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The Resurrection and the Future Life

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Dedication

To my wife
Emma Elizabeth Johnson

My partner in God's work, by whose side I have walked for twenty-eight years; and by whose side I expect to walk, beyond the grave, beyond the hades life, beyond the coming of our Lord, beyond the Judgment Day; see and know her in immortal youth in the heavenly life, where we shall live in gladness with our King, hand in hand and heart to heart, ages upon ages. Amen.

— *THE AUTHOR*

*Johnson Bible College
Kimberlin Heights, Tennessee
February 1, 1913*

THE JUDGMENT

BY HELEN JOHNSON WOODLAND*

Dedicated to Uncle Ashley

In the distance sounds a trumpet;
On the earth a mighty fire,
Golden steps lead up to Heaven,
And upon the mighty spire,

Nay, not spire, a golden throne,
Sits our Savior, watching all,
Yea, He sits there all alone,
Aye! upon a throne so tall!

Satan with his wicked people
Stands aside to watch the Lord,
And the people now repenting
Hearken to the Savior's word.

See the wicked go with Satan
To a world, way down below,
Where the Savior, in the Bible Said,
"All wicked there shall go."

And above, there with our Father,
To the Heavens we will fly,
To the world, where sorrows leave us
And where joy will never die.

Old friends there will gladly greet us,
Round the throne where sits our Lord,
And again, we there shall listen
To His true and Holy word.

Never fail to praise the Savior,
Never fail to love Him more,
So when judging, He will take us,
Into Heaven's golden door!

** Twelve years old. Site drew the spirit of this introduction from personal contact with the author while this volume was growing*

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Jehovah's Plan of the Ages

PART I.

"And we Know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (Romans, 8:28-30)".

Life, present life, physical life, spiritual life, eternal life! What values, what hopes, what longings, what fears, what mysteries!

ETERNITY—TIME—LIFE—ETERNITY—LIFE!

How deep, how amazing, how awful, how unfathomable, how overwhelming, how bewildering, how mysterious the thought!

And yet, strange as it may appear, except in the light of the mystery—what a strange contradiction—of these entrancing, enchanting, wondrous words, Paul's statement, my text is incomparably difficult. The mystery deepens when we undertake to open one mystery with another mystery. Let us think deeply, broadly, sympathetically. Let us grasp the eternal fundamentals, and the things of time which will contribute to their solution.

Lend me your eyes, your heart, your ears, your imagination. Climb with me and the Apostles of old to the top of the mountain in Galilee, where Jesus gave to them his world-embracing and age-

lasting commission (Matt., 28:16-20), and view the drama of time, of the ages of the earth and man upon it, from that height,—from Eden to the judgment day.

Look to the West—steady now!—across the centuries to the point where, in the impenetrable darkness, we lose ourselves in eternity—"ages of ages" past.

Look to the East, beyond Pentecost, down the centuries, viewing in detail the slow, and deliberate, the onward march of the army of the Prince of Peace, to that point where time's dull glow shall be lost in the full orb'd day; a day that has no morning, no noon, no decline, no setting sun, but "ages of ages" beyond all computation and conception.

ETERNITY—TIME—LIFE—ETERNITY —LIFE!

Magic words, words staggering human thought, words of unsearchable mystery; and yet, the keys that shall, here and in the future, unlock all mystery!

Lend us your eyes and imagination again. From our Galilean mountain-top we view, coming out of the eternal ages past, a crimson stream, distant and dim, but deep, flowing across the ages, clearer, wider, deeper as the years pass; through the ages of the patriarchs, through the ages of the Hebrews, down to the cross, thence onward through all time, until for a moment at the last it seems to roll into the shoreless ocean of darkness: but faith lifts the cloud, and the multitude which no man can number, clear like glass, "whiter than snow," gathers about the throne and makes the heavens ring with the

seven-fold hallelujahs of redemption, in all the language of time and of earth—forevermore.

But what have these things to do with the text? Everything. Dig deeper! Look closer! What is Paul's object? Analyze his words, and let each point stand out full and clear.

First, the working out of God's purpose, or plan, formed in eternity, but particularly and conspicuously involving man and time: "Called according to his purpose"! Again, "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:9-11)". "Make men see the fellowship of the mystery!" "Making known the manifold wisdom of God"! "According to the eternal purpose". Again: "Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ forever. Amen (Romans, 16:25-27)". Mark this: "The revelation of the mystery". "According to the commandment of the everlasting God". "Made known to all nations". "The obedience of faith".

THAT PURPOSE CULMINATED IN,

CENTERED IN, CHRIST JESUS, OUR LORD.

Second, God's foreknowledge: "For whom he did foreknow". Peter on Pentecost turns on the light: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it (Acts, 2:22-24)". I repeat, by way of emphasis, one statement: "Determinate counsel and foreknowledge of God." The object of this eternal purpose was the lifting up of the Son of God in order to draw all men to him; but, in its unfolding, men, measures, principles, dispensations were involved,—yea, and shall be involved.

Look again: from a point before the world was —how long, no mortal can know—God planned, purposed, proposed in himself to do certain things, to cleanse his government from the pollution of evil. His plans involved truth, time, men, the revelation of himself in human language, in human flesh: Adam, Seth, Enos, Cain, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, Jacob, Moses the nation of Israel—as instruments to unfold his wondrous character and will. The things— principles and men—which he foreknew, predestinated, unto the doing of his work and the unfolding of his plans, had finished their work when Paul wrote: the principles had passed to

eternal record; the men had entered into their glory. I repeat his words with slow and increasing emphasis: "Did foreknow", "Did predestinate", "Conformed", "Called", "Justified", "Glorified"!!!

I also lay strong emphasis on the fact that it was a part—a monumental part—of the eternal purpose that the Son of God, Jesus Christ our Lord, should be "the firstborn of many brethren"; firstborn from the dead, firstborn from the grave. This, in the last analysis is the key of all keys, and will in the end, clear up all mysteries in Creation, Providence and Redemption.

We viewed by faith, by imagination, the crimson stream that culminated in the glories of heaven. When I speak of it running through the ages, you may substitute the word "Bible" for the word "ages", for we have no knowledge of God's will outside of God's book. Hear the Baptist's testimony concerning our Lord: "Behold the Lamb of God which taketh away the sin of the world (John, 1:29)". Peter confirms and broadens the view: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, be-

ing born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever (I Peter, 1:18-23)". John in the Revelation speaks of: "The book of life of the Lamb slain from the foundation of the world (Rev., 13:8)": Again he refers to those whose names "were not written—"implying that some were so written—"in the book of life from the foundation of the world (Rev., 13:8)".

ETERNITY, TIME, THE BIBLE, THE CHRIST, THE BLOOD, THE SCHEME OF REDEMPTION UNFOLDED OUT OF THE DIVINE MIND, THE PURPOSE OF JEHOVAH, ETERNITY!

Riddles and problems solved; mysteries of time and eternity brought into the light of man's thoughts,—God's thoughts. Follow with me the unfolding from Alpha to Omega.

Keep your eye, your mind on the crimson stream. This is fundamental and paramount; everything in the purpose of God in the ages, derives its life, power and perpetuity from it.

So much for the imagination. But let us have something that appeals to the eye. I have drawn on this end of the blackboard a circle, and in it I have written the word "*eternity*". I have drawn a straight line fully fifty feet, and on the other end I have drawn another circle, and marked it "*eternity*". I want you to use your eyes, your ears, your reasoning powers, and your imagination. The straight line from eternity to eternity we may call the crimson stream. It is coextensive with time. On this line, I have marked three dispensations: first, the Patriarchal; second, the Jewish; third, the Christian. The first covered twenty-five centuries; the second covered fifteen

centuries; the third is going into the twentieth century; and no mortal man can figure out or prophesy how long it will last. Mark these dispensations and keep them distinct.

At the beginning of the Patriarchal Dispensation I have marked certain epochal events:

I. Satan introduced temptation into the world.

II. Man yielded to temptation and sinned against God and became guilty before God.

III. The sentence of hard labor and death was passed upon him.

IV. God intimated in speech suitable to human ears and human understanding his purpose—"eternal purpose".

V. Man was driven out of the garden, and a guard was placed at the entrance of it, and God ceased to communicate personally with him, in the sense he had communicated with him before.

VI. The first man—Abel—entered into the unseen abode of departed spirits.

VII. The development of family worship in which the father, or the grandfather, if alive, officiated at the altar.

VIII. The selection of Abraham as the individual through whom God proposed to reveal himself to the human race as its creator, preserver, provider, and king.

IX. The two great promises given to Abraham in Ur of Chaldees (Gen. 12:1-3); renewal to him on Mt. Moriah (Gen., 22:15-19); to Isaac at Gerar (Gen., 26:1-5); and to Jacob at Bethel (Gen., 28:10-18).

X. The appearance of the illustrious independent—without ancestry or off-spring in his own

two-fold office—king and priest, Melchizedek (Gen. 14:17-19).

XI. The making of a covenant between God and Abraham which was to involve Abraham and his seed for ages (Gen., 17:1-14).

XII. The choosing of Jacob and the rejection of Esau from the patriarchal line: this choosing made Jacob one of the called of God in order that his eternal purpose might be known to men (Gen., 25:19-34).

XIII. Joseph was sold into Egypt; Jacob and the rest of the family followed, where they died, and where their descendants came into touch with the most advanced civilization of the world; but subsequently fell into cruel bondage on account of the change of rulers.

XIV. Jacob uttered the first Messianic prophecy while pronouncing his blessing on his son Judah (Gen. 49:8-12).

XV. Moses was educated in the court of Pharaoh and became a man of great learning and was called of God, and with a shepherd's crook maintained and brought to a triumphant issue on the last night in Egypt the most wonderful, bloodless, revolution in ancient history (Acts, 7:22).

All these truths you will find in Genesis, and I insist that you remember them as they play a mighty part in the history of the word and of its fundamentals:

At the close of this period, and at the beginning of the next, I have also marked some fundamentals.

I. God completed the deliverance of the nation through which he proposed, in the person of Jesus, to reveal himself to all ages and all men.

II. God came down on Sinai and proclaimed his law to the assembled hosts of Israel.

III. God's special commands were written on stone and committed to a nation.

IV. God's law was written in a book and dedicated in accordance with his command committed to the nation.

V. The tribe of Levi was set apart to God's service, and the family of Aaron was set apart to be priests.

VI. The tabernacle was set up, and God dwelt in the midst of Israel.

VII. God gave Israel blood-life, as a means of making atonement for the soul.

VIII. Through fifteen centuries God used the nation of Israel as the receptacle of his oracles and thus fixed in the minds of men that there is one true God and only one.

At the end of this dispensation and at the beginning of the new, I have drawn in bold lines the cross of our Lord, and around it, I group facts and events that stand out in momentous importance:

I. The crucifixion of Jesus and the shedding of his blood for the remission of the sins of men.

II. The nailing of the Law of Moses to the cross, and its abolishment.

III. The closing up of the Aaronic or Levitical priesthood.

IV. The death of Jesus which reduced all men to a common level; his burial and resurrection from the dead in his own proper personality; the proving of his claims of Divine son-ship, and the firm establishment of the basis of hope of the future life.

V. Jesus went and preached to the spirits in prison.

VI. The resurrection of the saints buried in the vicinity of Jerusalem, after his resurrection, and their appearance to many in the city.

VII. The repeated appearance of Jesus to reliable witnesses, who testified to the fact of his resurrection.

VIII. The renewal of the assurance of the Lord to the Apostles that they should be endowed by the Holy Spirit, for their work.

IX. The giving of the Lord's great world-embracing, age-lasting, race-including, commission.

X. The ascension of Jesus from the Mount of Olives into Heaven in plain view of human witnesses.

XI. The entrance of Jesus into his office as Prince of the Kings of the earth, and as High Priest of the New Covenant.

XII. The descent of the Holy Spirit on the Apostles on the day of Pentecost and their inspiration for their work.

XIII. The establishment of the Church with three thousand additions to it.

XIV. Jesus, the Prince of Peace, began to rule in the midst of his enemies—inaugurating in Jerusalem:—the conquest of the whole world from his place on the Father's right hand, which he shall inspire, agitate, command, lead, continue to the very end of the world, the end of time!

Before proceeding down the line, I wish to make a few things clear: the Lord has given us no advance dates. On the contrary, he himself

declared that he did not know the date, and that no one knows but God (Matt, 24:36). Peter confirms this (II Peter. 3:12). Consequently my arguments have to do with the events, not with their dates, and as I put the great events that are to come, in position, down the stream of time, or, to be more prosaic, down the line on this blackboard, I candidly confess that I do not know the day nor the year, nor even the century, and I have given my life to the study and elucidation of these things. We can only know that these things are to come, and that the time is known to God, and it is in our hands to hasten or to retard, to hurry or to hinder. This is in accord with the word, with the eternal verities beyond all doubt. We may decide to a fair degree of accuracy as to the order in which these world-influencing events are to take place, but no dates are given, and none can even be conjectured beyond the death of the last apostle.

XV. The next great event in the unfolding of the eternal purpose was the introduction of the Gospel at the house of Cornelius, among the Gentiles. This was about the year of our Lord 41.

XVI. The next great event was the formal rejection of the Gospel by the Jews, and the turning of Paul to the Gentiles. This was about the year of our Lord 45.

XVII. This was followed by the period— "the time"—of the Gentiles, and no man can tell when it will end; it certainly will last until every heathen shall have an opportunity to hear the Gospel.

Far down the crimson stream—down the centuries—I have marked on the blackboard the be-

ginning of the consummation of God's purposes involving the earth and man:

I. The completion of the world's evangelization in accordance with the provisions laid down in the Great Commission and as preached by the apostles on the Day of Pentecost, and accepted by three thousand souls.

II. The destruction of the incorrigibly wicked and rebellious.

III. The glory of the Lord shall fill the whole earth.

IV. The knowledge of God shall cover the earth as waters that cover the sea.

V. Popery—the man of sin—and sectarianism, his half brother, shall be destroyed and Jesus shall be crowned, in heaven, King of the whole earth.

VI. Peace shall reign throughout the whole earth, and the standing armies and navies of the earth shall be no longer needed.

VII. Israel shall hear and come back into the favor of God.

VIII. Real Christian union—one Lord, one faith, one baptism—shall prevail in all lands.

IX. Satan shall be bound with a great chain, and shall be locked up in the bottomless pit for a thousand years.

X. The martyrs of the New Dispensation, beginning with Stephen, shall arise from their graves and ascend to be with Christ.

XI. The living saints, saints inhabiting this earth, shall reign—rule!—over the whole earth for one thousand years. After the thousand years Satan shall be released from his prison. Then comes the winding up of mundane things

and events, great, mighty, glorious, indescribable, follow quickly in succession, so rapidly that it is impossible to say exactly in what order they shall come, but I will do my best, and I want you to let the first one particularly sink deeply into your heart, although they are all of surpassing importance to you:

I. THE ENDING OF THE PRIESTLY OFFICE, THE MEDIATORIAL REIGN OF JESUS, ON WHICH HE ENTERED FOLLOWING HIS ASCENSION, AND AT WHICH HE HAS WORKED THROUGH THE CENTURIES PAST, AND AT WHICH HE WILL WORK THROUGH ALL THE CENTURIES TO COME UNTIL THE LAST GOSPEL SERMON SHALL BE PREACHED, AND THE LAST SINNER SHALL CONFESS HIS NAME OR IN HATE TURN FOREVER AWAY.

II. The ending of the Gospel Dispensation; the closing of the drama of the ages in accordance with the plans of Jehovah, matured in the eternal ages, and was first intimated to man when God passed sentence on the serpent.

III. The sounding of the trumpet of the resurrection, and the judgment day.

IV. Jesus shall descend from the Mediatorial Throne, sit upon the Throne of Judgment and, like a flash of lightning, come once again in sight of earth.

V. The saints who arose with him and those who shall arise to reign with him at the beginning of the Millennium, shall sit with him and join him in the judging of the world.

VI. The living saints—citizens of the earth

at the time—shall be caught up to meet him in the air.

VII. All the sleeping saints of all ages and countries shall arise from the dead.

VIII. All the Godless, all the Christless, of all the ages shall rise from the dead.

IX. The heavens and the earth shall catch fire and shall be burned up.

X. All men of all ages and nations of whatever class shall assemble in the presence of the Judge.

XI. The Book of God—the Bible; say it over deliberately and with emphasis that shall ring to the earth's end: T-H-E B-I-B-L-E; the records of the sons and daughters of men shall be opened, and just and righteous sentence—from the complete knowledge and the full mercy of our Lord the Judge—shall be passed.

XII. Each man shall be rewarded according to his record.

XIII. Jesus Christ shall deliver up the Kingdom to God, even the Father.

XIV. The New Jerusalem shall descend to the New Earth and God and angels and men shall enter upon their bliss—I draw the veil, my tongue fails me!

I admit that this diagram is incomplete, but no mortal man can crowd upon it all that can be profitably said. However, it gives you a connected view and prepares you to cut deeper into eternal principles written down, and to analyze and discuss them more in detail. Lest we wander too far, I re-assert some of them:

ETERNITY—SIN—ATONEMENT—REMISSION OF
SINS—LIFE—ETERNITY—LIFE!

Let us pause and take a backward and a forward look: The drama of the ages was opened with a fiat of Jehovah breaking the silence of eternity: "Let there be light"; and down the years he has been speaking to men, reducing the thoughts of heaven to the languages of men. He spoke to Adam, Cain, Noah, Abraham, Isaac, Jacob; he spoke to and through Moses and the prophets, but his final message was to, in, by, through Jesus Christ the Son of man—the Son of God (Heb., 1:1-4). What God purposed, planned, proposed, he began to put in language adapted to human comprehension; spoken language first, then recorded. Let it be understood that we deal with history, records, archives. The prophetic conception of the value of this message is striking: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa., 55:6-11)". This message

reached its perfection, its completion in the Word incarnate.

As we proceed down the line bear in mind that I make my appeal only to the Divine voice direct to man, or through men, and remember also that it means life or death and the choice is with you here now in the flesh. Hear the voice speaking through Peter: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (I Pet., 1:24, 25).

I mention also the attitude of human beings in God's Great Revealing. Some were chosen as agents, instruments, voices, as indicated in the text, but the Divine Purpose in its unfolding meant and means a chance for every man.

The things required in all the ages have been the same: Faith, repentance, confession, obedience, Godliness, perseverance; the only differences lie in the things to be believed and the things to be done. First the blade, then the ear, then the full corn in the ear—then the reaper, then the reapers!

This proposition will not need much discussion. It will be speaking for itself down the line, and I would thunder in your ears the words of Moses the servant of God: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are

judgment: a God of truth and without iniquity, just and right is he (Deut., 32:1-4,)" . And the words of Isaiah: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken (Isa., 1:2)". And the words of Jeremiah: "Hear, O earth (Jer., 6:19)". "O earth, earth, earth, hear the word of the Lord (Jer., 22:29)". Hear Paul: "So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17)".

Look from eternity past, to eternity to come, and I draw another line running parallel with the crimson stream, above it. I write deep and positive in the exact words of Scripture another fundamental. View it, take it to heart, bear it in mind; do not lose sight of it.

"For the priesthood being changed, there is made of necessity a change also of the law (Heb., 7:12)". This truth, enunciated in the plainest words possible, presents the human element closest allied to the Divine in the unfolding of God's eternal purpose.

Look again from eternity, and you will see a gradual unfolding of the purpose of God from a very small beginning, to its consummation at the cross, on the Day of Pentecost, down through the ages to the Millennium, "the little season" following it, the second coming of the Lord at the end of the "little season", the destruction of the earth, the end of time, the judgment day, and its full realization in the final gathering of the righteous into God's great city: "And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that

the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come (Mark, 4:26-29)." Hear Jesus again as recorded: Another parable put he forth unto them saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable he spake unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt., 13:31-33)". Gradual unfolding—you cannot get away from its importance!

Look again: I run another parallel line from eternity past, to eternity to come. Give me your imagination and eyes as we rapidly pass down the ages and listen to the voice of the world's woe! It comes from every land. It comes from every human being who ever lived on the face of the earth. It is too great and too awful for continued human contemplation. It has continued through all dispensations and will continue until the tragedy of human life and sin shall reach its culmination in the coming of our Lord, and in the judgment day: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of cor-

ruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Romans 8:18-23)".

From the beginning, extending across the ages, the supreme effort of Jehovah has been, and is, and shall be, to bring the human mind and life into proper relation with himself for his glory and for the greatest happiness of his creatures. This is sustained by the whole trend of the word of God and is fundamental in the eternal purpose. From the beginning, and on down to the end has been rising, and shall continue to rise from all parts of the earth, from every rational man, the three-fold interrogative to which no man, unaided from on high, has ever been able or ever shall be able to give answer, even if he had countless ages in which to experiment and search:

I. "IF A MAN DIE, SHALL HE LIVE AGAIN?"

II. "WHAT MUST I DO TO BE SAVED?"

III. "SHALL I IN THE FUTURE LIFE MAINTAIN MY IDENTITY—BE MYSELF, AND KNOW MY LOVED ONES AND BE KNOWN BY THEM?"

If God in Jesus Christ—in the Bible—repeat it after me with deliberation and heart-emphasis —T-H-E B-I-B-L-E!—has not answered these three questions, they never have been answered; and so far as mortal can know cannot be; and we are left to the gloomy prospect that so long as

men are born; so long as they live; so long as they suffer; so long as they die and friend leaves friend here to mourn, the tongue striving to answer the heart throbs will stop forever, with these three questions cold, heavy and unanswered upon it—and unanswerable!

Beginning with the beginning, extending from Adam, by way of Sinai, by way of the cross, by way of the Day of Pentecost, down to the last man, the last day, the last opportunity, the last invitation, is expressed or implied on every page of Divine revelation, God's desire to give each man a chance for eternal life here in the flesh, and that there is no chance for repentance in the grave or beyond it. Hear the wise King: "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 (Eccl. 9:10)". Again, hear the King: "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall towards the south, or towards the north, in the place where the tree falleth, there it shall be (Eccl. 11:3)". Here is the testimony of the Apostle Paul: "And as it is appointed unto men once to die, but after this the judgment (Heb., 9:27)". He does not say "After death, another chance", for there is no second chance.

I have placed before you this outline in order that I may be able more fully to place before you what the word teaches relating to the problems under consideration. I desire to illuminate the theme by the word of God; hence, many details shall follow.

At the very threshold of this investigation, we are confronted with the greatest problem, per-

haps, of all, and that is the problem of the origin or beginning of evil. I do not undertake to say that I am capable of explaining it; but I do believe that I am capable of throwing some light on it, and that the light shall grow until we shall reach the end of our journey where the clocks of the world stop, and eternity shall swallow time, and cycles and ages of ages shall pass that no man can count. Back somewhere in this circle by which we try to represent to the human mind eternity, there were three events designated in the Bible as beginnings, or literally "the ages". I understand that the word "beginning" is used in these connections because of the fact that there is no human language that can convey to the human mind the conception of endlessness. First of all, there was the introduction of sin into the universe. I call up only four witnesses on this point. Job had knowledge of it, for he testifies as follows: "Behold, he put no trust in his servants; and his angels he charged with folly (Job, 4:18)". Peter, the apostle of the Lord, had knowledge of this subject, for he said, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved into judgment (II Peter 2:4)". Jude had knowledge of this subject, for he testified as follows: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6)". Jesus throws light on the theme (Jno., 8:44)". So does John (I John 3:8). "The other two beginnings: "In the beginning was the Word, and Word was with God, and the Word was God (John, 1:1)". See Gen., 1:1.

It appears to me, and I believe that it is my privilege as a Christian teacher, to say that active evil was introduced into the universe somewhere in the ages of ages past before creation; and that this earth was created, and man was created and put upon this earth; and that the earth was to be the arena and man was to be the agent through whom this evil was to be put out of God's domain. And that, while we have not anything very definite on the subject, it was understood in the Divine mind that, if man should fall, the Divine one himself should take upon himself the form of human flesh and fight out the battle to the finish. We have not very much knowledge of the nature of the angels, but it is a certain fact that they differ from us. It is a fact that man is made only a shade or a shadow lower than the angels. The angel nature, so far as I am able to find out, is a single nature. Man's nature is a dual nature, rather a trinity of natures combined in one (I Thess., 5:23"). God made everything, but it is not necessary for us to affirm that he knew everything or that he chose to know everything. It is better for us not to speculate along this line, but to go along and take the facts and figures as we find them. And it appears to me that God decided he would make another being and mix three natures: the mind, and soul which we call the divine, and human nature, and that he did. We know that these natures are strangely mixed in all mankind. In some men, human nature predominates at times, and sometimes the Divine nature predominates. No two are alike, and no one is always the same. There are some in whom the human nature seems always to predominate, and some in whom the Divine nature seems always on

the throne; some who seem to be born good; and others who seem to be born bad. I will not undertake to explain that, but it is a fact, and is involved in the problem of evil and its final and complete destruction.

Returning to our original proposition: At the point where God began to create and where the earth began to go round on its axis and swing into its mighty orbit around the sun, the clock began to tick, and the hands began to go round and mark off seconds, and minutes, and hours, and days, and weeks, and months, and years, and centuries and millenniums and maybe multiplied millenniums—because, in my judgment, it is a long way to the end of time, man was created as God proposed, and he was put under law, God's law, Divine law, for the government of his conduct. Satan appeared on the scene and sin was introduced into the world, and death by sin. Now, as a matter of fact, we know that these angels that sinned, fell; and evil was prevalent and active in God's universe before man lived or sinned.

Thus, evil became active in the universe. Jesus Christ our Lord said: "I beheld Satan as lightning fall from heaven (Luke 10:18)". But he does not intimate when that was, and no human language is capable, probably, of revealing it to the mind of man. Subsequently, man was created, in nature—body, soul and spirit. Satan seems to have arrived in this world about this time, and he came into the Garden of Eden, introduced temptation with the result that man yielded, sinned, became guilty, and the death sentence was passed upon him; and he began to die and was turned out from the Tree of Life and the presence of God; and the sentence of hard labor was

passed upon him, coupled with the sentence that he should go back to the dust whence he came (Gen., 3:19).

This was the opening scene of the first act in the drama of earth and time and man: Jehovah, man, Satan, evil, were the players. The earth was the stage. Following this act, God gave his first intimation of the purpose he had, in passing sentence upon the serpent (Gen., 3:14, 15).

You will observe here that I have indicated that, beginning with the transgression, down the years as they passed, is that period which we call the Patriarchal Dispensation, lasting and covering a period of twenty-five hundred years. Man was in his infancy then, I mean to say in point of knowledge. I have often wondered to myself what a peculiar sensation he must have had when he found that he could get on the back of an animal and ride. And what a peculiar sensation he experienced when he sawed off a pair of wheels and got a pole between them and could actually see the wheels go around! Man, made in the likeness and image of God, with powers indescribable and immeasurable, had to learn these things, and he learned slowly. During the Patriarchal Dispensation, every man worshipped in his own time and place by sacrifice and prayer; every man lifted his sacrifice above the sin-cursed world, and the smoke went up, and he prayed and his prayers went up to God. This is supposed to have been confined somewhat to the original head of the family, and the head of the family became the priest of the family as long as he lived. During this age, one particular, pre-eminent priest appeared, Melchizedek by name, a man who had never been preceded in the office by his father,

and who was succeeded by no son; but he simply appears on the stage of history as a priest authorized of God, king of Salem, Priest of the Most High God (Gen., 14:18-20).

Passing down the line in the Patriarchal Age, we have the first process, "the blade" in the unfolding of the Divine purpose. Follow me and watch it grow: First the blade, then the ear, then the full corn in the ear, then the sickle in the ripe and waving corn. The first step in this development, outside of the intimation of God's intentions to destroy the serpent by the seed of woman, was the call of Abraham to go out of Ur of the Chaldees, and go away from his country into a land that God would show him. It is said to his everlasting credit that he obeyed and left his native land even when he did not know his destination (Heb., 11:8). God was working with one of his elect; the one who was to become in time the head of the elect nation. Do not forget the text! God gave Abram two great promises: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed (Gen., 12:1-3)". This was followed by a promise of a land (Gen., 12:6, 7). Now this stage, the whole earth, "was too big for the plans of the Almighty God. Not in the whole earth, but in a little land that subsequently proved to be from Dan to Beersheba on the south, and from the Mediterranean back to the Great Desert, and

it embraced not much more than an ordinary county in our land to-day. That promise was renewed to Abraham on Mount Moriah without any important change subsequently (Gen., 22:15:18). "In Isaac shall thy seed be called (Gen., 21:12)" meaning that no one else was to be counted in this patriarchal line. Subsequently, these promises were renewed to Isaac at Gerar (Gen., 26:1-5); and to Jacob, on that wonderful night when he lay on his back with a stone for a pillow, and looked up to heaven and saw a ladder stretching far away and reaching unto the throne of God, and down where he was, and an endless procession of angels ascending and descending upon it (Gen., 28:10-15).

Study the development of the nation. You will mark that God not only put the promise in Abraham and Isaac and Jacob, but he declared that in them he was going to unfold a nation; and so we have the development of the nation of God's purpose. And they multiplied, and grew in spirituality; they began to have a better understanding of the one true and living God as time went on. At last, in the process of this development, God brought them to the place where he could reveal his name as Jehovah. Though they had heard the name before, they did not understand what it meant. And God called Moses. Moses was a mighty man of God, predestinated unto the work of God as intimated in our text. Again we have Jehovah known more positively in the affairs of men. Heretofore, he had seemed to be far away, from the time that man sinned, except an occasional call to Abraham, or Isaac or Jacob; but now he entered actively into the affairs of men. He overthrew Pharaoh and the Egyptians and

the gods of the Egyptians; and the crimson stream that I said runs from eternity to eternity, was first clearly seen on the last night in Egypt when the angel of destruction passed through the families of the Egyptians; and there was one mighty wail because in each house was the first born son dead because the blood was not sprinkled there. So much for the Patriarchal Dispensation; so much for the development of God's eternal purpose through Abraham, Isaac, Jacob, Moses, Israel—the great nation, God's nation.

You will mark the important fundamental proposition: "For the priesthood being changed, there is made of necessity a change also of the law". The priesthood changed and the law changed; or the law changed, and the priesthood changed. That has been so through all the ages of the world. We come down to the first change. We have come down through the development of a nation from an individual, and we have studied the promise to Abraham and also the covenant with Abraham, and now we have the Jews, a nation. That nation, the greatest in all the world, went to school in Egypt, which was a nation of wonderful traditions of mighty power, some of whose secrets are buried right under the eyes of the archaeologists and historians of the ages, and these secrets have not yet been solved. Who can solve the secret of the vast sepulture of Egypt in which the ancient bodies lie in such a state of preservation? Israel went down there and went to school. He was made familiar with all the learnings of Egypt, but Moses knew more than any of his countrymen. God, by Moses' hand, brought them out of this land and planted them in another land that they might still go to school with a

course of instruction that had in it more of the fragrance of the other world. He brought them out as on eagles' wings; and at Mount Sinai organized them into a nation. In the first place, there was the giving of the Ten Commandments at Mount Sinai. Jehovah spake all these words (Ex., 20:1-17). He had before spoken to an individual occasionally, but here he spoke to a nation that this nation might speak to all the world, and to all future generations; and that this nation might test his promises and know the truth. Part of the law, however, that God intended for them to have, was delivered to Israel through Moses. He organized a nation, established a judiciary, and then erected a tabernacle as we see, and established a priesthood: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazer and Ithamar, Aaron's sons (Ex., 28:1)". Also: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he, himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself but he that is called of God, as was Aaron (Hebrews 5:1-4)" Again: "If, therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the priest-

hood being changed, there is made of necessity a change also of the law (Heb., 7:11-12)". Therefore the Patriarchal priesthood passed away, if Paul had correct information. Aaron of the tribe of Levi was called to the priestly office, and the priesthood was made dependent; it was to pass down the line through all the centuries until God should have finished his work with them. Not only this, but God commanded them to build a tabernacle, and that was the temple of Jehovah, and also the rallying point of all Israel. In the Holy of Holies between the wings of the cherubim, above the mercy seat, was the glory of God, the light of Jehovah alone; and it was the light of all Israel and the rallying point of every pious mind and heart. Thus, the worship of God was instituted. Not the relationship of an individual simply, and the building of an altar and calling upon God, but the worship of a nation as a nation. There was punishment for sin—swift, relentless, certain. At least thirty crimes under the administration of that covenant, which was the outcome of the first promise, were punishable by death, or by expulsion from the house of Israel. This organization of the nation, this proclamation of the law, this setting up of the tabernacle, was in the wilderness of Sinai. God, through numerous fortunes and through numerous misfortunes, led them through the great and terrible wilderness, fed them on bread from heaven and gave them water from the smitten rock; and at last brought them to Jordan's shore, and Jehovah rolled the waters back and they passed over dry shod into the land of which he had said, "I will give it to you". He had proven himself to be a covenant keep-

ing God; and in the tabernacle at Shiloh, in the house which Solomon built at Jerusalem; in the house of God rebuilt by Ezra and Nehemiah, in the beautiful temple of Herod standing in the days of our Lord, they kept the fire burning which Jehovah originally kindled in the wilderness.

We come now to the development of the spiritual side of the nation of Israel. We may mark on our straight line the era of the prophets. These prophets bore a strange relation to God's purpose which was both retrospective and prospective, in the development of God's eternal purpose in Christ Jesus, our Lord. They looked backward to the days of Moses and the law, and expounded that law, and warned the people against the judgments of Almighty God, which surely followed in the wake of their disobedience. They saw and foretold in glowing language the better times that were yet to be. They were, therefore, both teachers and prophets in the sense of seeing and telling their contemporaries about the future.

You will observe that a way down the line I have marked the beginning of the Millennium, the thousand years of the earth's rest from quarrel among the nations. These Prophets of the living God saw that day long before the birth of Jesus Christ, and long before the beginning of the Gospel. They not only had vital knowledge of the day, but they had a vision of it in detail, and its realities were a feast to their souls.

Jacob the Patriarch had a vision of the day: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be (Gen., 49-10)".

Jehovah Himself struck the high and glorious

keynote of the glorious time that was coming. It is a fact that Moses had much trouble; his plans were often thwarted as were the plans of God by the sins of the people, but God re-assured him in this remarkable language: "But as truly as I live, all the earth shall be filled with the glory of the Lord (Num., 14:21)". That time, even from our day, is yet to come and may be in the far distant future, but it is encouraging to know that the Lord God Almighty has declared it shall come!

The day of the Lord's triumph was predicted by Moses: "The Lord thy God will raise up unto thee, a Prophet from the midst of thee, of thy brethren like unto me, unto him ye shall hearken (Deut., 18:15)". Again: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut., 18:18-19)".

