoy His presence will be a delight beyond what we can conceive of now. And as our love for Him is but the feeble reflex of His love for us, He will draw upon His infinite treasures to make us happy.

Let us go on to some of the lesser delights that come more within our scope.

#### RESURRECTION OF GOOD DEEDS.

One joy awaiting the believer will come from the resurrection of his good deeds. These, though not counted in his justification, are not lost. Far from it—

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.—Revelation 14: 13.

“Their works do follow them!” Everything we do in this world of sin and sorrow to rescue perishing souls, or to help the desolate and oppressed; every effort we make to train up our children for the Lord, or to defend the truth when it is unpopular and down, is carefully kept. Nothing so imperishable as these works of the humble Christian. They shine in glory when our skyscrapers are gone and forgotten.

But in these works there is no pretense. They are done in the spirit of Jesus, and from a heart touched with the divine love. They are mostly by the poor, and seldom get into the papers. They pass the All-seeing eye before they are stamped for eternity.

Thus it is that many fine speeches and big donations are never heard of beyond the gates, while little unnoticed things that have slipped our memories—the two mites given with prayer into the treasury, the cup of water handed with a smile to a disciple, the word of peace that has reconciled angry neighbors, and the kindly counsel that has saved a youth at the forks of the road—are hoarded up by the Almighty, and to our surprise and delight, follow us through the doorways of the blest.

#### PLEASURES OF SENSE.

We err in thinking the next world devoid of the pleasures of sense. We try, as we say, to spiritualize it, but often end in vaporizing it into nothing at all.

Mere spirit (the word means breath) is something

we cannot think of—quite beyond us; so, when we speak of the joys of heaven we do it in negatives—no toil, no pain, no death. That is all. Positive pleasure there is considered gross. We have gone to the other extreme from Mohammedan sensualism.

The result is that while the early Christians looked forward to death with transport, we dread it, and our children dread it, and have no idea of heaven but of a marble angel on a tombstone.

It is a great pity and a great mistake. We forget that we shall have there, not only a spirit, but a spiritual *body*, with all the innocent enjoyments and tastes of a body.

God took Moses upon Mt. Pisgah and showed him the land where His people were to dwell; so He takes us upon the heights of His word and shows us our future home. It is a home, not a myth; its blessings are real, not figures of speech, and we can see them and enjoy them even now, if we search and believe.

#### ORATORY.

We shall have oratory there. Christ preached to the spirits in prison, and if He did, so will His gifted followers. Will the golden-tongued Chrysostom be silent there? Eloquence is one of the most charming endowments that God bestows, and think you that Savonarola or Chalmers or Summerfield or Spurgeon or Brooks will not be called out among the assemblies on high?

## MUSIC.

We shall have music there. St. Cecilia and Jenny Lind took their voices with them to the celestial courts. Bernard of Cluny, and Isaac Watts and William Cowper and Charles Wesley and Horatius Bonar can still write hymns, and Lowell Mason and Thomas Hastings and Robert Lowry can still make sweet harmonies for them.

It would startle folks to say there were organs and pianos in heaven, yet we read often in the Bible of the trumpets and the harps there. And what is an organ but a stand of trumpets, and what is a piano but a harp on its back? Yes, there are superb musical instruments in glory, and, no doubt, there will be Sebastian Bachs and Mozarts and Handels and Beethovens to play them.

## READING.

Then there is the common but inestimable enjoyment of reading. Letters and language came from God, and Scripture speaks of books among the angels—

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his feet as pillars of fire:

2 And he had in his hand a little book open:—Revelation 10: 1.

We don't talk of the libraries of heaven, but they are there. We shall find vast stores of learning ready for our investigation; problems that our col-

leges never have solved, mysteries to mortals unrevealed. What histories of the universe are in the records of the capital, the center of it all!

Such writers as Isaiah and Paul, as Bunyan and Macaulay and Walter Scott lend their genius to the literature of the skies; and poets, like David and Milton and Longfellow find themes for their loftiest flights. Yes, we shall read in the other world, and have enough that is good to read, and plenty of time to read it in.

#### FEASTS.

We shall have feasts in heaven. Our spiritual bodies will not as now be dependent on food and drink. There will be no hunger or thirst there; and, on the other hand, we shall not be unsubstantial ghosts; we shall eat and drink when the occasion calls for it.

Abraham once had three visitors from heaven, the Lord and two angels. Here is the account of it; and the record seems to be particular that we do not overlook the good fare—

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.—Genesis 18: 6.

Jesus ate while in His spiritual body after His resurrection—

36 And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.—Luke 24: 36.

Wheat cakes and veal, butter and milk, broiled fish and honey-comb, all viands mentioned in Holy Writ, as eaten by those in the spiritual body!

Notice, also, what Jesus said to His disciples at the Last Supper, just before His crucifixion—

29 But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.—Matthew 26: 29.

When Dives saw Lazarus in paradise, he saw him "lying in Abraham's bosom," which means they were at a feast, as reclining at the table was the oriental mode at sumptuous repasts.

It may not be all poetry when, in telling the



mutual affection of Christ and His church, the Scripture says—

**4 He brought me to the banqueting house, and his banner over me was love.—Song of Solomon 2: 4.**

What visions of family reunions, of Thanksgiving delights, of wanderers received back to the paternal arms and the fatted calf open to us, when we see that we shall eat and drink in the world to come!

Surely, Jesus meant what He said when He encouraged His followers with the promise—

**30 That ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke 22: 30.**

## CHAPTER V.

### Companionship Above

In etherealizing everything of the future world we have let go even our identity, and we ask seriously: "Do we know each other there?"

Think a moment. Is it supposable that on the golden streets Isaac passes Rebecca by without recognizing her? That when Moses and Elijah came down from paradise together to meet Jesus on the mount, they did not know each other? That David and Jonathan are strangers in the courts of bliss?

Heaven would lose much of its pleasure if folks there were an undistinguished crowd, parents not knowing their children or husbands their wives.

The writer has a case in mind—nothing remarkable about it, only he knew the parties well—a Christian man and his wife. They lived together in love and the fear of God for sixty-three years, and then, when she died, he turned her portrait face to the wall and pined away till he followed her.

Such a couple as that become part and parcel of one another, their beings coalesce, as Jesus said (Matthew 19:6): "They are no more twain, but one flesh;" and when he died he found her waiting

for him, of course. What God has thus joined together He does not put asunder.

#### THE SADDUCEES' QUESTION.

*But did not Jesus say they neither marry nor are given in marriage in the next world?*

Yes, but let us get the exact meaning of that verse—

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.—Matthew 22: 23.

The Sadducees proposed a mixed-up case founded on the Jewish regulations of marriage. Jesus replied that such regulations are not the law above. What takes place there does not hinge upon a mortal ceremony or a mortal life.

God brings together there the man and the woman whom He has destined for one another. He may bring them together here on the earth; He often

does; but we cannot tell. Earthly marriages are sometimes blunders, and sometimes broken, but nothing of the sort occurs among the dwellers on high. There are no widowers or widows in the better world.

It is God who officiates, and it is the right man and the right woman who are joined. He unites those He has made for one another, and the link is eternal. There are no mistakes or misfits or deaths.

#### NOT MARRIED, BUT MATED.

*Married*, is not the term to give to such a union as that, but a word a hundred times stronger—they are *mated*. An earthly marriage and a heavenly mating are two very different things; one is a venture of man, the other is a creative act of God. So Jesus said the bond uniting us in glory is not a marriage, for it is really nothing less than the cohesion of a divine oneness, the rounding up, the completion of one full work of God (male and female, positive and negative, counterparts, bivalves).

Strictly speaking, Adam and Eve were not married; they were fashioned for one another—a pair. There was no ceremony. God made Eve a fit companion for Adam—a help-meet for him, and then gave her to him; that was all, but it was the real thing; a solid union that lasted the nine hundred and thirty years of their life, and then kept on into eternity.

It occurs at once to every thinking mind, that such a vital thing as uniting forever two human beings

is beyond our sphere and capacity. It is a function that belongs to Him who made us and alone really knows who we are. Our happy marriages are those that God in His merciful providence has brought about.

So in the upper world God will attend to this business. He would do so here now, had we not sinned; He would mate us all as He did our first parents, and we would escape the woes that come upon us through our folly and the botch-work of our match-makers.

If folks married now under the divine guidance and with an eye to this heavenly mating it would put a stop to these divorces among us.

#### THE ANGELS PAIRED.

The key to this subject is in the last clause of the passage we are considering: "But are as the angels of God in heaven;" for the angels, in all likelihood, are paired in this way. Of these, as well as of ourselves, it may be said: "It is not good for them to be alone." So far as we know, male and female is the rule in all God's universe. It is the rule, not only among human beings, but among the lower animals, and even among the forests and plants; and as the principle came from heaven we may conclude it to be the rule there, too.

## CHAPTER VI.

### Our Occupation There

We cannot know the usual life of heaven from an occasional incident there. Revelation tells of some grand celebrations and singing there, but it does not say they are celebrating and singing all the while. God meant us to use our common sense when reading His word.

A healthy growing boy hears it is a place "where Sabbaths ne'er shall end," and imagines it a scene of perpetual public worship, where he will have to sit up straight in a pew, and never whisper. A dreary outlook! Rightly taught, he would know that God made children, not only to worship Him, but to laugh and play. He loves the little ones. We know it because Jesus put His arms around them, and because He takes so many of them up to Him. The streets there ring with their games and shouts. The cherubim are an important element in the upper life, and their merriment is worship.

The dear, good mother, with a dependent family, whose life is one of care and toil, reads: "There remaineth a rest for the people of God," and pictures heaven as a place where she will have nothing

to do. Another mistake. There is rest in heaven; rest for the weary; but it is not all rest—

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.—Genesis 2:2.

Which shows that rest is good *after work*. Occupation is necessary to our well-being. No idlers among the saints. “My father worketh hitherto,” said Jesus, “and I work.” Heaven is probably the busiest place in the universe. God has a big family to look after.

#### ALL BUSY.

Arrived there each one finds his right vocation, that for which he was born. Preachers, teachers, authors, lecturers, inventors and also singers and musicians are in great vogue, while the mass have manual callings. Jesus was a carpenter. Adam was a gardener. Paul was a tent-maker, several of the apostles were fishermen, and one was a money-dealer. Books being issued there, we conclude that magazines and newspapers abound, with a host of editors, reporters, printers, pressmen and newsboys.