That mighty prophet in the person of Jesus Christ our Lord has come and gone, and myriads have not yet hearkened unto him. The world's best day is therefore in the indefinite, the undefined and undefinable future.

David predicted the day of the Lord's triumph and the earth's rest: "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession (Ps., 2:6-8)" Again: "And blessed be his glorious name forever; and let the

whole earth be filled with his glory; Amen and Amen (Ps., 72:19)".

Isaiah's vision covered the Gospel's triumph from the Day of Pentecost to the beginning of the Millennium: "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord (Is., 2:1-5)". Again: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of

his reins. 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 the little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa., 11:1-9)". Again: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married (Isa., 62:1-4)". Again: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord (Isa., 65:24-25)".

The Prophet Micah had a vision of the Lord's triumph from Pentecost downward: "But in the

last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it (Micah. 4:1-4)".

Zechariah, God's Prophet, also had a glimpse of the glorious coming day: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech., 13:1)".

Whose words are these? Jehovah's: He who has perfect knowledge, exhaustless resources, and all time in which to work out his plans. "Watchman, what of the night?" What of the night of sin: murder, extortion, drunkenness, lust, lying, dishonesty, deceit, hypocrisy, ignorance, strife,, selfishness, bribery, war? Far down the distant future, beyond any mortal sight, I hear by faith: the word of the watchman on Zion's walls, who! has caught the clearer, distincter, fuller light of the sunrise, and my heart answers Jo his heart, and my soul answers to his soul, as I hear him

shout his note of triumph: "The morning dawns"! Amen.

The angel Gabriel who came from God to announce to Mary the conception, and birth of Jesus, said: "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke, 1:30-33)".

Jesus the Anointed one had knowledge of a better day coming through his power and love exhibited in the Gospel: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John, 10:16.)". Again: "And I, if I be lifted up from the earth, will draw all men unto me (John 12:32)".

Let me emphasize the fact that the Jewish Dispensation, or national dispensation—a nation, worshipping God through a tribe, a family of priests—extended from Mount Sinai to Mount Calvary, and covered fifteen hundred years of history. Jesus was born under the law: "But when the fulness of the time was come, God sent forth his Son, made of woman, made under the law (Gal., 4:4)". He was not eligible to the priesthood inaugurated at Sinai, because he was a member of the tribe of Judah; of which tribe Moses spake nothing concerning the priesthood (Heb., 7-14).

The ministry of Jesus was characterized by a note of authority, utterly unknown to that gener-

ation: "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes (Matt., 7:28, 29)". Again: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man (John 7:45, 46)".

It was characterized by the declaration that he came out. from God, that he spoke God's words, and that what he spake, or authorized to be spoken, was to be the final word as revealing God or God's will touching the salvation or conduct of men: "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me (Matt., 10:40)". Again: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matt., 11:25-27)". Again: "Heaven and earth shall pass away, but my words shall not pass away (Matt., 24:35)". Again, and finally, and forever: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting:

whatsoever I speak therefore, even as the Father said unto me, so I speak (John. 12:48-50)".

It was characterized by his committing the final proclamation of the conditions of pardon into the hands of men. I submit his own words as proof: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt., 16:16-19)". Still further: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 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 (Matt., 19:27, 28)". Further: "Ye are my friends, if ye do whatsoever I command you. Henceforth, I call you not servants: for the servant knoweth not what his Lord doeth: but have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give

it you (John, 15:14-16)". Further and finally: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world (John. 17:14-18)".

It was characterized by very plain teaching on what we must do to be saved: First, "Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come; (John, 8:21)"; second, "I tell you, Nay: but except ye repent, ye shall all likewise perish (Luke, 13:3);" third, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matt., 10:32, 33)"; fourth, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John, 3:5)".

It was characterized by the fact of completeness towards which he suffered and worked: "For this is my blood of the New Testament, which is shed for many for the remission of sins (Matt., 26:28)". Not the promise of suspension, not an annual pardon, but a full, complete—recorded! pardon: restoration both to citizenship and fellowship.

It was characterized by good deeds: "The word which God sent unto the children of Israel,

preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts, 10:36-38)".

It was characterized by the ever-present, vital and heart-breaking knowledge that he was on the road to death in behalf of sinners: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt., 20:28)". Again: "I am the good shepherd, the good shepherd giveth his life for the sheep (John, 10:11)". Finally: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep (John, 10:15)".

It was characterized by his contest with Satan, and other demons and his triumph over them: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil (Matt., 4:1)". What was the result? Matthew sums it up in three lines: "Then the devil leaveth him, and behold, angels came and ministered unto him (Matt., 4:11)". Again: "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time (Matt., 8:28, 29)"? There were multitudes of these fallen beings and they seemed to have arrived on earth about the time our Lord began his ministry; they knew the

time was coming for their punishment. I read again: "And they arrived at the country of Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him saying, What is thy name? And he said, Legion: because many devils were entered into him (Luke, 8:26-30)". Again: "Wherefore, he saith, When he ascended on high, he led captivity captive, and gave gifts unto men (Eph., 4:8)". Subsequent to his ascension they practically disappeared from the earth, which Jude fully explains: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6)".

It was characterized by constant assurances given to the Apostles that he would endow them by sending the Holy Spirit unto them so they could preach an infallible Gospel infallibly: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John, 14:26)"; convict the world of the truth:

"Nevertheless I can tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged (John, 16:7-11)"; and find comfort through their arduous toils: "If ye love me, keep my commandment. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive because it seeth him not. neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you (John, 14:15-18)"; and testify of him: "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning (John, 14:26)".

All of this ministry was "under the law"; the scribes sat in Moses' seat, and the sons of Aaron officiated at the brazen altar, and the Holy of Holies all his earthly days. His ministry was embryonic, preparatory, and anticipatory, but Hearing the "reign of heaven," the gathering of the first ripe grain on Pentecost.

This brings us to the cross, one of the great facts in the world's history. It casts a shadow back to the first sinner, and forward to the last sinner: "For if the blood of bulls and of goats,

and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is a mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance; for where a testament is, there must also of necessity be the death of the testator. For a testament is of force, after men are dead: otherwise it is of no strength at all while the testator liveth (Heb., 9:13-17)". Every altar, every sacrifice for sin, every drop of atoning blood, from the beginning derived its significance and power from his voluntary death.

At the beginning I grouped seventeen monumental facts about the cross. I now proceed to justify them by the word of truth:

The crucifixion of Jesus and the shedding of his blood for the remission of sins of men: "For this is my blood of the New Testament, which is shed for many for the remission of sins (Matt., 26:28)". Again: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin (I John, 1:7)". Atonement for sin by blood is fundamental. The whole fabric of redemption is built upon it. No bloodshed, no remission of sins: "And almost all things are by the law purged with blood; and without shedding of blood is no remission (Heb., 9:22)".

The nailing of the law of Moses to the cross and its abolishment: "But if the ministration of

death, written and engraven in stone, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, how much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious (II Cor. 3:7-11)". Again: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ (Col. 2:14-17)". Again: "Then said he, Lo, I come" to do thy will, O God. He taketh away the first, that he may establish the second (Heb., 10:9)".

The closing up and abolishment of the Aaronic priesthood, which had been divinely ordained at the proclamation of the law, which had run parallel with it: "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore (Heb., 7:28)". Emphasize: "Since the law." The law was nailed to the cross and Jesus became the High Priest after that event, when by his own blood, he entered into the presence of God.

Jesus went and preached to the spirits in prison: "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: by which also he went and preached to the spirits in prison; which sometimes 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 (I Peter, 3:18-20)". Why he went and preached to the spirits in prison, we can only conjecture. Who these spirits were—and there may have been others—we know. What he preached is not on record. That he held out any hope is incredible, in view of the general teaching of the word. That he went in spirit while his body was in Joseph's grave is evident from the plain teaching of the eighteenth verse: Christ suffered for sins that he might bring us to God; he died in the flesh; he was made alive by the spirit.

In spirit he went to the unseen abode of departed spirits and preached. I believe he simply announced their doom. No hope for the Christless soul here or there, or hereafter!

The death of Jesus dissolved all previous conditions of salvation and put all men on equal footing before God. I would that I could make you feel the importance and far-reaching effects of this statement. Hear the Apostle Paul: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Romans 3:19)". Hear him again: "But the scripture hath concluded all under sin, that the promise by faith of Jesus

Christ might be given to them that believe (Gal., 3:22)". He was delivered unto men for their own offences and raised from the dead that they might be justified: "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification (Romans, 4:24. 25)".

His resurrection was the climax of the overwhelming proof of his divinity; it is the pivotal, crucial point: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming (I Cor., 15:20-23)".

It was ordained of God—it was a great thought in the eternal purpose—that Jesus Christ, the Eternal Word should be the first to rise from the dead: "Christ the first fruits". But it was not only necessary for him to prove that he could raise himself but raise others, hence: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many (Matt., 27:50-53)". I want to impress you with this fact. It was not the re-appearance of the spirits of a few men who had been dead and buried, but the resurrection and re-appearance of men, real men, visible, tangi-

ble, bodily. It was the view of the immortals by the mortals. Jesus arose. He immediately proved that he could raise others—all men—me! And these saints play a mighty part in the harmony that shall—by the word of God—reach perfection in the triumphal song—"the song of Moses and the Lamb"!

The re-appearance of Jesus after his death, and his identification after he arose from the dead mark a mighty truth in the unfolding of the eternal purpose: "To whom also he showed himself alive after his passion by many infallible proofs being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts, 1:3)".

Analyze this passage: First, Jesus showed himself alive after his death; second, the proofs were many and—look that word squarely in the face!—*infallible*; third, these demonstrations continued forty days and nights; fourth, they consisted of discussions of the kingdom of God. Put the passage together again, and spell it letter for letter, word for word: "T-o w-h-o-m a-l-s-o h-e s-h-o-w-e-d h-i-m-s-e-l-f a-l-i-v-e a-f-t-e-r h-i-s p-a-s-s-i-o-n b-y m-a-n-y i-n-f-a-l-l-i-b-l-e p-r-o-o-f-s, b-e-i-n-g s-e-e-n o-f t-h-e-m f-o-r-t-y d-a-y-s, a-n-d s-p-e-a-k-i-n-g o-f t-h-e t-h-i-n-g-s p-e-r-t-a-i-n-i-n-g t-o t-h-e k-i-n-g-d-o-m o-f G-o-d".

Peter, in the pre-eminent sense, had the keys of the kingdom, the power to unlock the treasures of the kingdom and make them accessible to the minds of men; he helped to identify Jesus as the one who was dead and came to life, and he told the Gentiles at the house of Cornelius how he did it; they ate and drank with him after he arose from the dead, but let him tell you how he did it in his own striking and forceful language:

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead (Acts, 10:41)". John knew Jesus intimately—he leaned on his breast close to his heart at the last supper; he could identify him if any man could; hear him: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested and we have seen it and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (John, 1:1-3)".

Paul, on Mars' Hill in the midst of unbelievers, asserted that God "hath offered faith," or "given assurance unto all men in that he hath raised him from the dead (Acts, 17:31)". If I could, I would instead of modest capitals, write the literal translation of that statement across the sky, around the world in flames of fire, so that every one might read the one fundamental proposition of Christian faith:

"HAVING FURNISHED A PROOF TO ALL BY RAISING HIM FROM THE DEAD"!

The testimony of those who identified Jesus after he arose from the dead would be taken in any court in any civilized land on earth, on the grounds: first, they had ample opportunity to know the facts; second, they were prejudiced against the doctrine, did not understand it, and

had to be convinced by overwhelming demonstration—his words, his hands, his feet, his body— before they would believe; third, they were sincere for they proclaimed it in the face of an unbelieving world and jeopardized all their earthly interests, and finally stuck to it unto death.

Jesus began his work after the resurrection, where it was broken off by his arrest, condemnation and crucifixion, by still insisting that the Apostles were to carry his work forward by the Holy Spirit among their contemporaries and on through the ages. These are his words: "And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke, 24:48, 49)". Again: "When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts, 1:6-8)".

The death of Jesus in behalf of all men, his resurrection and the climax of unanswerable— infallible!—proofs that he is God's Son, his identification by competent witnesses—not one, two, not three, but "above five hundred brethren at once (I Cor., 15:6)" prepared the way for the Great Commission; God dwelt among men, in human flesh; He has lived and taught and suffered as no man ever lived and taught and suffered

before: He has raised himself from the dead, and proven it beyond all cavil, all hesitation, all doubt—this is good news, the best ever made known to men—why not make it known to all men? Here it is without the change of a letter, a syllable, a word. Matthew speaks: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt, 28:16-20)". Mark speaks: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark., 16:14-16)". Hear Luke: "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things (Luke, 24:46-48)". John speaks: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them,

Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John, 20:21-21)". (See also Acts. 1:1-8).

This is the final word, for immediately following it he ascended into heaven: "And he led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass while he blessed them he was parted from them, and carried up into heaven (Luke, 24:50, 51)".

The unfolding of God's purposes moves with a steady, measured, mighty power; the priesthood changed at the cross; now after a brief period of preparation—fifty days—the new priesthood is about to be inaugurated, and its work made effective on earth. The patriarchs were priests because *conscience* asked for rest, and perhaps God may have commanded it; Aaron and his sons became priests by divine commandment, and imposing, spectacular ceremonies (Ex., 28:1-43; 29:1-46)". And they passed the office down the line (Num., 16:36-39).

Jesus was not of the tribe of Levi; he was not a priest in any sense while here on earth. David predicted his installation as priest, by the oath of Jehovah: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek (Ps., 110:4)". Paul endorses this, arguing that, "like Melchizedek, his priestly office was independent; it was not inherited from any one, and it will not be passed down to anyone else: "For this Melchizedek king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Right-

eousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils

Before proceeding further I lay down a proposition in harmony with the eternal purpose of God, in fulfilment of his teachings through the types of the law and his declarations through the prophets: THAT JESUS SHOULD ENTER HEAVEN BY HIS OWN BLOOD; BE INSTALLED AS PRIEST BY AN OATH AND CONTINUE IN THIS OFFICE UNTO THE END OF THE WORLD; THE CONSUMMATION OF GOD'S PURPOSE INCLUDING THE EVANGELIZATION OF THE WHOLE EARTH— EVERY MAN!

If there ever comes a time when men live on earth when Jesus can leave or vacate his office as priest, it will establish beyond argument that there has never been a time when his priestly work was necessary, and the whole fabric falls forever to the ground!

A clear understanding of this truth is necessary for Jesus, human-Divine, is to remain in heaven until the end cometh. Whatever he does on earth, he does from there, by the Holy Spirit, through the Book, through the Gospel, through men, through you, through me. I thank God I am counted in!

But I am not done with the priestly office: He entered heaven by his own blood and became a priest: "But Christ being come a High Priest

of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us (Heb., 9:11, 12)". And by the Father's oath: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek (Heb., 7:19-23))".

He opened up the new and living way, and keeps it open: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for he is faithful that promised (Heb., 10:19-23)".

Our High Priest has a fellow feeling for us: "For verily he took not on him the nature of angels; but took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted he is able to succor them

that are tempted (Heb., 2:16-18)". We may come to him boldly by faith without assistance: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb 4:14-16)". His ability is undoubted and his love is beyond description, measure, or comparison: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens (Heb., 7:25. 26.)". He is our mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time (I Tim., 2:5. 6)". He is our advocate: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John, 2:1, 2)".

Jesus had become High Priest, but no message had been received from the Holy of Holies on High. Everything on earth—Jerusalem!—was ready for the work to begin and the beginning, as predicted by Isaiah, Micah and Jesus, was signaled by the greatest miracle in history save the resurrection of Jesus Christ from the grave in

his own body: the baptism of the Apostles in the Holy Spirit and the consequent endowment for their work: "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts. 2:1-4)".

Forty centuries had passed since man had sinned. The Divine mind and the human mind had been gradually coming together: "First the blade, then the ear, then the full corn in the ear". Jehovah, in dealing with Israel, had thoroughly established himself in the world as the one true and living God; there was bred into his people through many generations the hope that he would some day reveal himself to men. Hear Moses: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil (Deut. 30:11-15)". Paul brings the thought down to date: "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): Or, Who shall descend into the deep? (That is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and thy heart: that is the word of faith, which we preach (Romans 10:5-8)". God was now ready. The High Priest held up his pierced hands, the Apostles waited—suddenly the Holy Spirit, swift from the Eternal Throne, came to earth, to men, prepared and authorized to do it, inaugurated the work of making known the way of salvation, as purposed by Almighty God, as predicted by his prophets, as declared by Jesus in his ministry and in his last commission. In the process of Divine unfolding it took the Author of Life forty centuries to get ready to make one Christian, but when the first was made, the work of multiplying them proceeded rapidly and triumphantly. Peter stood up with his associates, "lifted up his voice". Nothing like this in previous history, or any other history. They began to preach! Angels lift your harps of gold, sinners hear and believe! The Prince, the Lawgiver, the Priest bound what they bound, loosed what they loosed; therefore the message was final; final for that day, final for every day, final for all ages. The sermon was a brief review of the purpose of God in Israel and in Jesus Christ. It carried mighty convincing power. It was its own best argument. Man's conscious need, the Gospel's enlightening power, this, no more!

God's eternal verities and man's conscious need came together fully at that hour, for the first time

in the history of man. The Lord had answered the first great interrogatory of the universal human heart—"If a man die, shall he live again"? —in the resurrection of Jesus Christ. Now he is ready to answer the second—"What must I do to be saved?"—and to put that answer on record, for all time, and here it is word for word, letter to letter—to those who by faith had already accepted the truth proclaimed:

"T-h-e-n P-e-t-e-r s-a-i-d u-n-t-o t-h-e-m-, R-e-p-e-n-t-, a-n-d b-e b-a-p-t-i-z-e-d e-v-e-r-y o-n-e o-f y-o-u i-n t-h-e n-a-m-e o-f J-e-s-u-s C-h-r-i-s-t f-o-r t-h-e r-e-m-i-s-s-i-o-n o-f s-i-n-s, a-n-d y-e s-h-a-l-l r-e-c-e-i-v-e t-h-e g-i-f-t o-f t-h-e H-o-l-y G-h-o-s-t (Acts, 2:38)". The truth proclaimed, accepted and obeyed, established the Church, and made men members of it: "And they, continuing" daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved (Acts, 2:46, 47)".

The Prince of Peace began therefore to rule in the midst of his enemies: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth (Ps., 110:1-3)". Peter turns the light of inspiration upon him: "And when Peter saw it, he answered unto the people. Ye men of Israel, why marvel ye at this? or why

look ye so earnestly on us as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses (Acts. 3:12-15)". John adds a word with emphasis: "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen

Let it be spoken, preached, proclaimed with a loud voice, written, and sounded to the limits of the world, to the last man, that the purpose of God in the ages culminated, first, in Zion, Jerusalem, Pentecost—the Gospel of the death, burial and resurrection of Jesus,—and that it was from the place of its beginning to spread over the whole world, and to the end of the world; mark you—end! Hear Isaiah: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste (Isa., 28:16)". Jesus in closing his great commission, as recorded by Matthew, said: "Lo, I am with you"—the apostles— "always even unto the end".—Mark you— E-N-D! "of the world (Matt., 28:16-20)". This

commission comprehended in brief the matured thoughts of God in Jesus Christ, "The fullness", the maturity of this plan or purpose in the ages. There is nothing outside of it or beyond it for this or any other age, for us or any other people. The Apostolic writings, beginning with Acts and closing with the Revelation, comprehend the record of the unfolding of this commission. The Lord put it in the hands of men. He has never taken it out of their hands, and never will. It is guaranteed never to wear out; to last through the ages—to "the end". The Apostles were entrusted with the Lord's Commission, they were to enjoin it on others. He has promised to help from the Mediatorial Throne, and he has made no other arrangement! Their place, their authority, their records, can never be filled, abrogated or destroyed. Whatever chance comes to any man, must come in this commission, their authority to open it up, for it is to last to the end and there is naught but certain, fixed, eternal destiny beyond "the end". There is no place for or after the end for any other or second chance for any man who has died in his sins.

The purpose of God has reached the stage of maturity described by Jesus under the figure, "the full corn in the ear", and the reaping has begun.

LIFE: PHYSICAL LIFE, INTELLECTUAL LIFE—THE DIVINE AND THE HUMAN MIND HAVE COME UNDERSTANDINGLY TOGETHER—SPIRITUAL LIFE, ETERNAL LIFE!

Jerusalem was the radiating point: "When they therefore were come together, they asked him saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them,

It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth (*Acts*, 1:6-8)". The limits of the earth and the end of the ages the objective: "And lo, I am with you alway, even unto the end of the world. Amen (*Matthew*, 28:20)". Jesus knew, hence his word: 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 (*Matt.*, 24:14)". I sum up and reduce my arguments here to one monumental world-embracing, age-lasting proposition:

THE GOSPEL BEGAN ON PENTECOST FOLLOWING THE ENTRANCE OF JESUS INTO HIS PRIESTLY OFFICE, AND IT WAS FIXED IN ITS PRINCIPLES, PRECEPTS AND PROVISIONS, AND GOD ORDAINED THAT THERE SHOULD BE NO CHANGE EITHER IN THE FACTS OF THE GOSPEL OR IN THE ADMINISTRATION FROM THE THRONE OF GLORY BY THE HOLY SPIRIT IN MEN FROM THE DAY OF ITS BEGINNING TO THE END OF THE WORLD.

It was a part of the eternal purpose that the Gospel should first be introduced among the chosen people. Hear Paul: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek (*Rom.*, 1:16)". Hear him again: "Wherefore the law was our school master to bring us unto Christ, that we

might be justified by faith (Gal., 3:24)". The reason of this is apparent in two facts; first, God gave them the promises and to them he had proved his faithfulness during a period of nearly twenty centuries; and second, the idea of the one, true living God had been fixed in the Hebrew mind from the day of the fathers, hence there was a reliable mental and spiritual basis for the beginning of the work of convincing the world that the one true and living God is revealed in Jesus Christ Son of man, Son of God. Peter proclaimed this in his second sermon: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities (Acts, 3:25, 26)".

Let me emphasize the truth that the Eternal Purpose, the Divine Philanthropy, was to comprehend all nations. This is apparent in the original sentence passed upon the serpent: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen., 3:14, 15)". It is also apparent in the promise made to Abraham (Gen., 12:1-3). It is apparent in the whole trend of promise, type, prophecy, from the transgression to the cross. "All families", "the people", "the world", "all men", "other sheep". Paul illumines

this declaration: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal., 3:28, 29)". Again: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (Eph., 2:11-13)". In pursuance of this policy Peter to whom Jesus had given great authority (Matt., 16:13-19), introduced the gospel among the Gentiles at the house of Cornelius, about the year 41 of this era. Luke summarizes it in the following striking and comprehensive language: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;

whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead (Acts, 10:34-42)".

Six years before this the greatest Hebrew scholar of the ages, and the peer of any and all of earth's noblest sons had been called according to God's purpose. I refer to Saul of Tarsus. The Lord of the harvest addressing his servant Ananias relative to him said: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake (Acts, 9:15-16)".

Paul recounted this "great event in his life in defending himself before the Roman Captain and many enemies: "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard (Acts. 22:12-15)". Again before Agrippa: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem, and many of the saints did I shut up in prison,

having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagoge, and compelled them to blaspheme; and being exceedingly mad against them, persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven above the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance (Acts, 26:9-20)". Again: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which

the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles (Acts. 26:22-23)". Paul became the Apostle of the Gentiles: And he said unto me, Depart; for I will send thee far hence unto the Gentiles (Acts, 22:21)". Again: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office (Rom., 11:13)". Again with wondrous emphasis: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, I have, therefore, whereof I may glorify through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ (Rom., 15:15-19)". Finally: "For he that hath wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles (Gal. 2:8)".

You will observe that at this point on the line I mark three great events.

The first was the intensifying of the missionary enterprises of the Church; the evangelization of the Jews led by Peter, and the pushing out into

heathenism by Paul, their work over-lapping and supplementing in many cases.

The second and third are really one: the formal rejection of the Gospel by the Jews and the turning of the apostles to the Gentiles; this occurred at Antioch in Pisidia, in the year of 45: "And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord, commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region (Acts, 13:44-49)".

At this point we lose all count of the time—God works in the ages, plans for the ages—but keeps His counsel as to the time of the consummation. Paul comments on the theme but leaves us to infer that he was ignorant of the day or year: "For I would not brethren that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (Rom., 11:25)". It is certain that the time will come. When, no mortal knows or can know. We can

know that the whole human race must be conquered first, and our knowledge ends here.

I have marked on the line of the ages the Apostolic Prophetic period. The representatives of Jesus were teachers and also prophets. Their prophecies are strikingly like the prophecies of Moses and David and Isaiah and Zechariah— everything looked to the redemption of men and the reign of Jesus in the hearts and over the lives and destinies of men in this world. Peter uttered the first prophecy in closing his great sermon on the Day of Pentecost with a vision of world wide conquest: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts, 2:39)". Again in his second sermon he uttered a prophecy which strikes its roots deep into God's eternal purpose, covers the ages and reaches to the finishing of God's work in men, through Jesus Christ: "Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts, 3:21)". Again he places himself in line with all God's prophets: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days (Acts, 3:24)".

Paul not only saw the triumphs of the cross but he saw the mighty battles preceding: the falling away and the coming back, the apostasy and restoration: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive

you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume, with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness (II Thess., 2:1-12)". Analyze for yourself this wonderful prophecy. It brings the unfolding of the eternal purpose down to our day; the things predicted have come down the track of the centuries and they are taking place under our very eyes today. Again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving

of them which believe and know the truth. For every creature of God is good and nothing to be refused, if it be received with thanksgiving (I Tim., 4:1-5)". Again: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (II Tim., 4:1-4)". Call Peter to the witness stand: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not (II Peter, 2:1-3)". Again: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 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 (II Peter, 3:1-4)". The great departure from the simple gospel was beginning in apostolic times; hear John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world (I John, 4:1-3)". You will observe, for I have already marked them plainly on the line of the ages, the mighty events of the dispensation of grace. I repeat what I have asserted before that the Lord has set no time, marked no dates along the line of progress toward the inevitable conquering of the whole world. Not only is the time not set, so far as men are concerned, but it is a secret to all but God as Jesus himself testified: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is (Mark, 13:32, 33)". Peter throws light on this, but our translators have not given it a chance to shine: "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire shall be dissolved, and the elements shall melt with fervent heat (II Peter, 3:12)". It ought to read: "Looking for and hasting the coming of the day of God:" thus leaving the world's conquest on our

hearts and its accountability on our shoulders! That the whole world shall be evangelized, there is no doubt—"The scripture cannot be broken". The whole world shall have a chance—that is what the gospel means, a chance, a good chance for every mortal man beneath the circle of the sun.

The incorrigibly, hopelessly, wicked shall be destroyed from the face of the earth. God so destroyed the hardened antediluvians: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them (Gen., 6:5-7)". Again: "Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth: both of fowl and of cattle and of beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days (Gen., 7:20-24)". He also destroyed the peoples of Sodom and Gomorrah, corrupt enough to bring a blush to the face of humanity: "For

we will destroy this place, because the cry of them is waxen great before the face of the Lord; and he Lord hath sent us to destroy it (Gen 19:13)". Again: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground (Gen., 19:24-25) ". He destroyed the Canaanites whose cup of iniquity had been filling up for centuries: "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full (Gen., 15:16)". Again: "Then the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them nor shew mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: and the Lord thy God hath chosen thee to be a special people unto himself, above all people that are

upon the face of the earth (Deut., 7:1-6)". God destroyed the Egyptians because of their crimes unnumbered and undescribed: "And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour (Exodus, 1:13, 14)". Again: "And the Lord said unto Moses, Stretch out thine hand over the sea, that the water may come again upon the Egyptians, upon their chariots and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them (Exodus, 14:26-28)". He so destroyed the Assyrians whose business was murder, pillage, war, bloodshed: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses (II Kings, 19:35)".

I challenge the whole unbelieving world to show in either case, that God's act was not an act of mercy.

I challenge the whole unbelieving world to show that in either case the penalty, though severe, inadequately fitted the crime.

Moses predicted this: "I will raise them up a

prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut., 18:18-19)". Peter predicted the same thing in his second sermon; referring to the prophecy of Moses, he said: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts, 3:23)". John had a vision of that awful day: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head "were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS, AND LORD OF LORDS. And I saw the angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,

and the flesh of all men, both free and bond, both small and great. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh (Rev, 19:11-21)".

The kingdoms-governments of all sorts shall become the kingdoms of the Lord Jesus Christ. Daniel saw the day: "And the stone that smote the image became a great mountain and filled the whole earth (Dan., 2:35)". Mark you, "the whole earth"! Again he gives the details: "And in the days of these kings shall the God of heaven set us a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms. and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure (Daniel, 2:44. 45)". John who, on the Isle of Patmos was lifted up to the highest point of inspiration had a vision of the day:

"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever (Rev., 11:15)".

Co-existent shall be the glory of God and the knowledge of his Christ like a "mighty sea of glory", in every land, and Jesus the Prince, presumptive heir, heir apparent, shall be crowned King and Lord of the hearts of all!

Everything of an evil character that exalts itself in the world—in the hearts of men, shall be destroyed, and the gospel shall triumph gloriously (II Thess., 2:8). Hear Zechariah: "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one (Zech., 14:9)".

Peace! Peace!! Peace!!! shall encircle the globe. Men of God shall inhabit the globe. Men shall cease to fight. Men shall cease to grind untold wealth out of their fellowmen to waste on armies and navies. The prophets of the Old Dispensation saw the day. I see the day. Oh glorious day! Oh reigning Christ!! Oh world at peace!!! That was our Lord's heritage left to men; turn on the light of the word; the testimony of the multitude of the heavenly host: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke, 2:13, 14)". The testimony of Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (Jno., 14:27)". Again: "Jesus answered, my kingdom is not of

this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice (Jno., 18:36, 37)". The prophet and apostle join in the melody: "How beautiful upon the mountains are the feet of him that bringeth good things, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion (Isa., 52:7, 8)". Hear Paul: "And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things (Rom., 10:15)"! Peace followed justification: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom., 5:1)". Peace is the essence of the kingdom: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost (Rom., 14:17)". Joy and peace follow faith: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost (Rom., 15:13)". Paul to the witness stand: "God hath called us to peace (I Cor. 7:15)". The fruit of the spirit is peace: "But the fruit of the spirit is love, joy,

peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal., 5:22, 23)". Jesus Christ is the peace of the nations: "For he is our peace, who hath made us both one, and hath broken down the middle wall of partition between us (Eph., 2:14)". Peace was the object of apostolic preaching: "And he came and preached peace to you which were afar off, and to them that were nigh (Eph., 2:17)". Our feet must be shod with peace " (Eph., 6:15). The peace does and shall pass all understanding: "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil., 4:7)". Peace is to rule in our hearts: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful (Col., 3:15)". We are commanded to follow peace: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (II Tim., 2:22)". Coupled with grace it is multiplied through knowledge: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord (II Peter, 1:2)". War lords shall cease to reign. War drums shall cease to beat. War music shall cease to stir the hearts of men. Cannons shall cease to roar. Human blood shall cease to run, and widows' tears cease to flow. When? God only knows. But he knows, and it shall come for he has said it shall! The day seems now far down the line. I strain my ears to catch the first note of triumph. I strain my eye to see the first battle flag forever furled. I catch only an echo and a shadow, but as sure as God is God, and as sure as

right is right, and as sure as Jesus Christ is God's Son, some day the world's battle flags shall be furled; and the snow white flag of the Prince of Peace shall float over the world redeemed! God Almighty help me to help bring on thy day! Amen.

Israel shall come back to God. Paul is a good witness here to his nation: "And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness (Rom., 11:9-12)"? Again: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins (Rom., 11:25-27)". John had a vision of the day when Israel shall be "sealed in their foreheads"; hear him in detail: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with

a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand (Rev., 7:1-8)". Following this he had a vision of the glorious time that is to be in heaven and in earth: "After this I beheld and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen (Rev., 7:9-12)".

All the people of God shall be one. There shall be no heathenism during the Millennium.

There shall be no Mohammedanism during the Millennium. There shall be no Denominationalism —Sectarianism—during the Millennium. The whole world minus the incorrigible will be Christianized and shall continue to do God's work, and there shall be Christians only, only Christians everywhere. The unity of his followers was the burden of Jesus just before he suffered, and I doubt not is upon his heart yet. Hear him in that great prayer just before he suffered: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John, 17:20-21)". Hear me: Christians must unite in order to bring on the Millennium! The Christian unity will be of the New Testament kind; one Church, one spirit, one hope, one Lord, one faith, one baptism, one God: "One body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all (Eph., 4:4-6)".

With these mighty achievements following in rapid, triumphant succession, crowding one upon another, it is easy to see that Satan shall lose his power because he shall lose his friends, hence John's prediction: "And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 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 thou-

sand years should be fulfilled: and after that he must be loosed a little season (Rev., 20:1-3)". Look closely. We are coming to a mighty event in the world's redemption. We have seen Jesus rise from the dead. We have seen the saints sleeping around Jerusalem rise, show themselves in the city and disappear. Where are they? We shall see. Look at the text: "Glorified!". Following the binding of Satan, John saw the saints, the martyred dead of the Gospel Dispensation, rise from the dead and rise to reign with Christ, where he has been, where he is now, and he shall be to the end; hear him: "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, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. **THIS IS THE FIRST RESURRECTION.** 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 (Rev. 21:4-6)". There is no intimation, no suggestion of his second coming here, simply: "They lived and reigned with Christ a thousand years"! "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 fore-

heads, nor in their hands; and they lived and reigned with Christ a thousand years (Rev., 20:4)".

Here is a note of wondrous harmony. Hear Paul: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters (I Cor., 6:2)?" Enoch, the seventh from Adam prophesied of the coming of the Lord with ten thousand of his saints to execute judgment; but hear Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (Jude, 1:14, 15)".

Who are these saints? Those of the Old Dispensation who arose following the resurrection of Jesus, and those who shall arise at the beginning of the Millennium. Those who arose after him are with him now; and others will be with him during the thousand years that he shall from his throne in heaven reign over the earth.

Paul hoped by the service, by martyrdom to attain unto this resurrection (Phil., 3:10-11). The saints shall reign in the earth! The prophecies on which I have laid so much emphasis teach this to a resistless conclusion. This is confirmed by Jesus: "Blessed are the meek for they shall inherit the earth (Matt., 5:5)". John saw the day: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I

saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests and we shall reign on the earth (Rev., 5:1-10)". Again and triumphantly: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and

honour, and glory, and blessing. And every creature which is in heaven, and on earth and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever (Rev., 5:11-14)". Here is danger: do not forget the fundamental facts: Jesus shall become King of the world; men and women on earth shall be men and women. They shall be born, live, love and die as men have done through all the ages. The change will be moral and Christian, educational and ethical. The Bible will triumph. The gospel will triumph. The Christ shall triumph, and the children of God shall run this world without interruption, dispute or division for a thousand years! There shall be no battleships, there shall be no standing armies, there shall be no reformations, jails, penitentiaries, Siberias. There shall be no custom houses, there shall be no saloons, there shall be no poor houses. There shall be no houses of prostitution. There shall be no neighborhood disputes, quarrels or fights. The rich shall not lord it over the poor. The problem of the illiterate shall be solved, for the knowledge of the Lord shall cover the earth as deep as the sea. All men shall be brothers. All women shall be sisters. The good time predicted by Moses shall be here. The good time predicted by the prophets of God to Israel shall be here. The good time predicted by Jesus and the Apostles shall be here. The good time for which I have worked and do work

shall be here. God started to work out his problem here on earth, with men, for men, by men. We must not get away from the fact that this shall occur on the earth, here among men.

I emphasize the fact that Jesus will not leave the skies during his triumphant and glorious reign over all the earth. His reign in heaven is personal; his reign on earth is and shall be intellectual and spiritual; his purposes, principles, ideals will triumph in harmony with the constitution of man, as man is an inhabitant of the world. Bear this in mind. As David predicted that he should reign and conquer: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool (Psa. 110:1)". Peter confirms this at the beginning of the reign of Jesus: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool (Acts 2:34, 35)". Paul goes further, and I would reassert it with tremendous emphasis that his reign shall extend to the end, until death is conquered. This could not refer to the beginning of the Millennium for only a small part of the dead shall rise at its beginning as already proven: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did Put all things under him. And when all things shall be subdued unto him, then shall the Son also

himself be subject unto him that put all things under him, that God may be all in all (I Cor., 15:24-28)".

I sum it up in one great fact: Jesus shall reign now as Prince, then as King until he shall subjugate all things unto himself and end his reign in a blaze of glory at the end of the world, the end of man's sojourn upon the earth. The glory will be indescribable! The dead of all ages, including both saints who have not before arisen, and all the wicked from Adam down, shall be raised from their graves. Nothing is plainer in the word of God than that there shall be an end to all earthly things. Jesus will reign to this end. Jesus himself drew a picture of "the end of the world" in his wonderful parable of the tares; read it with me, reflect on it; weigh it; compare it with my long line of argument: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; **THE HARVEST IS THE END OF THE WORLD**; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let his hear (Matt., 3:38-43)". "Then cometh the end". What end? The end of the world. The end of time. The end of man's sojourn upon this earth. The end of oppor-

tunity. The end of the reign of Jesus. The end of the gospel age. The end of all things.

Let me go back to that point on the line from eternity to eternity where Aaron went into the Holy of Holies and made an atonement for all Israel. That was a figure of the work of Jesus in "the tabernacle not made with hands, eternal in the heavens". The day of atonement is fully described in the sixteenth chapter of Leviticus. Here is Paul's comment on this day: "But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was *yet* standing (Heb., 9:7, 8)".

When the High Priest of Israel finished his work, he came out and blessed the people in the words of moving eloquences: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel saying unto them, The Lord bless thee, and keep thee: the Lord makes his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace (Num., 6:22-26)".

Christ became our High Priest: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb., 9:11, 12)". Paul describes his official relation to men: "Wherefore in all things it

behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb., 2:17, 18)". Again: "But this man because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb., 7:24-26)". When "the end cometh", He shall lift up his pierced hands and plead for sinners no more forever, but will, like the High Priest of old, come out of the Holy of Holies and bless his people: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ (I Peter, 1:6, 7)". Thus the end shall come in accordance" with the purpose of God in the ages of ages: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:10, 11)". Jesus appeared at the end of the Jewish world—the Jewish ages—to make approach by sinful men, to God possible, and at the end of the world—literal,—material— shall he appear again and finish the work assigned him in the great remedial scheme: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but

into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Heb., 9:24-28)".

Begin with "eternity past" and slowly follow the diagram of the ages through the dispensations—study God's men—the instruments of his unfolding. There are two periods about which we know but little, the forty days from the resurrection to the ascension of Jesus, and the little season from the end of the Millennium to the coming of the Lord. Of the first we know only that Jesus showed himself alive and preached the things pertaining to God's kingdom: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts, 1:3)". Of the little season we know this: Satan shall be let out of his prison; second, he shall deceive the nations of the earth again and gather its countless denizens together to battle; third, awful destruction shall follow by the direct intervention of the Almighty: "And when the thousand years are expired, Satan shall be loosed out of his prison, 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. 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. And the devil that deceived 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 forever and ever (Rev., 20:7-10)". Look at that point on the diagram where time ends, where eternity is and study the mighty coming events I have grouped there. It is the winding up of the affairs of earth.

First of all in order of importance shall be the sounding of the trumpet heralding the coming of the Lord and the Great Day for which all other days are made. Jesus has drawn a wondrous picture of the last day: "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. 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 the heaven to the other (Matt, 24:30, 31)". Again: "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 (I Thess., 4:16)". Again: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor., 15:51-52)". John had a vision—saw it as" if it were

then taking place before his eyes: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein that there should be time no longer (Rev., 10:5, 6)". Following this awful trumpet of the resurrection, the judgment, the future life, the Son of God shall leave the mediatorial throne and sit in the throne of glory and judgment: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark, 8:38)". The manner of his coming shall be sudden and glorious: "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 (Luke, 17:24)".

It shall be visible to the human eye; hear the testimony of God's messengers on the day of his ascension from the apostles: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts, 1:9-11)". Hear also the beloved John: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (Rev.,

1:7)". He shall come on a great white throne: "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 (Rev., 20:11)".

The vindication of the saints shall begin; those who arose with him, following his resurrection and those who shall rise and reign with him in heaven, while the living saints shall possess and rule the earth, shall sit with him in the throne of judgment. Do not lose sight of the great promise that the saints shall judge the world! The living saints who have done their work and kept free from the polluting influences of the little season shall be suddenly immortalized, and shall no longer be subject to the laws that govern the matter, but shall arise to meet the Lord as he appears with the saints and angels in sight of earth the second time: "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 (I Thess., 4:17)".

The dead in Christ shall rise—the saints from Adam down, who by their lives were saints and yet were not worthy by reason of faith and works and martyrdom to rise with Jesus when he arose or to rise to him at the beginning of the Millennium and come with him to judge the world— "first". Not one sinner, not one alien, not one rebel in God's government shall stir in his bed of dust until the last saint—little though he may have been in his own eyes, insignificant though he may have been in the eyes of men—shall come out vigorous with new and pulsating everlasting life, beautiful in immortality, immortal in beauty, moulded and fashioned like unto his Lord, shall

he come forth! God gave us vision. I see them come from every land: America, Europe, Asia, Africa, the Islands of the sea. No man can count them. They come! They come! They come! Long separated friends,—fathers, mothers, brothers, sisters, neighbors, friends, brethren. Yes brethren are together once more! Oh the glory! Oh the joy of it all! Sing! Someone start the song of Moses and the Lamb. Yes, here are my father, mother—the host that God has given me— sing, or my heart will burst with joy! Oh glory —the last saint is out—"Every eye" sees the Lord!

But mighty convulsions shake mother earth to the unsounded and unfathomed depths. What do I see? Countless sinners coming to life again —there is not even standing room! Daniel had a vision of this day! "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever (Dan., 12:2, 3)". Jesus had a vision of this day: "Verily, "verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damna-

tion (John, 5:25-29)". John had a vision of this day: And I saw the dead small and great stand before God (Rev., 20:12)". Do I hear a song? No, alas! From America comes the cry; from Asia comes the cry; from Africa comes the cry—it is the hopeless cry, the bitter wail of opportunity forever lost,—it is the cry from the peasant, the poet, the priest, the statesman, the queen, the empress, the emperor,—to the mountains and to the rocks: "And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand (Rev., 6:16, 17)? "Hear John once more: "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. 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. 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 (Rev., 20:11-13)".

Old earth, as the Judge approaches, and as the song of triumph drowns the bitter wail of the lost, shall catch fire: "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. Seeing then that all these things shall be dissolved, what manner of persons ought

ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (II Peter 3:10-12)".

While awful earthquakes still shake the earth and mighty flames burst from its heart and leap into the heavens, Jesus Christ the Son of God shall judge the world: "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: 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. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and you gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he also say unto them on the left hand, Depart from me ye cursed, into everlasting fire prepared for the devil and his angels: for I was an hungered

and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (Matt., 25:31-46)". Hear Paul: "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 (I Cor., 5:10)".

Jesus Christ shall deliver up the Kingdom to God: "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all (I Cor., 15:24-28)".

The new earth shall rise out of the ashes of the old and a new heaven shall cover the fathomless deep over our head, and God shall come down and dwell with men: "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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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. 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely (Rev. 21:1-6)". Peter sounds the last note in the earth side of the oratorio of redemption: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (II Peter. 3:13)". Amen, Let the whole earth echo: AMEN!

The Hades Life: The Intermediate State

PART II

"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; 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? 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 killed as they were, should be fulfilled (Rev., 6:9-11)".

There are a good many scholars who divide human life into two chapters: First, from conception to death; second, from death through the ages. My studies have led me to different, and, I believe, correct conclusions. I divide human life into three chapters: First, from conception unto death; second, from death into and through the hades life; and third, through the ages beyond the second coming of our Lord and the resurrection of the dead. The first division of the scholars takes no cognizance of the life of the soul after it leaves the body, and exists as a separate and distinct entity, before the resurrection of the body.

I have studied this theme for years, and the departure of my father and mother from the paths of men, and incidents in college life have led me to study it with renewed energy and en-

thusiasm. The result has been to rob death of its sting and lift the lowering, threatening clouds that so often hang over the solemn event of the passing of a soul out of this life into what lies beyond the mists.

In order to put the matter before you in its fullest light, I invite you to study with me what precedes my text. It is taken from a book called "The Revelation", not a mystery, yet it has not, up to this time, fully unfolded itself to the minds of men. This book was written by John in the year of our Lord 96. A casual glance at its contents will lead anyone to the conclusion that the author, although he often veils his meaning in majestic figures, is seeking to clear up rather than record or suggest mysteries.

The opening of the book is significant. Once again John saw his Lord, but what a change since they parted at Bethany sixty-three years before! However, the change was not by elimination or subtraction, but by addition—glory indescribable and incomprehensible added to glory. The Lord told him how to record the vision of the ages: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter (Rev., 1:19)". John was to write of the past, present, future. The third division begins with the fourth chapter: "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me which said, Come up hither, and I will show thee things which must be hereafter (Rev., 4:1)". Following he had his first vision of the ages apparently reaching down to the end of all things. The second vision begins with the fifth

chapter and enlarges on the first. He saw the opening of the seven seals of the book of the gospel centuries. The breaking of the fifth seal brings us to the text, or to a glimpse of the second chapter in the existence of human beings, and makes it certain that there were disembodied spirits who had not yet reached their final judgment and reward far down the centuries, and John saw history unfold itself under the power of the Lamb in the midst of the Throne.

Let us analyze this Scripture and get its truths one by one. John declares that he saw under the altar the souls of those who had died for the faith, "for the testimony which they held"—thus indicating that the soul has, or may have, an existence distinct from the body. These souls were actively engaged, as we would say,—using the language of earth,—in the use of their mental faculties and their memories of the earth-life for they cried unto God: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth"? They had died for the faith. I emphasize in passing that the earth was still in existence and was inhabited by men. White robes were given to these "souls" and they were told to rest until their brethren who should be called to die for their faith should be fulfilled. It is impossible to escape the conclusion that these "souls" were once citizens of earth, that they were now citizens of another place, which they knew was not their permanent home; and that with memory fixed on the events of their earth-lives they were anxiously looking forward to these adjustments of their cases by the Lord himself, and their entrance upon what was in store for them.

I would, if I could, analyze or define the soul, or spirit. We may go this far in any event: It is the "I" of this earth-existence, and does not lose itself in the world of the disembodied existence. It is the entity, the real personality, that which inhabits, controls and guides the body in which it lives and through which it must, while a citizen of earth, exert itself. Here it must exert itself chiefly through the senses, and organs of the body. There—"in the unseen abode"—it must exert itself independently of the senses, and organs of the body, but strangely the organs so far as we know them,—eyes and ears and speech—particularly—are the same.

This is indeed a great theme. It covers all time and touches all men with three exceptions.

Enoch whom the Lord took to himself, in his body: "And Enoch walked with God, and he was not; for God took him (Gen., 5:24)". Again: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God (Heb., 11:5)".

Elijah whom the Lord took to himself, in his body: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee, and Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so. And it came to pass as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire and parted them both

asunder; and Elijah went up by a whirlwind into heaven and Elisha saw it and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more; and he took hold of his own clothes and rent them in two pieces (II Kings 2:9-12.)".

The saints who shall be living on the earth when the Lord shall come who shall be caught up alive to meet him in the air: "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. 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: 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. Wherefore comfort one another with these words (I Thess.,, 4:15-18)".

But what of the rest of the race? The death sentence was passed upon Adam on account of sin: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return (Gen., 3:17-19)". Death reigned and will reign. "It

is appointed unto men once to die (Heb. 9:27)", and the race as a whole must pay the penalty.

Probably the first pair did not comprehend the meaning of death. Who does? But they had the thing brought home to their hearts. Abel died at the hands of his brother. Who can draw a picture of the grief, astonishment and fear of that father and mother when they discovered that boy cold in death? I can imagine their questions. Is this death? Is this what Jehovah meant when he drove us out of the garden? Where has he gone? Is he happy? Does he remember the earth life? Does he remember us? Does he think of us as we think of him? Does he still love us? Shall we ever see him again? When, O, When?

Death has wrung these questions in some form from the stricken sons and daughters of earth for ages, and still the world-wide midnight cry rises to God, and will rise likely for ages yet!

Death reigned, reigns, and will reign. I estimate that one hundred and eighty thousand millions (180,000,000,000) of human beings have lived on this planet and then passed from it into some other form of life, or in some other form continuing this life, or into this life with changes, perhaps few, possibly many. It is difficult to form a conception of this number. The mind cannot grasp it. We get lost in the amazing labyrinth. Even imagination is appalled at the immensity of it.

But the world and the ages ask: Where are the countless dead? Do they live? Do they? Where? How? Do they know those whom they knew? Have they memories of the lives they lived here?

I can find only four answers, and submit them to you for deliberation and conclusion.

FIRST: If, as some claim, man is wholly mortal, they have forever ceased to exist. My heart revolts at the doctrine for many,—to my mind,—adequate reasons.

The doctrine of extinction by death minimizes the tremendously valuable thing we call life.

Birth; three score and ten years, perchance four score years, then desolation, death, darkness, nothingness, extinction, oblivion: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away (Psa., 90:10)". Hear the testimony of Satan: "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life (Job, 2:4)". Hear the Son of God: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul (Matt., 16:26)".

This doctrine takes away the motive, the incentive, the inspiration to grow intellectually. If death ends all and is likely to come without premonition or warning, why struggle against such fearful, and heartbreaking odds, when there is nothing worth while at stake? Who can, or who will, affirm that knowledge is worth the price it costs except in the hope of immortality?

It takes away the motive, the desire, the inspiration to do right. If death absolutely ends all, what difference does it make whether I am good or bad, a saint or a sinner? If I cannot confidently look forward to continued life why should I bother my mind for a few days, hours,

moments, with fine distinctions between right and wrong?

The annihilation of a body, soul, spirit in a moment makes an inexplicable mystery of man's moral make-up. Under some circumstances he is virtuous; under others he is corrupt. If there is no intelligent Creator behind him and no day of judgment ahead of him, these things are beyond explanation.

If I live, and I know I live; if I sin, and I know I sin, I can find no explanation of this condition in the fact of extermination, if I am to be exterminated. The problem of sin grows more of a problem in the face of death and nothing beyond it.

It does not, it cannot, account for man's evident, unquestioned, universal authority over the beasts of the earth. Hear the word: "So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen., 1:27, 28)".

The doctrine that life—existence—ends with the last breath offers no comfort in the hour of bereavement and grief. After all, to one who has lived and tasted of the joy of love and friend-ship and faith and hope, there is nothing so awful as to die, to cease to be forever. God give us a better conception of what life is, and may be!

If death is the end, the last act in the drama of a human soul, the very thought, sad, melan-

choly, universal, tends to extract all that is sweetest and best out of life. Job felt that way about it: "My" days are swifter than a weaver's shuttle and are spent without hope (Job, 7:6)". So did Moses: "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away (Psa., 90:10)". So did David: "For my days are consumed like smoke, and my bones are burned as an hearth (Psa., 102:3)". So did Isaiah: "The voice said, Cry, and he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people; is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever (Isa., 40:6-8)". So did James: "But the rich, in that he is made low; because as the flower of the grass he shall pass away (Jas., 1:10)". Again: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away (Jas., 4:14)". So did Peter: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you (I Peter. 1:24, 25)". Will this sweet life end, end in a few days or years at best, in utter darkness? Shall I enjoy the love and friendship that cheered and comforted me here, no more? If no, then why should I control myself or deny myself? Why should I live or love at all? Why not I

acknowledge my parity with the ox and be done with it! Hear how Paul felt about it: "I protest by your rejoicing- which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die (I Cor., 15:31, 32)".

The materialist raises more intellectual and spiritual difficulties than he answers. Here is one: whence came I if I am at last to reach an end so ignoble, if life shall end my probation, three score and ten, perhaps four score years? Why came I with reason, will, memory, imagination, ambition, if I shall lose all of them because, forsooth, I am soon to lose my breath?

Annihilation by death cannot account for the fact that we still love our dead, and invest them with all charms of the earth-life. This is natural, inherent, intuitive, universal, undeniable. It is not so with our companions and friends, the dumb animals—what, after all, an impassable gulf lies between us and them! You can steal away the young of any of our domestic animals when they are just born and they rarely ever miss them, and when the animal is able to care for itself the mother—the father never knows it! —never knows it again. Down below the old spring house there is a little grave yard, where we bury the sweet and beautiful black and white calves but no mother cow has ever worn a path through the grass to the grave of her baby! She likely forgets it the day it dies, if not then, very soon. But not so the human mother. I know one, a sister in Christ whose little boy died twenty-five years ago, and she still goes to that

grave with her choicest flowers. Why? Because it is in her nature to love that boy. She knows no difference between the living and those we call dead. Her love, her faith, her hopes, her mother-heart tell her that her boy lives. If human beings die forever at death, human love would die too. There would be naught to keep it alive. An amazing thing about this human love is that many misguided mortals commit suicide in the hope of joining the loved and lost. It is an awful thing to do and yet such is love, such is hope, such is the desire for the companionship of loved ones that men and women take chances of damnation in the hope of being with their adored once more. Oh human love, thou canst not die; Oh love divine, thou art eternal!

All about us the forests have turned to crimson and gold, and funereal black, and the leaves are dropping one by one and soon they will decay and disappear. Lately I have been riding out in many directions for my health. I am getting acquainted with my new neighbors. I see new and strange faces everywhere. The friends of my childhood and youth—where are they? Under the sound of our college bell there have lived and passed more men and women whose longevity was remarkable than in any other section of the same size of the world known to me. A number of them were nearing the century mark when they passed on. The pioneer homes in which they lived, and loved, suffered and died, have fallen into decay or passed away altogether. They were all here when I was born. Where are they? Some of them went out of my life when I was a mere youth; some when I was a young man. Some of them were in the prime of

life when I first knew them; they grew into old age as I grew into manhood, and the grave has called and they have all answered; their farms are generally in the hands of strangers. But I know them yet. I remember them yet. I love them yet. I saw them grow old and decay; but thank God many of them grew young in spirit as they grew old in the body: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day (II Cor., 4:16)". Do they know me still? Do they love me still? Shall I see and know them again and love them forever? Is it possible that God will feed me when I am hungry, give me drink when I am thirsty, clothe my body, gratify almost every other reasonable desire, give me these friends, some of whom were as dear as life itself, and then deny me the chance to meet them again? I simply will not believe it. "God is not mocked" —neither will he mock his creatures. Oh hope! Oh undying, unsatisfied, ever-increasing love!

Here is another thing: Our love for the dead does not grow cold. On the contrary it grows warmer, deeper, stronger, more fragrant, more certain with the passing years. My little brother died nearly fifty years ago. It seems but yesterday that we laid him in the little grave on the hillside across the river. I long to see him and hug him to my heart once again. Father and mother have not been gone long as we count time, but oh the time seems long to me. I am lonesome without them. I wander about the old home and listen for the foot fall and the tender voices I shall hear no more here below; but I love them more day by day and my heart though it speaks not, tells me they know me yet, and love

me yet; that their love is even warmer, tenderer than before death took them from my sight. Without this conviction my poor, hungry, desolate heart would break!

The love for the dead enters into the structure of the mind. It is of God. I could not exist and love so deeply that which does not exist; and if the living love the dead, the dead must love the living!

Dying does not paralyze or suppress or eliminate the capacity to love any more than sleep does. Love once begun and fed and warmed and cultivated may be neutralized in a degree; it may in this world grow cold temporarily but is of God—"God is love"—and it cannot die!

The doctrine of "death ends all" gives the beasts of the field the advantage over man. They are not harassed by thought of sin, death, record, and judgment. They eat, drink, sleep, and die with no faith, no hope, no fear, no desire to be gratified, denied or realized. The fear that death does, or does not end all never haunts them! Neither does the hope of a better life inspire them! In order to make the contrast stand out in boldest relief, I mention the names of two or three hundred of the greatest men and women who ever lived, men and women who have made this old world largely what it is. Study the names, a very large majority of them believed or believe in the future life, and yet if their lives are to end in disappointment and extermination the beasts have the advantage over them; but here is the list; most of them make one proud of being a member of the human race. I give them as they have come to me representing all ages without reference to chronological order, belief or

achievement, simply because of their tremendous intellectual power, and the impression they left on the world's thought:

"Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Hezekiah, Elijah, Elisha, Isaiah, Jeremiah, John the Baptist, Jesus, Peter, James, Josephus, Paul, Apollos, Polycarp, Irenaeus, Justin Martyr, Alexander, Xerxes, Hannibal, Caesar, Bonaparte, Blucher, Bismark, Wellington, Fox, Burke, Pitt, Pliny, Beaconsfield, Bright, Cobden, Carlisle, Ruskin, Grattan, O'Connell, Parnell, Gladstone, Luther, Calvin, Melanchthon, Muller, Wycliffe, Rowland Hill, Latimer, Ridley, Spurgeon, Knox, Cowper, Wesley, Charles Wesley, Toplady, Whitfield, Pope, Thos. Campbell, Tom Moore, Scott, Dryden, the Brownings, Shakespeare, Lock, Dante, Darwin, Spencer, Demosthenes, Plato, Homer, Socrates, Cato, Audubon, Hamilton, Xenophon, Prescott, Fremont, Wanamaker, Cyrus W. Field, Marshall Field, Eugene Field, Rothschild, Vanderbilt, Armour, Pullman, Story, Tolstoy, Dickens, Handel, Hayden, Beethoven, Noah Webster, Samuel Johnson, Poe, Ingersoll, Voltaire, Renan, Cleopatra, Isabella, Victoria, Columbus, Washington, Jefferson, Franklin, McDonald, Henry, Marion, Andrew Jackson, Stonewall Jackson, Webster, Clay, Choate, Calhoun, Douglass, Lincoln, Davis, Beecher, Peabody, Wendell Phillips, Garrison, Lee, Garfield, Ben Hill, Sam Jones, Talmage, Til-den, Elaine, Marshall, Brewster, Harlan, Fuller, Grant, Cleveland, Roosevelt, Longfellow, Ridpath, Campbell, Errett, McGarvey, Frances E. Willard, Bryan, Harriman, Morgan, Gould, Michael Angelo, Mozart, Mendelssohn, Montgomery,

Isaac Watts, Milton, Edison, Wright Brothers, James Watts, John Newton, Sir Isaac Newton, Gary, Judson, Dr. Dye, Paton, Scoville, Herschel, Livingstone, Stanley, Muncy, Emerson, Irving, McKinley, Holmes, Lamar, Thackeray, Krupp, Dawson, Tennyson, Galileo, Garibaldi, Victor Immanuel, Grenfell, J. Hudson Taylor, Ole Bull, Rubenstein, Paderewsky, Lord Nelson, Perry, Dewey, Kepler, Drummond, Matthew Henry, Albert Barnes, Adam Clark, Jonathan Edwards, Confucius, Buddha, Grady, Wren, Peter the Hermit, Mohammed, Rockefeller, Carnegie, Lorenzo Dow, Neal Dow, Butler, Paley, Draco, Blind Tom, Lord Byron, Lycurgus, Solon, Herodotus, Grant, Addison, Boswell, Macauley, Hume, Gibbon, Sir Wm. Jones, Mithradates, Mezzofante, Dr. Alexander, Stephens, Dr. Still, Newman, Peel, Poole, Walpole, DeVinci, Joseph Parker, Garrick, Irving, Booth, Bernhardt, Raphael, Whittier, Holmes, Lowell, Dean Stanley, Randolph, Hawthorne, Cooper, Whateley, Dumas, Hugo, Rawlinson, DeQuincy, Plutarch, Rhodes, Kruger, Young, Pollock, Chatham, Raikes, Moninger, Bunyan, Epictetus, Blackstone, Greenleaf, Grey, Brougham, Moody, San-key, Spencer, Darwin, Huxley, Haeckel, Lodge, Kelvin, Tom Paine, John Howard Paine, Foster, Jno. Hay, Bartholdi, Bernardo, Burns, Madam Currie, Nero, Stowe, Peter the Great, Frederick the Great, Joan of Arc, Columbus, Goldsmith, Cromwell, Goldwin Smith, Jno. Brown, Booker Washington, Euclid, Humboldt, Hastings, Arnold, Maxim, Guttenberg, Hoe, Howe, Mergenthaler, Harvey, Kipling, Bryant, Greely, Peary, Morse, Bell, Dodridge, McKnight, Kitchener, Lord Roberts, Miles, Savonarola,

McCormick, Whitney, Chinese Gordon, Jno. B. Gordon, Carmack, Burbank, Patti, Florence Nightingale, Clara Barton, St. Patrick, Jenny Lind, Agassiz, Elliott, Zinzendorf, Tischendorf, Schaff, Fanny J. Crosby, Morrison, Heber, Mrs. Judson, Moffat, Laura Bridgeman, born deaf and dumb and blind, and yet she knew God, gained a good education. So also Helen Keller.

Who are these men and women? Nation makers, Church makers, Society makers, Literature makers, World makers. Here we have in a large sense the brains, the talent of the ages. Call up an equal number of the beasts of the earth, the beasts of the ages. Can you, can any sane man, honest man, intelligent man, believe that they sprang from a common ancestry or that they shall ultimately sleep in the dust side by side for ages untold?

Man—vision; Ox—no vision, no foresight or insight, nothing beyond the present moment. Yet, materialism makes man, any man, the greatest man who ever lived, a brother to the ox! Washington, stand up; bring out the ox his brother. Call the roll of the ages: Demosthenes, stand up; bring out the ox his brother! Gladstone, stand up; bring out the ox his brother! Lincoln, stand up—the thought of it seems desecration—bring out the ox his brother! Call the weakest, poorest man above idiocy who ever walked on two legs, and search the animal kingdom for all the years, and "the missing link" will be forever "missing". Thus man towers above the whole creation about him, conscious that he is the most perfect physical and intellectual organism on earth; yet conscious that he has not reached perfection, and yet conscious that with time, opportunity, environment,

he could reach ideals, heights, that forever beckon, and yet forever mock him here. The ox never makes comparisons. Grass, water, and a little salt and shade in which to chew his cud,—with perchance a little company,—will satisfy all his needs and ambitions—he has no ambitions! Man makes comparisons, he can by comparing himself with the ox determine his superiority. But I insist that the ox has the advantage if man does not survive death. Grass, water and salt were made to satisfy the ox, but nothing short of immortality; nothing short of seeing his Maker face to face and solving the mystery of the First Great Cause ever did or ever can satisfy a man! If man is the product of evolution (which I deny), he is bound to continue to improve and evolve until somewhere in the countless ages he will reach immortality. If God made him he is immortal,—certainly so, in Jesus Christ our Lord.

The vast majority of those men and women believed in the future life but who can rank the world's greatest infidels, Voltaire, Renan and Ingersoll with the brutes that perish, even if they were unbelievers? The fact that a few do not acknowledge any desire for a future life does not prove that there is not a future life; and after all, that is not the question. Does this array of the world's talent prove that man is superior to the brute; and if that superiority does not consist of the present and future possibilities in man, of what does it consist?

The theory that death ends human existence is against the universal law that for every real need: physical, intellectual, spiritual, there is a gratification, a satisfaction. Hear David the singer of Israel: "The young lions roar after

their prey, and seek their meat from God (Psalms *104:21*)". Again: "Thou openest thine hand, and satisfiest the desire of every living thing (Psa., *145:16*)". Again: "He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy (Psa., *147*"9-11)". Hear Jesus the Lord: "Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed (Matt., *6:30-31*)?" If man were evolved from an atom; or if he were made by an All-wise and All-powerful Creator it matters not how the desire comes, why should every other desire be gratified and the one great, surpassing, undying desire to live after death be denied him? Human reason revolts at annihilation, except perchance it may be God's final judgment on those who die in their sins. Some power feeds us, gives us drink, clothes us, blesses us with love, memory, will and reason, and never grows impatient or weary with us. These things are matters of experience and consciousness. But when this is said there remains,—I cannot define it, cannot encompass it, cannot put it in words,—something that is within; that has not been satisfied and cannot be satisfied, that says to me when I sing my best song; when I preach my strongest, most eloquent, most Biblical sermon; you can go vastly beyond that; it falls far below your powers and Possibilities. My bodily needs are all abundantly

satisfied. Many of my mind needs and soul needs are abundantly satisfied, but I constantly reach out after the,—to me here,—unattainable; I constantly reach out after the seemingly impossible; mystery, deep, dark and profound presses trier from all sides. David experienced this and he voiced the sentiment of the universal man, this age-lasting, heart-hunger for the invisible: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness (Psa., 17:15)". This is a beautiful world, but it is not big enough to feed or fill one awakened soul. There must be life and satisfaction somewhere else. *I* believe there is. I could not believe otherwise if I would!

The blotting out of the soul at death fails to account for memory, conscience, fear and hope; love or friendship.

In the whole realm of nature there is no such thing as absolute destruction, annihilation, so far as we know. Many things have been changed, dissolved, disintegrated, defeated, dissipated, but never destroyed; God alone can create or destroy; nothing destroys itself, or expires by limitation.

The thought that there is no hereafter adds to the terror of death. How we do strive to live! How we strive to perpetuate our names. How we rebel at the thought of ceasing to be. How we yearn after immortality! One rich man in our day has spent \$750,000,000 to keep his name alive. Every man above idiocy, sane and in bodily health shrinks from death; not so much on account of the fear of death as on account of the love of life, the desire to live, that haunting fear that, perhaps after all, death ends all! And every man who could, or who can, does his best to do

some work, paint some picture, sing some song, write some poem: do something, however little, to suggest to the coming generations that he once was here. Man instinctively shrinks from the awful fate of being consigned to the regions of perpetual forgetfulness here and for the same reason fights death to the last ditch. The love of life—existence—is innate, original, and woven into the structure of the mind of all humanity and nothing will ever meet the design of him who so made us, or satisfy our natures, but immortality. Not man's nature only, but man's recognized position among all forms of vegetable and animal life, demands of the Creator immortality. I will illustrate: In the spring of the year, there are many dandelions around here. Next to the crocus they are first to open their bosoms to the springtime. The first impulse I have is to pull this modest little citizen of the grass, but alas! I find it has no stem, and I pass it by. In a few days it begins to fade and the stem begins to grow, until by the time the seed ripens the stems are often a foot high; and every seed has wings! And the wind comes along and as nature—chance, or God?—has lifted them above obstructions, blows them loose, and they fly away! Am I not better than the dandelions? May I not hope to find perpetual life somewhere? The birds of the air change their places of residence, following the instincts put in them by nature—God or chance?—and they find the exact spot and food to meet all their needs. They build a multitudinous lot and variety of nests, each according to its nature—God or chance? Each sings its song, in its own key, and yet the music is harmonious and delightful to the human

ear. May not we, by common consent, the Crowning Work of Creation—call it God or chance?—hope that we too shall realize our fondest dreams in habitations everlasting, and rest and work and sing without a thought of end or disturbance or separation? Surely by the grace of God he sets life before me, before you, before all men. We must choose or reject. He uses force on no man.

The doctrine that death ends all mocks the universal belief of mankind in all ages, in a Supreme Ruler, and the desire to honor, worship and praise him; and it is true that this belief and this desire become intensified as the individual grows in intelligence. There have been exceptions in all ages, but I refer to the mass of mankind, living or dead. History,—ancient, modern and contemporaneous,—is pregnant with the proof of this proposition, and to this proof I turn my attention now. Belief in the existence of God and the mingling of fear and hope of eternal life are inherent in the human mind and have been from the day of man's entrance upon the earth. No race has ever been found that did not believe in a Supreme God and immortality. This belief enters into the very structure of the human mind. It is as much a part of me as my memory, will, or imagination. Emerson said: "When the Maker of the universe has points to carry in his government he impresses his will in the structure of the mind". Mark you: "Structure of the mind". In other words man was made to believe in God and immortality; it is just as natural as it is to drink, eat, breathe, hope, love. Cicero, the great Roman orator, said: "Where the consent of all nations is given, there is a law of nature, and to

resist it, is to resist God". Then the Creator has inwrought, woven it into our nature that we must live; and when we claim the hope of immortality we speak as God has bidden us to speak. Even Spencer, who was not friendly to revealed religion, said: "We are left to anticipate that the diverse forms of religious belief which have existed, and do exist have all a basis in some ultimate fact". Let me emphasize "Basis"—"Ultimate fact". Hear him further: "To suppose, that these multiform conceptions should be absolutely groundless discredits too profoundly, the average intelligence from which all our individual intelligence is derived". Hear Cicero again: "There is, I know not how, in the minds of men, a certain pressage of a future existence, and this takes the deepest root, and is most discoverable in the most exalted souls". I press that last statement: "most exalted souls". Emerson states an immortal truth in immortal language: "The implanting by the Creator of a desire in the human bosom, indicates that the gratification of that desire is in the constitution"—mark that word— "that feels it". "The Creator keeps his word with us. All I have seen teaches me to trust the Creator for all I have not seen". Hallelujah! God keeps his word with men! Nature and revealed religion walk hand in hand through the sunshine, and shadow and sing of immortality. May I keep my covenant with God to the end!