#### CATACOMBS.

The Rev. Dr. Philip Schaff, in describing the explorations of the catacombs at Rome, where thousands of the early Christians were buried, says that many of the tombs contain implements of handicraft, tools, etc. He says further: “The bereaved

deposited in the graves of their kindred those things that were constantly used by them. The idea prevailed to a large extent that the future life was a continuation of the occupations and amusements of the present, but free from sin and imperfection."

Our primitive fathers may have been nearer right in this than we think. They do not need our hammers and saws above, but that they use tools is reasonable to suppose. Our existence there will probably be very much like what it is here; and it was the consciousness of this that took away from these first Christians all fear of death, and made them, and even their children, ready to give up their lives for the Gospel.

The gardens of paradise are waiting for the plow and the pruning-hook, its looms for the weaver, its rivers for the fisherman. "In my Father's house," said Jesus, "are many mansions." Mansions require architects and masons and joiners and painters and cabinet-makers, and hosts of God's people delight in just such work.

A job is always ready there for the hand that can do it; something pleasant, something the artisan likes to do. There is employment in heaven, happy employment, without any grinding toil, or fetid work-rooms, or cruel taskmasters.

#### MONEY.

And the pay for our work is ample and sure. "Money answereth all things," said the wise man.



(Ecclesiastes 10:9.) It seems to have been provided by the Creator at the very start, and in all likelihood is current in the resurrection life. We should not confound money—the convenient and important medium of exchange—with the greed, usury, trickery, hoarding and idolatrous worship by which wicked men abuse it. It is not money, but the love of it, that God condemns as the root of all evil. We may calculate accordingly upon this useful commodity being there, and plenty of it. There are no pinching times or strikes in heaven.

#### BIG STORES.

With the suggestion of money comes that of the manufacturer and the merchant. Take one of our great stores, a collection brought from the four quarters of the earth of the good things God has made. In one part satins and broadcloths, for which he created the silkworm and the sheep; in another part furniture of woods, from Honduras and Canada; in another, tea from China, spices from Ceylon, coffee from Arabia, oranges from Spain and sugar from the West Indies—an array to set every thinking man praising the Lord. Will there not be such treasuries of God's bounty in the other world, and saints just fitted to manage them?

#### MILLS, FLOUR AND BREAD.

Nor should we overlook the mills and factories required to furnish the wares for these establishments.

Speaking of mills in heaven suggests that bread is eaten there. It recalls the manna upon which the Israelites lived for forty years. That was not fruit, it was bread, baked as flour is, or ready to be baked. Where did it come from? Not from the desert, but from above—

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you.—Exodus 16: 4.

40 The people asked, and he brought quails, and satisfied them with the bread of heaven.—Psalms 105: 40.

So there is bread in heaven, and that means flour and wheat and farmers and farms. God loves the farming business; it was what he set Adam at when Eden was an outpost of heaven, and what we might expect of Him who owneth the cattle upon a thousand hills; and who shall say that when He promised His people a land flowing with milk and honey He did not mean the heavenly as well as the earthly Canaan?

#### A HAPPY CROWD.

The remark is often made, "How happy we should be if all had something to do, and all were honest and unselfish." Well, in the upper world they are just that. They are all busy, and they love God with their whole heart, and their neighbors as themselves. They are philanthropists; their happiness is in making others happy. They make money to use it for others. All they care for it is to do good

with it. Those who have tact for getting it aid those whose talents lie in other directions.

It is a great contrast to the way things are carried on among us. The principle here is competition—fierce, cold-blooded, cruel. One man makes millions by crushing hundreds of his rivals. There is no such work in the better world. The principle there is mutual help. Business here is war and hate; business there is peace and love.

In the better world fortunes are never gained at the expense of others. Failures and bankruptcies are unknown. Foreclosures never drive one out of his home, for there are no mortgages on the mansions of the blest. God does not rent those estates, he gives them to us. If, perchance, one there has need of money a hundred hands full of it stretch out to assist him.

In a word, just the community to live in, and a capital place for investment.

#### ART WORK.

We make a display in our galleries, but the fact stands that this is a hard world for artists and art. Not one of our great artists had time and means to complete his designs. But in the beyond the genius has his chance. There is the Divine Master who has made the rose and the lily, the evening cloud and the rainbow; and there Titian and Raphael can paint, and Michael Angelo and Christopher Wren can build up to the reach of their powers.

We can only dream of the metal creations, the carvings and ceramics that beautify the dwellings on high, or of the misty robes, the laces and embroideries around the dwellers there. Does God mind such matters? Read in Exodus His directions as to the tapestries and needlework of the tabernacle.

In these things God leaves to us to do what we can do. He gives the material, but the fabric we fabricate ourselves, and all are busy. There, as here, he creates the bird, but it must make its own nest.

#### AMUSEMENTS.

Dr. Schaff, in his reference to the early Christians, says: "The idea prevailed to a large extent that the future life was a continuation of the occupations and amusements of the present, but free from sin and imperfection." From which we see that the original church, that which got its ideas direct from the apostles, did not, as we do, discard the thought of amusements in heaven.

Indeed, as we think of the crowd of young folks around we are sure they must often have lively times there!

Amusements accord with the divine nature of things. How the children and the animals enjoy them!

Our popular amusements were at the start quite innocent. Theatres were at first intended for religious instruction or to illustrate Bible scenes; it

was the devil who has so grossly perverted them. Ball games among our schoolboys are healthful and exhilarating; it is the devil who turns them on our public grounds into arenas for gambling.

As to the better world, we need only say that the recreations there are refreshing and delightful, with no devil to debase them.

## CHAPTER VII.

### The Rule on High

The Ten Commandments are the rule on high as well as here. These commandments were entirely distinct from the tabernacle ritual. They were written by the finger of God upon tables of stone, and handed down to Moses amidst the lightnings and thunderings of Mount Sinai. They were kept in the sacred chest, called the Ark of the Covenant, and deposited in the most holy room of the temple.

Why these marks of reverence? Why was it death to even touch the ark around these Ten Commandments? Because they are the eternal will of God, never to be changed by time or place. With Him is no variableness or shadow of turning. As His will is to-day, it is forever; as it is here, so it is elsewhere. In a word, these rules are in force always and everywhere in God's dominions, in heaven as well as on earth.

How many Scriptures connect them with the worlds above and below, and show the same great Lawgiver and Law for both! Moses said to the Israelites—

thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

40 Thou shalt keep therefore his commandments which I command thee this day.—Deuteronomy 4: 39.

Jesus said—

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.—Luke 16: 17.

And St. John—

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22: 14.

#### COMMANDMENTS AND THE ANGELS.

We find the angels concerned with these commandments just as we are. By God's direction the tables of stone in the Holy of Holies were placed beneath the outspread wings of cherubim. What did that mean? St. Stephen before the Jewish council says the law was given them by the ministry of angels—

53 Who have received the law by the disposition of angels, and have not kept it.—Acts 7: 53.

The obedience of angels to the Law is declared plainly in the following—

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for

I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—Revelation 22:8.

#### COMMANDMENTS UNIVERSAL.

Looking to the Commandments themselves we see that they are of universal and perpetual application.

The first four fix the relations of his creatures to God. They are to have no rivals to Him (1); to worship Him and not images or pictures of Him (2); to revere His name (3), and observe the portion of time set apart for His worship (4). Not a thing that anywhere in the rolling ages of eternity will be altered one particle.

So with the other six, which fix the relations of God's creatures to each other. They are to honor their parents (5); and not to wrong one another's lives (6); families (7); property (8); reputation (9), or even desire to do so (10). Here are also rules for every realm and star above, rules necessary for society wherever society exists.

#### NEEDED THERE.

*But are such rules needed in heaven? Shall we be tempted there to lie and steal?*

We are safe when we get to heaven, thank God; but our safety comes not from any strength of our own. It is possible for us even there to disobey God and be cast out. Remember what has happened there. Jesus told it—



18 And he said unto them, I beheld Satan as lightning fall from heaven.—Luke 10: 18.

And Satan was naturally stronger than we are. In that world, as well as in this, our safety comes from the Almighty alone:

26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms:—Deuteronomy 33: 26.

The mission of the Ten Commandments in heaven is to show those there what to avoid. Here, the Law is our schoolmaster to bring us unto Christ; there, it is our safeguard to keep us with Him. “By the Law,” says the apostle, “is the knowledge of sin.”

#### INTERESTING FACTS DISCLOSED.

Incidentally, some very delightful facts come out of the truth we are considering. Are the Ten Commandments in force above? Then—

(1) The Sabbath is observed there. The most of our time will be given to our occupations, but a part, the seventh, is devoted to the special worship of God. What meetings! What preaching! What singing!

(2) The delights of our parentage continue there. What bliss, as we meet again our fathers and mothers loved and lost, and as we make the acquaintance of our ancestors!

(3) We discover, also, that we live there in

families, and that special care is taken to protect the holy relationship of husband and wife. The children that have gone before will be joined to the household group again.

#### OUR HOMES.

It appears, from both the eighth and tenth commandments, that property is held there, and is not to be stolen or coveted. The residences prepared for us above are to be our homes in the full meaning of that word. Ours! Our own! Ours forever! Safe from any defect in title; safe from the corrosion of worms and decay; safe from the midnight robber—

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matthew. 6: 20.

Think of it, ye wanderers, shifting about all your lives from one lodging to another. Think of a home like that!

It reminds us of John Howard Payne, the author of "Home, Sweet Home." "I have often," said he, "stood on the pavements in London and Paris and Vienna, in the dark and cold, and listened to them in the parlors singing my song with no one to invite me in."

The writer once met him in Washington City—a small, old man walking wearily along Pennsyl-

vania Avenue. He was then seeking an office from the government to support him in his declining years, and President Pierce soon after appointed him consul to Tunis, in Africa. And there he went, and died. From childhood he never had a home.

What a comfort to such to read their title clear to mansions in the skies!

## CHAPTER VIII.

### Second Coming of Christ

The facts so far studied are about the other world in general; let us now follow the course of things.

God has made His revelation in His own way. Standing once near Colorado Springs, we saw at a single glance a foothill of the Rocky Mountains, above that Cameron's dome, and still higher the summit of Pike's Peak.

So with the Bible—sometimes it will give us the destruction of Jerusalem, the Second Advent, and the end of the world—all at one look, though far separated in time.

To get the order of events, therefore, we should be careful not to confound the coming of Jesus, which occurs at the beginning of the millennium, with the harvest and the tares, drawing the net ashore, return of the nobleman to his kingdom, shutting the door against the foolish virgins, the general judgment, the final overthrow of Satan and the wicked, and the burning of the earth—which are events that occur at the end of it.