Reverting to the universality of this belief, I present the testimony of Prof. Max Muller: "It is true, also and I believe it has never been contested that even the lowest savages now living possess words for body and spirit, and that they all believe in the immortality of the soul".

I challenge the world to find a tribe or nation on the earth that does not in some form believe in a Supreme Being and expect to live beyond the grave. Man is so made that if he does not hope for a future existence he fears it, and that fear haunts him unto his last conscious breath.

Many of the nations have held, and do hold, the doctrine in a crude form; but they had, or have it as certainly as their hearts pumped blood through their veins. Some believed that the ghost of the dead lingered about their graves. Others that the spirits went into subterranean shade, or into a beautiful unknown island. Some worshipped their dead. Some left weapons, clothing and food at the graves of the dead. Wives were burnt on the funeral pyre of their husbands that their souls might travel together into the unknown land. Some believed their friends went to live in the moon. The savages of Urganda required the widows to live near the graves of their husbands so that they might quickly join them at the moment of death. The Indians of North America believed that in the happy hunting grounds they would continue the life ended here. The most degraded savages of benighted Africa believe the spirits enter either into happiness or misery at death.

The ancient Egyptians believed in the future life, and in reward and punishment according to the life here. Osiris their good god was believed to occupy his time in sorting the spirits, weighing their souls—sending the good into light and the bad into punishment. A hieroglyphic deciphered not long ago reads: "The just find favor with the great God: they dwell in glory where they lead a perfect life". They embalmed the bodies of

their dead and provided them with seed wheat for use when the long journey should end.

The Babylonians believed in future life and provided their dead with date seed so they could start new orchards in the unseen lands.

The Ancient Greeks were believers in immortality. Socrates and Plato espoused the doctrine in a conspicuous and luminous manner. Other great minded men of Rome and Greece propagated and rejoiced in the hope of another life. Conspicuous among them were Demosthenes, Seneca, Homer, Cicero, Plato, Scipio, Virgil, Ovid and Cato.

The Hindoos and Buddhists cling to the hope of an immortal existence although they mix it with a belief in soul transmigration. All the three religions of China: Buddhism, Confucianism, and Taoism believe the soul survives death.

The Japanese believe that at death the souls of men shall ascend to another planet.

The Druids believed in progressive mortality. *I myself believe in immortality and eternal progress.*

The Mohammedans believe in an immortal and sensuous existence beyond the gates of death.

The Anglo-Saxon and their kindred tribes of the Northmen believed that at death all souls of men entered into Walhalla, where they could fight and hunt to the fulness of their desires.

It was once asserted that in Patagonia there lived a race so low, so degraded that they had no conception of God or any idea of the worship of him. A man denied the statement, went and lived among them, studied their laws and customs and found that the statement was false. It

is false, it matters not who affirms it or of whom he affirms it.

SECOND: At death the soul may pass into a profound sleep of indeterminate length.

I cannot accept this conclusion for it is contrary to both reason and revelation! The objective mind may sleep but the subjective mind—the soul! never sleeps. This is true both of the normal and the abnormal mind. In this, I have the backing of scientific minds. What is sleep? I do not know. Who does know? I do not think that while "I" appear to sleep "I" do. I have preached many times in my sleep. Once I dreamed out a sermon and preached it the next day. Jesus our Lord was not asleep while his body was in the grave. He was in paradise according to his own promise to the penitent thief: "And one of the malefactors which were hanged railed on him saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward for our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise (Luke, 23:39-43)".

It is contrary to the teaching of the word of God in the Old Testament. When Abraham died it is recorded that he gave up the ghost: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people (Gen., 25:8)". When Isaac died it is recorded that he gave up the

ghost: "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him (Gen., 35:29)". When Jacob died it is recorded "that he gave up the ghost: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people (Gen., 49:33)". If death ends all there is nothing, there can be nothing to give up! After Samuel had been dead, probably five years, Saul desired to interview him and here is what happened: "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. 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. 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. 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 (I Sam., 28:11-14)". David lost a son for whom he mourned deeply and bitterly, but at last found consolation in the hope he expressed of joining him: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me (II Sam., 12:23)". What comfort could David have extracted from the hope of joining his son in extermination, oblivion, nothingness, annihilation, unending darkness? Again, David's son Absalom rebelled against him and was banished from

the King's house. Joab, a great general, endeavored to bring about a reconciliation; therefore, he sent to Tekoah and "fetched thence a wise woman", who with the wise words of Joab in her mouth went into the King's presence and with cunning diplomacy presented her plea and reached the climax in these marvelous and soul-uplifting words: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet he doth devise means that his banished be not expelled from him (II Sam.,14:14)".

You are familiar with the story of Elijah and the widow of Zarephath whose son died while the man of God resided in her house and here is what happened: "And he said unto her, Give me thy son. And he took him out of her bosom and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord My God, I pray thee, let this child's soul come into him again (I.Kings, 17:19-21)", and it came (I Kings, 17:22).

Solomon brings the discussion to an emphatic and overwhelming climax: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it (Ecc., 12:7)".

It is contrary to the word of God in the New Testament. I will introduce only the testimony of Jesus, although the Apostolic writings are burdened with it. Indeed, if we remove from the New Testament the doctrine of the conscious

future life unbroken it will fall to pieces. There is nothing else to hold it together. It has no other theme or hope or end. But hear Jesus: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living (Matt., 22:31-32)". Again: "For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day (Jno., 6:38-40)". Again: "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world (Jno., 6:47-51)". Again: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it to thee. Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were

dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ the Son of God, which should come into the world (Jno., 11:21-27)". Finally and the climax is glorious: "Yet a little while, and the world seeth me no more, but ye see me; because I live, ye shall live also (Jno., 14:19)".

THIRD: The question may be answered by affirming that the souls of men at death pass at once into their eternal rewards. This cannot be true for three reasons, either of which ought to meet the issue. The judgment day must intervene between death and final rewards: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; wherefore he hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17:30, 31)".

No life is complete when its earthly form or manifestation closes: Hear Paul (Rom., 2:4-6). Again, hear him: "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid (I Timothy, 5:24, 25)".

Rewards and punishment are never promised or threatened relative to the "soul" or Spirit" or "body" as separate entities, but they relate to the whole man, good or bad. I press this thought with all my heart and soul, and will press it. Hear Paul: "For we must all appear before the judgment seat of Christ; that every one may re-

ceive the things done in his body, according to that he hath done, whether it be good or bad (II Cor., 5:10)". Hear him again in his letter to the Church at Thessalonica: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess., 5:23.)". And he adds triumphantly: "Faithful is he that calleth you, who also will do it (I Thess., 5:24)". Do what? Preserve the whole man! Preserve what? The man he made, although his body may reside in dust and his spirit live in hades through many ages. He cannot forget or disown his own. Hence there must be a resurrection of the body before any mortal shall stand before the Great Judge and receive his final and eternal reward.

FOURTH: The numberless dead may pass into Hades; and in my judgment this solves the problem. My text teaches this John had a vision of the unseen world. He saw there the souls of men. The soul must, to eyes that can see it, have form like the body. John saw them and knew them as brethren, as martyrs, as former inhabitants of the earth. They were conscious. They had their reasoning faculties. They had their voices. They cried for judgment on the wicked inhabitants of the earth. That a man should live in another state without the body is no more marvelous than that he lives in the body here and now. Life is a profound mystery alike to the sages and the theologians. The real man is but the tenant, and he still lives after he steps out of his house.

A number of words are used in the Bible relative to this state of those whom we call dead:

"Sheol", "Hades", "Tartarus", "Paradise", "Abraham's Bosom". A proper definition and understanding of these words will do much to clear away the mysteries that puzzle and perplex us. In the common version the word "hell" is used as a translation—as the proper English word—for hades, tartarus and gehenna. This was a blunder for which I know neither reason nor excuse. The word "sheol" occurs many times in the Old Testament but never in the New Testament. I begin with the word "hades" and introduce all the passages with care. It occurs eleven times. It is a word which the Jews got from the Greeks and, doubtless, meant to the Jewish mind the same as sheol. I will introduce first, the testimony of the Lord: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell (hades): for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day (Matt., 11:23)". Again: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell (hades) (Luke, 10:15)". Again: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell (hades) shall not prevail against it (Matt., 16:18)". Again: "And in hell (hades) he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom (Luke, 16:23)". Hear Peter on the Day of Pentecost: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades) neither his flesh did see corruption (Acts, 2:31)". Again: "Because thou wilt not leave my soul in hell (hades) neither wilt thou suffer thine Holy one to see corruption (Acts,

2:27)". Hear Paul in the first Corinthian letter: "O death, where is thy sting? O grave (hades) where is thy victory (I Cor., 15:55)". Jesus used the word in talking to John on the Isle of Patmos: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death (Rev., 1:17, 18)". Again in the vision of the ages: "And I looked, and behold a pale horse: and his name that sat upon him was Death, and Hell (hades) followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth (Rev., 6:8)". Again in the vision of the last judgment: "And the sea gave up the dead which were in it, and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (hades) were cast into the lake of fire. This is the second death (Rev., 20:13, 14)". In every case, the word means the unseen abode of departed spirits and in no case even implies the place of final punishment of the wicked.

The word "gehenna" occurs twelve times in the New Testament, and has a meaning entirely distinct from the word hades. Jesus used the word frequently. Let him speak for himself: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be

in danger of hell (gehenna) fire (Matt. 5:22)". Again: "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (gehenna). And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (gehenna) (Matt, 5:29, 30)". Again: "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 (gehenna) (Matt., 10:28)". Again: "And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell (gehenna) fire (Matt. 18:9)". Again: "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell (gehenna) than yourselves (Matt., 23:15)". Again: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (gehenna) (Matt., 23:33)". Again: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell (gehenna), into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell (gehenna), into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into

the kingdom of God with one eye, than having two eyes to be cast into hell (gehenna) fire; where their worm dieth not, and the fire is not quenched (Mark 9:43-48)". Again: "But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell (gehenna); yea, I say unto you, Fear him (Luke, 12:5)". James uses it once: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell (gehenna) (James, 3:6)".

"The word "tartarus" occurs once in the sacred writings: "For if God spared not the angels that sinned, but cast them down to hell (tartarus) and delivered them into chains of darkness to be reserved unto judgment (II Peter, 3:4)". Let us analyze this passage. God did not spare the angels that sinned, presumably, when Satan fell. He cast them down to tartarus. He delivered them into chains of darkness. Their punishment is deferred to the time of the general judgment. They had their liberty while Jesus was here and expressed the fear and demanded to be informed if he was going to punish them before the time (Matt., 8:28, 29). They knew their time! There is no evading this teaching except by repudiating the author. Let me, before dismissing this proposition, emphasize the fact that these angelic sinners must yet stand before the Judge and that they are temporarily held in their present places waiting for that event.

The word "paradise" occurs in the New Testament three times. Jesus used it once on the cross. "And one of the malefactors which were hanged

railed on him saying, If thou be Christ, save thyself and us. But the other answering rebuked him saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise (Luke, 23:39-43)".

And then the sun began to grow dim, darkness gathered in the valleys and crept upon the hillsides toward the mountain tops, and presently the sun went out and a hush like the hush of nature's death fell upon all Judea and Jerusalem. And the centurion who stood by glorified God and said, according to Luke: "Certainly this was a righteous man (Luke. 23:47)". According to Mark: "Truly this man was the Son of God (Mark, 15:39)". Then a little later Jesus said, "Father, into thy hands I commend my spirit". And he dropped his head upon his breast and said, "It is finished". And his spirit passed out into the unseen realms. Was he dead? Had the powers of earth and the powers of darkness and hell triumphed over him? Or, only apparently? Can he do as he promised? Wait and see. He told the thief that he should be with him in paradise that very day. Was that done? Was he as good as his word? Wait and see.

Paul used the word paradise once: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 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. And I knew such a man (whether in the body or out of the body, I cannot tell, God knoweth;) how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter (II Cor., 12:1-4)". Jesus used it once in discussing with John the seven churches of Asia and in a different sense from its use in the first two quotations, where it undoubtedly refers to the intermediate state, while in the latter it is used, I think, in its generic sense and refers to the joys and delights of the tree of life to which the victors shall at last find abundant and perpetual welcome (Rev., 2:7).

Let me lay down some definitions. "Sheol" is the Old Testament word referring to the grave, the unseen place of the dead or the place where the departed spirit goes. "Hades" is the Greek word signifying the abode of the spirits of the dead, comprehending both the good and the bad. "Paradise" and "Abraham's Bosom" signify that part of the hades world where the righteous go after death and remain to the resurrection. "Tartarus" signifies that part of the hades where the wicked go after death and live until the resurrection. There is, although the distance is apparently short, a fixed and impassable gulf between the abodes of the righteous and the wicked.

"Gehenna" is an entirely different word. Its origin is different, and its significance is different, and as before intimated the great men who gave to the world our beautiful translation of the Word should not have so erred in making "hell" answer for the original of the words "hades," "tartarus" and "gehenna". The origin of the word "gehenna" is remarkable and it lends meaning,

and, I may say, tremendous significance, to it. After the death of the great King Hezekiah, his son, Manassah led an appalling apostasy: "For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be forever. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger (II Chron., 33:3-6)". He led the people into the lowest, most criminal, most revolting form of idolatry. "He caused his children to pass through the fire". Shades of Moses and Samuel and David and Hezekiah! The place was located southeast of the city of Jerusalem at the junction of the Kedron valley and the valley of the son of Hinnom. In time the place came to be called Ge-Hinnom, and finally gehenna. It was a place of fire and smoke and destruction. In the days of our Lord,—and how long before I do not know,—the refuse of the great city was burned there. It was well known to everybody. It is no wonder our Lord often referred to it when endeavoring to impress on his countrymen and others the frightful end of the wicked. Keep my distinctions in mind: hades, the unseen abode of the departed spirits; gehenna, the place of fire and destruction. We are coming to the issue; do men live from

death to the resurrection? Where? Are they conscious"? Have they any of the characteristics of the earth life? such as sight, hearing, memory, reason, sympathy? In a sense I have answered these questions, but I wish to take up a new line of argument which leads to a resistless conclusion.

I have proven that the numberless dead have not yet been exterminated. I have proven that they are not asleep. I have proven that they have not yet passed to their eternal reward for the judgment day is still before us: and now I shall finish proving; that they are in hades— either paradise or tartarus.

Go back with me to the creation and there are two striking declarations. First: Man was made in the likeness and image of God: "So God created man in his own image, in the image of God created he him; male and female created he them (Gen., 1:27)". Second: God breathed into him something which he did not breathe into any plant or living creature; namely; "breath of life". Mark you not simply breath: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (Gen., 2:7)". This differentiates man from every living creature under heaven. It is wholly improbable that God would make a being like himself with vast and increasing capacity and fix things so he would die like the beast dieth. Such a conclusion involves the very character of God. God made man; man makes a telescope; God made the heavens; every inch man adds to the diameter of the telescope opens to his vision world upon worlds, innumerable. He must have a more noble end

for such a being than death, everlasting death, extermination, extinction, by limitation—three score and ten years at best. Some years ago I was returning home from South Carolina, and my journey brought me across the great mountains beyond Asheville, North Carolina. I sat in the observation car and drank in as much as I could of that wonderful scenery; mountain rising above mountain into the blue heavens. I said in my heart: How great is God! Then I looked far down the way we had come and viewed as much as I could the track over which I was rolling, stretching itself like a mighty serpent down into the lowlands; I heard the puff of the mighty engines and the roar of the train, and I said in my heart: "How great is man"! I left the observation car and went back into the train and picked up a morning paper, and under black headlines I read that a new star had come into the circle of the telescope and I thought of the ages that have elapsed since God made that Star and the incredible velocity of light and the immensity of his domain, and I said again in my heart: "How great it God"! And then I thought of man who makes the telescope, weighs the worlds, figures out their places, distances, orbits, movements; and again I said in my heart: "How great is man"! And I might have added, and I do add, that such a God and such a man are destined to come together sometime, somewhere, either in eternal judgment or eternal peace.

The distinction flesh and spirit, or soul (when used as a synonym) was known and accepted by the Hebrews during all their history, and in other nations as well. When Korah and his company of rebels were about to invade, the sacred pre-

cincts of God's sanctuary, God threatened to destroy them when that magnanimous man Moses and his brother Aaron prayed for them: "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation (Num., 16:22)?" When Moses realized that he was approaching the end he prayed: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation (Num., 27:16)". Hear Job: "In whose hand is the soul of every living thing, and the breath of all mankind (Job, 12:10)". Again and more to the point: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding (Job, 32:8)". Hear the Prophet: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made (Isa., 57:15, 16)". Hear another prophet: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him (Zech., 12:1)". As a fitting climax Paul declared that they had come to the spirits of just men made perfect: "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all and to the spirits of just men made perfect (Heb., 12:23)". Man has a spirit! And add to this fact that I know, you know and every other mortal

knows who lives, or has lived with mental powers above idiocy, and with reason on the throne—that there is more of man than flesh and blood and bones! This is intuitive, conscious, world-wide, age-lasting knowledge, and no man has a patent on it and no man needs a patent on it!

We have concrete, indisputable proof if there is any truth in the book.

Moses died 1451, B. C. Here is the word on the subject: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day (Deut., 34:5, 6)". But here is something more: "And Moses was an hundred and twenty when he died: his eye was not dim, nor his natural force abated (Deut, 34:7)". Mark you his grave was lost! But not Moses! Here is what Matthew has to say about him: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake behold, a bright cloud overshadowed them: and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye him (Matt. 17:1-5)". Mark endorsed it: "And after six days Jesus taketh with him Peter, and James and John and leadeth them up

into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear ye him (Mark, 9:2-7)". Luke adds emphasis: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud: and there came a voice out of the cloud saying, This is my beloved Son; hear him (Luke, 9:28-35)". Let us review the testimony of these three witnesses,

and note who were there. Elijah represented the resurrection state, for he left this earth in the body in which he lived all his life. Moses represented the intermediate state, for he had died fourteen centuries before and had been buried. Peter, James and John represented this world, and Jesus represented this and the other world for he "was transfigured before them; and his face did shine as the sun, and his raiment was white as the light". As to personality, there is no doubt they all had and maintained their bodily shape. Moses had a form. Peter, James and John saw him, knew him. Both Moses and Elijah talked with the Lord. They were still men, although Moses was "disembodied", and Elijah "clothed upon". Luke tells us plainly what Jesus and the representatives of two worlds talked about: "Who appeared in glory and spake of his decease which he should accomplish at Jerusalem (Luke, 9:31)". Moses had not lost his personality—human eyes discerned him, knew him. He was still a mighty man of mighty thought. He had the same power to communicate his thoughts that he had in this world.

The history of the rich man and Lazarus proves that there is an intermediate state, if anything can be proven. I will read it; note every detail: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died,

and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 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. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside 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. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them lest they also come into this place of torment. Abraham saith unto him, they have Moses and the Prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. 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, 16:19-31)".

Follow me while I analyze this Scripture. Call it what you will, parable, allegory, history, I deal with it exactly as I find it on the sacred page. There is nothing difficult or improbable about it. On the other hand, the truth is stamped deep and indelibly upon it.

Jesus declared that "there was a certain rich man". He also declared that "there was a certain beggar". Mark you! He was certain in both cases. This seems perfectly natural. Such men

and such conditions as he proceeded to describe are found in every age and every country.

The beggar died, and the angels transported him to Abraham's bosom, or paradise. If Jesus is the Son of God, he must have been conversant with the facts. This seems right on the face of it for I am conscious of a life which is more than mere physical existence and at death must go somewhere. To what better place could a man go than "to the folds of Abraham's mantle?"

Jesus was very careful in speaking of the other: "The rich man died, and was buried". Seemingly that was the end of it, but no, that was only the beginning: "In hell"—hades, not gehenna— "he lifted up his eyes, being in torments".

His eyesight was still good for he "seeth Abraham afar off, and Lazarus in his bosom".

His voice was still good for he made "father Abraham" hear although "afar off". Let me repeat his words: "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 (Luke, 16:24)"- Abraham's reply indicated that he had knowledge of what had gone on in this world: "Son remember"—remember! What? His conduct while he lived on earth. Remember! What? Specifically how he had treated his brother man. Lazarus was comforted. He might have been comforted in this life, but the rich man refused to give to his needs, but he still had the capacity to enjoy himself after he got out of his pain twisted and pain racked and polluted body. And the rich man was tormented. It may not have been fire, but whatever it was, it tormented him. It may have been mental anguish. It may

have been the thought of lost opportunity. It may have been the memory of a poor suffering mortal who lay helplessly at his gate. In any event, it had to do with this life. It was bitter, it was tormenting, it was continuous—there was no relief. He called it "flames".

There was a great gulf in hades between tartarus and paradise. The rich man could not cross it; neither could Lazarus. There had been a deep wide gulf between them in this life. The rich man could have crossed this, but he was too selfish, and he left his brother man on the other side to perish.

A man's destiny is fixed when he arrives in hades, whether he goes to paradise or tartarus. No repentance, and no second chance in the spirit world, and the soul of man once freed from the body never comes back to this world to preach repentance or for any other purpose.

The rich man then recalled his father's house, and his five brothers. He had not lost sight of them nor interest in them. His memory was still good. He begged Abraham to dispatch Lazarus to this world with a call to them to repent. Abraham remembered Moses and the prophets and said, "Let them hear them". The poor soul persisted in the argument, but was put to silence by the words of Abraham: "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one arose from the dead (Luke, 16:31)".

Abraham, in paradise, recognized that there was to be a resurrection of the dead.

The man who received his "good things" in this life and seeks nothing higher will receive neither consideration nor mercy in the hades life.

The time for repentance passes forever with, death. "Son, remember"!

Now let us sum it up. They were still alive; they were still in character, the same that they were here. All that they had done in life has rushed in as a mighty memory upon them as it would have done here. And the difference there is like the difference here, save that positions have been exchanged. The rich man is reaping the results of his sowing, and so also is Lazarus. The rich man's real character did not change by death. He had been all in this world that the glimpse of him given by Jesus revealed him to have been in the other world. Lazarus' character did not change by reason of death. His character had been changed before. And he, like the rich man, naturally gravitated to the company that he kept when he was here in the world. Men do that here. I naturally seek men and find men after my kind and every mortal man seeks and finds his own. Well, now, what shall I call this? I shall call it a glimpse into the unseen abode of departed spirits and we see two disembodied spirits who are still perfectly conversant with the earth life, whence they had come, and possessed of the senses and faculties which they had here.

This incident had occurred before the day of Jesus and the Apostles, for appeal is made only to Moses and the prophets as witnesses for God.

Call this a parable, or an allegory, still I press this question: What does it teach? I heard a man say: "That conversation did not take place; it was impossible". How does he know what is possible or impossible? Not even improbable! "Impossible" has been written across the pathway of every real man who would do a thing worthy

of the name of man, by others, since the world began. Samuel F. B. Morse found "impossible" written across his path by the world when he said he could transmit a message over the wires. But he transmitted it! Cyrus W. Field found "impossible" written across the Atlantic when he undertook to lay the cable that was to tie two continents together, but he laid it! Alexander Graham Bell found "impossible" written in letters bold across his path when he said he could talk over the wires. But he talked! Marconi found "impossible" written across the sky when he said he could send a message across the ocean without a wire. But he sent it! Wright Brothers heard the word "impossible" when they said they could fly in the face of gravitation. But they fly! I heard the word "impossible" when I said I could, with God's help, run a Bible College without endowment, on his promises. But by his grace I run it! Who knows the depths and secrets and possibilities of the human soul? Who knows but what Morse, Bell and Marconi and others have discovered and are using in a crude form the secrets of the human soul which we shall use without dynamos or wires, when we know ourselves better here or fully when we too are folded in Abraham's mantle close to his bosom? Nothing is impossible if we take God into account. "Son remember"! You may say it is impossible that Abraham and the rich man talked across the impassable gulf, but they talked! and they are likely talking yet! You are a poor judge—so am I—of what is transpiring beyond the veil!

I thank God for this narrative. It makes real My faith in the invisible. I do not know its location, but to me it is a real place inhabited by real

people who once lived on earth who loved me, whom *I* loved and who love me yet and whom I love as much as I did the day they departed from the earth. I believe they are cognizant of what is going on here. Who has not at times strangely felt the presence of some departed but never to be forgotten friend? They may be nearer to us than we think. Death may simply open our eyes and lengthen our vision, so we can see readily and "alar off" that which we cannot see at all here. It may be digression, but I cannot resist one illustration—I almost said proof: During the war between Israel and Syria that illustrious prophet Elisha was a mighty helper to the ruler of his people. The enemy sent a great army to Dothan to take him and they came in the night and surrounded the city: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha (II Kings, 6:15-17)". No living man knows the secrets or possibilities of his complex and wonderful nature; and when we review the achievements of men during the last fifty years, and events on record in the Word which we call miracles, (and they were) they are not so marvelous after all. We might as well erase the word "impossible" from our dic-

tionaries, especially if we take God into our partnership and calculations.

I have already referred to Jesus and the penitent thief, but I have not entered into the details. Turn to Luke 23:32-43 and read the narrative with care. As the thief felt his life slowly ebbing away, he turned his dying eyes to the sufferer by his side and said: "Lord, remember me when thou comest into thy kingdom". Jesus ever ready, ever compassionate answered: "Verily I say unto thee, Today thou shalt be with me in paradise". What did the Saviour mean? It certainly depends on the meaning of the word paradise. Did that word convey any hope, any definite thought to the mind of the penitent? I answer that he was doubtless familiar with the word, and its accepted meaning among his countrymen. If I am right in my inference he understood that on that very day they would together enter the hades life or the unseen abode of departed spirits. Was that heaven, the eternal home of the righteous? Not by any means, and I shall introduce conclusive proof of my statement. Not long after this promise they both died. Jesus' body was taken down from the cross, buried in a new tomb, and the door was sealed with the Roman seal; but where was the real, the loving, the mighty Jesus? Certainly not in that grave. As to the penitent's body, we do not know what final disposition was made of it, but the man who lived in that body was not disposed of by man; he went with Jesus to paradise. There is, there can be, no doubt of this.

David had predicted that Jesus should go into "hell"—sheol: "For thou wilt not leave my soul in hell (sheol); neither wilt thou suffer thine Holy One to see corruption (Psalms, 16:10)".

Peter referred to this in his first sermon on the Day of Pentecost, but he used the Greek word "hades", not "gehenna", establishing beyond a doubt that in his disembodied form he went among the inhabitants of the world of spirits, and remained there until the morning, on which he arose from the dead: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption (Acts 2:29-31)". It is a remarkable fact that there is only "one more allusion to these events in the apostolic writings, and it is also remarkable that Peter is the author. He clearly and fully perceived the truth when he first preached it. In the first case he only declares that "his soul was not left in hell" (hades). In the second allusion he tells us that he was preaching to the spirits of men in prison: "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: by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (I Peter, 3:18-20)". Some scholars have endeavored to inject into this the unnatural conclusion that Jesus went in spirit through Noah and preached to the

Antediluvians. I cannot understand what is to be gained by getting away from the plain statement as it appears on the face of it. What is to be gained? Look the thing squarely in the face: Jesus went into paradise immediately following his death in company with the penitent thief. David and Peter assert with all possible plainness of speech that he was there, and yet returned to his body before it saw corruption. The preaching to the "spirits in prison" followed his death. Read: "Being put to death in the flesh, but quickened by the spirit, by which also he went and preached", to whom? "spirits", "in prison"! To whom did Noah preach? Mark it well: To men here in the flesh, not spirits in prison, or anywhere else. Where was,—is—, that prison? I answer, tartarus, that part of hades where the spirits of wicked men go to suffer some of the results of their misdeeds on earth. There are others in that dreadful place! Who? The angels of God who sinned: "For if God spared not the angels that sinned, but cast them down to hell (tartarus), and delivered them into chains of darkness, to be reserved unto judgment (II Peter, 2:4)". This is the only passage in the New Testament where the word tartarus occurs. Jesus preached there while his body rested in Joseph's grave. What did he preach? No mortal can tell, certainly. But we have ground for fair and illuminating inference. Did he hold out any hope to the wicked angels? No. They were still in chains when Peter wrote, living in darkness, waiting for judgment. Did he hold out any hope to the spirits of wicked men? A thousand times no, if we consider the rejection of the pleadings of the rich man who was there

and possibly heard Jesus preach. If the voice of Lazarus, and the voice of the rich man carried across the gulf, it is probable that every soul in both sides heard the voice of Jesus. I have already alluded to the Apostolic statement that they had come to "the spirits of just men made perfect". My conclusion is that Jesus announced the certainty, the fixedness of the doom of the wicked and the perfecting of the righteous according to the "immutability of his counsel", displayed at the cross and unfolded in his Gospel. If this incident had held out any hope for any mortal after death, it is inconceivable that our compassionate Lord would have left men without record, or witness. Now is certainly the time of opportunity and redemption; not tomorrow; not the dark and uncertain future, either in this world, or beyond the grave.

But let us go back and take up the argument where Jesus was talking to the penitent thief, saying, "Today shalt thou be with me in Paradise". From the cross his body went to the grave. On the morning of the third day he arose, as he had repeatedly predicted. Great consternation followed! At first no one believed it but those who tried to prevent it! But when the good news got out. the spirits of the disciples revived, and Mary even before the news got out was at the sepulchre weeping, and then she looked into the sepulchre and found it empty and deserted, except by two angels, who inquired of her the cause of her grief. She said the body of her Lord had been taken away and she did not know what had become of it. In her grief she turned away and met Jesus but did not know him; she thought he was the gardener. He re-

vealed himself to her, and as if to add force to an already resistless conclusion, he told her he had not yet been to his Father's throne; but I will let John tell us what occurred: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master; 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 (Jno., 20:16, 17)". Jesus died on the cross; went with the penitent thief into "the unseen abode of departed spirits" preached to "the spirits in prison", including angels and men, and raised himself by his own underived power, eternal power, before his body had time to see corruption, but he did not ascend to his Father's throne until forty days had elapsed: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven (Luke. 24:50, 51)". Again: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God (Acts, 1:3)". "Three days and nights" in the grave. "forty days" he walked on the earth as a preacher and then went to his Father's throne, and entered upon his work as High Priest.

Paul had a wonderful vision of the unseen abode of the departed, such as no other mortal man ever had. I will let him tell in his own words what he saw and heard and how it affected him through all his life: "It is not expedient for

me doubtless to glory. I will come to visions and revelations of the Lord. 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. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth.) How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (II Cor., 12:1-10)". I want to read this over slowly and emphasize the most important truths; it touches this theme in many places.

First he comes to visions and revelations of the Lord,—something new!—before this he had been intensely practical.

Second. He knew a man (how modest he

was!) whether in the body or out of the body he could not tell. A man may, therefore, live or exist in or out of the body.

Third. The event to which he referred occurred more than fourteen years previous to the writing of the second Corinthian letter. He does not mention any further details, but Luke tells us what occurred at Lystra fourteen years before: "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe (Acts. 14:19, 20)". I feel fully justified in concluding that while the body of the great apostle was being drawn out of the city having been pronounced dead, his spirit was revelling in the beauties and glories and revelations of paradise; that he was enjoying the company of Moses and Aaron, and Joshua, and Samuel, and David, and Hezekiah, and Isaiah, and Jeremiah, and Zechariah, and Malachi, and John the Baptist, Stephen, James and a host beyond number who had lived up to the light that God had made to illumine their paths. The "presence", not the persons, of the Lord was there. His presence is now at "the right hand of the throne of the majesty in heaven (Heb., 1:1-3)". Paul's eyes saw the countless multitudes and his ears heard things too wonderful for men in the flesh to hear.

Here is a thought that will pull out the sting of death! Death by stoning is a most painful and likely lingering death, involving both mental and physical anguish. And yet this man

passed the Great Divide so easily that when he came back to the earth-life and "rose up and came into the city", he could not tell whether his visit to paradise was in the body or out of it.

He was caught up into paradise and heard, —mark you—heard!—words—mark you words, which he had been forbidden to utter. He did not wish to appear vain or boastful; therefore, he said but little compared with what he could have told and what men would like to know.

At times his desire became so great to divulge the secrets of paradise that he besought the Lord to remove the thorn out of his flesh and let him tell, but the only answer the Lord gave him was: "My grace is sufficient for thee", and he answered back: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me". Paul knew not whether he was in the body or out of the body. As a matter of fact he was out of the body; and his experience proves that man has conscious existence out of the body.

Also, in the fifth chapter of this same epistle he discusses the theme. Remember too that this argument was made also fourteen years subsequent to the stoning at Lystra and consequent visit to paradise.

The preceding letter (I Corinthians) was written the year before. In the first he set forth the resurrection of Jesus, and the consequences with a masterly hand (See I Cor., 15:1-59). He likewise teaches beyond all question the resurrection of the bodies of men and argues it out to the final and triumphant conclusion: "O death where is thy sting? O grave, (hades) where is

thy victory (I Cor., 15:55)? But in the second letter he scarcely alludes to the resurrection but discusses with plainness the hades life.

Hear him; study him, be instructed and comforted: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord: (for we walk by faith, not by sight:) we are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labour, that, whether present or absent, we may be accepted of him. 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 (II Cor., 5:1-10)". I reduce this to a few propositions, namely:

The dissolution of this earthly house does not involve the cessation of conscious existence. I live in a house built by men. In this house are doors and windows for various uses but if I wish to "see out" I must go to the window or door and "look out". What I can see and how far I can see depends upon my elevation and whether

or not there are any obstructions in the way. I also live in a house built by the living God. "I" call it "my" body. Sometimes it is called the temple. Sometimes it is called the tabernacle. I am, although fitted to my body, a separate entity, distinct; just as I am distinct from the house I call my home. If I wish to "see out" of my house—body—it must be through the windows and doors—the senses: sight, hearing, touch, taste and smell. If my residence should suddenly collapse and go to dust and leave me standing out in the open daylight, could I not see farther and distincter than I could by looking out at the windows? If the temple of myself—"I"—should suddenly be dissolved, where is the man bold enough to affirm that "I" shall not in the unseen abode continue to use my faculties until my Lord appears in glory, when I shall take up my body immortal and glorious, and enter with him into my final, and, therefore, everlasting, abode?

In this life our bodies are sometimes a burden to us. This must have been particularly true in Paul's case; hence, the burden of his soul and the burden of many other souls is to depart from earth, and to be "clothed upon" or that mortality may be swallowed up in life.