## HE IS REALLY COMING.

The first thing before us is the coming of Jesus.  
*Is He really coming to our earth again?*

Yes, He said He would.

At that solemn hour, when He stood before the High Priest on trial for His life, it is said—

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matthew 26: 63.

And when He rose from the Mount of Olives we read—

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 9.

## A STRANGE PREDICTION.

That this return will be an actual appearance of the Lord in the sky is told, not merely in general

terms, but with much detail. See, for instance, the account in St. Luke—

24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

\* \* \* \* \*

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.—Luke 17: 24.

It looks as if this was written for our own age, as the point of it was never seen till recent times. Here, 1,400 years before Gallileo and Copernicus, showed that we lived on a sphere it was written that the sudden coming of the Son of man would surprise some in the day, and others in the night; that the peal of the trumpet arousing men from midnight slumbers would at the same time startle women in their morning work of grinding grain for breakfast, and also laborers plying their sickles in the noon-day field. Simultaneously, would the summons thus come to all the dwellers upon the round earth.

This reappearance of our Lord, which is not made much of nowadays, was in the New Testament and in the early church a fact of prime importance. In

the New Testament, on an average, one verse in thirteen refers to it; and, according to St. Paul, the mark of the followers of Jesus is that they "love His appearing."

#### WHEN WILL HE COME?

During the past eighteen centuries the cry has frequently gone forth: "Behold, the Bridegroom cometh!" In the year 1000 it was universal throughout Christendom, and there was immense excitement. Often since has the cry been repeated; as by the fifth monarchy men in Cromwell's time, and the disciples of William Miller, in 1844.

These announcements were premature. The Bridegroom has not come; and men have lost their interest in the subject, and generally do not think He is coming at all.

Notwithstanding all this, we feel sure that Christ is coming, and that He is coming very soon.

(1) The prophecies concerning this dispensation have all been fulfilled and closed.

(2) The six thousand years of human history generally understood to precede the seventh thousand, or millennial Sabbath, have, as near as can be calculated, come to an end. Archbishop Usher's system of chronology, which is the one usually adopted, puts the time of the creation of Adam at 4,004 years before the birth of Christ, but closer and more recent investigations seem to show that near a hundred years should be added to these figures.

## SIGNS OF THE TIMES.

(3) The signs of the times are those which Jesus said would foreshow His coming.

*He will come when people are not looking for Him.*

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.—Matthew 24: 37.

*He will come when people laugh at the idea of it.*

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.  
—2 Peter 3:3.

Never since the Christian era began has there been such contempt for the advent doctrine as now.

*He will come when infidelity abounds.*

When the Son of man cometh, shall he find faith on the earth?—Luke 18: 8.

Every one knows that infidelity is in our shops and colleges, and often in our pulpits. How bold has grown unbelief in the Bible miracles!

*He will come when there will be much religious*



*machinery and little of the Holy Spirit; the form of godliness, but denying the power thereof.*

*He will come when among nations there will be tumults and wars and rumors of wars, besides earthquakes and other natural disturbances.*

Do not these signs mark the present age?

#### THE ELECT NOTED.

(4) But remark particularly: When we consider God's hatred of sin, and the wickedness, blasphemies and cruelties on the earth, we see that this state of things is allowed to continue only for some strong reason. That reason is given. It is *to gather out of the world an elect people.*

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.—Acts 15: 14.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matthew 24: 30.

To gather these elect people, things are kept on, giving time for the gospel to be preached everywhere as a witness—

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

This has now been done. The gospel has crossed over Europe and this western hemisphere, and lighted up the islands of the Pacific. Japan, China and India have thousands of Christian converts; Persia and Syria have heard the glad sound, and it has come back to Palestine again. The circle of the world has been made. The Bible has been translated into three hundred and sixty languages, and fifty thousand missionaries are preaching it among the heathen. The testimony of Jesus has been given to all the nations.

#### THE LAST EXPERIMENT.

(5) There is, perhaps, another reason why our Lord has tarried so long. It has been necessary to show man's inability to save himself—his need of a Saviour. Could not our race get on its feet again in this new continent and under new conditions?

Alas, no. American affairs to-day, spiritually, politically, financially and industrially, prove that no form of government, the freest and the best, even with a Christian president, can stay the steady sinking of unregenerate man.

If human nature cannot improve in the twentieth century in the United States of America, it cannot improve ever or anywhere; it is a gone case. The last chance for the tribe of Adam to raise itself to holiness has lapsed. Man can build up cities and bridges and ships splendidly; everything but his own heart.

No need for further evidence or experiment. **The**

trial is over. The elect are noted. From round the globe they are crying, "Come, Lord Jesus, come quickly!" Now, hark for the trumpet; look out for the Lord's arrival in the sky!

## CHAPTER IX.

### The First Resurrection

*What a pity so few of us reach the Better Land!*

Why do you put it that way—"so few of us?"

*Did not Jesus say: "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it?"*

Yes, Jesus said that. It was the case when He said it, and it is the case yet, but it is not always to be the case. He did not say: "Few there be that will find it." This great struggle with Satan for the souls of men, which has cost the most precious life there ever was, is not going to end in failure. Isaiah, looking forward to its close, said—

**II He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**  
—Isaiah 53: 11.

"He shall be satisfied!" And Jesus will not be satisfied with a slim minority of those He came to save.

To understand it, we must see what follows the second coming of Christ. An astounding event will

then take place. The pious dead from the days of Adam to this day, and the pious living—all the Lord's elect—will rise into the sky to meet Him, and join round Him never to part again—

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.—I Thessalonians 4: 15.

This is the First Resurrection. Many more will then arise than is generally supposed. We close the census of the "dead in Christ" at the grave. God does not.

#### SEARCH THE SCRIPTURES.

And here we would note the fact that God has told us to "search the Scriptures," implying that things are there which are not on the surface, but must be mined into. God's word is like His soil, say in a valley of the Colorado mountains. Flowers grow there which the little girls love to gather; turn up the sod and you will find nitrates and phosphates making excellent crops; dig way down and you come to a vein of gold.

For instance, let us take a passage in St. Peter's epistle, and spade into it—

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were 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.—1 Peter 3: 18.

#### THE SPIRITS IN PRISON.

The Scriptures often speak of the Lord as freeing folks from prison. What prison? Not our jails or penitentiaries, surely. Opening them would be no blessing to the convicts or the community. A South American city, in a recent earthquake, had its prison walls suddenly broken down, but the escaped prisoners committed so many outrages they had to be shot down by the soldiers. No, the deliverance so frequently mentioned is not from a prison on this earth, but from one of spiritual blindness and darkness beyond the grave, where are confined the throngs who have died ignorant or neglectful of the way of life.

The Lord looseth the prisoners:

8 The Lord openeth the eyes of the blind:—Psalm 146: 7.

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isaiah 42: 7.

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.—Isaiah 49: 9.

1 The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

To this prison across the valley of death, the Tartarean hades, where were the horde of sinners drowned in the deluge, comprising all on the earth, but eight persons, Jesus went immediately after pardoning the penitent thief and dying upon the cross.

What did He go to these people, who had scoffed at Noah, and been left outside the ark for? "To preach to them," St. Peter says. But would the Lord, after shedding His blood for sinners, hasten to tell these culprits the glad news of the gospel, unless there was a chance for them to repent and be saved? Did He preach merely to tantalize them? Certainly not.

#### HOPE IN HADES.

So we strike upon the fact that the offers of salvation are not confined to this life. The gospel is preached to those who have died and gone to the lower hades. Though downed, they are not damned. When Christ preaches He preaches the gospel, and the gospel is a call to the sinner to repent and be saved.

And this leads us to hope for many who have died

since the flood. For we must remember that the heathen, ancient and modern, and the mass of those among us styled "the disobedient," born in ignorance, perverted from infancy by their surroundings, and deceived by Satan, have had no real chance to know and love the Saviour.

Is not that chance given them beyond the grave? Does not that Jesus, who preached to the ancient sinners in Tartarus, preach also to the modern ones there? Who can tell how many savages from the land of darkness or wayward sons and daughters from our own homes listen to His tender tones in that prison world and give their hearts to Him! The roll of the lost is not as large as we sometimes make it.

Jesus has been away from us a great while, and we long for Him; but though absent, He has not forgotten us. In that place of bondage, where most of our race are gathered, He is busy; and when He appears in the approaching advent, the result of His labors will be seen in swarming crowds, consigned by the world to perdition, but rescued and risen in glory, their robes made white in the blood of the Lamb. Some astonishing reunions await us at the First Resurrection.

Folks talk and preach as if that passage in St. Peter was not in the Bible, but it is there, thank God; solidly there; and comforts of gold may we get from it.



## CHAPTER X.

### Millennium

That the offers of mercy do not close with this life, but continue till the final judgment, appears also from the account of the millennium, which begins at the second advent.

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Revelation 20: 1.

Many think the time here mentioned is not limited

to a thousand years. They argue that this is a prophecy, and elsewhere in the prophetic Scriptures a day stands for a year, according to a divine way of speaking—

**8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 Peter 3:8.**

If this be so, the millennium will last three hundred and sixty-five thousand years, and our human history so far is only the vestibule to it. This seems to agree with other passages, which speak of God's covenant and mercy as extending to a thousand generations—

**9 Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.—Deuteronomy 7:9.**

**14 He is the Lord our God; his judgments are in all the earth.**

**15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations.—1 Chronicles 16:14.**

During this period the Lord and His saints will reign, and our enemy, Satan, the vile intruder, will be shut up and chained. The earth we judge will be vastly improved, and able to support an immense population. It will probably be a time of very general happiness. Jesus will discourse to the multitudes, and the saints and martyrs will exhort with fiery zeal.

## THE POPULATION.

*Exhort whom? Who will occupy the earth during the millennium?*

Several masses of people.

(1) The saints. Those from paradise, who have come in with the Lord; those of the earth, who at the first resurrection have risen to meet them, and the untold numbers who have been converted by the Savior's preaching in the prison house of hades. It is quite possible we may see then Pilate, who delivered Jesus over to death, and the soldier, who pierced His side with a spear, repentant, and redeemed by the blood that flowed from that wound, worshipping at the Saviour's feet. "Father, forgive them; they know not what they do."