While we live in the body we are absent from the Lord; when we leave the body we are present with him—his glorious shadow falls across the unseen abode, and the souls at least of the martyrs, are under his altar. One not familiar with the whole theme of life; life in the body; life outside of the body in the hades life, and life again in the body, might conclude from the first nine verses that the soul may go directly to its reward, but I read the tenth verse again: "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 (II Cor., 5:10)". "We must all appear before the judgment seat of Christ". When? One by one as we die? No. Not until he comes, and then the general judgment will follow. Let the book speak: "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. 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 (Rev., 20:11, 12)". No judgment one by one as men and women die, but one general judgment of all men and all ages at the "last day"!

Many helpful lessons may be drawn from my arguments, and I trust I shall be instructive, helpful and inspirational as I bring the discussion to the end.

Where is Hades, Paradise, Tartarus, Abraham's Bosom? I candidly confess my inability to answer. The present population of the earth is a billion four hundred million; estimating that its population has averaged a billion from Adam downward, and that a generation has averaged thirty-three and one-third years, the population of hades would be approximately one hundred and eighty billions, or, if you want to cut it in halves it would be ninety billions. The figures are astounding: 90,000,000,000! if they are distributed like the nations are in this world it would require sixty-four worlds like this to accommo-

date them. In addition to this, the angels that sinned, whose number we do not know, are there, in tartarus, in chains and darkness, awaiting the last day. Contemplating our Father's vast unsearchable, boundless domain; there is no doubt he has room for them and room for the countless hosts that will gather there before the coming of the Lord and the judgment day. Are the citizens of hades cognizant of what is going on here? The incident of the rich man and Lazarus proves that they are. Are they interested in what is going on here? The same incident proves that they are. Do they speak the same language they spoke here? The same incident proves that they do. It is also proven by the text. John heard the voices, recognized the language, and understood what the souls under the altar were saying. Can the inhabitants of hades come back to this world? Moses went there and came back to the mountain where Jesus was transfigured. Jesus went there and in three days returned. This is all we know on the subject. Everything else is pure speculation. If any man has returned since Jesus came back, the proof is lacking. They may come. Sometimes we "feel" that they do; but they have never made themselves known. Prof. Wm. James, the great psychologist promised to come back, but he never returned. I reason it out this way: The righteous would hardly want to come back, seeing many of them were tired of this world and longed to get away; the wicked could not get away for if they could, tartarus would be depopulated! But we are all alike in the dark on the subject.

But of this we are sure; those who are there, even if in tartarus, who loved us here, love us

there. The rich man who arrived there soon thought of his five brothers left in this world with a depth of solicitude which he never felt in the world. Likely he was not even friendly with them here! Surely those on the paradise side of the deep, dark gulf who loved us here, must still love us there! We love them, if they are alive, if they know themselves, they know us, sympathize with us, love us.

Let us reason this out a little more fully. We look toward that abode and think of those who are there, who were here. Our fellowship with them was sweet, the union close and tender, and the joy of it lingers yet like the fragrance of the alabaster box after it had been broken. I could not cease to love them if I would—what about them?

We shall see. I stand by you in the flesh—a man. That which makes me a man is the body, a soul, (life) a spirit. I drop dead. Who am I then? Do I live? If I live, it certainly is not my body. If I love, it certainly is not my body. If I am still conscious that I am, it is not my body.

I do love here. There is no doubt about it: I know it and others know it. Here are my eyes. Do I love with them? Here is my nose. Do I love with it? Here are my ears. Do I love with them? Here is my tongue. Do I love with it? Here are my hands. Do I love with them? Here are my feet. Do I love with them? In short here is my whole physical body. Do I love with it? I do not believe anyone,—Infidel or Christian,—will answer Yes, to one of these questions. What then, who then, how then, why then, is love? Reflect on this question. It must be the "inner man", "the spirit" or "the soul" that loves,

and that the body only affords the soul a home and organs through which to express itself while here. This is proven true by the fact that the loss of one eye or two, one hand or two, one leg or two, while it does hinder the expression of love, it does not and cannot stop love! If the loss of one or two senses, or one or two organs, cannot stop love, I conclude that if "I" leave the body with its senses and organs I shall still be capable to some extent—how great I dare not undertake to say,—of loving those whom I have loved when we walked together hand in hand and heart close to heart down the pathways of time.

Again I have the same reason, incentive, motive, to love my father, mother, brother and the great number of my friends in Christ who are in the hades life that I had in the earth-life. So it must be with them. Love springs from the same source always, and the fountains on the other side never run dry. Not only this, but my love for them grows stronger, intenser, deeper, more insatiable, as the years pass, and the attractions of earth grow less, and the joys of that world more inviting because they are there.

God made me to love. I cannot keep from it. It is as natural for me to love the dead as it is for me to love the living, and I believe that although I cannot communicate with them and although they cannot communicate with me, they love me with the same persistent, undying love with which I love them!

There must be—the human mind revolts against any other conclusion—one All-wise, Invisible, All-powerful, All-knowing, Self-existent, Eternal God; and man must have a chance to be-

immortal—the universal human mind revolts against any other conclusion. These thoughts are the bed-rock principles of human existence; they are original and constituent parts of the human mind. No man who reads history, philosophy, revelation, and is capable of reasoning can escape these conclusions.

The scheme of redemption unfolded in God's book affects man; the whole man: Body, Soul, Spirit. I repeat with reverent emphasis: "Body", "Soul", "Spirit", no more no less—world without end! At death the spirit is "unclothed", or "disembodied", and yet it has a form, as witness; the rich man, Lazarus and Abraham—which passes into the abode prepared for it, there to wait the end of the dispensation of grace, the coming of the Lord, the general resurrection and the eternal judgment.

The souls that here were washed in the blood of the Lamb pass into that department of hades life which is called paradise, or Abraham's bosom. Those that had their good things in life pass into tartarus and are "tormented", to wait with the angels that sinned the day of God's judgment on them.

Those who have passed into the unseen abode of whom we have knowledge—Moses, Samuel, Jesus, Paul, the souls under God's altar whom John saw in the vision of the ages—had, and still have in some degree, the same powers and attributes which they had here: Form, sight, hearing, voice, memory, fear, reason, an interest in the affairs of the earth, and they exercise their faculties as they did here and as we do now. The change wrought by death, after all does not in any sense change or destroy anyone's identity or

personality; the senses and faculties we possess in the flesh may be more acute in the spirit land— I cannot so affirm—but I doubt if any human being will reach the possibilities given him by his Creator until he becomes a man—full-orbed, full-grown at the resurrection of the last day.

The hades life began when the first man— Abel—entered that realm: "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him (Gen., 4:8)". It will end when the Lord shall come. "Death and hades delivered up the dead which were in them (Rev., 20:13)". Jesus holds the keys of hades (Rev., 1:18). He alone can, therefore, open the doors of "the unseen abode of departed spirits".

The brevity of time itself demands of the Creator immortality for those who desire and seek it, which is another word for opportunity. Alas, the brevity of time! Alas, the shortness of the journey from the cradle to the grave! If death ends all, why live? If time bounds all human effort, why make any effort?

"Why all this mighty struggle for the triumphs of an hour,

What though we wade in wealth or soar in fame

Death's highest station ends in, here he lies,

And earth to earth concludes her noblest song".

If there is nothing beyond death, there is nothing this side of it! What is there worth while even in the eyes of the thoughtless, the frivo-

lous, the godless, that does not add to its worth by inspiring the hope that somehow, we do not know how,—it shall continue forever? This life is too short to accomplish much under the best possible conditions. If death ends all it ends in dismal failure; in the blackness of everlasting darkness, and we know it must end, and that at best, end soon. Each loving wife, each loving husband, knows that the last hand grasp must come and that one hand will be strangely cold and the day of youth or young manhood and womanhood or matured years spent together must end,—e-n-d! It is heart-breaking; we try to forget it; but at times in spite of our efforts the shadow of separation will fall across the path:

"One of us, dear—
 But one—
Will sit by a bed with a marvelous face
 And clasp a hand,
Growing cold as it feels for the spirit land—
 Darling, which one?
"One of us, dear—
 But one—
Will stand by the other's coffin bier
 And look and weep,
While those marble lips strange silence
 keep—
Darling, which one?
"One of us, dear—
 But one—
By an open grave will drop a tear,
 And homeward go,
The anguish of an unshared grief to know—
 Darling, which one?

"One of us, darling, it must be;
It may be you will slip from me,
Or perhaps my life may just be done—
Which one"?

Shall we meet and know, and love each other in paradise? If not, it were better that we should never have met at all. Life's short, short, journey, altering in storm clouds and sunshine has only introduced us into the joy of living together. It is not too sweet to last; it is too sweet to end!

This world—the history of men upon it is a medley of unfinished tasks. I cannot name one man who made history in this world in any age who could not have made more and better history if time had been granted him. But alas! Life is too short, "It is soon cut off, and we fly away".

The burden of apostolic preaching was the future life. In the midst of a suffering, groaning world, they held out the hope of deliverance and rest from all pain and trial for men—whole men! and women—whole women; and led the church in believing that there is a period of rest for the spirit in paradise, the invisible but real abode of departed spirits. Much of their teaching referred to "the resurrection of the last day"; but they made clear also their belief in a place where spirits dwell, and rest, and where joy is not measured by an earthly measure, and where time is not measured by any earth-made timepiece; where friends shall meet and hold converse with friends until the consummation of all things in the coming of the Lord. Paul rec-

ognized the need of his preaching and example, but in the midst of his labors he said: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord (II Cor., 5:8)". "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven (II Cor., 5:2)". After the apostle saw Jesus that eventful day on the road to Damascus; after his visit to paradise while his body was carried out of Lystra as dead he never seemed to fear death or anything else, and it is little wonder that his associates caught the same spirit of hope; "almost sight", as they like their Master, "Endured the cross, despising the shame (Heb., 12:2)". Faith in Jesus as the Son of God, robs death of its sting, the grave of its gloom, and makes the Christian's dying-bed a place of comfort and hope. Faith is the word that unlocks all the mysteries of creation, providence and redemption, indeed there are no mysteries if we take God and eternity into account.

St. Cyprian in his sermon on immortality said: "Precious to us will be the day, that shall assign to us each our place of abode, that shall remove us hence and release us from the snares of the earth, and bring us to paradise in the heavenly kingdom. A great host of beloved friends await us there. To see and embrace them,—what a mutual joy this will be to us and them. What bliss, without fear of death, to live eternally with them in the heavenly kingdom"! He voiced the sentiment, faith, hope of the universal Christian heart in the days close to the Apostles, and in all the days.

That which was a vague, uncertain, shadowy

hope in the heathen world, even in the most enlightened part of it, became a profound conviction, an alluring hope, an intense longing, among the followers of the Christ. That which nations, tongues, hearts, ages, expected is fully realized in Christ. Man is real in the flesh, although imperfect; he is real in the unseen abode although yet imperfect, but in the heavenly life he will have time, environments, opportunity, to reach the perfection—the ideal—which he has never reached and never can reach here.

The soul never gets its growth. Hear the wise king: "All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out (Ecc., 7:23, 24)?" So far as we can judge of it here it is capable of continuous and almost infinite expansion. Still its ideal, once almost within the grasp proceeds into the almost immeasurable heights, and beckons with a hand that we cannot resist, and calls with a voice that holds us, allures us, enthralles us. Truly we are prisoners to the hope of better, nobler things. The body gets its growth, and begins to wane. Everything in the animal kingdom from the lowest form of life which rejoices in only one sunrise, one midday and one sunset, to the noblest beast that roams the primeval jungle, or in docility serves man's purposes in the haunts of civilization; gets its growth, reaches its maturity, "waxes old", dies and goes to dust. Every form of vegetable life, from the meanest weed under our feet to the mighty giants of the forest reaches maturity, perfection, decay, and makes its bed in dust.

There is an agreed standard for all forms of

animal life, including man considered as an animal, also all forms of vegetable life reaching through all grades, from the lowest to the highest. Who is bold enough, reckless or farseeing enough, to suggest a standard of perfection for the soul, spirit, mind?

Socrates, Moses, Paul! who will say that they exhausted themselves before they left the walks of men? Who will deny that with time, physical vigor, environment, that they, if living here on earth today, would not yet be in the noon day of their powers, with no prospect of decline or sunset or evening star? Who?

No mortal ever accomplished anything in any line," worthy of the name of a man, who ever felt," and went on record as feeling, that he had done all he could do, if time and opportunity had been given him. Even Jesus our Lord, the perfection of the Ideal, Human-Divine left earth to finish his work in the environment and atmosphere of heaven: "He that hath my commandments and keepeth them he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him (Jno., 14:21)". Again, Paul: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb., 7:25)".

When Humboldt was ninety years old, he said —feeling that his work was yet in its infancy, "I need a thousand years to do what I have in mind". Beethoven, whose music has enthralled, and entranced and bewitched the world, and will live until all earth born in harmony shall be merged into the harmony of the New Jerusalem: declared that his productions were but faint

echoes of the strains he had heard in his dreams. Raphael, who painted the "Sistine Madonna" was disappointed in his work. Lord Tennyson who wrote poetry, singing for the universal human heart, wished for five hundred years more that he might give a century to the study of each Art, Music, Science, History and Astronomy.

My first ambition was to be a great lawyer; given time and opportunity I have no doubt I could have achieved my desire.

Then came the desire to be a physician: and, although I never studied medicine, I could make a great doctor if I had the time.

I began to study law, but my Master called me and I turned around and walked with him, and his voice, his love, his gospel, his programme, so enthralled me that I left my law books forever.

I have preached the gospel for thirty-five years, and if I had the time and the youth, I could make a great preacher.

I began to study the Bible in my youth. I have been called by enthusiasts and partial friends: "the greatest English Bible Scholar in America". I know I am only beginning, but if I had the time, I might be as great as some think me to be, but it would take a long, long time.

I began to write books fully thirty years ago. My books have been widely read and commended. I have printed 243,000: one of them has passed through one hundred editions; but if I had the time I could write a book that would be a book sure enough, But alas!

Twenty years ago I started a college for the training of preachers and it has done a vast work; but the snows of the winter are upon my head, and I am praying like Hezekiah that my

life may be prolonged. Give me one hundred years, and I can train the men who could and would fill the whole earth with the name and doctrine of Jesus.

Who is the man, where is the man, who feels that he can worthily finish the task assigned him in the three score and ten years allowed him? Oh, give me the time, and the great burden on my heart calling me to do something for the colored people of the South—to give them trained preachers—could be lifted and the work done. Give me one hundred years and the great orphanage I have carried on my heart so long shall become a reality. Give me one hundred years and I can prove that God answers prayer. Give me time, and I can finish what I have undertaken and undertake and finish what I know I could do, but for want of time dare not begin.

I have the zeal, the desire, the enthusiasm, the ambition, the yearning, the vision for vast enterprises for the Kingdom which I love so well. I cannot do these things here, and may be my Lord will not need to have them done in the unseen abode of the departed, where I expect soon to be. But may I not believe that some time in the uncounted cycles he has a plan for me, that will employ all my faculties, whether known to me now or not, to their fulness in doing something, I care not what, that will meet the approval and bring joy—boundless and perennial—to the heart of my Lord and King? And may we not hope that this shall be the glorious destiny of every servant of God in every age and nation who lived and died doing his best, and yet did not reach the perfection which he had sought day and night with tears?

Here men seek, and strive, and plan, to find satisfaction. It is an elusive, delusive stranger to the human heart. Here men constantly seeking by change of locality, friends, forms of pleasure, diversity, money, power, fame, to fill, to satisfy the triune nature, but the fountain of youth, the promised joy, forever evades them. Earth has never and can never gratify man's nature fully. There is something in him that is not of the earth, hence the resistless conclusion:

All men who seek for it here and find it not— and none find it fully—will, must find it somewhere beyond the bed of death, beyond the hades life, beyond the tomb; in the endless ages of him who made us as we are, and thus the longings of the soul shall be at last satisfied! Amen!

Did Jesus Christ Rise From the Grave?

PART III.

"But now Is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming (I Cor., 15:20-22)".

Did Jesus rise from the dead to die no more? Did the body that was laid to rest in Joseph's new tomb come out alive, and is it still alive? Did Jesus by the fact,—if it is a fact—prove that there is life beyond death, beyond the grave, and that the changes are such, that in passing out of this life through the grave into another life, we shall not lose our personalities, our characters, our identity? Has he, by proving his power over death, personally, established his ability to give life to all men who desire and seek it? These are the questions of the age and of the ages. If we cannot answer satisfactorily these questions, it is a waste of time and breath to attempt to answer any other question respecting life, death, faith, hope, or immortality. If the Christ arose from the dead, his footsteps lead to an endless life. If he did not rise, it is indeed true that he has disappeared and we cannot tell what has become of him.

Here is another question that is closely akin to the fact of the resurrection: Was the resur-

rection of Jesus from actual death, admitted by contemporary friend and foe, what one living in his day might have reasonably expected? Did the doctrine he preached, did the hopes he inspired, did the life he lived, justify any one in believing that he possessed power unknown on earth before—power to yield to death and power of triumph over it? Was there anything back of this great event in human tradition, human history, human expectation, human need or human desire, to have justified any man of sound mind and enlightened judgment in believing that any man would ever rise from the dead, or that Jesus would rise? I am compelled to answer both questions affirmatively. The life, conduct, miracles, of Jesus justified men in believing he would rise, because he said he would. The minds of men in all ages and lands had, in some sense, been focused on the thought that the real God, the true God, would some day reveal himself, and in revealing himself would also reveal the way to immortal life. Jesus in his words and works so far transcended the words and works of all other men that his contemporaries, both friends and foes, were inevitably led to believe that he who had power to raise a man from the dead could easily raise himself from the dead, and that therefore he was the one for whom the world had been looking and waiting for generations. I think I am safe in declaring that the combined wisdom of the wisest of the ages, if they had lived in his day, and viewed him dispassionately, could not have thought out a being so great, so good, so powerful as Jesus, without deciding that he had power over death.

I will prove, therefore, that the resurrection

of Jesus was natural,—the certain, the resistless outgrowth of who he was and what he did! Seneca said: "The consent of all nations is the law of God". Others have testified to the same thing. It was the consensus of the faith and hope of all nations that there is a God and a future life, and there were many perhaps all, who believed that God had or would reveal himself. I think it is safe also to say that the consensus of belief was that he would reveal himself to men through man. I do not refer to the Hebrew nation only but to all nations.

It is a fact that the contemporaries of Jesus were divided into three classes: the indifferent, his friends, and his foes, and none of them expected him to arise from the grave, but there is a reason for this: The indifferent passed by without investigation; his foes did not consider his evidence, but fought him in the face of his wondrous miracles, doctrine, life; his friends, being humble and unlettered and deliberately chosen on that account for a reason that was apparent after the descent of the Holy Spirit, did not comprehend him when he announced that he would arise from the dead, but boldly attempted to prevent his death. Peter voiced the sentiment of all of them: "From that time forth began Jesus to shew unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that

be of God, but those that be of men (Matt, 16:21-23)".

I still insist, however, that with due consideration by unbiased minds, they would have been driven to believe that he would come to life again. After they had crucified him and buried him, his enemies were afraid he would rise, as witnesseth this: "Now the next day, that followed the day of preparation the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can (Matt., 27:62-65)". And after the resurrection, supposed or real, his enemies acted in a very suspicious manner, as witness this: "Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day (Matt, 28:11-15)". The first men who knew he arose denied It for money! Think of that! Oh the blackness of sin! Oh the need of a Saviour and Lord!!

Back of this whole transaction, invented or real, were those stupendous facts: First, the universal belief in the existence of God; second, the world-wide knowledge and guilt of sin; and third, the belief in the future life. I affirm (and who will deny it?) that the revelation of God, the destruction of sin and the bringing into better light the certainty of immortality for all who desire and seek it was the inexorable and resistless consequence of the three fundamental articles in the creed of the world: *God, sin, immortality!* If they had reasoned that this God whom they feared was the Author of life and hope,—and I cannot see how they could have reasoned otherwise,—that he was, to put it mildly, likely to reveal himself; and if they had considered Jesus in his miracles, in his teaching—just what all generations sought and found not,—and in his love, men would more easily have seen in him what they had conceived as the character of God's probable Revealer.

Further than this, while human consciousness, human reason, and human experience, form the basis of an almost unanswerable argument that man may be immortal, yet the whole thing lacks at the crucial point, and that is the very thing that is found in Jesus Christ; namely, that a human being can lay down his life and take it up again, and do it under conditions that fraud would not only be improbable but absolutely impossible. He fulfilled every condition which the human mind could conceive as befitting one who had come from God to reveal the mind of God to the minds of men. Faultless in his life, universal in his sympathy; he met the needs as men had seen them and experienced them, and he

proved himself in the test of life, in the courts, the cross, the grave, the resurrection.

I will put it in another way. God is. He revealed himself in Jesus Christ, certainly up to the grave; if Jesus came back to life and proved that fact to men under honest conditions, his position in heaven and on earth is no longer debatable. All Jerusalem knew he was dead. Great numbers said they saw him after he arose, and many willingly gave up their lives rather than abandon their faith in the resurrection. "Son, remember",—the resurrection, no more, no less, nothing else! The resurrection, actual, real, triumphant, or a plunge into intellectual and spiritual darkness with no ray of hope beyond.

Nor is this all; the witnesses to the resurrection of Jesus were plain honest men who knew him personally, followed him about the country for three years, witnessed his death and burial and saw the stone rolled to the door and the seal of Rome placed upon it, and said they saw him alive in the same body in which they had known him; and that it was the same that was crucified for they saw the wounds that his tormentors had inflicted, both before and after his resurrection.

Thus did Jesus meet the demands of what the human mind conceives to be proper revelation of God, and he convinced his disciples of the fact of his resurrection, spreading dismay among his enemies: the priests, and the soldiers in the Roman army; and within fifty days after they put him to death by the most fiendish torture the human mind could invent, thousands who had known of his death—many of whom had

probably followed the procession to Calvary, and joined in tormenting and deriding him and had witnessed his sufferings and death,—stepped out in the face of the bitterest and most relentless public opinion in the history of time, and put themselves in hourly danger of death by confessing their faith in him as the Son of God, and standing by their convictions unto the end.

It seems to me that the evidence was strong enough, abundant enough, to convince any man, and I assert that if Jesus Christ did not fulfill the conditions as the Revealer of the purposes and will of God, no other person in history has ever approximated such achievement, and we are still in the dark.

He made himself an unapproachable place in history, and whether he arose from the dead or not, the place he holds in the affections of men is traceable to one fact alone: Certain men and women were either deceived into believing it, or convinced of it as the one great truth of history, and went into the very city where his enemies put him to death as a deceiver and blasphemer, and deceived or convinced other men into believing that he was stronger than death and that he is alive and has dictated the conditions of pardon for men in all ages.

If Jesus did not rise from the dead, the proof that they advanced that he did, the conviction and penitence and reformation and revolution that followed in wicked men, the tremendous influence they had on contemporary and subsequent history and the deathless grip his doctrine has on the hearts of men after nineteen centuries constitute the most stupendous—shall

I say fact or miracle?—conceivable by the mind of man.

Fact or fiction, the New Testament is the Book of the resurrection. In Matthew, Mark, Luke and John, Jesus repeatedly predicted it and the authors discussed it after the fact, if it were a fact. In Acts of the Apostles men proclaimed it as a fact, personally, directly, without apology and practically without argument in the very teeth of death. In the Epistles one of the greatest minds in history, argued the question to a final,—and it seems to me—triumphant conclusion. In the Revelation, John had visions of the time when all men shall be raised from the dead. Take from Matthew, Mark, Luke, John, Acts, the Epistles, the Revelations, the idea of the resurrection and the book will fall to pieces in your hands, and I mean the literal, bodily, personal resurrection of Jesus from the grave, the body in which he went there, and I mean the literal, bodily resurrection of all men from the grave in bodies in which they go there. There is no ambiguity here. The issue is clearly and unequivocally drawn.

NO RESURRECTION OF THE BODY, NO NEW TESTAMENT, WHETHER CONSIDERED AS A REVELATION OR MERELY AS A CURIOSITY!

There is another thing relative to this subject of which I desire to speak: If there is a God, if there is a universal desire and belief touching the future life, it is certain that there is an inherent, original, primal, desire in the human heart, put there by the Creator himself, to enter upon the future life with as few changes from this life as possible. We love this world; no

painter's brush, no poet's song, no mathematician's figures, has ever yet been able to fully tell of its beauties. We love life. To me there is nothing so valuable. I love this life, right here and now. I just fit into it and it fits into me. We are old friends; I do not want to leave it. But I am consoled in the fact that in the resurrection of Jesus in his real bruised and wounded body—if he arose—I have assurance that this good life and I will not be long separated. This is what we all want.

Why should men try to make the Book speak with a different voice, when its own natural, tender, instructive, assuring, alluring, inviting voice is the voice for which the heart of the world is hungering, has hungered for countless generations and will be hungering?

I refer to the philosophy of the resurrection of Jesus. Is there anything back of it more than the mere fact that a man, if he were a man, rose from the dead,—if he did rise from the dead? Is there anything in it more than the bare statement of it as a doctrine? Let us see. Back of it all, back of all revelation, if there be revelation; back of all nature, and there is nature; somewhere in the ages of ages, countless and uncounted, there lies the mystery of the First Great Cause, the mystery of what we call God: Omnipotent, Omniscient, Omnipresent, Invisible, Unfathomed and Unfathomable, Indescribable, Self-existent, Eternal, and to me, the greater mystery of evil.

Even the evolutionist, who claims that one atom was enough to have made everything, must admit that the atom always was or that it made itself, and thus admit a Creator. The human mind has always sought after God, after a definite

idea of God, after a clearer conception of God, after a place to rest. I cannot form much idea of God. Sometimes I try to imagine who God is and what God is like, and as he is not like anything that I have ever seen I soon get lost in the starless night of the unknown and the unimaginable. Sometimes I allow my imagination to go out into the unfathomed and unexplored, but all I can see is a big man, a great man—for man is made in the likeness and image of God; and that is the best idea we can get. Suddenly my mind drifts so far out from the shore into the unbounded expanse—the unknown—that, like the bird followed by one that would prey upon it, flies back to its little cage and would go in and bolt the door and shut out the idea of God forever.

All nations have sought after God. That accounts for the ideas prevalent in the lands where the blight of heathenism falls like a pall upon the hearts, the minds, the paths, the hopes, and destinies, of men. They cannot imagine what God is, but they try to make an image like him, as they imagine him to be; and some of these images are hideous beyond human expression or human comparison. I, therefore, think I am justified in saying that the idea of God revealed, God made objective, God made tangible, God made visible to the human eye, to the human senses, is the profound necessity of the race as the race is, as the race has been, and as the race shall be, so far as we know, until man shall cease to walk upon the earth; as witness the testimony of John the beloved disciple: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and

our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full (I Jno., 1:14)". Let us, in brief, analyze this passage: First, John reverts to that which was from the ages; second, he and his associates had heard him; third, they had seen him; fourth, they had handled the Word of life, the life manifested in human form; fifth, their work was to make him known as the eternal life that had been with God and manifested unto men; sixth, his desire was that all men might have fellowship with them in what they had seen and heard, and, therefore, have fellowship with God in Christ and fulness of joy. We will find additional use for this passage further on.

For the present, I am not arguing the truth or the falsity of any of these statements I am giving, but I am presenting them just as they come; but I shall come to the crucial point as I advance. Those who wrote these books giving an account of this Jesus, this Immanuel, this Son of God, so called, state in words plain, I may say, too plain to be misunderstood, that the Divine mind wanted to make itself known in a form upon which the human mind could lay hold. Hence this statement from John: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth (Jno., 1:

14)". Eternity seemed to have given up its secret and God stepped out into the field of human form, thought and activity like unto men. Also Paul, in speaking of the same thing, said: "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory (I Tim., 3:16)". The revelation is personal, and visible, not abstract and invisible.

Jesus speaking the word of God, as recorded by Matthew, says: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father save the Son, and he whomsoever the Son will reveal him (Matt., 11:27)". That which had been an abstract, invisible, unfathomable thing, in Jesus Christ became objective, visible, real, enduring, and men could put their hands on Divinity and look him in the face and live. The Divine and human became allied or combined in the person of Jesus Christ of Nazareth. Mark you this. I am not undertaking to argue whether this is so or not, but am just presenting to you the Biblical conception of the theme, for, after all, the truth or falsity of the claims of Christianity and its effect on the minds of men, conduct and destinies of men, turn on exceedingly small points, and to these we shall come later on. Again, I may say that if this alliance or this union of the Divine and human,—if it were a union of the Divine and human,—ended when Jesus Christ died on the cross; all that remained after he had said, "It is finished", and, as the record says, "gave up the ghost", yielding to death, was the mangled, bloody body upon the cross, and the

alliance was ended there; if he died as men die, and if he were buried as men are buried, nothing else was visible, nothing else was apparent, nothing else was tangible. There was a man of Galilee dead, a son of man, as he called himself, suspended between two thieves, also dead or dying. He was mangled much, wounded much, bruised much. But none could fathom, none could measure, none could know, anything further.

Following the Biblical conception, the idea of God, the God idea, the Original Idea, the First Cause Idea revealed in the man of Galilee, in the Living Word, if Jesus Christ arose from the dead, the human and the Divine were allied and united again and for ages of ages, countless! If he arose not, he was only a man, God never has been revealed and we have no certain knowledge of this life or any other life, either of its origin, elements, responsibilities or destinies. If we follow the thoughts further, I may say that the human-Divine man on earth, the man-Divine at the right hand of God enthroned in glory forever waiting until all his enemies shall be put under his feet—all rests on his resurrection! But this will be more apparent as we approach the final conclusion. Follow my argument.

We can fix our minds on an object; but if we have no object, no relation of things on which we can certainly fix our thoughts and our affections, then we are in a vast, unfathomed, boundless sea of abstractions and speculations too numerous to mention, or to undertake to describe or to classify. I have a conception of Napoleon because Napoleon was a man and lived here on earth, and I have seen pictures of him. I have

a conception of Caesar because Caesar was a man and lived here. I have a conception of Jesus because he too was a man and lived here and I can have a conception of him now because he had a form and has a form yet, and I can prove that he rose from the dead. Poets have tried to sing of his glory and beauty; painters have tried to draw him from the realms of the invisible and put him upon immortal canvas. But blot out the idea of the living Word; blot out the idea of Carpenter of Nazareth, blot out the man of Galilee; blot out the idea of the Great Teacher who walked upon the shores of Galilee and over the hills of Judea and Samaria; blot out the idea of the one who died and is supposed to have risen again; blot out the idea of the one who is supposed to sit at the right hand of God in light unapproached and unapproachable, and no human being is capable of grasping the idea of the First Cause—God!—,whether it be the molecule, the atom, the fireflash, the bit of dust, or the Great, Unfathomable, Eternal, Self-existing Cause: Jehovah, God, Father!

We talk about memory. As a matter of fact, our memories enable us to live over again the experience of the past. My mind goes back to the days of my childhood, and mother and father are young, and I am living over again those days. Then I am a plow boy, a school boy, a teacher, university student, a law student, a preacher, an editor, and book writer, then the President of this college and the father of a great host of young preachers of the Gospel of God's grace. I can live over much of my life from my babyhood up, in a few moments, but it is not simple memory. Somehow,—I cannot explain how,—the dead

past lives again, and I see it all, hear it all, experience it all, again. The human mind is capable of expansion, because it can add every day's experience to the previous life, and I believe I keep within the bounds of human reason and philosophy when I say that God has a body if he revealed himself at all. Anything else means to become lost in abstractions, and we take the wings of the morning and fly to the uttermost parts of the earth and the sea into space— Lost! Lost!! Lost!!! And if we would not be lost, we must look to Christ who is always the center of the world's desires and hopes—a real, living object; person, man, Son of God, Savior of the world.

It seems a little bit strange that there is not very much said in the Old Testament relating to the resurrection of Jesus, but there is something. David testifies concerning him: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope for thou wilt not leave my soul in hell (sheol); neither wilt thou suffer thine Holy one to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore (Ps.,16:8-11)". I am not entering into the truth or the falsity of this. I only want to say just here that it was quoted and endorsed on the Day of Pentecost by Peter and applied to Jesus and his resurrection: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved: therefore did my heart rejoice, and my tongue was glad: moreover also

my flesh shall rest in hope: because thou wilt not leave my soul in hell (hades) neither wilt thou suffer thine Holy one to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance (Acts, 2:25-28)". I want to impress that upon you because further on I shall have a place for it, and come to my climax in proving that everything in the Bible derives its utility, authenticity, authority, comfort, soul-enlightening, and uplifting power from the one great monumental fact of history: The resurrection of Jesus from the dead.

The everlasting interrogative of the human soul is, "If a man die shall he live again"? And I want to say to you this morning that, outside of the resurrection of Jesus there is no way to demonstrate the certainty of the future life; because, if one who having died should come back to earth again and state that all of the numberless dead are alive, the likelihood is people would not believe it; for some one would instantly deny that he had ever been dead! If Jesus lived, and I am not even arguing that now: if he lived again, and I am not even arguing that now: if he lives forevermore, and I am not arguing that he lives forevermore now; then there is to some extent, and surely to a great extent, a basis for arguing that there is a future life; and the fact that he lived among men, died before their eyes and arose and showed himself openly, if true, will settle the question. If he were only a man and came to life, it gives some hope that I will come to life also. If, as I say, he were only a man,—I repeat that by way of emphasis,—and died and came to life and lives again, and offered

honest proof of the fact, it is proof that I may die, that I may come to life, that I may live forever.

I will introduce two passages from the word of God that I think ought to be offered here: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God: who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 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 (II Tim. 1:8-10)". Again: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil (Heb., 2:14)". If this is a statement of fact, then I have a chance to live again; and oh, I want to live! Life is sweet; life is beautiful: life is glorious! and the days and weeks and months and years allotted to us here do not satisfy me, do not satisfy any normal man! Not only do I want to live so that all the ties that bind me here, ties that have been sweet and tender and satisfying to heart and soul, may not only exist again but exist in such a form that I shall know them and recognize them forevermore. I quote you another passage: "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Pet. 1:3, 4)". What is that living hope? Surely the hope of another life, or a continuation of this life. I do not see why I should live at all if I am not to have a chance to live forever. It seems that if there is no future, the Creator went to an immense amount of trouble to start a life that should continue so short a time and do so little. The man who does the most, sees the most in life. Life is a real thing. If a man should die and not live again, this life would be an abortion, a failure, an unsolved mystery. I remember my good old father two or three years before he died so expressed himself. He had always felt his need of mental training; he did not have the education that his heart yearned after; and he said to me one time: "Ashley, I feel that if it had not been for the fact that I am your father, it would have been better that I had not lived at all". And so the idea after all—if there is anything in this Christian religion, it is the religion of living here and living hereafter, and living forevermore— one life, full of changes, full of surprises but continuing endlessly. The one word LIFE covers, inspires, includes everything in God's eternal purpose.

There are a great many other questions, questions about what I must do to be saved, and how to inherit eternal life, and various other questions; but all of them are subsidiary and are trivial as compared to that one great question: Have I a chance to live forever?

The resurrection of Jesus was, and is, and evermore shall be, an intellectual necessity. Hear the word of Jesus: "And I, if I be lifted from

the earth, will draw all men unto me (John. 12:32)". Think of one who had the daring, the courage, the effrontery—if it were not true—to stand up and look his generation in the face, contemplating the vast and mighty hosts then living, the countless hosts of men that were dead and the vast number yet to be born, and say that the time will come when I, Jesus Christ, the Carpenter of Nazareth, shall draw the minds, the thoughts, the talents of all men unto me. No mortal man's mind has ever found outside of Christ a resting place. No mortal man's mind will ever find a resting place outside of Christ, whether he be the Son of God, or simply the son of Mary and Joseph. "Here we rest".

The resurrection of Jesus was, and is, and evermore shall be, a spiritual necessity. The gratification of the human mind never did satisfy any human being. You might as well think of pouring the Atlantic Ocean into a gallon measure, you might as well think of spending an endless duration with the theme and even the intellectual achievement, while gratifying, will never satisfy. You might search out the deepest things of earth, or sea, or try to fathom the deep, complex, labyrinthian maze of human motive, desire, and inspiration, and still you are not satisfied. Herbert Spencer said in his old age that he was sorry he ever heard of the intellectual man. The great men and the great women of earth have never been satisfied with mere mental development and achievement; and so, whether or not Jesus Christ lives evermore—and I am not urging that now—I do argue that his resurrection or the resurrection of somebody else, demonstrates or would demonstrate that there is more than matter and

more than mind, and that to man it is a profound, unequivocal and insistent necessity. I will give you proof of that. "Phillip saith unto him, Lord, shew us the Father and it sufficeth us (Jno., 14:8)". I say to the evolutionist, the agnostic: "You show us the molecule, show us the atom, show us the protoplasm, show us the eternal, unsearchable cause; if there be a Father, shew us the Father"! "Jesus saith unto him: Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father (Jno., 13:9)?" No man in the history of mankind has ever found satisfaction simply in physical and intellectual development. We cannot eliminate consciousness and we are conscious of the needs of our existence, that the body cannot gratify, that the mind cannot gratify,— it matters not how great be the development of the body or the development of the mind.

Now I am not arguing either the truth or the falsity of the claims of the Christ: I want you to understand this: I shall come to that by and by.

Jesus testified relative to the resurrection. First, before the fact: "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said unto them; and they believed the scripture, and the word

which Jesus had said (Jno., 2:18-22)". Again, Jesus testifies: "From that time forth (note these are the words of Matthew telling what Jesus did) began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matt., 16-21)". Still again: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again (Matt., 20:17-19)". Again: "And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day (Mark, 9:30, 31)". This was spoken after the supper: "Then saith Jesus unto them, All ye shall be offended because of this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee (Matt., 26:31, 32)". Again: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep". "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father

(John 10:15, 17, 18)". To say the least of it, he had in his own heart, man or God, a profound conviction that he would die and come to life again.

Jesus testified relative to the resurrection after the fact; this I want to impress upon you: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen (Mark, 16:14)". Still again: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory (Luke, 24:25, 26)?" Still again: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (Luke, 24:44-47)". It is said that Jesus was on earth forty days. He showed himself often and to many. Everybody who had previously believed on him was convinced of his identity but one of his disciples, Thomas, by name; and he would not believe on the testimony of anyone, but let John relate the incident in detail: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he

said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you". (There is something miraculous here. He was still in the bodily form, but not subject to the laws that control matter). "Then saith he unto Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John, 20:24-29)".

We have here the testimony of Jesus as to his resurrection both before and after the fact. He could look into the face of his generation and challenge it saying, "Destroy this temple, and in three days I will raise it up (John, 2:19)". He could look into the face of his generation and challenge it saying, "Which of you convinceth me of sin (John, 8:46)"? This claim is true, or not true; it cannot be half truth and half lie—and on it hangs forevermore the claims of Jesus and the fate of all creation.

We have the apostolic testimony: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them (Acts, 4:33)". That was the burden of the apostolic preaching. Indeed without the resurrection there was nothing to preach, and it is just as true today as it was at the start. Take

that upon your heart. Leave that out and there was nothing left worth the serious thought of any man. Now this is not in reference to any specific sermon; it was the central thought of every sermon, the burden of every exhortation. But we come to something specific: Peter on the Day of Pentecost after arguing at length, sums it all up, thus referring to Jesus: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he (Who? Jesus the God-man) should be holden of it (Acts, 2:24)". Again: "This Jesus hath God raised up, whereof we all are witnesses (Acts, 2:32)". Again: Peter in his great sermon in Solomons porch said: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses (Acts, 3:14, 15)". That bold challenge has never been met successfully. Again: Peter before the Sanhedrin: "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins (Acts, 5:29-31)". Again: Peter at the house of Cornelius: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee,

after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly (Acts, 10:34-40)". Take the resurrection out of the argument and it falls to the ground. Again, Paul at Antioch: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, for they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David (Acts, 13:26-34)". Again: Paul in Athens:

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection (Acts, 17:18)". Paul on Mars' Hill: that was a wonderful thing. And I want to say in passing here that Paul knew how to handle a congregation and he knew the conception that these people had of God. And so he said: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things (Acts, 17:24, 25)". Continuing his argument, he said: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17:30, 31)". And this in the presence of the most cultured audience the apostle ever addressed, but note how he reached his climax in the resurrection of the Christ and the judgment day! Again, Paul in his defense at Jerusalem: "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and should-

est hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard (Acts, 22:12-15)". Again, in his defense before Felix: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets (Acts, 24:14)". Again: "Except it be for this one voice that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day (Acts, 24:21)". Again, in his defense before Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead (Acts, 26:6-8)?" again: "Having therefore obtained help from God, I continue unto this day, witnessing both to small and great, saying; none other things that those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself. Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness (Acts, 26:22-25)". Again: "And declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead (Rom., 1:4)". Again: "But for us also, to whom it shall be imputed, if we be-

lieve on him that raised up Jesus our Lord from the dead; who are delivered for our offences, and was raised again for our justification (Rom., 4:24, 25)". Again: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming (I Cor., 15:20-23)". Again: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head of all things to the church, which is his body, the fulness of him that filleth all in all (Eph., 1:17-23)". Again: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that

now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God according to his eternal purpose which he purposed in Christ Jesus our Lord (Eph., 3:8-11)". Again: "And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell (Col., 1:17-19)". Peter leads to the climax: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead (I Pet., 1:3)". "Abundant mercy"—"resurrection of Jesus Christ"—"lively hope!" Nothing can invalidate these things.

We come to the battle ground. There is a real battle ground. All of this argument, all of these Scriptures must forever fall to the ground, except we accept the testimony of the only witness in the world who knew anything about it, for it, or against it, whose testimony we have. I name them: Matthew wrote, Mark wrote, Luke wrote, John wrote, Paul wrote. No one else wrote. The pages of history are practically silent on the great themes that burden and make luminous their pages. Either they wrote a tissue of lies, or they wrote the truth. There is no outside testimony, no contemporaneous history worth naming; and we are forced to accept or reject Jesus on their testimony. The issue is fair, square, pointed and unequivocal. The whole world of unbelief: infidels, skeptics, agnostics, critics of whatever color or whatever school, or whatever

previous condition,—must admit that all we know about Jesus we get from these five witnesses. If they are deceivers we are deceived. I challenge the unbelieving world to produce the evidence that we would or could have heard of Jesus, but for these five men. If they are true witnesses, we are all beneficiaries.

It is a marvel how agnostics and skeptics and critics of various schools agree touching the main facts in the life of Jesus. Those of you who are getting notes, I want you to get this. I want to make the thing plain. They all agree that he was born and lived at the time on which the witnesses agree. I do not know anybody who denies that in any material point; that he was a Jew, but a man of the broadest possible sympathies; "the Son of man" in sympathy if not in pedigree. That he was a great teacher. That,—marvel of marvels,—he lived the doctrine that he taught. That he was a good man. That he went about doing good. That he was betrayed, tried by the Roman courts repeatedly, and finally pronounced not guilty. That the mob overruled the court and crucified him outside of the city between two thieves. That he suffered much, was crowned with thorns; that he was cruelly mocked, while on the cross. He poured out his life's blood. That he died and was pronounced dead. That he was buried by some of his former disciples, preeminently Nicodemus and Joseph of Aramathea. That his grave was closed and made secure; that it was sealed by and guarded by the soldiers of the greatest empire that earth has ever known, That the disciples who had followed him practically all forsook him and left him friendless during his trial, crucifixion and suffering, evidencing

the fact that they had lost faith in him and were disappointed in his ministry and mission.

Just here I want to call your attention to this fact: We are coming to the dividing line. Before we come to that, I want to introduce a strange fact: I have before called attention to a book in the library by Thomas Jefferson. It is a compilation from Matthew, Mark, Luke and John in a number of languages called "The Morals of Jesus". Jefferson is said to have been an infidel; I think he was. But he compiled the morals of Jesus, making them admit all the propositions that I have laid down here. But Jefferson left him in the grave! Let me digress long enough to ask just here, why do men prefer to leave him in the grave? I cannot understand it except on this ground, that the hardest thing for any human being to do is to bend the knee, to yield to superior authority; and if Jesus arose, he has all authority in heaven and in earth; statesmen and priests, and kings, and popes, and potentates, and powers, must bow low in submission to him.

Further and finally on that point: The body of Jesus was missing. His spirit had left his body while he hung on the cross. So far as my reading goes nobody has denied any of these propositions, including the fact that his body was missing from the grave. I do not know anything in the literature of the subject indicating that anybody ever denied, in any essential particular, one of these things.

We come down now to the point where the body of Jesus was missing. Nobody denies that. No Roman ever denied it. No Sadduccee. No Pharisee. No disciple, no mortal tongue ever denied that the body of Jesus that had been in the grave

was gone. The question is, what became of it? The three days he was there was not sufficient time for disintegration and dissipation. And according to the record, and I have asserted that we do not know anything about it but by the record; if men prove that Jesus Christ did not rise from the dead, they must prove it by Matthew, Mark, Luke, John or Paul; and by the very same argument, I will prove that Jesus never lived at all. All we know about it is what they tell us. I hold the unbelieving world to that point! They may wriggle, squirm and argue, affirm and deny, and beat the air, but I hold them to the issue, and it is a life and death issue. We have witnesses as to what became of that body that disappeared or was lost, or was missing or stolen. There were certain women, and these women went early in the morning to the sepulchre and they went away and they said as they went—and their hearts quivered with the light of the message—"He is risen!" That is what they said. There may be a way of getting around that; there may be two or three ways: To deny that Jesus ever lived, to deny the testimony of the writers to whom these women made that proclamation, or to say in the face of the record that they lied. That is all. And then, there were angels at the door. Matthew said there was an angel. There is nothing known of his character that justifies us in concluding that he invented and recorded a falsehood. What interest could he or any other man have taken in the subject if it had not been true? There was a great earthquake and the angel of God came down and rolled the stone away: and an angel said: "He is not here: for he is risen, as he said. Come, see

the place where the Lord lay (Matt., 28:6)". In Matthew's estimation the body, to say the very least of it, was an essential part of the Lord! There are only three ways out of that: Matthew, Mark, Luke and John never wrote, the angel never testified, Jesus never lived. I still hold the unbelieving world to the issue—life or death!

There were other witnesses, the Roman soldiers. They were stationed where they had the best opportunity to see and know; if anybody had opportunity they had it. They were stationed round about the tomb and were given great precautionary exhortations to keep it safe, because they thought that the disciples would come and steal the body away: so they said. That is a peculiar thing. To say that a little body of unbelieving and disappointed disciples without position, without friends, without any faith in the promised resurrection, could come and steal the body from the Roman guard while they slept, while it was death to sleep at a Roman post, is preposterous in the extreme. It is the silly drivel of a disordered imagination: or the expression of fear of the truth which his opposers and oppressors could not smother in their hearts. They were stationed around the tomb and told to keep it as securely as they could. Something happened. Suddenly, unexpectedly, old earth began to rock, and the angels of God came down, and the stone was rolled back,—so Matthew says,—and the soldiers became as dead men. And they testified, under bribery, contrary to the facts as they knew them, so Matthew says; if he did not tell the truth, we do not know anything about it at all. If you are going to laugh the witnesses out of court, you have no witness either for or against the resur-

rection proposition, or any other proposition touching the fundamentals of religion; there is no revealed religion; there is no Christianity, save the story of one who died and is still dead! They became as dead men, and they said the disciples had come and stolen him away while they slept. Such testimony as that would not be taken in any civilized court. They themselves did not believe it and if they had not been excited out of their senses they never would have offered it. How did they know what became of the body if they were asleep? How did they know that the body had been stolen away and who had stolen it away, if it had been stolen? What did they know about the contrary of the proposition, that Jesus Christ came to life and got up, when the angel rolled the stone away, and walked out as he said he would?

I have recently read the trial and judgment of Socrates, by his disciple and friend, Plato. The defense of Socrates before his judges is a marvel of incisive logic and resistless rhetoric; but Jesus, our Jesus, was dumb before his inquisitors. "He opened not his mouth". In his defense, Socrates declared that, having no certain knowledge of the life beyond, he pretended none. And yet I hardly think it possible that any unbiased mind can read the trial through to the hour of his death, as the sun sank in the West on that fateful day, and not believe that the great philosopher had a lingering hope that he would live after the hemlock had done its worst. Jesus went to his death in supreme and unwavering confidence that he would come to life again. It has been said: "Socrates died like a philosopher; Jesus Christ like a God". Socrates died surrounded by a few

friends, some of whom had desired him to escape from prison. His friends fully understood him and loved him to the last. The jailer who brought in the poison apologized for doing his duty, and turning away burst into tears! Jesus died misunderstood and forsaken of his Father: "My God, My God, why hast thou forsaken me!" Socrates was a great man. Jesus and he were both buried. Why did not the report gain currency that Socrates had arisen from the dead? His friends were numerous enough—Xenophon, Plato, Crito and many others—to start the report and sustain it. The simple truth is that he did not rise from the dead. Why did the report gain currency that Jesus had risen, when he had neither friends to start nor friends to sustain the report. There is, there can be but one answer: H-E A-R-O-S-E!

Then we have the apostles of the Lord; we have their testimony and I have already given it to you in detail. Peter on the Day of Pentecost, at Solomon's porch, at the house of Cornelius; Paul on Mars' Hill, before Felix and Agrippa, and on through the Epistles; the apostles everywhere had one great fundamental doctrine, and that was that Jesus Christ was risen—in his human body—and that he lives forevermore. And on that ground I shall live also, and on that ground they proclaimed the possibility of the new life from sin.

Let us look at these witnesses just a minute. In forty years they made a vast part of the Roman Empire believe that Jesus Christ had been raised from the dead; that he raised himself as he said he would. Do you see anything between the apparent cause and the effect? Where is

the relation? Robert Perry Shepherd, when he was here, said, "There is nothing at Kimberlin Heights to account for it". There is nothing to account for the tremendous effects on the human mind of the preaching that they did, except that they preached the truth, and all they preached derived its power from one fact that he arose as he said he would—"to die no more!"

Again, they surely did believe that they told the truth. There is no higher proof of the sincerity of any mortal man to the truth of any proposition than that he will give his life for it. And they gave their lives for it. Tradition tells us, I believe, that only one of that number died a natural death. They pressed the proposition everywhere. Why? Because they believed it. And with them I believe furthermore that if I die I live, and if I sacrifice my life, I gain it. Therefore, if any human testimony can be credible, the testimony of the apostles is credible.

We have on record eleven appearances of our Lord: He appeared to the apostles (Acts, 1:2, 3): He appeared to Mary Magdalene (John, 20:16): He appeared to the women (Luke, 24:22-24): He appeared to Simon (Luke, 24:34): He appeared to the two disciples on the road to Emmaus (Luke, 24:13-21): He appeared to the disciples, Thomas being present (Jno., 20:26-28): He appeared to seven disciples at the sea (John, 21:1-23): He appeared to the eleven and probably five Hundred on the Mountain in Galilee (Matt., 28:16; I Cor., 15:6): He appeared unto James (I Cor. 15:7): He appeared to the great apostle of the Gentiles, the mighty scholar, the mightiest man of his generation, as he said, "to me also as one born out of due season (Acts, 9:

3-6); I Cor., 15:8); and last of all he appeared to John in the island of Patmos (Rev., 1:1-20). Bear in mind that he doubtless appeared innumerable times of which we have no record.

A little more about that story of the resurrection. It got out. There is no doubt about it. It got started some way. Who started it? I urge my question. Who started it? It might have been started by Pilate, but he is the last man in the world I think that would have started it. It might have been started by the Roman soldiers or the Roman citizens or by Herod; but they were the last people to do such a thing because none of them had any definite idea of the future life and of the resurrection, for that is a Christian idea. But more than this, the story, to say nothing of the fact, involved their soldiers in great danger. All the philosophers of the past and present have figured on a future life, hazy, nebulous, uncertain, far away; but those who figured on a future life did not take into account the resurrection. I repeat and urge this, it is a Christian idea. There was no idea like that in the history of the thought of man. A Roman could not and did not invent it. It may have been started by the Sadducees; but how truly impossible that was when we consider that they did not believe in angels and spirits or in the resurrection. They were the materialists of the Jews, infidels! There are a million Jews in New York City and seven hundred thousand of them are materialists according to the best figures I have at present. Many of the Jews contemporary with Jesus were rank materialists, with no thought or hope of anything beyond the grave. And the Pharisees could not have started it, because they were the enemies of Jesus. If

there had been certain evidence of the life hereafter, they would have been the last people in the world to have decided that Jesus had risen and proven it. They hated him. They urged his death by crucifixion. It is utterly impossible; it is utterly absurd to contend that the most ardent, the most vindictive, the most persistent, enemies of Jesus could have gone out and said that he is risen! Human nature would not permit it!

The devil might have started the report out of pure fiendishness, but I cannot conjecture whom he could have used to do it, and I cannot conceive what object he should have had in view, for the resurrection, if true, dealt his kingdom an awful blow, and the false report,—if he started it,—has kept millions out of his clutches, in this world to say the least of it. It is inconceivable that Satan started the story of the resurrection.

The disciples might have invented and started the story of the resurrection, but they did not. It was impossible for them to do it for the reason that they did not believe or understand Jesus when he talked to them about rising from the dead following the transfiguration where Peter, James and John had a glimpse of the glory that is to be. He spoke to them on the return from the mountain on the subject of the resurrection: "And as they came down from the mountain he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean Mark, 9:9, 10)". How could men who did not know what rising from the dead meant, start the

report that one who was dead had risen. The thing is unbelievable. It is preposterous. No sane man could believe it; no intelligent man, no unprejudiced man could believe these twelve men capable of starting a report which they neither understood nor believed, and, stranger than all, compelling multitudes to believe. Luke gives us definite information as to their attitude after the report began to gain currency that he was alive; hear him: "Now upon the first day of the week very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest (Luke. 24:1-9)". Hear him again: "It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them which told these things to the apostles. And their words seemed to them as idle tales, and they believed them not (Luke, 24:10, 11)". So doubtful was the apostle Thomas, as already quoted, that he refused to believe on the testimony of his friends, and de-

manded to see and examine the wounds for himself.

To sum it up: Pilate did not invent the story of the resurrection, for he had no conception of it; Herod did not invent it, for it was out of harmony with his ideas of the future life if indeed he had any; the Pharisees did not invent it, for they were his most implacable and vindictive foes; the Sadducees did not invent it, for it was out of harmony with their ideas of the future life; Satan did not invent it, for, if true, he knew it would raise the very sills of the foundation of his kingdom; the disciples and apostles did not invent it, for not one of them knew anything about it, and it was difficult to convince them after the fact.

There is, there can be but one conclusion: Jesus arose as he said he would, and proved his truthfulness when he declared that he had power to lay his life down and power to take it again.

This is conclusive, certain, irresistible, if anything pertaining to human affairs can be. No mortal man could have invented it, and made men believe it. Hence, he arose in the face of the world's incredulity; in the face of the powers of darkness; and he lives and will live forever! Amen.

Here is a crucial point, What is meant by the resurrection? What was raised up? Manifestly something that had been put down, buried.

Another thing, who was the Jesus who was condemned before Pilate? Who was the Jesus who was derided, mocked and scourged? Who was the Jesus who bore his own cross and fell beneath his burden? Who was the Jesus who was raised on the cross and died between two

thieves? Who was the Jesus who died on the cross, both his friends and foes being the judges? Who was the Jesus who was taken down from the cross and buried in the new tomb of Joseph of Aramathea? Who was the Jesus who remained in that grave three days and three nights? Who was the Jesus who came out of that tomb and appeared to his disciples until every lingering doubt had disappeared? Who was the Jesus who for forty days gave infallible proof of his resurrection? Who was the Jesus who ascended into heaven in plain view of his disciples? Who was the Jesus of whom the angels declared that he should in like manner come again? The same Jesus all the way through! Death was merely an incident in a career extending through all the ages. It made no changes in him—in his body— save the wounds in his hands, and side and feet, that any man could see or comprehend. He lived; he died; he was identified by men who knew him both before and after the facts.

Jesus did not move out of a dead and decaying body into a new and immortal body: such a view of the resurrection is impossible if all the facts are taken into consideration. He "gave up the ghost", left his body and went into Paradise with the penitent thief; and after this same body had lain three days and nights in the heart of the earth, he returned to it and walked out of the grave before his body saw corruption. Pleasing or displeasing, this is the teaching of the scriptures; and in it they voice divine authority; the discussion on the point is forever closed, and we may draw from this fact only one conclusion relative to the resurrection of men: there is, there must be, there is no possible way to escape

it,—a resurrection from the grave dug into the earth, of the bodies of men, women and children buried there!

From eternity to his conception by the virgin Mary, Jesus was the Word-Spirit; from his conception to his death and resurrection he lived in a human body, but what of his body after he arose? He still lived in it! All hail Brother, Friend, Partner, Redeemer!!

What was the design of the incarnation? I cannot see any answer save this: To identify God with man. Was this a temporary or a perpetual alliance? If temporary, I cannot see the object of it. If perpetual, Jesus lives in a human body today in the presence of God on high. There is no escape from this. What changes were wrought in him from Pilate's final judgment to his ascension and disappearance from mortal view? I defy the world to point out any in the word of God save the wounds made in his body by those who put him to death! Paul's vision of him on the road to Damascus proves that he had only changed by added glory. John's vision of him in the Isle of Patmos indicates that he had changed, but it was by addition, not by subtraction or elimination. Human eyes undimmed beheld him in both cases.

I call your attention to the testimony of Paul in the Philippian letter: "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil., 3:20-21)". When he departed from Bethany he began to enter into

his glory. He had a body. The marks of the thorn crown and the crucifixion were still upon him, but he still had a body! The Divine idea had projected itself upon the intellectual horizon. A "glorious body!" But it was a body and there is no escape from this. "According to the working whereby he is able to subdue all things unto himself". So, then, whatever there is in his character different from what it was when he was here, it is only added glory, the glory of conquest and victory; it is only the entering into that which was his forever, as he was in the bosom of the Father from the ages of ages before the world began.

The peculiar thing about Jesus was that he entertained the conviction all through his ministry that he would rise again, but his most intimate friends misunderstood him. No mortal man could look his generation in the face and talk as he talked. When he appeared to his witnesses in his bodily form just as they had known him, he talked with them, he showed them his hands and his feet. He proved to them the truth of his statement: "I lay down my life, that I might take it again. No man taketh it from me. but I lay it down of myself. I have power to lay it down, and I have power to take it again (Jno., 10:16-17)". There is no doubt about the honesty of the witnesses who saw him, and said they saw him. Every man who did not believe it in the city of Jerusalem, feared him!

The burden of the apostolic messages was the resurrection. Brethren, I believe that is our weakness today. We go out and split theological hairs of various colors and lengths, and fail to explain and press on the consciences of men, the

one fundamental issue between the world and the church; between the powers of darkness and the powers of light: That Jesus Christ has been raised from the dead, and that he shall die no more, and that our gospel is the gospel of life eternal, based on that one fact, and nothing else! He convinced these apostles by showing himself in his bodily form; they identified him, they knew him. Matthew, Mark, Luke and John say it, and Paul said it, and if they did not tell the truth, we have no other witnesses and do not know anything about it. He was still in his bodily form when he ascended on high, while he was yet speaking unto them. You remember how he ascended up on high. I want to give it to you in the exact words of the scriptures: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God (Luke, 24:50-53)". Again: "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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, 1:9-11)". He had his bodily form when Paul saw him on the road to Damascus, and he had been on the mediatorial throne about seven years (Acts, 22:5-13). This is Paul's personal

testimony: "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord (I Cor., 9:1)?" Paul could not have seen him with mortal eyes if he had not possessed a bodily form. He did not see him in the flesh during his ministry so far as we know; but he saw him in his eternal, indescribable glory; and I believe that from that day forward his sight was impaired: "Too bright for mortal eyes!"

He had a bodily form when Stephen saw him: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God (Acts, 7:55, 56)". He had a "bodily form when John saw him on the Isle of Patmos (Rev., 1:1-26). This was about sixty-six years after the ascension; hence there is no ground for believing that there was or will be any change in him. John describes him, and that description was to the effect that he was glorious. But John still knew him. The prints of the nails in his hands and feet must have still been apparent. He knew him as the one on whose breast he had leaned at the last supper. He says: "And when I saw him, I fell at his feet as dead, and he laid his right hand upon me and said unto me, Fear not, I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forever-more, Amen; and have the keys of hell—hades— and of death (Rev., 1:17, 18)".

If we are not going to be delivered from death, physically, intellectually and spiritually, what use had our Master for the keys of death? Again,

he will have a bodily form, but glorious beyond any poet's dream, when he comes again: "Behold, he cometh with the clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him (Rev., 1:7)". "All the kindreds of the earth shall mourn because of him!!" There shall be no place to hide when Jesus comes. There shall be no atonement when Jesus comes. There shall be no call to repentance when Jesus comes. Then you shall see him, and I shall see him; see him as Job said, "In my flesh shall I see God".

What are the legitimate conclusions to be drawn from the resurrection of Jesus? Here are some of them: Mark them all!

He did not commit robbery when he claimed to be God's Son and equal with God. He neither detracted from God's glory nor added to his own. I refer to primal, original, underived, eternal glory.

His endorsement of the prophets, all the prophets from Moses to the last man who spoke, fixes forever their status in the scheme of redemption. One who had power to lay down his life and take it up again must have had intimate and detailed knowledge of that of which he spoke.

He was the Son of God, in the exclusive sense; he had no earthly father. I cannot explain the incarnation. I cannot explain the Godhead, but it is no greater mystery that Jesus should be the Son of God without the intervention of an earthly father than that I should be the son of God through the agency of an earthly father. It at last resolves itself into the power of God—in either case—and there the matter must rest so far as the sum total of human knowledge is con-

cerned. The resurrection establishes the fact, not necessarily the philosophy, of the virgin birth beyond further discussion. It closes the discussion and locks the door forever.

The Bible, in general terms may be divided into three chapters: First, what Jesus endorsed— Moses and all the prophets; Second, his own personal teaching; Third, what he commanded to be taught and endorsed by others. I hang the contents, the teaching of the three chapters—all divine revelation!—on the resurrection; if he arose, a-n-d h-e d-i-d r-i-s-e-! the controversy is forever closed!

Jesus from of old, even from everlasting ages; having lived the life of a man; having died and arose again, is the world's only infallible authority on the value, meaning and perpetuity of life. He himself having lived forever, in eternity, in time, in eternity,—is an exclusive authority on it. No experiments in any earthly laboratory, however bold, however thorough, can go back of him, beyond him, or deeper than the depths which he sounds.

He is the author of life. He had power to raise himself from the dead. He has power to create, to destroy; to give eternal life to every mortal who seeks it with a whole heart. His gospel,—the gospel of his death, his burial, his resurrection—develops and records the conditions on which he will give life, to the end of the world. Amen.

May God grant that all who listen so patiently this Easter morning to this argument touching life and the resurrection from the dead, shall see him without shame or fear; shall see him with joy, and not sorrow; so that when somebody who

has that superior honor shall step out of the great throng and lift his hand and start the first note of the song of Moses and the Lamb—may myriads who have walked and shall walk in the light by reason of the influences going out from these sacred hills, join mightily in the chorus of the song of the Lamb who was dead and is alive, and shall live forevermore; and as the music shall catch from one to another and from heart to heart, until every heart shall quiver under the strains of the melody of eternal peace, and every life overflow with song until it rolls down the streets, over the river and up the hills and back again, and—let the curtain fall! Amen.

The Resurrection and the Life

PART IV.

"The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom., 8:16-23)".

I quote this passage for a double reason; it constitutes a comprehensive view of what I am undertaking to unfold and a summary of human woe and expectancy, sometimes pressing lightly on the heart, sometimes breaking it; sometimes bright with hope, sometimes black as rayless midnight; extending through the journey of men on earth—embracing every race, every time, every land—to the redemption of the body at the end. Let me put in capitals emphasized by two points: "R-E-D-E-M-P-T-I-O-N O-F O-U-R B-O-D-Y". T-H-E E-N-D!

I propose to view this theme from every possible view point; in other words to make this

argument exhaustive even if I must be open to the charge of prolixity, or to the charge of repeating my repetition. The theme touches humanity at every point. Therefore, I want to touch and re-touch the theme until it shall glow with the glorious sunrise of his purposes concerning us.

The apostle gives a voice, deep, world-wide, embracing all races and conditions, gaining in volume with the ages, with every anguish of spirit, every sorrow, every loss in history, and the first fruits of the spirit"—the Christians suffered, yea, will suffer with the rest.

Follow me as I read: First, the sufferings of the present time compared with the glory that is to be revealed in us. Second, the creature waits in expectancy and pain. Third, the creature was made subject to vanity without his consent, but hope brightens the cheerless journey. Fourth, they shall be delivered from the bondage of corruption—sinful acts, decaying body while yet alive, eaten by worms in the grave—into the glorious—immortal, eternal, unchangeable, light and life of the sons and daughters—perfected!— of Almighty God. Fifth, Christians must wait till the consummation of all things for their reward. Sixth, hope saves—"hope springs eternal in the human breast"—amidst the stress and storm of the earthly life, and we shall see, see! see with our eyes, that which we hope for now.

To sum it up: If this does not mean a literal, universal redemption of the body from the dust of the grave at the maturity and conclusion of God's purposes concerning man, in the ages of his sojourn in the flesh on earth and in time, language is utterly incapable of conveying a thought to the human mind.

Why should we be incredulous about the resurrection, when God has the power; when he has given the assurance of it in the resurrection of Jesus; when this is one great desire of humanity far which nothing revealed or conceivable can take the place?

I desire, before entering upon the discussion of this proposition, to go back somewhat and connect as best I can the argument of this morning to what shall be said tonight; for in reality we have but one question; in reality we have but one theme, in reality we have but one conclusion. I emphasize the personality of God. It is said in one of the church disciplines of our times that God is without body, parts or passions. I never could endorse that because it is a plain, open, defiant, contradiction of the word of God. I want to emphasize again that God is a person, that Jesus Christ is a person; that man is a person and that God became objective, tangible, visible, discernible to the human senses in the person of his Son, Jesus Christ our Lord. Hear Paul testify: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high (Heb., 1:1-3)".

I emphasize also that in his descent into the world he began at the lowest possible point,—on a physical and intellectual level with us—and that he developed along natural lines until, having

reached physical and intellectual maturity, he was crucified, and put to death; and that, having laid down his life, his body, he took it again; and the same Jesus who was crucified met the disciples in the mountain of Galilee, gave them his worldwide commission, subsequently led them out as far as Bethany and lifted up his hands and blessed them; and as he blessed them he parted from them and entered into the heavens and sat down at the right hand of his Father with the glory that he had with him before the world began.

Jesus beyond all doubt came here, lived here, died" here, arose from the grave here, ascended from here, to show by his teaching and example the way into the Father's presence. In justification of this, and to prove beyond discussion again that in passing through the grave he did not lose himself, and that he thereby gave men a foretaste, a vision of what, by grace divine they are to be, he arose and showed himself alive to his disciples in such a manner that, willing or unwitting, they were compelled to believe. To put it mildly, do not these facts prove that if we live again, that if we arise from the dead, that there shall be a few changes in us and none of them radical enough to efface or destroy our present being or change us into other beings?

I want to emphasize also the life idea: "In him was life; and the life was the light of men (Jno. 1:4)". Present life, future life, eternal life, are in Jesus Christ our Lord, and he illustrates in his own life, beginning with the time that the Holy Spirit overshadowed Mary and the power of the Holy and High One came upon her and she conceived—he illustrates the progress of a Divine, (You may put the hyphen in there) Divine-

human being. Life; life; life from glory unto glory —he illustrates in his own person the constant changes that proceed in any human being without the loss of his identity. It is said to be a physiological fact that these bodies of ours change completely every seven years. Some physiologists claim now that we change oftener than that.

Jesus Christ illustrated in himself that he could change, from an embryo to a helpless babe in the mother's arms; from a helpless babe to a child prattling about her knees; from a child prattling about her knees to a boy twelve years old asking the profoundest questions of the doctors of the law; from a boy twelve years old up to manhood; and for a period of a few short years he was the greatest teacher of the ages, unique in his personality, wonderful in his doctrine, incomparable in his power, absolutely peerless in his life, and then passing through the sufferings of the cross, through the grave, he came out without having lost his identity, in even the remotest sense, whether physical or intellectual.

Those who knew him before knew him afterward. The marks of identification in his hands and in his feet and in his side were apparent to all and hidden from none. In the last message we have from him the angels declared that he would come again in like manner. The last who saw him, Paul and John, Paul on the road to Damascus and John on the Isle of Patmos, teach us that in no essential had he changed any more since he lived on earth than he changed from the embryo, or the baby in the mother's arms to the mighty man who could look his generation in the face and say that the Son of man was coming in the glory of the Father and all the holy angels with

him, and that then he would gather before him all the nations of the earth, and that he would separate them one from another, as the shepherd divides the sheep from the goats. Let me emphasize that life may change, and does change, and wall change. We have seen it illustrated in Jesus Christ that the life itself goes on; it dies not; it only changes in its manifestations, and the life is evermore the same.