(2) The people of the earth, whom the second advent finds and leaves here. Like those who went up with Moses from Egypt, these are "a mixed multitude," submitting to Christ, but not loving Him. They are unconverted. Satan will be banished, but not sinners nor sin. If this were not so, how could so many be deceived by the devil when he returns? How wicked must be the heart of man when, after the personal appeals of Jesus, so many can be induced to enlist against Him! The long life of those who lived before the flood led to a false security, and the long duration of the millennium will embolden those inclined to unbelief. Apparently these grow in numbers and recklessness toward the end.

We may conclude that from this mixed multitude those whose hearts can be turned to Jesus by the gospel will be gathered out and saved. Several Scriptures seem to point to such labor for souls and its blessed results. Read this—

**6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Revelation 20: 6.**

#### EVANGELISM IN THE MILLENNIUM.

“The first resurrection.” So there are other resurrections in the millennium. Doesn’t this hint of further spiritual operations during that period?

And the happy ones who have part in the first resurrection are not only kings, but “priests.” What are priests? The word is used a hundred times in the Bible, and always with the same meaning—those who offer sacrifice to God for sinners; but if the risen saints are priests in the millennium, then those for whom they offer the sacrifice of the Saviour’s atoning blood may believe in that precious blood and be saved, otherwise their priesthood is meaningless. That word “priests,” so terribly misapplied and abused among us, has, in the record of the millennium, a mighty deal of comfort for us if we only knew it.

See also this passage—

**23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves**

**groan with ourselves, waiting for the adoption, to wit, the redemption of our body.—Romans 8: 23.**

Here the Christians of this dispensation are said to have the first fruits of the Spirit, implying others who have the second fruits of the Spirit. Who are they? Evidently those gathered in the next dispensation, in the harvest of souls reaped in the millennium.

#### THE BATTLE OF ARMAGEDDON.

(3) Another class in the millennium are those who come from the lower hades; for it appears that both paradise and Tartarus are open to the earth at this time.

(We must not be staggered by the vast numbers involved in this, as though there were not room for them on the earth. Space has nothing to do with these spiritual beings. There were a legion, that is several thousand, of evil spirits in the one demoniac of the Gadarenes.)

It is clear that all the classes we have mentioned have part in the war which occurs at the close of the millennium.

The Scripture from which we may reason out the facts here is the following—

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.—Revelation 20: 7.

Here we learn that our earth is to be the battlefield where Satan and his army, just before their extermination, make their last desperate attack upon the children of God.

To this his final struggle Satan brings his whole command. He drafts them from his entire dominions—Gog, by whom we conjecture are meant the earthly sinners, and Magog, those from Tartarus; they will all be there, for the fire that comes down from God out of heaven devours them all. We hear nothing more of any of them—and the number of them is as the sand of the sea.

As Satan brings his whole force to this conflict, so, we may conclude, does Jesus. Both sides have their lines complete.

This is the culmination of the trouble that has so long disturbed both heaven and earth, the life and death clench of the spirits of good and evil. It is spoken of in Scripture as the battle of Armageddon.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.—Revelation 16: 14.

Such a war is a testing time. People take sides. Multitudes, who have had enough of Satan, refuse to follow his lead and come out for the Lord. Another opportunity is given men to declare for the right, if they will, and a numberless host will do so.

Reckoning it all up—the half of our race who die in childhood and are saved; the throngs of believers who have made their peace with God in this dispensation, and the multitudes converted in the nether world of hades, and in the millennium—we shall find that the great majority of those who have fallen through the sin of Adam are rescued through the blood of Christ.

## CHAPTER XI.

### The Accepted Time

*But does not St. Paul say: "Now is the accepted time, now is the day of Salvation;" how, then, can folks be converted and saved in the Millennium?*

St. Paul does say these words, but their setting shows them to mean something quite different from what is usually supposed. The apostle has in mind the rewards in glory—

1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,—2 Corinthians 6: 1.

St. Paul is speaking, not to the impenitent, but to Christian workers, to ministers, and he reminds them that now is the accepted time for securing the prizes in the kingdom, now is the golden opportunity of the saved.

We may paraphrase it thus: "Now is the



best time; now is the day of salvation that God prefers and especially blesses." But He does not say, and it is not said elsewhere in Scripture, that this is the only day of salvation.

#### THE GREAT REWARD.

We should remember there is more than one resurrection, and that uncommon favor is shown to those who rise when Christ first appears. Those who are then wafted into the air to meet Him<sup>p</sup> are not merely saved, but are raised to a high rank in the kingdom—

**27** Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee! what shall we have therefore?

**28** And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

**29** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.  
—Matthew 19: 27.

St. Luke's account has a touch still more delightful—

**28** Ye are they which have continued with me in my temptations.

**29** And I appoint unto you a kingdom, as my Father hath appointed unto me:

**30** That ye may eat and drink at my table in my

kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke 22: 28.

#### CHINKS IN THE WALL.

We once visited a large industrial establishment about which there was much curiosity. Passing into the hallway we found crevices or chinks in the wall, through which visitors could see the operations without bothering the workmen. These verses are like that—chinks in the wall between us and the other world, through which we can see how things go on there.

First, we notice the immense number of happy ones, and then that some stand near the King and are treated with unusual respect.

Compared with the multitude of the finally redeemed, those who have forsaken all for Christ are few. The noble army of martyrs is made up of select ones from each generation of Christians.

Christianity makes us moral and trustworthy, and thus, as a rule, prosperous and respectable. It is only here and there you find persons who have sacrificed their earthly prospects and deliberately gone down in the world for the sake of the gospel. But there are such persons—always have been.

Thus, there is a distinction among the saints; between the common run, who have avoided trouble and slid easily into the kingdom, and the consecrated ones, who have fought to win the prize and sailed through bloody seas, who have given diligence to make both their calling and their election sure.

## THE ELECT.

*How have these consecrated ones come to take their stand?* Because, in His sovereign will and pleasure, God chose them for it. They are what Scripture calls "*the elect.*" They are elected to pass through great tribulations up to the inner courts of God's palace.

Multitudes are welcomed to salvation, but only a limited number are predestined to these royal functions. As Jesus expressed it: "Many are called, but few chosen." In these words He gave us the secret of predestination—the doctrine of grace. No doubt, Wesley and Toplady understand it, and agree upon it now.

Magnificent is the fortune of these elect who have part in the first resurrection. The Lord says to them through His apostle—

**9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:—1 Peter 2: 9.

It takes courage to be a chosen one. Fashionable society does not covet the distinction at all. Not many wise men after the flesh, not many mighty, not many noble are in this unpopular set. In the millennium the devil will be bound, and it will not be half so hard to be a Christian; but he is free now and very busy among us; he is the prince of this world, and the elect have to face his wiles and his hatred.

## THE CROWN.

But if, in the hurly-burly of this great Vanity Fair, we fight a good fight and finish our course and keep the faith, the reward will be beyond our power to compute. It will be *regal*, and we may say with St. Paul: "Henceforth there is laid up for me a crown of life."

This is what makes the present the accepted time, the favored day of salvation for the believer. It gives him an open door for glory ineffable.

And thus it is, as we peer through the chinks in the wall, we see a crowd of joyous millennial converts, and occasionally a veteran of this fierce Satanic struggle garbed in the robes of royalty. So we are told, if we aim not only for heaven, but for a crown there, now is the time to secure it.

## CHAPTER XII.

### The Real Test

*What sort of people are these chosen ones who have part in the first resurrection?*

We cannot tell them now. They have something in the heart which God only can see. In His parable of the Tares, Jesus said that at present the true and the counterfeit were so mixed you could not distinguish them, but that in the end He Himself would make the separation.

**30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matthew 13: 30.

There will be surprises when Jesus culls out His people; our human labels are so often misplaced. No doubt, among the heathen, heretical and degraded religions, there are some who, using the little light they have, by God's grace, grope their way to the kingdom. We may find Socrates and Numa Pompilius and Haroun al Raschid there. Who knows!

On the other hand, some in the very center of Christian privilege miss the right road.

GOOD, BUT NOT THE TEST.

*High position* is no test. The dignitary may stand trembling at the gate, while his washerwoman goes joyfully in.

*Great learning* is no guarantee. One may write D.D., LL.D., D.C.L., Oxon., Cantab., after his name and yet be ignorant of the straight and narrow way.

*Correct theology* is a good thing, but it is not the passport here. Some hold the truth, but lose the benefit of it; while others, with their catechisms sadly twisted, get through safe.

The prodigal son, who had such a cordial welcome home, started with a wrong plea in his mind; "Make me as one of thy hired servants," was what he meant to say; but when he saw his father hastening to meet him, and found he was to come back as a son, and take a son's place, with a son's garb and a son's rank, he left that out about the hired servant.

Probably none of us have a flawless theology. This legal idea of paying our way, of compensating God for His grace is so inwrought that none of us exactly understand the situation till the robe is around us, the ring on our finger and the shoes on our feet.

*Correct life* does not qualify one for the first resurrection. The rich young man, who had kept all the commandments from youth up, failed; while the first one, who had from Jesus himself the promise of paradise that very day—was a thief.

## THE ONE THING NEEDFUL.

*What, then, is THE THING requisite? What is the rock-bottom test of our acceptance with God?*

The secret is told by the apostle—

**9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—I Corinthians 2:9.

LOVE HIM! That explains why the washerwoman is admitted, while the dignitary is left out; why the prodigal son is welcomed with all his errors, and the penitent thief with all his crimes.

The first call to us in our childhood from the heavenly throne is: "My son, give me thine heart;" and when we have been faithless and treacherous, and, like Simon Peter, have denied our Lord in the hour when He needed us most, all He asks, when taking us back to His bosom, is: "Simon, son of Jonas, lovest thou Me?" This is all, but He repeats it three times.

It is strange that God should care so much for our affection, and that He should overlook so much if we only love Him. He forgives us sooner than we do each other. Many a poor creature suffers from public odium years after God has pardoned him.

The woman from the streets, who crept into the Pharisee's house, when Jesus was at dinner there, and sobbed over His feet, heard blessed words: "Her sins, which are many, are forgiven; for she loved much." Yes, love covereth a multitude of sins.

Love is the root of true religion. All will come right when our heart is right. If we love God we will trust in Him, we will go in His way of salvation, we will keep His commandments. So, if we love God we are received; He takes us just as we are, and is glad to get us. And, on the other hand, if we do not love Him, nothing will do instead—no professions, no devotions, no zeal in His worship, no gifts to the church—nothing.