I want to re-emphasize the fact that the resurrection idea is the Christian idea; that of all the ancient philosophers who have thought and meditated with reference to the future life, none so far as I know ever had any idea of the resurrection from the grave, from the dead. They had a hope that in some way they would live after this life is over; that they would in some way meet those whom they had known here below; but that the life once given, once formed,— though it might pass through the jaws of death, and the grave, would come out and still be life in all of its multiform and wondrous possibilities, —never entered their minds. On that fact I based my argument that neither Roman, nor Gentile, nor disciple could have invented the story of the resurrection of Jesus. They had an entirely different conception of the future life. Taken as a whole, the heathen world believed in, and hoped for, a future life, yet many of them were materialists of the rankest type. The idea of the resurrection was not derived from anybody, it was not borrowed from anybody, it was not invented, it was original and revealed, and I may say illustrated in Jesus Christ himself, and demonstrated through him and by him.

I want to emphasize also that Jesus, from the

embryo, from the day that the Holy Spirit overshadowed Mary, through all the multiplied experiences of his life and the multiform manifestations of life in him, was, and is and evermore shall be identified with our common humanity. We cannot get away from that. It is indeed the anchor of the soul. If Jesus had died on the cross, and, being the Son of God, had returned to the Father as he was, apart from, separate from, distinct from the body in which men saw him, knew him, identified him, loved him, feared him, received his commission, obeyed him, I cannot see that humanity would have been benefited by it,—his death, his burial and re-appearance,—but he humbled himself and took upon him the form of a servant and identified himself with men. Not only that, but he resumed his abode in that body in order that the God idea might be objective and susceptible of human comprehension, and that he might still be the Divine One, and should be forever in sympathy with our struggles and temptations and numberless trials in this life; and Jesus is just as much identified with us today as he was yesterday, as he was on that day when he called at the house of mourning at Bethany and turned it into a house of joy; just as much as on that day when he met the little funeral at Nain, and turned it into a festival of joy by raising the widow's son to life again.

He is my brother. He is your brother. He is the "Son of man", a brother to the whole race. I want you to know that religion is really the identification of divinity with our common humanity, and that we have a high priest who can be touched with the feeling of our infirmities, because in all points he was tempted

like as we are. Hear Paul: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted (Heb., 2:16-18)".

Now I come to the question: Will I rise from the dead? There are a great many nebulous ideas floating about as to what man really is, as to what man shall be, and I think they grow out of the one-sided views of the word. There are those who have an idea that we are entirely different from Jesus, who came out of the grave in his own proper person, who think that they shall leave this body behind when they die, and shall enter into a body prepared from heaven. My question is: Is there anything about me that shall rise from the dead? If I should suddenly fail dead to-night, and if it is true that I shall enter into a body prepared for me now, is there such a thing as a resurrection, referring to me? Well, it all depends on who I am. Let me call your attention to a passage in the writings of the apostle Paul, strong and clear, and to the point: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess., 5:23)". Then I am a body, I am a soul, and I am a spirit, and Paul prayed that the Thessalonians might be preserved in that triune existence to the coming of our Lord.

Two other questions seem relevant here: First, what was the nature of the body of Jesus after he arose? Remember he is "the first fruits of them that slept". Second, what will be the nature of the elements, entering into our resurrected bodies? Was his body predictive that I shall have a real body? This is a deep question; to us it is a mystery, the full details of which we shall not fully solve until we enter into these new bodies; and yet, they cannot be more mysterious than the bodies which we now inhabit. Who has been able to solve the problem—clear up the mystery—of life, this life, human life? Who can explain the mystery of the embryo in its journey, from its beginning, to maturity, everything after its kind? How is it that the nourishment of the mother's breast, warmth, sunshine, air, and the vast variety of foods will take one cell,—if that is all it takes,—and grow a man in his strength, or a woman in her beauty—Cleopatra or Socrates, Victoria or Webster—or make such a diversity of men and women that in all history no two have been or can be physically and intellectually alike?

We talk about the mysteries of the hereafter, but the mysteries of the present are just as inscrutable. It is certain that flesh and blood as we see them cannot enter the everlasting kingdom: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (I Cor., 15: 50.)". Then the whole thing is a mystery? Yes, and no. I hold in my hands a beautiful girl baby. She knows enough to nourish herself, and maybe a loving mother can coax a smile from her rosebud mouth and rosy cheeks. Left alone a few

days and she would utterly perish. But twenty-one years from today I raise the curtain: there she stands before you the most beautiful, the most fascinating of human creatures, and the physiologists tell us that she has in her physical organism changed completely three times in her short life, and no daring sailor on the unknown seas would attempt to fathom her heart, or set down in figures how much or how many times she has changed intellectually; but she is beyond all doubt the same living, loving, lovable creature. What has entered into her physical and intellectual development to make her as we see her? Just the pabulum out of which God has been making men and women for ages; just water, food, sunshine, air,—and inexplicable mystery!!! Will you please explain this? I cannot, I only know the fact. Where is the anthropologist, or investigator of whatever name bold enough to say that death and the grave could make any greater change than we have witnessed, and yet we have known her from childhood? We reason that along the lines of natural or preter-natural development, she will, if she chooses, be the same and be beautiful forever! But this looks like taking soundings in fathomless waters. Let us get back to Jesus and view him again in his changes through thirty-three years of eventful history, ending where? It never ended!

Jesus was born, lived and died,—that is the life of the ordinary human being,—and arose from the dead on the third day. Does it throw any light on our problem? I lay down the propositions. Consider them:

He died, went to paradise, preached to the imprisoned spirits and returned to his body and

walked out of the tomb before his body saw corruption.

He returned to his former haunts, and was seen by many, showing that his inclinations and form were the same.

Those who had been his enemies formerly, were his enemies still.

Those who had formerly been his friends, were still his friends when they were convinced of his identity.

The thoughts that had dominated him before still dominated him after the resurrection.

The plans that had burdened him before his death were still upon his heart.

The solicitude he felt for his disciples, for the world, still filled him with anxiety after he arose.

From creation to Bethlehem the divine and the human had been far apart! Hear Solomon the wise: "Be not rash with thy mouth, and let not thine heart be hasty to utter things before God: for God is in heaven, and thou upon earth; therefore let thy words be few (Ecc., 5:2)". Hear Isaiah: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are denied with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness, None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity (Isa., 59: 1-4)". They came together visible to the naked eye in the Incarnation. Divinity was veiled in human flesh, so that human eyes could behold it.

Here is a question, one of the questions of the ages: Was this a transient and temporary alliance, or was it for all time, 'forever? If transient I see no reason for it. If more than transient, it involves, not only the resurrection of the body, the body in which his mother, his friends, his foes knew him,—from the grave; but the resurrection of all men in their human bodies. If the resurrection of Jesus in his body, which is beyond all question established unless we can overthrow the record, does not involve the same for men, it follows irresistibly that there shall be for us a new creation and not a regeneration or resurrection if we shall live beyond the grave! And if the Bible is God's book, his plan involves—in the ages—the regeneration of men, and the earth also! If the soul sleeps following death there is no resurrection, but a resuscitation or a re-creation.

I admit that there shall be changes. Paul speaking of Jesus and his work said: "Who shall change our vile body", why? "That it may be fashioned according to his glorious body (Phil., 3:21)". John speaks on this subject: "Beloved, now are we the sons of God". But we do not know what the nature of the resurrection body is to be; to mortals it is a profound mystery. "But we know", mark, "We know"! "when he shall appear, we shall be like him"—visible, tangible, perfect in form and character—"for we shall see him as he is (I Jno., 3:2)". This change shall be marvelous; but what it shall do for us and what it shall not do for us, and in the suddenness in which it shall be brought about, and in its glorious completeness, no man can predict the little details! The general features are brought out fully

and conclusively in the personal, bodily resurrection of Jesus.

Let us suppose that Jesus had re-appeared without the body in which his friends and foes alike had known him; could it have been possible for them to have recognized him and proved to thinking men that he had been dead and was alive again? Suppose he had in some other form, appeared to them, and had begun to talk about something of which they had never heard, what could or would have been the result? The whole fabric of apparently divine truth which he had built up around himself would have hopelessly fallen to the ground. It is impossible to identify a person who has lost his identity!

Suppose I go to the city of Jerusalem and come back completely changed in appearance and apparel, and begin to talk about things of which I have never talked before, what would you say? Of course the doctors would differ! One would say: "He is insane". Another: "He is crazy", another, "He has a brain storm". But some one would be wise enough to say: "It is another man"! "It is a case of mistaken identity". But if I should go off and rest and come back vigorous in body and mind, and begin to think great thoughts and discuss great themes, just as I did before, except for the added vision, vigor and penetration, no one would be astonished, or question my identity.

This is exactly my conception of who and what I shall be, and of what I shall do and say when I rise in my own distinct and earth-personality; when I shall come out of the grave at the appearing of my Lord!

And this is precisely what our Lord and Master did, if the record is true!

Again, following up the inference that in Jesus we may realize and in a degree, be what we see in him, I want to say a few additional things commonplace in their appearance, but mighty and eternal in their potentiality. Nothing appeals to human beings more than the thought of a well rounded out, completed, perfected life, involving body, healthy and beautiful; soul commercing with all that is good, mind stored and trained to the highest degree of efficiency and usefulness. The life of Jesus, though short and ending in tragedy, fills all these specifications. If one has lived up to his possibilities both as to usefulness and enjoyment in the body, why should he enter forever upon the experiment of living independent of it, or why should he not have a chance to continue the life indefinitely somewhere in the body, with changes perchance, but only in line with the best that is in us now, and for the better everlasting development?

Jesus individualizes, knows his sheep, and calls them by name here. Why not hereafter? Every sheep has its peculiarities; the diversity is vast and inexplicable; but a sheep is a sheep. And a man is a man and forever a man!

Who am I? I am an individual. I am an entity, I am a separate existence. I am Ashley S. Johnson, I am a man made in God's likeness and image. I have been, I am. Shall I be? Shall I be a body, a soul, a spirit? These are my questions, and your questions, the questions of all humanity, and these are Biblical questions also. I said a while ago, that Jesus from the hour of his conception in the womb of his mother, until

he reached the highest heights of divine and indescribable and ineffable glory, was identified and is identified with our common humanity. I am. Whence am I? I am the the son of J. C. and Barbara Johnson, and I am a son of God, for he is the Father of the spirits of all flesh. This is the crucial point in my argument, and I repeat it until I burn it into your souls. My body sometime shall return to dust. My spirit shall return to God who gave it. Shall my body and spirit ever be united again? If not, why were they ever united? I press this question mightily. If not, why were the body of Jesus and his spirit separated and reunited after three days? Why was I not made a spirit at the beginning, without any consent or co-operation on my part? In the darkness of my mother's womb without volition, without thought, without sensation, without knowledge I began to live and grow. God made me, my father made me and my mother made me; she breathed the air for me; she drank water for me; she ate food for me; she exercised her body for me; she rested for me; she slept for me; she fed me on the blood of her very heart. And then one glad day, on the 22d of June, 1857, my eyes saw the light. I was, but I did not know it, the most helpless of God's creatures—I was. But my mother held me up to her bosom and warmed me with the warmth of her heart, and I grew. She nourished me. I drew in the breath of heaven about me, and continued to grow! They said they would name me, and had a great discussion about what they would call me. I often wonder what difference it would have made if they had called me Cornelius, as they thought they would do at one time. Then they thought

they would call me Ransom. But my father had a brother Ashley, and they called me Ashley, and I have by this name the identification that I will have forever. When I grew up, I was not satisfied with Ashley, there were other Ashleys around, and I did not want to belong to everybody, so I added the Sidney to my name. God may make untold myriads of people, but he will never make Ashley Sidney Johnson again. He may make some one very much like me, but I have my own separate existence, individuality, character and destiny. I had it, and I argue I shall have it, through all the changes of earth and through endless years. What is a genuine character worth? J. Pierpont Morgan says he has loaned a man \$1,000,000 without security, who did not have a cent! Think you that a man of such worth, such truthfulness, such honor, could not maintain his individuality, by God's help and live through ceaseless ages?

Notice, if you please, this: After I was a few moments old, I learned to cry. They said, that is Ashley. That is all there was of me. My mother nourished me in answer to my inarticulate cry which her mother heart fully and quickly understood, and I grew! After a while I learned to talk. I could stand up and talk before I was a year old, so my mother told me. I think I spoke my first words a day or so before I was eleven months old, and I have been talking ever since! After a while, I, when I say I, I am speaking for you as well as myself,—for all are common humanity—after a while it dawned on me that I am. That was a strange experience, do not remember when it was. There is one man in history who said he did remember, He was

standing at the door of his home and he said to himself "I am". I do not remember, but it dawned on my mind that I was a separate existence, an entity. As far back as I can remember, I wanted to learn what I did not know. I was a living interrogatory in my youth! Then the idea of space dawned upon me. Not only I am, but I live in space. Then the idea of time came upon me. I watched the clock—and that old clock still sitting on the mantel of the old house is identified with my youngest childhood. When the clock began to strike, I would dance, so my mother told me; I would try to locate the music for a while; then another use of that clock came to me. My father showed me the hands and how they went round, and that the clock went "tick-tock, tick-tock", and measured off seconds, minutes, hours, days, weeks, months, years, centuries, millenniums, ages of ages. Then I went to school and I began to get in touch with a great many things. I can look from 1857 along down to the end,—and I do not know when that will be,—and I have been developing all these years. I remember when I went to school, and every Friday was Declamation Day, and every boy had to "say a piece" on penalty: I do not know what the penalty was— it may have been threats more than anything else. But if you could have been present on the first occasion, when I got up scared almost to death, literally, and made my little speech about "I like to see a little dog and pat him on the head", you could not have predicted that someday I could stand on this platform and demonstrate in the face of the flesh and the world and the devil that Jesus our Lord rose from the dead. I have been developing all these years a person-

ality; and that personality I call "I",—myself. Men know me by sight, and they know me well, —my personality, my character, me.

I say this is my body, I live here, I live in it, but who am I?

Brethren, is it any more marvelous that God should suddenly, at the last moment of recorded time, in the twinkling of an eye, raise me from the dead and make me a man again than that through the long slow progress of the years from which I have come,—fifty-six my coming birthday,—he should make me the man I am now? I have never lost my identity; I have changed physiologically nearly eight times, so they say; but I have always been Ashley Johnson or Ashley Sidney Johnson or Brother Johnson or President Johnson or Johnson,—"I", myself. No change has eliminated the fact that I am, that I exist, that I think, and that I have my identity. If I have not lost my identity in these fifty-six years, if my Lord and Master did not lose his identity when he went from the cross into the grave and came out; where is the argument, where is the logic, where is the experience, where is the philosophy, where is the divine revelation that says that I shall lose my identity, if perchance I shall,—and I believe I shall.—pass through the dust into the immortal, invisible, eternal, into the presence of God at the last great day?

Shall we know each other in heaven? Of course we shall; we cannot help it. I could not change so much,—unless I should lose my identity absolutely, and be made into another being,—that my mother would not know me anywhere; and I confess that a place where I would not recognize her as mother would have but little attraction for

me. I know the backs of my friends! Why, I do not know, I cannot tell how I do it, but I do. Once I know, I shall know forever. What am I after all, but the sum total of my thoughts, experiences and memories?

Some people seem to think that there will be such a change between death and the resurrection that we shall not know each other on the other side. There was no such change as that in Jesus, and he was the first fruits of them that slept. The first ripe apple on the tree is like to, and prophetic of the rest of the crop. I want to make this part of it plain to you. But go back with me and listen and consider my question again. What am I, after all, but the sum total of all the thoughts that I have thought? I seriously doubt if a man ever forgets anything. I cannot so think. Here is a little proof on it. You have had the same experience. Frequently, I think I have forgotten something, and when I do I go after it, and work for it, and dig and search and delve, and then I try to put it out of my mind, and I cannot. I wake up in the night and think about it. When I get up in the morning I think of it. Then I dismiss it, and then I put something else in its place; it comes up later with no warning and is as bright as if it had never been lost. We do not forget anything, though it may be temporarily covered up. The word, the name, the thought, the face comes back as new as if it were seen, or felt a moment before. If Jesus passed through the grave and did not lose his identity and connection with his former life, where is the argument or the Christian philosophy that says I shall go through the grave and lose my memory and my identity with my former life? Jesus my Lord remembered

everything, because he said,—and I quoted it to you this morning,—"These are the things that were said unto you while I was yet with you", showing that death had no effect on his memory. Death had no effect on his knowledge of the past, on anything that he had ever touched. It was only a temporary suspension of his earthly activities, that was all it was.

Let us say, just for illustration, that I should forget everything that I ever knew. I should forget my father, I should forget my mother, I should forget my brothers and my brethren in Christ, my friends, the wife of my youth—my partner in God's work; could you suppose this— is it supposable? Does it come within the realm of human speculation that one human being can do it? If Jesus did not do it, and if I cannot do it here, where is the argument that I shall do it over yonder?

The Sadducees were materialists. They did not believe in the future life, and they went to Jesus to argue the question with him, and here is what occurred, and it is worthy of our deepest reflection: "Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren; and the first took a wife, and dying left no seed: and the second took her, and died, neither left he any seed: and the third likewise. And the seven had her: last of all the woman died also; in the resurrection therefore, when they shall rise, whose wife shall she be of them? For the seven had her to wife

(Mark, 12:18-23)". The chief points brought out are of the flesh, existing here, will be unknown in the resurrection of life; that they greatly erred on account of their ignorance of the power of God and the scriptures. The fleshly relations begun here will not be continued there, for no flesh and blood shall enter there, but intellectual and spiritual relations, involving memory, unity, love and companionship must be there or else I must lose my present manhood, intellectuality, love, memory, and be made over—re-created— into another being, and so must my wife. We think the same thoughts, we breathe the same atmosphere, our love is deep and mutual and we love the same things. I love her and she loves me aside from all fleshly relations, and only annihilation or a new creation can end our relations— our love,—and we would prefer annihilation to the ending of our love! Shall we be together in the heavenly life—I mean beyond the resurrection? I answer, emphatically, yes! and I base my hope on the exact words of the apostle Peter who had the keys of the kingdom and therefore must have fully understood the truth of his declarations; I will present the exact words. Speaking of the resurrection of Jesus and the living hope he says of our future reward: "To an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you: who are kept by the power of God through faith unto salvation ready to be revealed in the last time (I Peter, 1:3-5)". This is general and refers to all the children of God. Hear him further speaking of the relation of husband and wife: "Being heirs together of the grace (favor) of life (I Peter, 3:7)". Not only heirs of the same thing,

but heirs together—joint-heirs. Here my heart shall rest, and here my hopes shall wait.

Jesus our Lord throws a strong light on this theme: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth (Matt., 8:11-12.)". Here are two visions: The banquet of the ages, with Abraham, Isaac and Jacob as the chief guests. I cannot see anything in this less than the universal resurrection of the dead, and the individuality of each preserved and maintained and established forever.

I, Ashley S. Johnson, with untold numbers from every part of the compass shall sit down in the kingdom with Abraham, Isaac and Jacob! Imagine if you can, Jesus coming out of the grave and forgetting all of his former life. Imagine any human being sitting down with the Patriarchs not recognizing them or himself. It is unthinkable. Why the first thing he thought of, apparently, when he came out was that appointment he had with them in Galilee. He said: "But after I am risen again, I will go before you into Galilee (Matt. 26:32)". And after he was arisen he spake: "Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me (Matt., 28: 10)". I believe, and I justify it by the word of God, that as an individual, I am and I shall be forever; that my body shall come from the ground; that my mind, immortal, stored with the things that have ended here below, shall be as it is forever, and that I shall know my Good

Book in the Good World, as I know it here; and that I shall know even as I am known, and sit down at the banquet table of the Lamb among those who know me and whom I know.

I therefore, raise the question: Will I rise from the dead? I mean that individual born on the 22nd day of June, 1857; that individual of varied life; that individual preacher, book maker, president, brother, friend; friend of God and friend of man. Shall I rise again? Yes, by the grace of God, I shall rise even from the dead, and the grave will have no more effect on me; it will no more change me, my identity, manhood, individuality, and body, than did the grave of Joseph of Arimathaea change the character or personality or divinity of Jesus Christ my Lord!

I want to go just a little bit deeper, and so I go back to my text of the morning. I want to read that over to you and look it over again. There are several things in it about which I did not say anything because they did not belong to the morning sermon: "But now is Christ risen from the dead, and become the first fruits of them that slept". I want to ask you what first fruits means. I make this point: The first apple that gets ripe on the tree, I pull it and bring it to my wife, and say: "There is the first ripe apple, dear". The first strawberries that get ripe in the patch, I pick them and bring them to her and say: "Dear, these are the first ripe strawberries". And so on through the entire catalogue; and when I lay emphasis on the first fruits, I count that there is more fruit like it coming. Therefore, the resurrection of Jesus is a pattern for all that shall subsequently rise; and he literally rose from the dead; he literally laid down his life,

and he literally took it again. Some people may say that I am a literalist. Of course I am. I glory in it. It is the gospel of the Son of God, All the dead are represented as sleeping, and Jesus as the first fruits of them that slept. But now: "For since by man came death, by man came also the resurrection of the dead (I Cor., 15: 21)". I read you Webster's definition' of the "resurrection". Webster was old-fashioned, but he certainly did define the resurrection according to the Book. Here is the word resurrection. "A rising again. The resumption of vigor, especially the rising again from the dead, as the resurrection of Jesus Christ. The general resurrection of all the dead at the judgment day". Notice, if you please, "A rising again". "Resumption of vigor". "Judgment day".

Life immortal, life born from the dead; and let me go back here a little bit and quote you a passage that has in it the mighty sweep of the mightiest human mind ever dedicated to the gospel of God: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he, did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren! (Rom. 8:28. 29)". The first born of many brethren! First born from what? First born from the grave; first born from the bondage of corruption; first born into the immortal life; the life that shall be in the presence of God and the Lamb, forevermore.

Let me put the thing in another light. We love, live and desire to live here and love as long as possible; and the desire to continue to live

again after death, with as few changes as possible is the dominant thought in every mind, and we cling to it as long as we live. We love this life and we love those who live here; and somehow or other, while some of our grandfathers and great-grandfathers used to sing, "I would not live alway", I am satisfied if the opportunity had come that they would, like us, have repudiated the song and accepted the life!

We love life. We love it for what it brings us and what it brings others. Consequently, the very fact of the Biblical idea of the resurrection of the dead holds out to us that the future life is probably a continuation of this life in better environments, under better conditions; and a life that shall have no sudden surprises, no sudden sorrows, no disappointments, no bitterness, no stabs of ingratitude—that is the sweetest note in the message of the gospel for me!

About the last thing I thought of when I went to sleep last night was the resurrection of the dead. About the first things that I thought of when I awoke this morning was the resurrection of the dead. I believe it was before we got out of bed that Mrs. Johnson said: "Surely, we cannot lose our identity in dying and going out into the other world". The thing seems awful when you think about it. It seems a contradiction of terms to say that I shall lose my present identity. Why I could not possibly lose my present identity except in losing myself, except by annihilation. If I am Ashley S. Johnson in this world and someone else in the next world, I shall not be Ashley S. Johnson; I shall have lost my identity, how can I answer for my conduct on this earth?

But I want to say here that there are numerous

things that invite discussion tonight, and I emphasize them because I want to get them in the best form possible; and one is that I have studied quite a little bit about evolution and the claims of evolutionists, and I get something out of it that the evolutionist does not get; but I believe that logically the evolutionist is bound to admit not only the possibility but the certainty of a future life, and a better and happier life than this. I am not discussing what that life may be, only to say that if it is an evolved life from this life it is bound to be a better one than this. I am not going into more details about it, but into it as a fact. I lay down the fundamental proposition that there is life in the world, life on this planet. It has a great many forms, many manifestations, many changes, but it is life. Logically, that life either began itself or it always was, or at some unknown time it was created. As I intimated to you last night, one of the great scientists says one atom would certainly have been enough to have evolved all that ever was or ever shall be, for we may judge from the reports of science that creation is going on yet. Only recently great headlines of the daily press flared out the information that a new world is being made. I believe that it is so. I think one great scientist said that he had seen twenty worlds burn in his day. It is not more remarkable that God should be making worlds and burning them up now than that he should have created worlds in the beginning. If life always existed in some form, it is eternal and it always will be. And the fact that I live, on that hypothesis, I base an unanswerable argument that I shall live. The fact that I have lived a better life today than I lived yester-

day—I have had a good day today, my head has not ached, which is an unusual record—is an argument; then if evolution is true, that I shall live a better life tomorrow and the next day and so on,—and though I may pass through that change we call death—I have already changed eight times—I shall have a better life beyond it, because, according to evolution, the fittest survive, and I give my whole heart and soul and mind to be the fittest!

Not only this but the saint in light pictured in the oracles of God, does not show a greater change from the best man alive, than is shown in the change from the original ape—evolutionists themselves being the judges!

There are mighty changes in this world, mighty changes in nature; better things come out of these changes, and therefore, I am bound to live, even if there is no God, but a molecule; no God but evolution, no God but chance.

It am not settling the form of life, I am only trying to indicate the fact, taking the so-called evolutionist or agnostic on his own ground and concluding that eternal life is inevitable.

I have two sources of knowledge. I speak for the universal I, for the universal myself. I have two sources of knowledge. I know myself. I can look back down the way that I have come for fifty-five years. I shall be fifty-six years old at my next birthday, and I think that I can remember when I was two years old. I cannot remember when I learned the alphabet. I must have learned it before that. I have the knowledge myself. I do not know how to describe that knowledge, but I am the same individual. There have been some great changes in me since those

days; there have been great changes in me since I was conceived in my mother's womb, and since my Father in Heaven gave me a spirit. Some great changes have been taking place in me during recent years; and I am conscious of the fact. I know these facts even when I sleep, yet I have not lost my identity. After all, will the change be any greater from the ordinary embryo, the original life in the darkness of my mother's womb and what I am now, and the glorified being that I am promised to be in the gospel of the Son of God on the morning of the resurrection of the dead when my Lord comes? After all, it does not seem such a strange thing that God should raise the dead! In the Acts of the Apostles, Paul raises this question: "Why should it be thought a thing incredible with you, that God should raise the dead (Acts, 26:8)"? In view of all the marvelous growth and changes in me, in my life, and they are going on yet, why should I think it strange that God should let me go to sleep and wake me up? If you will figure it out I have slept about fifteen years. I go to sleep in the night, and to all intents and purposes I am dead to the world. I wake up in the morning, and the Lord's mercies are new in the morning, and the morning is brighter and life is sweeter every time I wake up. If God can put me to sleep,—you can figure out the number of nights, way up into the thousands,—and wake me up in the morning with renewed vigor, why should it be thought a thing incredible that God should put my body to sleep and let me sleep a thousand or ten thousand years, and then wake me up and let me live again in exhaustless vigor, in sleepless, everlasting existence?

I know on the testimony of others who have known me from my birth, that I have changed marvellously; but they always know me and are always glad to see me. Why? Because we have walked side by side, and our lives have been tied together by acquaintance, friendship and love. They can identify me any time.

Again we talk about the immortality of the soul. Now I do not know any Scripture for talking about the immortality of the soul. A man in the Biblical conception of the term, is a trinity; body, soul and spirit. Paul presents the three in juxtaposition in the passage I quoted from the letter to the Church at Thessalonica. Paul declares that Jesus abolished death and brought immortality to light through the gospel. If my body dies and my spirit lives on, and my body lives, not again; I want some logician to tell me in what sense Jesus abolished death.

Scholars will tell you that there is no such thing as a resurrection from the dust of the grave, but rather that a man moves out of the body into the spiritual body prepared for him. They tell you that a spirit never dies. Then I do not see where Jesus abolished death. The body dies. If the spirit does not die, there is no reason in the statement that he abolished death and brought life and immortality to light through the gospel. Again, it is affirmed that he had the keys of death and of hades; but if only the body dies, and this is the hypothesis, I do not see what use he has for the keys of death and of hades. If he does not plan to unlock the doors of the grave and turn out all the numberless dead into another life, I cannot understand why he should have the keys at all.

Again, how much of this body may die, or be taken away by the surgeon's knife, and the individual still be able to maintain his individuality and his personality, his existence and his life? Some years ago, the New York World came out with a page, I think it was, relating in bright coloring, how the right eye of one, the left eye of another, the right leg of another, the left leg of another, and something else from another, some part of the alimentary canal of another individual, had been taken away, and so on until practically all of the human body in some individual had been cut away, and he had been able to live; and yet, and here is the point that I wanted to make: the individual, though maintaining his personality and individuality, was hampered in exerting his powers for the want of the organism in which God had placed him to live. These men lived in crippled organisms,

A man insults me and I take that good fist and that good arm and I give him that! My soul has exerted itself. A man insults me and I take this good left arm and I give him that! My soul exerts itself. A man insults me and I take my foot and give him that! My soul has exerted itself. But, being a Christian, I would not want to use my fist, either right or left, neither my foot. Therefore, I use argument, the soul exercises itself through the physical organism. It may be force, physical force; it may be intellectual force, it may be spiritual force. Every physical organ that is removed hampers and hinders and clogs the exertion of the soul. I want to leave that where it is: I am going to call it up again in just a minute.

Why should men etherealize and spiritualize

and attenuate the future existence, until it becomes an evasive, evanescent, iridescent dream? Why in the face of reason, and view of universal desire of the human heart to live forever or to enter upon the next life with as few changes as possible; and in view of the numerous scriptures in the Old and the New Testament indicating that the changes will not be very great,—why should men desire to make of the future life a thing indescribable, something that no one desires? They say that a man is a materialist and a literalist when he believes that a man shall be actually and truly raised from the dead. To this I answer: It cannot be the spirit that shall rise from the dead because they say the spirit never dies; it must, therefore, be the body or there will be no resurrection and if there be no resurrection, then is Christ not risen from the dead, and all the uncounted dead have perished; have perished miserably, have perished forever.

We have had a glimpse into the future in contemplating the person of Jesus Christ of Nazareth as I presented to you yesterday and last night. When he went away, human eyes still beheld him. When he appeared to Paul on the road to Damascus, human eyes still beheld him. When he appeared to John in the Isle of Patmos, human eyes still beheld him; and John bursts into the immortal song: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so. Amen (Rev., 1: 7)".

What is the soul? We talk about the soul, what is the soul? Now I am using "soul" as a synonym for "spirit"; some times "soul" means

only "life". What is the soul? Well, it is the ability to exist God is the Father of the soul. My mother and my father are the mother and father of my body. Now I shall call that up again directly. The soul is the ability to acquire. I want to call your attention to this fact: that from your birth, you began to acquire physical strength, intellectual strength, and in your conversion you acquired spiritual strength. All I have and all I am, I have acquired in the fifty-six years that I have lived here on earth. It is the ability to remember. I know that I am the same boy who stubbed his toe against a sassafras stump about forty-eight years ago, and sat down and just squeezed his toe and yelled. I absolutely know I am the same boy, yet I do not look like that boy tonight, do I? Oh memory! Oh the living, glorious past! I know I am the same man who stood out there in front of the old college building on the day that the first boat load of students arrived, and with my old father turned the illustrious old bell over and made music that made earth and heaven glad. I know that. It is the ability to judge, to discriminate, to reason, to conclude, to know. It is the ability to expand. O how one's horizon does expand! The earth used to seem to be girt around by the line where the sky touches the tops of the trees; and now I have a conception of the world that is like Webster's immortal tribute to the British flag that, following the morning sun, keeping company with the hours, it circles the whole world: and so one's soul is that ability to expand. It is the ability to exert itself, to assert itself as God has ordained that it shall exert itself in song that will hold a vast assembly spell

bound; it may exert itself in a poem that shall bind the hearts of the world with the one heart out of which it is born; it may exert itself through an oration that shall make a listening senate tremble, and a trembling nation listen; it may exert itself through the call to repentance from this or any other platform in the name of the Lord that shall bring men and women to their knees.

God has put this soul into a body,—nobody can deny that,—and holds it to an accountability for the use it makes of the body; and that brings me back where I was a moment ago, that if one has a strong body, he can exert himself strongly if he will do so. Hear me, I come back to my anchor. My father and mother, I repeat, gave me my body; my God gave me my soul, and he fitted it into the body that they gave me; and I began to exert myself through the organism as I breathed in the air and sunshine, as I laid my little head upon my mother's breast and she nourished me. I began to grow, and I began to exert myself through this organism, and after a while my eyes opened and I could see; and when I was eleven months old I could stand up, and when I was twelve months old I could talk; and when I was a year old I began to know things, and I have been knowing things ever since; and every exertion I have made I have made through the physical organism in which God Almighty fitted me by his mercies and his care. Hear me: Where is the man bold enough, where is the man of logical mind who can affirm that my soul can exert itself to its fulness outside of the organism into which God Almighty placed it at the beginning? I challenge the world of infidelity, or

skepticism, or agnosticism, or criticism, and all other "isms" to answer.

My soul ceases to exert itself through this organism every night when I go to sleep, but the soul itself never sleep. When I awake in the morning, it begins to exert itself again. Sometimes I do not wake up so easily as you might imagine; my eyes seem just glued together, and I have to exert myself to get my eyes open, to wake up again. Is it any more remarkable that the functions of this organism should cease in death for a little while and then come to life beautiful, glorified, immortalized and still exert themselves in the same way? Certainly not. Think of these things. I did not live before I had a body. I never have lived without it, and I reason that I cannot live the life of a full man without the body. I believe with all the apostles that when the spirit goes out it is still alive, and that it exists in some sort of form that I do not fully understand and no other man can fully reason out; but I do not believe it will ever exert itself again in the sense that God intended that it should exert itself up to full capacity, until the body, soul and spirit, reuniting, make a man out of me again.

We might reason just a little bit further here from analogy. Jesus, as I said yesterday and last night, traveled the same road exactly. The difference, however, was this, that he existed before he was conceived in his mother's womb, before identifying himself with our common humanity and taking upon himself a body like unto ours, putting humanity into immortal partnership with himself and with God; and the God idea became objective to him. He was changing

all the time, not by elimination, not by subtraction, not by reduction, but by addition, by expansion, by passing from glory unto glory until at last, to borrow one of the most eloquent strains, in my judgment, ever uttered by human tongue, Isaac Errett said: "By his ascension, he finished the railway between earth and the skies, and when he drove the last golden spike with a hammer of love, the bells rang round all the earth and thrilled the universe with universal joy". Why was that? Because humanity had sat down at the right hand of God in immortal partnership with him; you cannot get away from that!