#### PHARISEEISM.

We should remember that mere lip-service is detected at once: "Thou God seest me," and that with Him it has no value whatever—

**24 God is a Spirit: and they that worship him, must worship him in spirit and in truth.—John 4: 24.**

More than that; heartless worship is not only useless, but offensive. In the time of Isaiah the love of the Jewish people was turned away from the Lord, and they tried to make it up by extra attention to the ordinances of His sanctuary. Did this satisfy Him? These ordinances were of His own appointment, yet see what He said of them—

**11 To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.**

**12 When ye come to appear before me, who hath required this at your hand, to tread my courts?**

**13 Bring no more vain oblations: incense is an**



abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.—Isaiah 1: 11.

These are simple facts that it is well to bear in mind in this age of intense worldliness and love of money, mixed with elaborate worship and multiplied ceremonies.

## CHAPTER XIII.

### The Millennial Church

The present state of the church, split into sects, being unsatisfactory (and no wonder it is unsatisfactory, seeing that we cannot have a revival of religion without the Holy Spirit, and He will not come to a divided church, and that in His last prayer before His crucifixion Jesus five times mentioned the oneness of His people as a thing dear to His heart, and that He gauged their success by their oneness: "that they may be one, that the world may believe"), very earnest efforts are made to fix it right.

Clearly, however, we cannot make up the church this way or that, like a piece of carpenter work. We cannot fabricate it out of an alliance. Christ never spoke of church union. That would imply a federation of sects. What He prayed for was "oneness," which ignored divisions of every kind.

But this oneness is not a human construction at all; it is a divine creation, beyond human effort; a thing we may not shape or arrange or manipulate in any way. A convention to model or remodel the church would be an impertinence. The pattern was

given us in the mount; we have no more right to touch it than the Ark in the Holy of Holies.

#### RESTORE THE NAME.

The first thing we ought to do is to rescue the name, the word "church" from its debasement in our common speech. In the Bible the conception of the church is sublime; it is a grand spiritual organism, the blessed company of all faithful people, part in heaven and part on earth, spanning the tomb; but we have degraded it to mean hierarchies and denominations and societies based on man-made creeds and rules. We have even sunk it into a designation of buildings. A great wrong!

#### A LIVING BODY.

Next, we should make known that the church is a live thing—a living body with a living head and living members; as the apostle says—

**18 And he is the head of the body, the church.**  
—Colossians 1:18.

In Scripture the word "church" is applied only to such members of Christ's body as are in heaven, or grouped together in the same locality here below.

"For saints above and saints below  
But one communion make;  
All join in Christ, their vital head,  
And of His love partake."

You could no more make such a church by gluing the sects together than you could make a man out of a pile of amputated limbs.

*But can we know anything of the church as it will be after Christ's coming?*

Certainly, we can; for it is shown us in the church founded by the apostles under the lead of the Holy Spirit at the day of Pentecost. The tabernacle prefigured the temple, and the church of the apostles prefigured the church of the millennium.

#### THE NEW TESTAMENT CHURCH.

According to the New Testament the Christians of any city, town, village, hamlet or cross-roads are the church of that place, made such, not by any act of their own but by the will of God. When all the Christians of a place are in one household or meet in one house, it is the church in that house.

Thus, we read of the church of Jerusalem, the church at Antioch, the church at Ephesus, the church at Corinth, the church in Sardis, the church in Philadelphia, the church in Smyrna, &c., and also of the church in the house of Nymphas, the church in the house of Philemon, &c.

The language is invariable. It is nowhere recognized that there can be more than one church in a town, no matter how large, or how many opinions in it. The records of the disputes in the church at Antioch, and in the church at Corinth show it to be against the Divine will for Christians to separate because of different opinions.

The size of a city, or number of Christians in it made no difference. The Christians of Jerusalem, though they numbered many thousands, were never but one church; and the Christians of the great city of Ephesus, though they had ministers enough to form a prayer-meeting, were never anything but the church of Ephesus.

#### EACH CHURCH INDEPENDENT.

Neither is any great ecclesiastical organization, like the Papacy, or the Greek Church, or the Church of England, or our denominations, the real church; for in Scripture a church never included more than one town.

The standard religious historian, Mosheim, says—

“The primitive churches were entirely independent, none of them being subject to any foreign jurisdiction. . . . A perfect equality reigned among them, nor does there appear in the first century the smallest trace of that association of provincial churches from which councils and metropolitans derive their origin.”

The apostles had been dead a hundred years before the churches under ambitious leaders began to consolidate and form the large ecclesiastical confederations Mosheim refers to. Certain it is, no gospel church ever crossed two corporation limits.

Whenever a region is spoken of, a country with several towns containing Christian settlements, then it is always “the churches”—the churches of Judea, the churches of Samaria, the churches of Galilee,

the churches of Syria, the churches of Macedonia, &c.—an arrangement which prevented any one church from becoming a despotism or world-power by spreading over and absorbing its neighbors.

Such is the divine plan, clearly laid down in the Bible, and undisputed by any intelligent Christian. A matter of such importance was not left to mortals. Jesus said: "I will build my church," (Matthew 16: 18), and this is how He built it. This is the ship, all else is the sea.

God specified to Noah how to frame the ark, and He specified to His people how to frame the church which the Ark typified. The trouble is we haven't built the vessel according to the specifications. But there is one thing clear: we know how the church ought to be, and how it will be in the millennium, when Jesus is king

#### COMPREHENSIVE.

The millennial church, taking in all in a town who love the Saviour, will be comprehensive; inclusive, not exclusive; it will comprise folks of all sorts of peculiarities and opinions.

Our sects say: "Watch your neighbor, scrutinize his views, and if he doesn't agree with you elbow him off; join with those here, there, and over yonder, who think as you think." The millennial church will say: "Love your neighbor as yourself; love him whatever his opinions; love him though you are a Jew and he a Samaritan."

Our sects say: "Be a good party man; follow your

leaders; keep in the traces; be tractable." St. Paul will, in the millennium, as he did before, put his foot down indignantly upon this submission to human leadership—

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?—1 Corinthians 1:12.

The two systems are as different as the fish upon the marble slabs in our markets, classified, sorted, dead; and the fish in the sea, happy, free and alive.

#### INVISIBLE?

The feeble excuse is made for the present state of things, that the true church is here, only it is *invisible*.

What! The church, the pillar and ground of the truth, the light of the world, the city set on a hill that cannot be hid, the church that at Pentecost was manifest by cloven tongues like as of fire, here, but invisible?

No, let us be honest with the facts. The church is here, and can be seen; but it is in fragments, dismembered. It is visible in every repentant sinner who clings to the cross, in every faithful minister who preaches the word, in every loving look and cup of water given in His name by one saint to another; but in its great divine institution, as the

One Body of Christ, the church is only here as a cadaver in a medical college—it is dissected.

#### SECTS HAVE NO FUTURE.

The most precious promises are made to the church, but not a promise in the Bible is made to a sect. We should be careful about pinning our hopes to any of them. They do not represent the church; they are simply its marks of shame; they uncover and perpetuate its quarrels; that is all the representing they do.

How foolish to rest our hope on a sect, when the sect itself is doomed and cannot get to the Better Land! There are no sects in heaven.

John Wesley says that in a vision of the night he once found himself at the gates of bliss, and began to enquire who were within. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England people?" "No." "Any Roman Catholics?" "No." "Who have you here, then?" "We know nothing of those names. All here are Christians redeemed by the Son of God, and of them we have a multitude of all nations and kindreds and peoples and tongues!"

Such will be the church in the millennium.



## CHAPTER XIV.

### The Church in Philadelphia

Nothing indicates that the outward, material earth will be changed at the coming of Christ and the beginning of the millennium. The saints, living and dead, will rise into the air to meet their Lord, and He will take the government of the world, appointing them as His kings and priests. Satan will be exiled and bound, and open wickedness will be put down.

The Philadelphia streets and parks will be untouched, but its gambling and drinking saloons and brothels, its cruelties to workmen and children and animals, its misrule and graft in public affairs will cease. William Penn will not then be put five hundred feet above the City Hall, so as not to interfere with what goes on below, but will be among us and may be our ruler again.

*But with our numerous population and differences of opinion, will it be possible for the Christians of Philadelphia to work together as one church?*

In the millennium it will be possible and easy, for Christians will not then be too stout and stiff and proud to accept the Bible arrangement.

*What is the Bible arrangement?*

In apostolic days there was a church in Philadelphia. The Holy Spirit, by the pen of St. John, sent it a message. It was addressed thus—

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write;— Revelation 3: 6.

It was an important city in Central Asia Minor, with probably several meetings or congregations in it; but the Christians there obeyed the Lord and were all one church.

It was the church of Philadelphia in St. John's time, it will be the church of Philadelphia in the millennium, and it ought to be the church of Philadelphia here now.

#### WHERE IS OUR CHURCH?

This, our city, was called after the ancient one, confesses the same Christ, and, like its namesake, should obey the Lord. But where is the church of Philadelphia? Where does it meet? Go along the street and ask for it, and they will stare at you as crazy. No one ever heard of such a church.

We have some six hundred and fifty Christian societies, but not being on the Scripture plan they are, as the *Evening Bulletin* once said, merely religious clubs. They comprise our best people and do much good. They save us from the doom of Sodom; but they are only make-shifts, bringing, under every

disadvantage and by hard grubbing results that would be ten times better and more abundant on the Bible method.

The trouble is this—the old church of Philadelphia copied after the first, original, apostolic and divine church of Jerusalem—and we do not.

#### THE CHURCH OF JERUSALEM.

The church of Jerusalem was the pattern for all the New Testament churches, and the forerunner and type of the church in the millennium. We ask, therefore, what was its character? How was it made up? Of its composition, here is all that we find in the sacred record—

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.—Acts 2:9.

That was the first body of Christ on earth. It was a compound, a conglomerate made up of people from all parts of the known world—Asia, Africa and Europe.

With their peculiarities, prejudices and obliquities untrimmed and untouched; with their different ways of looking at things, they were gathered into one body—the church of Jerusalem—and welded together by the common love of their crucified Master.

## ONE CHURCH—MANY OPINIONS.

And just like it will be the church of Philadelphia in the millennium. Our population may then be twice as large as now, and there may be twice as many opinions, but the oneness of the church will be kept. We will not put on our spectacles for disagreements, or worry about them at all.

The Lord loves variety. We see it in His sky and in His forests; no two faces or minds precisely alike, and in the millennial church, fashioned by His own hands, there will be multitudinous elements, countless differences of form and opinion and administration; differences, but not disputes. Each Christian will do his own thinking. Each Christian in himself will be a full and complete denomination.

Thus, it will be spared the creeds, confessions and articles of religion—the barricades, which some men have put up to keep out other men who did not think as they did, and which have kept the church in war ever since the first one was framed. The quarrels of Christendom have come, not from what the Bible says, but from human interpretations of what it says.

## THE BIBLE OUR CREED.

The constitution of the millennial church will be the Bible, the whole Bible, and nothing but the Bible. That church will reverence the Word of God, and keep its hands off—will not presume to codify, condense, simplify or reshape it; will no more dream of improving upon it than of adjusting

the solar system; and will expect every man to read it, and decide, as he must answer, for himself. There is doubt about some things, but there is no doubt about that thing.

The Spirit, writing to the church in Philadelphia, says: "Behold, I have set before thee an open door." What is that open door but a clearing away of these man-made barriers to our fellowship and communion tables? Eighteen centuries have passed since the Holy Spirit suggested the opening of this door, but we have not turned the lock yet. Isn't it time to do so?

*But hold! Will not such an open door let in folks of unsound views?*

Well, the millennial Christians will let them come in; will urge them to come in. We canton off such people into a corner by themselves, where they hold up one another and thrive. Errorists multiply in seclusion. In the millennial church, brought into the open, the sunlight, among the believers, they are exposed to the truth, and there is not a heresy alive but will shrivel under the blaze of God's word.

#### EXCLUDE THE HERETIC.

*But St. Paul, in his instructions to Titus, orders him to exclude the heretic. How about that?*

Here we come upon another instance where the lords of the past, cocksure they were right, have made a colossal blunder. They have taken for granted that the heretic to be turned out of the

church was the man who did not think as they did. It comes out that the apostle had no such person in mind at all. His order of expulsion was against the man who tried to build up a sect—

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, reject;—Titus 3: 9.

The Greek word here translated “heretic” Dr. Edward Robinson defines thus: “A sectarist, partisan, one who founds or belongs to a sect.” The Rev. Albert Barnes says of it: “The true notion of the word is that of one who is a promoter of a sect or party. The man who makes divisions in a church instead of aiming to promote unity is the one who is intended.”

#### THE HERETIC A SCHISMATIC.

From which we learn that the heretic to be shut out is not the one who holds any particular opinion, but the man who furthers a sect upon that opinion. The exact meaning of the word, as the revised New Testament has it, is “factious,” or, as the Rev. Dr. Schmucker, of the Gettysburg Theological Seminary, says: “Schismatic, a maker of divisions or sects or parties in the church.”

So we find that sectarian zeal and partisanship, so highly rewarded here, will be repudiated in the millennial church; and as Paul and Titus will be

prominent there, it should be borne in mind that those who live and work for their sect, and care for nothing but their sect, and are ready to cast out all who do not agree with their sect, are in danger after the first and second admonition of being cast out themselves.

We need not fear lest the truth suffer by this emancipation of opinion. Thomas Jefferson was in accord with Scripture when he said as to religious freedom, the basis of our American institutions: "Error may safely be tolerated if truth be left free to combat it."

The truth is safe; it is in the Bible; cut deep there by God's own hand. Mankind cannot change a jot or tittle of it. Should one generation overlay and hide it, the next generation would clear away the rubbish and bring it out again. Every lie of the evil one was brushed aside by Jesus with the words: "It is written." So has the truth ever been preserved in the Christian world, so will it be in the millennium.

## CHAPTER XV.

### The Flock and its Folds

It is delightful to stand off and imagine that majestic millennial church of Philadelphia—one flock with many folds, one Divine Shepherd, Jesus Himself, with many pastors to do His bidding.

This church will not waste its funds in fraternal strife, so it will be rich, very rich, and have all the money it needs to carry on its work.

At regular distances over the city will be a hundred or more spacious buildings, each seating thousands of people—noble edifices, with a grand sweep of galleries, and organs, the best that man can make. (Do not start at this idea of material splendor, who planned Solomon's Temple?)

Outlying structures are for lectures, and Sabbath Schools, with refectories and dormitories for the hungry and homeless, and reading and recreation rooms and parlors, the whole being the center of the neighborhood's worship and instruction and charities and social life.

This group of buildings is not a church—that is the whole body of Philadelphia believers—it is one of the folds of the flock.



In the great auditorium services are held for all sorts and conditions of men. There being 168 hours in the week, time is afforded for every phase and form of devotion.

#### ALL KINDS OF WORSHIP.

Sometimes, from the sobriety of demeanor, and prominence of the doctrines of grace, we should say it took on a Presbyterian cast.

Again, from its general confession, Scripture lessons, responsive psalter and litanies it assumes an Episcopal tone.

At some of the meetings, the life and exuberance of feeling, the telling of experience, and the hallelujahs show Methodist tendencies.

And when we see converts coming up from the water of a pool in the chancel, we find that Baptist views are in evidence.

Sometimes it is all changed. No preacher ascends the pulpit. The organ is silent. The congregation, without human word or sound, sit quiet, holding communion with the Spirit, and we perceive that here, from the Friends, has come another note in this grand diapason of worship.

Thus, the millennial services will never grow stale from monotony and repetition. Nor will this variety come from opposing parties in the fold, but from all worshipping differently at different times. In a word, the church in that happy period will be big enough to hold us all and suit all our tastes.

These variations will be quite superficial. With

all the individuality there will be essential unity. Mutual love will lie underneath deep and unchangeable. We shall be: "Distinct like the billows, but one like the sea."

#### THE ONENESS SHOWN.

As to how the millennial Christians will show their oneness, we venture to say most likely as follows—

(1) By apportioning the city, so that each fold or congregation has its proper field without intruding upon its neighbors.

(2) By combining for the support of Bible schools and the publication of hymn books and Sabbath School and other religious literature.

(3) By a concerted plan for distributing their charities, so that the sick and needy may be properly attended to, none neglected, none overhelped.

(4) By sending workers into the home and foreign fields commissioned not from any sect, but from the heaven-incorporated church of the city.

(5) By kindly, brotherly acts, exchange of pulpits, union communions, and coming together on important occasions to voice their united Christian sentiment.

It is strange that Christians should be slower than the world in catching this divine idea of unity in diversity upon which Jesus founded His church. More than a century ago, here in Philadelphia, the American Congress adopted as the motto for our seals and coins the words "E Pluribus Unum;" yet,

to this day, our sectarians are floundering in the stupid belief that oneness can only come from sameness and uniformity!

#### WHEN SHALL WE SEE THE CHURCH?

Some sanguine people say this Bible conception of the church will be realized on the earth before Christ comes. We don't think it. The sects are not fluid like our political parties. It is hard for them to run into new moulds. They are petrified by their real estate, and are solidifying every day.

But one thing is certain—should any Christian community put their church on this divine basis, its influence would spread to the farthest bounds of the planet.

On the road from Lexington to Concord in Massachusetts is a country bridge, and by it the statue of a farmer holding a gun. This statue marks the place where they made the first stand for American freedom, and on its base is the inscription—

“By this rude bridge that spans the flood,  
Their flag to April breeze unfurled,  
Here the embattled farmers stood,  
And fired the shot heard round the world.”

And wherever it be, the first city or village in our land that strikes at the demon of discord, and unifies its Christian forces on the heavenly principle of individual liberty and church oneness, will have a mon-

ument built by grateful millions of believers, and on its base will be inscribed—

“Here the Christian brethren stood,  
And fired the shot heard round the world.”

## CHAPTER XVI.

### The Beast and his Image

In the account of the millennium we are told of an enemy which, from its cruelty, subtlety and strength, is called "the beast."

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—Revelation 20: 4.

*What is this beast?*

As Satan cannot destroy the gospel he palms off counterfeits of it. God asks us to love Him. "Not necessary," whispers the devil; "it is pleasanter to love and enjoy the world, and you can make it up by observing the forms." God wants you to have a clean heart. "Have snowy vestments," says the evil one, "impressive services, beautiful music, a multitude of prayers; go through the motions; that is just as good." God desires us to worship Him. "It will answer every purpose to worship His sanctuary, build Him a cathedral.

## MODERN IDOLATRY.

Christianity centers around a person; the devil would center it around an institution. This is our modern idolatry. As of old, it adores the temple and crucifies the Lord of it. It shifts the object of our worship and breaks the first commandment—

Thou shalt have no other gods before me.—Exodus 20: 3.

This side-tracking of religion, this substituting form for the Spirit, ceremony for the Saviour, is Satan's masterpiece. It developed into a dreadful power, which ruled Christendom and brought on the Dark Ages. It suppressed the word of God and sat upon His throne "speaking great things." It changed Christian faith into devotion to a hierarchy, and for a thousand years perverting every doctrine of the gospel, and, lacking the new heart's loving kindness, it revelled in blood and torture till civilization writhed in its jaws—

And all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

—Revelation 13: 3.

The beast is not rampant now. It has been so cudgelled and clipped by the outraged peoples that it crouches down and licks our feet; and we have forgotten its nature and career, and tolerate it, and speak leniently of its past.

GOD REMEMBERS.

But God does not forget. The record is before Him plain as ever. When John Milton now, as he did centuries ago, cries out: "Avenge, O Lord, thy slaughtered saints, whose bones lie bleached on Alpine mountains cold!" the Lord says, "Wait." And when the martyrs in paradise wonder at the long delay, He tells them their roll is not made up yet—

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.—Revelation 6: 9.

God has a long account to settle with this beast, but it will be settled fully. The blood it has shed will be reckoned with down to the last drop.

In the fifth verse of the account of the beast it is said—

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Revelation 20: 5.

From this it appears that the “worshippers of the beast,” like their master, Apollyon, are not allowed in the millennium, but are reserved for the final test, the day of Judgment. We must distinguish between the “worshippers of the beast,” by whom are meant those who love the false religion for its falsities, and worship it instead of their Maker, and the great mass who are in it from birth or ignorance, and who, in the millennium, may see their error, and love God when they come to know Him.

#### THE IMAGE.

*But what is the image of the beast?*

It is the beast in modern guise. Scratch it and you will find the same old man-eater. There is the same devotion to an outward institution, the same reliance upon form and ceremony.

Its worshippers are no strangers here. They are great sticklers for rites and ordinances and canon law. The Ten Commandments are less in their eyes than the sacraments of their church (this, though the word “sacrament” is not in the Bible). They are forever adding to their ritual, till it becomes a perpetual round of observances and genuflections.

They trust in the fact that they have been baptized by a regularly ordained priest signing them with the sign of the cross—this is the mark upon their foreheads. The assurance of their hope is that this



priest was a direct descendant of the apostles, and a channel of divine grace through an unbroken tactual succession—this is the mark in their hands.

#### STRANGE CHANNELS.

These are queer channels sometimes. We once, while traveling on a steamboat, heard a discussion between a gentleman who believed in the line through Alexander VI and another who favored the line through Henry VIII. Not being impressed by either of these saints, we came away without learning which had the better of it.

If there ever was a line of succession which had virtue in it, it was that from Abraham down through Moses and Joshua and Samuel and David. The Scribes and Pharisees, who beset Jesus, were in this regular line, and were proud of it. Jesus admitted the fact: "Ye sit in Moses' seat," said He. But did this insure their acceptance with God? It was to these very Scribes and Pharisees, descended straight from Abraham and Moses, He indignantly burst out—

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?—Matthew 23: 33.

Upon the whole, we cannot recommend the apostolical succession route to heaven as reliable. The only sure channel of divine grace for us lies through the broken and contrite heart.

## CHAPTER XVII.

### The Judgment

The processes of nature during the millennium, the seasons and harvests, seem to keep on as now.

Jesus will reign, and the glaring evils—the wars and tyrannies and monopolies, the poverty and extravagance—will cease; the gospel will have free course; the church will be united and happy, and the saints will be uppermost.

But there will be a mixed multitude. The hearts of many will be unchanged. The spirit of love and obedience to God will not be universal.

It will be a testing time. The principles in men will work out. The good will grow better, the bad worse; the confusion among those who love God and those who do not will disappear, and each one's position will be plain.

One would think that in the presence of Jesus all would be converted at once; but no, some heard Him on the mount and went away unconvinced, just as they hear His ministers now. He probably had His own preaching in mind, when through the mouth of Abraham he said—

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16: 31.

## SATAN REAPPEARS.

The first step in the tragedy at the Garden of Eden was the coming of Satan, and the first step in the tragedy at the close of the millennium will be his re-entrance on the scene. "He must be loosed a little season," says the Scripture.

There will probably be no noise or parade at this advent of the Evil One. The journals will not announce it. That is not the devil's way. But quietly, in some familiar form, perhaps, he will begin to leaven the mass with his wicked suggestions. Those who love to sin will yield to his wiles. Thus, cleavage in the millennial population. Sides will be taken. Men will enlist for or against the adversary, and show which side they are on.

Scripture says this is the Valley of Decision, and that it is near the day of the Lord, close to the Judgment—

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.—Joel 3: 11.

## JESUS TAKES THE JUDGMENT SEAT.

Such will be the state of things when, in the heat of the conflict of these mighty forces, the thousand prophetic years will come to an end. Jesus will take the throne and summon the nations before Him for judgment—

**10** For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Corinthians 5: 10.

People are sometimes perplexed at the details of this great assize. As it often takes a week or more to get at the merits of a case in our courts, how can the doings of the whole human race be examined into and decided upon in the Day of Judgment?

This question becomes the more important when we consider that the verdicts of this trial are not to be secret or arbitrary, but are to explain themselves to the cloud of witnesses, the heavenly hosts, who are spectators of the scene. They are, as Milton says, "to justify God's ways to man." The clue to the matter is given in Christ's illustration—

**31** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

**32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

**33** And he shall set the sheep on his right hand, but the goats on the left.—Matthew 25: 31.

## THE SHEEP AND THE GOATS.

From this we see that the investigations have not been put off to the trial, but that men have previously been getting ready for it, by living out the trend of their hearts, developing what is in them, and unseen by all but the Eye of Heaven, dividing themselves into two great parties—the Sheep and the Goats.

Goats are independent creatures, bold and self-sufficient; sheep are fearful and crave protection. The goat class, like Cain, do not bring the offering of sinners; they stand and justify themselves. The sheep class, like Abel, come as penitents, and as they cannot answer for their wrong-doing, hide in the atonement of Jesus.

The points in the case being clear, the parties to it being grouped on opposite sides, the trial becomes a quick and simple affair. There is no litigation, argument or dispute. The Lord gives His decision in favor of the sheep, waves them to His right hand, the goats to His left, and the judgment is over.

## CHAPTER XVIII.

### The New Earth

The millennium over and the judgment passed, the next thing will be the new earth.

**13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3: 13.**

The world has gone wrong, and He only who made it can mend it. How does God mend things? By recasting them. He mends our souls by giving them a new birth, and He will mend the earth by giving it a baptism of fire, melting it down and starting it over again.

God hates sin; He hates whatever has had anything to do with it—the garment spotted with it or the place where it has occurred. We try to hide the traces; we turn our old graveyards into parks, but we cannot cover things up from Him.

We say of some forlorn dwelling that it is haunted. In the eye of God it is all haunted; not a field or a root that has not had to do with some sin. Like an old hospital, every wall is infected; so our earth, reeking with crime and disease, will be burnt out and done over.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—2 Peter 3: 10.

#### THE HOME OF THE BLEST.

The earth is not to be consumed or put an end to, but to be rearranged, refitted, and kept, perhaps, as a memorial place of God's justice and mercy. The crucifixion made it conspicuous among the stars. Calvary concerns every creature of God, and is eternal.

The new globe will not be contaminated by Satan or sin, or show their scars. The curse that has overclouded us since we were driven from paradise—the curse of pain and sorrow upon our homes, and of thorns and thistles upon our fields—will be lifted and gone, and the planet will at last become what God meant it to be—a home of the blest.

The new earth will have lakes and rivers and waterfalls, but will not, as now, be three-fourths covered with brine. The oceans will not survive the great conflagration; they will evaporate. "There will be no more sea," which means we shall have three times as much available surface—arable soil—as now. Neither will vast regions, as Sahara and Central Asia, be given up to sand. "The desert shall rejoice and blossom as the rose."

Quite likely, the inhospitable regions around the poles will be freed of their icy chains, and Greenland, large as the Mississippi valley, be opened for

habitation. The fossils of Siberia prove it once had a genial climate—why not again? We shall not be crowded as we are now; there will be room for all.

#### THE EARTH REGENERATED.

As the new earth will be free from death and destruction, a notable change must take place in its crust and atmosphere; so that it will not be torn by earthquakes, swept by hurricanes, or poisoned by malaria. These calamities came in with our fall, and will go out with our recovery. No such horrors as those of Java and Lisbon and Martinique and the Pacific coast will befall our new abode.

In a word, the earth, like its inhabitants, will be born again. When it is all cleaned up we shall have a beautiful property, which visitors from elsewhere will find worth coming to see—a gem in the firmament, which a glimpse of would keep us from ever being satisfied here again. When we actually live there we shall forget our wretched quarters now.

**17 For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—Isaiah 65: 17.**

#### A DIVINE RESIDENCE.

Best of all, this re-born earth will be honored as one of the royal residences of the Almighty. This residence will be like (we beg pardon for the feeble illustration) the Escorial in Spain, or the Kremlin



in Moscow—a collection of sumptuous edifices, a city of palaces, a tabernacle of the Most High.

This holy city, so beautiful that it will remind one of a bride adorned for her husband, being beyond the skill of human hands, will be built in heaven, and brought down here as a New Jerusalem, to which pilgrims from the four quarters of the earth, and from the farthest reaches of the universe beyond, will come to worship at the Saviour's feet.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—Revelation 21: 1.

## CHAPTER XIX.

### Torment not Eternal

*But the incorrigibly wicked and unbelieving, what will become of them?*

We hesitate to take up this subject, for Christians differ about it. Revealed to mankind by piecemeal, so that it can only be understood by comparing one part of Scripture with another, it calls for careful and patient study rather than quick and confident assertion. So we speak with diffidence, and while giving our own views and the reasons for them we hold in no less esteem our brethren who may not agree with us.

Upon returning one Sunday morning, in New York, from hearing a sermon on the eternal woes of the damned, we joined a lawyer, who was a devoted Christian and the senior warden of an important church. "You may think me in error," said he, "but I cannot agree with that discourse. It seems to me vindictive and cruel to punish unbelief in this world with everlasting torments in the next. It is not like God; it is against my natural sense of justice, and that is sacred to me."

This set us to thinking. Can the lawyer's objec-

tion be answered? Another thing startled us: How can an affectionate wife be happy in heaven if she knows her husband or children are suffering horribly below?

So it has come about that, while the doctrine is held by our sects it is seldom preached. "We do not preach it," once said a clergyman, discussing this point, "because it would lead to infidelity." Here we asked ourselves: "Can a doctrine be true and really in the Bible, which has to be kept out of the pulpit?"

The history of the tenet also made us suspicious. It was mostly urged in the Dark Ages to terrify the people into submission to the priesthood, as may be seen in the paintings and sculptures of the old cathedrals, and was adopted by the reformers without thorough investigation.

But let us turn to the Holy Scriptures, the only source of authority. The texts relied on to prove the doctrine are these—

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.—Revelation 14: 9.

10 And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and

the false prophet are, and shall be tormented day and night for ever and ever.—Revelation 20: 10.

#### THE REAL QUESTION.

It is found, however, that these and similar passages do not decide the question at issue, as the words “forever and ever” in the sacred writings often mean, not eternity, but to the end of that dispensation, or state of things. These Scriptures show that the torment lasts as long as the wicked last; but they do not show what we are enquiring for: How long do the wicked last? We have to look to other Scriptures for that.

In Cruden’s “Concordance,” a standard work, in every clergyman’s library, under the word “eternal,” we find this statement: “The words ‘eternal,’ ‘everlasting,’ ‘forever’ are sometimes taken for a long time, and are not always to be understood strictly.” Consulting the lexicographers, Robinson, Schrevelius, Liddell and Scott, Greenfield, Parkhurst and others, we find that the original words (Holam in the Hebrew, Aion in the Greek) mean the full life of the thing they are speaking of—the actual duration of that life to be known from the context.

For instance, when the prophet Elisha passed judgment upon Gehazi: “The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever (2 Kings 5: 27), he did not mean that the leprosy was to be of unending duration, but, as Dr. Adam Clarke says, “till his posterity became extinct.”

As we read further on in Revelation we see that the "torments forever and ever" cannot mean for eternity, strictly understood, but for the period up to the last judgment, as at that judgment hell, the lake of torment, delivers up its dead and ceases to be.

#### THE TWO LAKES.

It would save us from confusion to remember there are two lakes of fire referred to in Scripture—one before the judgment, the other after. The first, called "hell," alluded to in the original as the Tartarian hades, is a place of torment. It is where the king of Babylon went to (see page 13), and where Dives, the rich man, was when he begged for a drop of water to cool his tongue, as he was "tormented in this flame."

This lake of fire lasts till the judgment, the close of the dispensation, forever as to the incorrigibly wicked and unbelieving, for at the judgment it is all over with them: they, with their lake of fire, are cast into another, which, in our translation, is also called "hell," but in the original, Gehenna. This Gehenna is for a purpose entirely different from the other lake of fire. It is not for torment, but for extinction. It is called "the second death." Torments cease there, because the tormented themselves cease. Like victims thrown into the crater of Kilauea, their sufferings come to an end; they are consumed in a moment; their existence terminates; they cease to be because their names are not written in the Book of Life. Here is the record—

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And 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.

14 And death and hell were cast into the lake of fire. this is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.—Revelation 20: 11.

#### REDUCED TO NOTHING.

This is the close of human torment. Thus are we brought to the fact now held by our wisest scholars and divines—the total annihilation of the unredeemed at the ultimate wind-up of things. The wicked have no history after the second death, the final lake of fire.

Not a verse in the Bible says the impenitent suffer after the judgment; a hundred in one way or another say they are extinguished.

We have space for a few of these passages—

#### THE WICKED SHALL PERISH.

20 But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.—Psalm 37: 20.

#### THEY SHALL BE CUT OFF.

22 For such as be blessed of him shall inherit the

earth; and they that be cursed of him shall be cut off.—Psalm 37: 22.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.—Psalm 37: 38.

THEY SHALL BE DESTROYED.

20 The Lord preserveth all them that love him: but all the wicked will he destroy.—Psalm 145: 20.

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:—Matthew 7: 13.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matthew 10: 28.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;—2 Thesslonians 1: 9.

(God is present everywhere; therefore destruction from His presence is annihilation.)

THEY SHALL BE CONSUMED.

13 Consume them in wrath, consume them, that they may not be:—Psalm 59: 13.

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—Malachi 4: 1.

(If they are left without root or branch, what is left of them to exist and suffer?)

THEY SHALL NOT BE.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war

against thee shall be as nothing, and as a thing of nought.—Isaiah 41: 12.

35 Let the sinners be consumed out of the earth, and let the wicked be no more.—Psalm 104: 35.

10 For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.—Psalm 37: 10.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.—Obadiah 15.



## CHAPTER XX.

### Extinguishment

Extinguishment is an awful doom. Men fear it more than hell. There is a latent feeling in suicides that hell may become tolerable, or give a chance of eventual escape. While there is life there is hope. But extinction ends all that. So, whatever his misery man clings to existence. That is all there is to him; he never willingly gives it up.

But it is just that which awaits the obstinate sinner. He argues to himself: "My soul came from God, and some way He will keep it. He is bound to. The soul doesn't die and fall to pieces like the body; it is immortal; it never perishes."

The sinner is mistaken; God is not bound to preserve his existence. Look at the situation. Life is not inherent in us at all; it is the gift of God: "In Him we live and move and have our being." Inherent immortality belongs to God alone. Not a word in Scripture speaks of immortality as the natural endowment of man. On the contrary, the apostle says plainly that God only possesses it independently in Himself—

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.—1 Timothy 6:15.

#### EXISTENCE CONDITIONAL.

Endless being is at the option of the Creator. Of existence, as well as of breath, it may be said: "The Lord gave, and the Lord hath taken away."

God gave us life, with rules how to live. In the trouble at Eden man disobeyed the rules, and God took back the gift. When His creatures break His laws, God has no more use for them. They have forfeited their right to exist. "In the day thou eatest thereof thou shalt surely die."

But now comes in Jesus and proffers His blood for our redemption. God accepts the atonement, provided that we do, too, and all is happy again. But suppose (strange thought!) that the sinner rejects the atonement made to save him. He does not believe in it! What then? Why, the proffer that has been refused is withdrawn; the gift of everlasting life is revoked, and the sinner falls again into the condemnation to eternal death.

Thus it comes that those who neglect this great salvation, at the last judgment, lose their existence. They are not consigned to eternal torture, but are put back to the time before God created them. They are, as Scripture says, "cut off;" "destroyed;" "consumed root and branch;" "they cease to be;" "they

become as nothing and a thing of naught;" "they are as though they had not been."

#### IF NO LIFE, NO TORMENT.

In the Scriptures we are told that Jesus gives to His people eternal life: "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." But if the sinner, after the judgment, has not life, he cannot suffer. It is only the living who suffer. We say of any dead thing: "It is out of its misery." How then can we talk of those being in torment who have been consigned not only to death, but to the second death?

To those of us who accept the Saviour's atoning sacrifice the new life we enjoy is not the primeval gift to man, but is the gift of God through Jesus. We are in Him and He in us; He is the vine, we are the branches; we are members of His body, and now and at the final reckoning we are "accepted in the Beloved."

But where does this leave those who are not in Jesus? It leaves them nowhere.

These facts are set forth in the following Scriptures—

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.—John 10: 27.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.—Romans 6: 21.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—I John 5: 11.

## CHAPTER XXI.

### Gehenna

That the wicked are at last extinguished appears from what we know of the final lake of fire.

The facts here are hidden by the unfortunate wording of our English Bible. The translators did not put down the word "Scheol" and "Hades" just as they found them, but translated them "hell." These words mean the place of departed spirits, good or bad; but when they came to the word "Gehenna," the place of the lost, the lake of fire prepared for the devil and his angels, they translated that "hell," too; hence confusion and misunderstanding.

Our English version in general is almost miraculously correct, but in this case it would have been better to transfer the words as they are in the original and not make any translation of them at all.

The word "Gehenna" is used twelve times in Scripture for the place to which the obstinately wicked are doomed; into which they are cast after the books have been opened at the day of judgment and their sentence pronounced.

#### WHAT DOES GEHENNA MEAN?

It is simply the Hebrew word for the "Vale of Hinnom," the dumping ground of Jerusalem.

The Jew, looking down at night from the walls of the city into this valley, could see the fires kept burning to consume the refuse and dead animals thrown there by the street scavengers. The dark forms of the men heaping up these ghastly piles, the lurid glare, and the loathsome work, furnished God's illustration of the end of the damned.

#### WAS GEHENNA A PLACE OF TORMENT ?

Not at all. We do not torment a dead horse or a dead dog. We burn them, not for torture, but to get them out of the way; and the teaching of the word "Gehenna" is that the condemned are sent there, not to be kept in misery, but to be put an end to.

It is a sad outlook for proud sinners that at the last they will be treated as offal, nuisances to be dumped out of sight, but there is no question of the fact.

#### THE WEEPING AND WAILING.

*But where come in the wailing and gnashing of teeth Jesus speaks of?*

They are heard not in Gehenna, but before it is reached. Notice the wording—

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—Matthew 13: 49.

As this wailing occurs at the end of the world, when the wicked are severed from their holy companions, the agony comes from the terrible situation and dread of the coming doom. There are shrieks when the sentence is pronounced, and on the way to Gehenna, but none there. In death chambers there is weeping, but graveyards are silent, and no sound of pain comes from those in Gehenna; they are past that.

#### HELL TO BE GONE.

Death leaves some unsightly remains, but Gehenna leaves nothing. It is as Scripture says: "The second death," or as the hymn has it, "the death of death and hell's destruction."

Hell is not a permanent institution in God's universe. At the end of this great war with Satan, death and hell are cast into the fire of extinction; they are put out of existence; they cease to be. The Creator who can create out of nothing can turn his work back to nothing.

Satan's followers share the same fate with him and his abode. In all the realms of God there is no place for them. They are not allowed by suffering to sadden the dwellers on high. They have ceased to suffer:

They have vanished;

They are obliterated;

All that is left of them is a reminiscence.

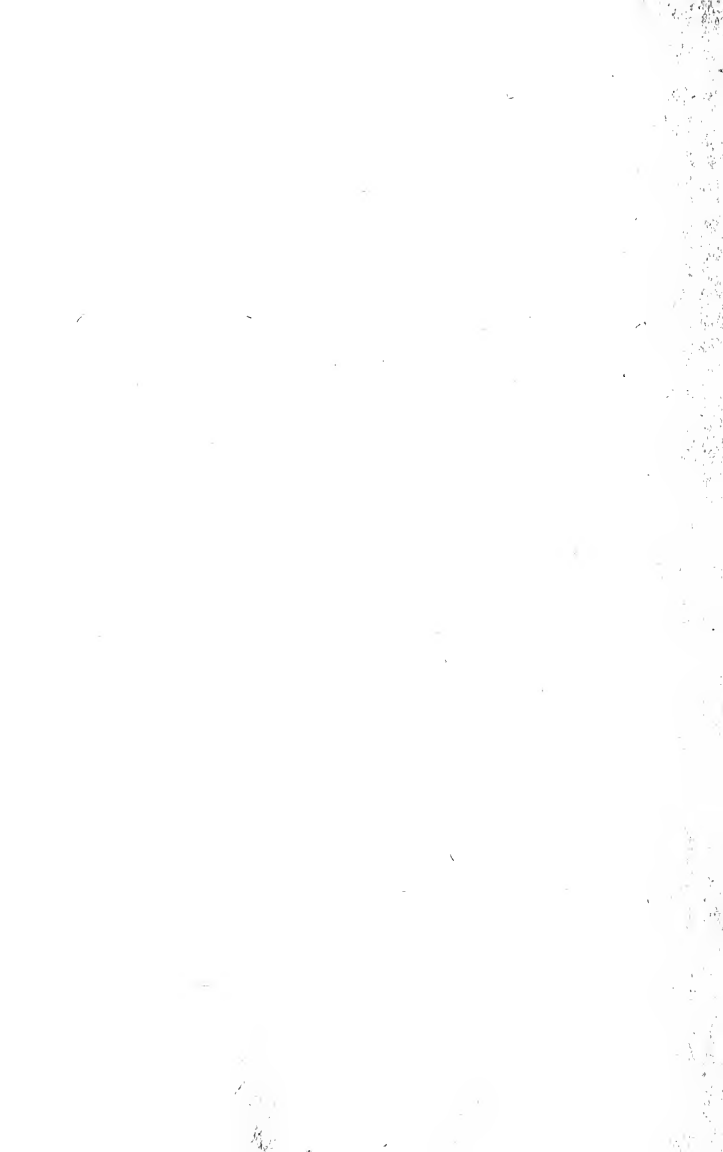












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