I am forced to reason that I must pass the same way. The apostle puts it in these words: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord (I Cor., 3:18)". Of course I believe that I shall be a whole man, a body and soul and spirit immortal, like unto God, like unto Jesus Christ; and that, as I said a moment ago, I shall then enter upon that other life with extraordinarily small changes after all, and what changes there are shall be for the better.

Coming back to that question of identity. My father and mother, and my Heavenly Father gave me an individuality, a personality and an identity. If I lose my identity, I have lost myself. There never has been a time since I was born and named that I have lost my identity. If there ever comes a day in all my life through the unending years that I am not Ashley S. Johnson, then I will have lost my identity and I will not be anything or anybody who ever once existed; I must exist forever except God shall annihilate me. We sing:

"He can create, he can destroy". I believe that is so. I do not know what will become of all the numberless dead who have died out of Christ. I believe, in his merciful kindness, he will destroy them. But I know this, that this is the promise that he hath promised me: Not my spirit, not my body, me—not my soul, me! and that is eternal life and that life is in his Son!

Will the change we call death make out of us other individuals? No. New creatures? Yes. Change our form? No, not by any means. Change our nature? Yes. Let me give you one or two illustrations. I never had any desire to lose my identity; I could not lose it if I would. I did things when I was a boy, that, if I had known better, I would not have done. During all of these years I have sought to put them out of my mind and out of my life, and the more I have sought the worse I have failed. I am not the only man who has had this experience either. I cannot change my individuality. Hear me: once a man, a body, a soul, a spirit, a man forever so far as we can learn from reason or from the word of God, except God shall destroy both soul and body in hell. May the Lord help us to realize this. And I am satisfied, so far as I am concerned, that through all the endless years I shall be Ashley S. Johnson. I would rather be what I am,—redeemed by the blood of the Lamb, meet my friends and know them,—remember the earth life,—than be the tallest, brightest angel in all the shining host. I do not think I shall ever forget anything that made me what I am, for after all I am what I have acquired; that soul that God gave me, that ability to acquire that God gave me has made me a bundle of habits

and storehouse of vast and varied information. That can be affirmed of any human being. I shall always be that. I challenge this world to show that I can ever exert myself to the fullest,— it matters not who I am or what I am,—except through this organism into which God has fitted my soul.

Before closing this part of my argument, I want to answer one question that I am satisfied somebody is asking himself right now. If it is going to be as good as that, I want it; and if it is not to be as good as that, I do not want it; but I do not think I could be happy if it is going to be like that and miss some of my friends. I might miss my grandfather, my father, daughter, son or friend. I do not think that will hurt you much. It does not seem to hurt you much here. We pass and re-pass our neighbors and never mention their souls to them. We pass and re-pass our brothers and our sisters and our friends, and it gives us no concern that they live and die out of Christ. I suspect we will forget; that unpleasant memories may slumber in the world immortal. If we do not, God will find some remedy for us, because it is said that God will wipe away all tears:

When we shall reach that heavenly shore,
So far from sin and pain;
We'll praise his name forevermore,
And meet our loved again;
We'll count our blessings through the years,
And shout his name with praise.
For God shall wipe away our tears,
Through all the endless days.

I have undertaken in discussing this subject

to throw the light of human reason, philosophy, history, human experience, on the subject involving the great question: "If a man die shall he live again"? I think I may modestly say that I have made some progress toward that great end, the solution of the greatest question that can come to any human heart. With your indulgence, I propose to give it now, more of the scriptural setting. There have been numerous allusions to the scriptures all the way through, but I shall now particularly ask and insistently ask: What do the scriptures say? What has God said in the old dispensation? What has he said in the new dispensation? In order, therefore, to introduce the matter, I beg to refer to the closing scene, the divine summary, the climax in the drama of ages; hear John: "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. 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. And the sea gave up the dead which were in it; and death and hell—hades—delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Rev., 20:11-15)". "Book of Life". "Lake of Fire". "Second death". Everything hangs on the word life.

Let me say that if this were the only divine

oracle on the subject of the winding up of things mundane, one would be forced to the conclusions: First, that the heavens and the earth shall pass away, showing that the great redemption or regeneration not only involves man but all material things; second, that the dead, small and great, of the ages shall stand in the presence of God; third, that the great ledger of human affairs, of human activity, shall be opened, and that those who were dead and have come to life shall be judged according to the records that they have made in this book involving their works; fourth, that the statement that the sea cast up the dead and that all the dead were judged, would involve a fact literally, without exception; absolutely and conclusively that somewhere, sometime, some day, all the dead shall come to life again; fifth, that following this judgment which follows the resurrection each life shall receive its own appropriate and eternal reward; sixth, and finally, that taking the view as a whole, all of this shall occur in the end. As saith the apostle in the great Corinthian argument, fifteenth chapter, "THEN COMETH THE END (I Cor., 15:24)". As a matter of fact, it would be impossible for any sane man to utter what is recorded in this fifteenth chapter of First Corinthians who did not, literally and unqualifiedly, believe in a literal resurrection from the grave.

Let us look at the historical side of this statement for just a moment. At the head of the column of references, you will find that this book —"the Revelation"—is attributed to the year ninety six, and the author is John the Apostle. Even the most casual reader of this book knows that John was banished to the Isle of Patmos for

the word of God, and for the testimony of Jesus Christ; and he was told to divide the vision that he had into three parts. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter (Rev., 1:19)". Present conditions with which he was already familiar were involved to some extent. Present conditions involving the Seven Churches of Asia, of which we have an account in the second and third chapters were involved. After that, however, he was invited to come up, come up in spirit, come up in power to see; and there was an open door and he entered into that door, and he looked and saw things which must be hereafter, until the mystery of God shall be finished. He looked down the ages and saw as one great panorama the unfolding of the dispensation of grace from that hour to the end! The long passage quoted is the last part of the last vision that he saw. Now I say that as one who has given a great deal of attention and thought to the study of this book; this book of Revelation is a revelation of the gospel dispensation, the advance vision and record of the unfolding history of the consummation of all the things that God has spoken by the mouth of all his prophets since the world began. John, from that high and holy eminence, in the presence of God, looking down the ages, saw the end, and he gives us an account of the end in this passage. I repeat, that if we know nothing else about the winding up of things here below, if we know nothing else about the destiny of the dead, good and bad; it is a fact beyond all doubt that we would be forced to the conclusion that there is to be a literal resurrection of the dead; that there shall be a literal judgment of all men; and that

these men are actual beings, not disembodied spirits, but I; and that each man in his own proper personality shall stand before the judgment seat, and each man in his own proper personality with eyes to see, with ears to hear, with a mind to understand, with a heart to feel, and with consciousness to know, and with a memory rolling like a mighty tidal wave from all the seas upon earth, shall receive forever his own reward or doom.

Before going back and taking up the thread of argument as I want to present it to you, I shall mention the fact that there had been some resurrections before that. Elijah raised one to life again. Jesus raised Lazarus from the dead. He raised also the son of the widow of Nain, and also the daughter of Jairus. These were resurrections, but these people died again. Jesus shall die no more, death has no more power over him. That is about all we know about it except that he literally raised himself, and the fact of the resurrection, although in every case except the Lord's case, it was a resurrection apparently to physical earthly life again. It illustrated my thought that the thing that was raised up was the thing that died. The spirit is never said to have been or to be, or that it shall be, raised from the dead; because the very upholders of the theory of existence, perpetual, outside of this raised up body, contend that the spirit never dies.

We have also a resurrection from the dead in connection with the resurrection of Jesus. It is said, you know, that he was the first born: he was to be, according to the eternal purposes, the first born of many brethren. It is said that he is the first fruits of them that slept. The writers

of the gospel tell us that when he died on the cross a mighty earthquake shook the hills about Jerusalem, the earth trembled under the feet of its Lord as he gave up the ghost and poured out his heart's blood for the remission of our sins; and that the graves of many of the saints which slept about Jerusalem were opened; that after his resurrection—I want particularly to emphasize that fact!—they came out and went into the city and were seen of men. Mark you! The graves were opened by the earthquake and those that had been in the graves came out following his resurrection. If they had entered on their immortal existence when they died, or if they had entered immediately into the eternal and full joys of heaven, I do not see how or why they could have come out of the graves after the resurrection and gone into the city and have been seen by mortal eyes. Mark you—and I would that I could put it in flaming characters across the sky— they were seen in Jerusalem, the city of the great King, by men and women alive in the flesh. That was a resurrection. It was not a resuscitation but an actual coming from the dust of the tomb, the dust of the centuries. Those of you who are familiar with my argument on the eternal purpose of God, know that in my judgment these are reigning with Christ now, but it would be digression to enter into the discussion of that here.

There is to be another resurrection, and I wish to dispose of that before going any further. All the world of Christian faith, so far as I know, looks forward to and believes in the time when war will be no more; when implements of war shall be beaten into implements of peace, and every man shall worship Almighty God under

his own vine and fig tree. We are looking forward to a thousand years, according to the word of God, of peace. We are in harmony with the word of God when we call it the Millennium, a thousand years. There is to be a resurrection at the beginning of that thousand years. I am just going to read you the scripture, and with very little comment, leave it where it is.

John was lifted up into the heavens, as a man would be lifted unto the mountain top; he saw down the ages and saw what was to be. I remember one time I went with Jim Coggins to the summit of Craggie, next to the highest mountain in the Alleghany range; and to say that the view was magnificent faintly expresses it. Looking way down toward the foot of the mountain were valleys, sleeping in the shadows of the little hills. Above them were high hills, and still higher until they reached the tops of the mighty mountains, until at last the giant peaks were lost and bathed in the eternal blue; and so John on the mountain peak saw a mighty vision of the beginning of a thousand years of peace, of Messiah's reign on the earth for he is to reign until all enemies are put under his feet; and the last enemy that shall be conquered is death; the conquering of death is immediately followed by the judgment. Death is not to be vanquished until he comes on the throne of his glory with all the holy angels with him. and the bodies of men shall be redeemed.

Here is what he says: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years (the thousand years is the Millen-

nium) 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, until the thousand years should be fulfilled: and after that he must be loosed a little season. 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 hands; and they lived and reigned with Christ a thousand years": (I gave you my definition of a soul last night, and I said God fitted my soul into my body and I have always exerted myself as an individual, as a soul, through my body. I do not see how it is possible for a human soul to exert itself up to the limit of its possibility except through the body in which God has placed it). "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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 ("Rev., 20:1-6)" This reigning is not on earth. They reign with Christ, where he is, and where he will remain until his redemptive work is done. But while he continues his redemptive work on the throne his capital shall not be changed. There is not one single syllable in the New Testament indicating the personal presence of Jesus on earth during the thousand years, or any time except when he comes to judge. Further, there is no proof that men shall change here on earth except morally—

all men shall be Christians and all their children shall be Christians, but death will not be conquered until his coming. Here is the testimony of Paul: "For he must reign, till he hath put all his enemies under his feet; the last enemy that shall be conquered is death (I. Cor., 15:25, 26)". Death shall be conquered at the end when he comes.

If there is anything in the typical signification of the day of atonement and the high priest going into the holy place and remaining until the atonement was consummated, there is something in the fact that Jesus has entered heaven by his own blood, and will sit at the right hand of God and plead our cause until the end. And when he ceases to plead, wild destructive flames shall wrap the skies, wreck and ruin shall triumph everywhere but amidst all of the ruin of matter and crush of worlds, man shall live again. Not the soul simply, but man shall live and man shall be.

In this connection, there is another thing to which I wish to call your attention. There is not any doubt but that there will be people living up to the end. Following this quotation, John tells us that after the thousand years, Satan shall be loosed a little season and there shall be battleships, dreadnought upon dreadnought, and mighty cannons and armaments; and all shall be gathered together for one last battle. What about the people that will be living then? This question continually comes up. If those that are asleep shall never awake, it is a hopeless case. Suppose I should be stricken suddenly with some malady and you should carry me down to the house, and you would send for the doctor and he would

say that I would never open my eyes rationally on this world again. What would that mean? It would mean that there is no hope. But these were asleep, and the apostle had the idea that there was hope that they would be raised from the sleep: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of our Lord, that we which are alive and remain unto the coming of the Lord shall not prevent—(precede)—them which are asleep. 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 (I Thess., 4:14-16)". This includes saints, all the numberless dead who were not raised at the inauguration of the Millennium—all who are not counted worthy to be of the first resurrection at the beginning of the Millennium. All the sleeping dust of the myriads uncounted shall come to life. But notice here with vast and unceasing emphasis: "And the dead in Christ shall rise first". Not one sinner from the very first one who paid the penalty for sin and was laid away in mother earth to await the last great day shall rise from his sleeping dust until God's littlest saint shall come to immortal life. Hallelujah! all honor and glory to the Lamb of God; our day will come at last: "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. Wherefore comfort one another with these words (I Thess., 4:17, 18)". And as they shall be, we shall be! This end.—

coming of the Lord, resurrection has no connection whatever with the Millennium.

I call your attention to another thing. Suppose the theory is true that as soon as a man dies he enters into his eternal habitation or into his eternal body; and suppose it should happen that the Lord would come while I talk, what would you do with yourself? The Bible disposes of that absolutely and conclusively when it says that we shall be caught up together in the clouds to meet the Lord in the air, and so shall we be forever with the Lord. It does not say that our spirits shall be forever with the Lord. It does not say that our souls shall be forever with the Lord. But that we shall be forever with the Lord. We are body, soul and spirit, and we shall be forever complete in them.

It is a fact beyond all cavil and doubt that men from the early times have thought about immortality. They desired to live again. But, as I pressed on your attention on last Lord's Day morning and night particularly, the idea of resurrection, was it not plain? The heathen world had an idea of some kind of a hazy, nebulous, intangible, undescribed, existence somewhere: but the idea of coming out of the grave and living again as noted is not a heathen idea. Christianity alone of all the religions that have offered comfort to men points to its open grave. Christianity alone of all the religions that have solaced and comforted and wiped away the tears of the human race points to a day when every grave shall be opened. Job had some ideas about that and so I am going to read to you: "Man that is born of woman is of a few days, and full of trouble. He cometh forth like a flower, and is

cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling his day. For there is hope of a tree, if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof was old in the earth, and the stock thereof die, in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? (Job did not have much light on the future life, and yet there was in his heart that yearning for life that would have just a few changes from this life as possible, commensurate with eternal glory upon which we all hope to enter). "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die shall he live again? All the days of appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands (Job, 14:1-15)". Again: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy

this body, yet in my flesh shall I see God (Job, 19:25, 26)".

Again God's prophet: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; Oh grave I will be thy destruction; repentance shall be hid from mine eyes (Hosea, 13:14)".

Daniel speaks in thunderous tones: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (Daniel. 12:1)". Here is Daniel giving us a vision of the very time that John saw at the end of the world: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever (Dan., 12:2, 3)".

Let me sum it up, if you please, the testimony of the Old Testament, for I have it all here. First of all: Job believed that there was an appointed time of God, and God would call for him and he would answer; Job believed that after worms should have eaten his body, after he should have been reduced to dust, to the primary elements, that God would call him and that he should stand upon the earth in the last day and in his flesh he should see God.

Hosea, speaking the word of God, declared that God would be the plague of death and the destroyer of the grave.

Daniel declared that the myriads that sleep in the dust of the earth shall come forth, and just as they are when they lie down they shall come, some to everlasting life and some to everlasting contempt.

I turn the pages into the Testament of our Lord and read you: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live (John, 5:25)". The little girl, the daughter of the ruler, heard the voice and lived. He met that sad procession proceeding out of the little city of Nain, a procession of death, and turned it back a procession of life. At the grave of Lazarus, he said, "Lazarus, come forth", and he came forth to live again. "The dead shall hear the voice of the Son of God; and they that hear shall live". For as the Father hath life in himself; so hath he given to the Son to have life in himself (Jno. 5:26)".

I summarize again the essence of my argument. If you miss it, you miss everything. It is no wonderful thing in creation that a man and woman with God can produce another man. It would not be a wonderful thing after all if God should speak a man into existence, not as wonderful as that he should make him according to the process through which we have all come. Conceived in utter darkness, without volition, without knowledge, without reason, without perception, without individuality; born into the world practically blind and utterly helpless; inviting into ourselves the elements about us; and the blood of our mother through the nourishment of her breast, and as we grow the food provided in the vast storehouses around us; and wonder

of wonders, we make a man! It is not any more wonderful that he should speak the worlds into existence than that he shall at the last day call to the earth to give up the dead that sleep in her bosom, than that he should call our bodies from the earth, because our bodies are of the earth, earthy. It is not any more remarkable that God should make me out of this body, an immortal body, than that he made out of the elements that compose it a mortal body: "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (Jno., 5:28, 29)". I say again that if we were absolutely left to this scripture, if Jesus our Lord had not spoken another word as to the future life, no man could conceive of any human being living through the endless ages outside of the body in some form.

But again, Jesus our Lord affirms that there will be a resurrection of the dead, four times, in the same connection, and associates it with the last day: "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will that sent me that of all which he hath given me, I should lose nothing, but should raise it up again at the last day (Jno., 6:38, 39)". Again: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day (Jno., 6:44)". Again: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day (Jno., 6: 54)". Again: "And this is the will of him that sent me, that every one which seeth the Son, and

believeth on him, may have everlasting life: and I will raise him up at the last day (Jno., 6:40)". "The evening and the morning were the first day", and the evening and the morning were the second, and third, fourth, fifth, sixth, or the seventh, or any other day. Alas! the last day! But at last, the sun shall come up in the east for the last time. He shall ascend up toward the noonday for the last time, and his face shall turn pale, and as an untimely fig he shall drop from his moorings and his place; and men will turn pale as they look each other in the face, who know the word of God, and say, The day must be here; we have seen the sun eclipsed many times and completely obscured, but when did anybody see the sun look like that? The sun grows cold and the moon grows old, and the Lord comes from the heavens, and the leaves of the judgment book unfold. The last morning, the last noon, the last hour,—The day, the hour for which all other days or hours are made! The day when the "I AM",—when God shall vindicate himself as the true, the everlasting, the self-existing God. The day when our Lord, he who trod the winepress alone; he who was the humblest of the humble and mightiest of the mighty, the wisest of the wise,—and yet for man's sake became the weakest of the weak,—he shall come in the clouds of his glory and be vindicated in the presence of all the assembled past; the saints who went with him, who had slept around Jerusalem, and the saints who arose to be with him on the great day, the beginning of the Millennium for the saints that judge the world, shall come too, and all the world shall know that he is the Son of God. He will vindicate himself and take unto himself

the glory which is his, and, as the apostle says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (Rev., 1:7)".

Then this poor little weak disciple shall come forth clad in glory and with a new body, and with the song of Moses and the Lamb swelling upon his lips will go forth to meet the loved ones in Christ with whose spirits he will have been in hades. Then shall I, even I, poor, weak, sinful mortal, be vindicated in the presence of my God and my King, and in the presence of the generation that condemned me and slandered me and opposed me. Then at the last day, the Lord will raise us up to honor, immortality, eternal life.

Again, you remember Jesus had his earthly friends. There was one place he liked to go, and that was out at Bethany where there lived a brother and two sisters. When the heat of the battle and persecutions had passed, he quietly stole out and up to Bethany that he might spend the night at the fireside of those he loved. But Lazarus got sick and died. The story is familiar to you. Here is what happened: when Jesus was told of it, he waited until he absolutely knew that men would say that Lazarus was dead. His own sister declared that putrefaction had set in. Martha, you remember, was disposed to go out, and went out and met the Lord. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God wilt give it thee. Jesus said unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrec-

tion at the last day". (She was a believer; she had caught the spirit). "Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die. Believest thou this (Jno., 11:21-26)?"

Again: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you". You! Who? Body, soul and spirit preserved blameless to the coming of the Lord. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (Jno., 14:1-3)".

I should like very much to enter more fully into this discussion and cover more of the ground, but my time is short: and so I turn to that great discussion in the fifteenth chapter of First Corinthians. "But some man will say, How are the dead raised up? and with what body do they come?" That is in line with the words of the Master which I mean to introduce; this is the best place, and so I introduce them here: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (Jno., 12:24)". I plant here a grain of corn, wheat, oats, rye or any other grain, and the earth hugs it to its bosom, the dew of heaven comes down and waters it, and the sun sends life and warmth, and it grows and everything produces after its kind. If there is anything in analogy; if I die and come back to my original elements; and if I come out again, I shall be what I was only more

so. I read the other day, and saw the picture of the greatest ear of corn in the world. It brought a price of a thousand dollars. Why? Because it had been brought up from the original Indian corn, and was the greatest ear known in the history, of the world. And so, if the corn die, it will bring better corn. If I die, my sleeping dust by the fiat of Jehovah will bring forth a better body, a glorious body, fashioned like unto his own: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body (I Cor., 15:36-38)". That body into which he began to fit me when I was conceived in the darkness of my mother's womb, and the body that grew and grows, and the soul that in that body expanded and expands, shall expand again; and redemption shall be the song of all eternity.

Again: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body (I Cor., 15:42-44)". So then the body of our Lord sown a natural body was raised a spiritual body, glorified, immortalized, but it is the same Jesus whom they saw go into the heavens, and we shall be like him.

Again: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed". (Changed from the corruptible into the incorruptible) "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor., 15:51-57)".

Still again: our citizenship is in heaven, We are strangers and pilgrims here: "For our conversation (citizenship) is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, (It is vile at best, subject to decay, subject to disease, subject to pain, subject to final dissolution and disintegration) that it may be fashioned like unto his glorious body. (He still has a body, a glorious body, but he is the same Jesus Christ who wore the crown of thorns and was crucified) according to the working whereby he is able even to subdue all things unto himself (Phil. 3:20, 21)".

Finally! Coming to the testimony of John again in his epistle, not in the Revelation: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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 Jno., 3:1, 2)". No mortal man can conceive of his glory. I have absolute certainty that I am the same man,—boy it was then,—who once when I was two years old, was crossing the river, wearing a checked linsey dress, in an old boat that sank; and my father came to the rescue, and I thought him the greatest man in the world. I could not conceive then what I was to be. It doth not yet appear what we shall be. No man hath ever seen a saint immortalized. But we know that when he shall appear, we shall be like him. I want to call your attention again to this, that all of these mighty, world-embracing and age-ending events take place at the end of the world; that when we see him we shall be like him for we shall see him as he is; and earth and heaven shall pass away.

If see him as he is, and if I am to be like him, I shall see you as you are. These legs that get tired sometimes will get tired no more. These eyes that have grown dim and must wear "crutches" while they yet see out upon nature's beauties and glories, shall be opened in immortal vigor, and to immortal things. These ears that sometimes grow dull to earth's sweetest music shall be opened and hear the thoughts of God, and the voice of the Lamb, and the voices of the numberless angels and myriads of saints about the throne singing and rejoicing together. This tongue that has been, and is, sometimes corrupted with its message of sin, shall awake and shall be stained with sin no more. Its burden shall be gone forever, praises to God and the Lamb. This heart that sometimes beats faintly,

shall awake to immortal vigor. This body that must of necessity bend under its burdens; because there is never a back that must not sometimes bend, and never a heart that must not sometimes break, and never an eye that must not sometime close, never an ear that must not sometime grow dull, never a tongue that must not sometime be still; but I shall awake to immortal vigor in the image of my Lord! It shall be as it is here and now. I fully believe that if I were to die this morning, that at the coming of the Lord I would be raised again from the dead and look exactly as I do now, except I would be raised to immortal vigor. That is the hope of the gospel. There is no other hope. If we spiritualize it, it will disappear; there is no life for me. But I believe that the surprise of the eternal city, and the eternal joys of the world of God are that as we walk the streets, we shall be meeting those whom we here know, some little children, some bent under the weight of years, that shall be strengthened and straightened; and they shall be immortal and beautiful. I have no doubt that I shall meet my father, and he will look as he did here, only the wrinkles of age shall be smoothed out; and that I shall meet my dear mother, and that she will look as she did here, save she will be old no more, and she will know me; they shall have in their bodies their voices, the vigor of immortal youth. I remember during mother's last sickness—for six months she knew but little—one morning she seemed better and she knew me. Frequently she did not know me at all. But that morning she put out her poor emaciated hands and arms with nothing much left; and as if she would draw me to her heart and bosom again,

said: "My son". Brethren, I just believe as much as I believe in God that in the city of God, that she shall be as she was, only healthy, strong and free from human limitations and weakness, and I shall know her; and as we join in the praises about the throne of God, she will reach out those arms—not emaciated and thin, but in immortal perfection—she will call me to her arms and press me to her heart once more! God grant that your mother may do the same for you is my prayer!!

The Judgment Day

PART V.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid (I Tim., 5:24, 26)". "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds (Rom., 2:5, 6)".

By way of introduction, I want to condemn the one-sided view of things prevalent in our times. There are so many men who know one side and who think, or appear to think, that they know it all; that especially in addressing a body of young preachers, an exhortation to broader, clearer, distincter views is certainly in order. There are people who cannot see very far to the right nor very far to the left, nor very far into the future; and yet, some of those narrow-visioned men are counted among scholars, among the great of earth, but they see only one side. I insist that in the investigation of any subject a man's knowledge should be so much detail, so comprehensive, so exhaustive, that when he speaks, the last word on the subject shall have been said. I insist also that any view of any subject that must of necessity leave out any distinct word of God, whether that be from the Old Testament or from the New Testament, is not the correct view. I must insist that any consensus of opinion, any conclusion brought about by induction, must exhaust the

subject, or it must of necessity be unreliable. I insist that, where a passage, a word, a phrase, a sentence, appears to be susceptible or capable of two or more constructions or explanations, we must give it that construction, that explanation, which will allow everything else said on the subject to be true. And I propose to confine myself strictly to these conditions this morning, and develop before you a great Biblical theme, and answer, if I can,—and I believe I can,—some great questions:

First: Will there be a judgment in which the Divine Mind shall pass on the conduct of men who have lived, and do live, and shall live, upon this earth?

Second: When will this judgment be?

Third: Will it be just and impartial judgment?

Fourth: Who shall be the judge?

Fifth: By what standard shall men be judged?

Sixth: What shall be the state of the dead between death and the judgment?

Seventh: Shall the judgment vindicate the Lord's government?

Eighth: Shall there be a judgment day?

Ninth: Whom shall the judgment include?

Tenth: SHALL MEN OF ALL AGES STAND BEFORE THE JUDGMENT SEAT OF CHRIST ON THIS ONE LAST GREAT DAY, AND SHALL THIS JUDGMENT BE FINAL?

In attempting to answer the first question one might say that it is hardly necessary to undertake to do that, because the views of universal humanity, echoing universal human conscience and consciousness, is to the effect that there will be a judgment sometime and somewhere. This is fun-

damental, original, and intuitive; for it enters into the structure of the human mind and it must, therefore, have been created by him who made man. I might sum it up in one sentence and say that all men either believe that there will be a judgment, or they fear there will be. Now, by the judgment. I mean that all men must sometime render an account for their conduct while in the flesh; that each man must face the open record of his life, and shall thus render an account to the great bookkeeper and have the account evenly balanced. Reason confirms this view, for man is constantly passing judgment upon himself and is never satisfied with the result of the judgment, and we are constantly passing judgment on our fellowmen, and we are never satisfied with the result. I reason that sometime, therefore, there will be a full and perfect judgment on every human life.

However, as this is to be a Biblical investigation, I know nothing better than to turn to the word of God. David speaks of the blessedness of the man who does not walk in the ways of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful. Then he proceeds to say: "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish (Psa., 1: 4-6)". Here are two thoughts simply: David, a man of God and prophet of God, declared that there is such a thing as a judgment, and that following this judgment the ungodly shall perish;

but the time and character of the judgment are not mentioned.

Solomon, the wisest man who ever lived, a man who received his wisdom directly as a gift from God, has testified on the subject, and I introduce his testimony: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment (Eccl., 11:9)". This is also indefinite as to time and place. Again: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment (mark you—'*every work* into judgment') with every secret thing, whether it be good, or whether it be evil (Eccl., 12:13. 14)". This, too, is indefinite as to time and place.

I introduce the testimony of one who was from eternity in the secrets of the Godhead—he who at the closing of his life prayed that he might be glorified by the Father with the glory that he had before the world was, and he ought to know what God's will is and what his intentions are. Hear ye him: "The men of Ninevah shall rise in judgment"—(When? Where?)—"with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment (mark you the definite statement,—'*the judgment*') with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here (Matt, 12:41, 42)". Note that the queen

of the south was to stand with the generation contemporay with Jesus; thus indicating that, not only is there to be a judgment, but it is to be general. I pass on to apostolic testimony: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God (Rom. 14:10-12)". Mark you: "Give an account of himself." To whom?—"to God!". Solemn thought—"Stand before the judgment seat of Christ!" Still more solemn—"Every one shall give account of himself to God". No delay, no substitution, no postponement, no plea for abatement—no demurrer, no justification, no pleading Redeemer—each for himself must look the Judge in the face!

If we take these witnesses and put their testimony together,—and there are many others,— there is only one conclusion: that somewhere, sometime, every human being who has lived on this earth up to this hour, and who shall live to the last hour, shall face his Judge and render unto him an account to the last letter and to the last detail for his life here below. I could devote the entire morning to this part of the subject, but I must, of necessity, pass on.

I, therefore, conclude that judgment comes to the individual after death; that judgment comes to the nation after death; that judgment comes to all the world after death, but how long after death I cannot tell; and that there is, and that there can be no change after death. Solomon passed judgment on the fixedness of human conduct and

human destiny at death by comparing a man at death with the fallen tree: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest (Eccl., 9: 10)". Again: "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be (Eccl., 11:3)".

When I shall have finished my work, and when I shall have been called out of my body, there will be no change in my record; my record will be finished and I can never get away from it; I might as well attempt to flee from God, and no mortal, when death does its work, can do this: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee (Psa., 139:7-12)". Again: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord (Jer., 23:23. 24)". When death comes the last word will have been spoken, the last opportunity will have exhausted itself, and the last day, so far as I am concerned, will have reached its everlasting close; and what I am, I am for-

ever; what I know, I know forever, and so far as I am concerned whatever opportunities I have slighted have been slighted forever. It will be said of the individual or of the nation, as the prophet said of Israel: "The harvest is past, the summer is ended (Jer., 8:20)". Whatever the summer may have meant to you, whatever the harvest may have meant to you—, or me,—it will be over and done forever. Death ends all chance. Its curtain falls forever on all opportunity. The word "opportunity" beyond that event, is unknown in the archives of the kingdom.

Will the judgment be just and impartial? Surely it will. A just God, and a just Redeemer sit on the throne. The saints will participate, but God himself, revealed in Jesus Christ, will be the Judge: "And the heavens shall declare his righteousness: for God is judge himself. Selah (Psa., 50:6)". He will know the facts in every individual case. The wisest human judge errs for the reason that men are unintentionally and unconsciously partial but God will see every life as it is; when justice calls for vengeance, mercy's voice will drown it, when the Infinite Mind sees that it is right. The judge will do right, there is no doubt about it; he knows in detail every human life: "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? * * * That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? (Gen., 18:23-25)". Abraham, voiced in the plea, the sentiment, the cry, of all races and times; God will do rightly, justly, by every soul. God Judges

righteously according to the prophet: "But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause (Jer., 11:20)". God's judgment will be right: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me (Psa., 119:75)". God's judgments will be upright: "Righteous art thou, O Lord, and upright are thy judgments (Psa..119:137)". God's judgments will be impartial: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God (Rom., 2:5-11)". God's judgment will be searching and absolutely complete: "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God (I Cor., 4:4, 5)". God's judgments are, and will be unsearchable: "For God hath concluded them all in unbelief, that he might have mercy upon them

all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen (Rom., 11:32-36)".

Who will be the judge? Almighty God will be the judge: "Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth (I Chron., 16:33)". Again, let David speak: "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth, he shall judge the world with righteousness, and the people with his truth (Isa., 96:10-13)". Once more: "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity (Psa., 98:8, 9)". Hear Moses: "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left (Deut., 32:36)". Hear Paul: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord (Rom., 12:19)". Again:

"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people (Heb., 10:30)". Finally: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are around about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about (Psa., 97:1-3)".

Jesus Christ our Lord shall be the judge, as witness his own words: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (Jno., 5:30)". Again: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me (Jno., 8:15, 16)". Again: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world (Jno., 12:47)". His mission in the world was not to pass final judgment on men but to show them how to get ready for it; and God has seen fit to commit final judgment to him: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will (Jno., 5:21)". Again: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he *is* the Son of man (Jno., 5:26, 27)". Again hear Paul: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom., 8:34)". Again: "I

charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine (II Tim., 4:1, 2)". Again: "And after certain days, when Felix came with his wife Drusilla which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee (Acts. 24:24. 25)".

The saints shall judge the world. Hear Daniel, a prophet of God: "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom (Dan., 7:22)". Hear Paul: "Do ye not know that the saints shall judge the world (I Cor., 6:2)?" Angels will be present in vast numbers—all of them—at the judgment (Matt, 25:31-33).

By what standard shall men be judged? That is a crucial question. Some will answer: Men will be judged according to their lives, growing out of truthfulness, honesty, conscientiousness, unselfishness. On the face of it, that seems conclusive and just. But is it? Let us probe deeper: Is a man always honest, even in his religion? Is he always conscientious? Does his conscience always guide him infallibly? The world of men—the voice of the ages—is driven to answer these three questions in the negative. What is right? What is wrong?—Who knows?

Seriously, deliberately, do you believe God will judge the world? That he will enter into judg-

ment with every human soul? If you answer affirmatively you cannot escape the conclusion that there must be some sort of standard for judgment, some sort of line to which men must come; and that human conduct will inevitably and without exception play a part in the Divine adjustment and what must follow. Has God spoken? Aye, that is the question! Has he fully spoken his will? That is another big question. Is that will on record? If we answer "No" to all these questions, then I cannot see how he can justly judge the world, and be just and righteous himself. If we answer "Yes" I cannot see how men can escape judgment, when the Supreme Court of the Ages shall meet to adjust forever,—justly, impartially, and without exception,—the affairs of mortals.

It is not, it cannot be, what the human conscience shall approve, for the human conscience, untrained, uncontrolled, unbridled, has endorsed every vile, every corrupt, every damnable, thing in the ages. O, conscience, what crimes have been committed in thy name! There must be Divine revelation, Divine authority, Divine government, or there cannot be Divine adjustment and Divine rewards and Divine punishment.

No law, no sin: no opportunity, revelation, no judgment! The blackest page in Roman history is the page on which it is written that the Patricians kept the laws hidden from the Plebeans in Rome so that they might judge them, or enforce the law as they chose. But God does not so deal with men! Men have worked out standards of perfection for every living thing: every breed of horses; every breed of cattle; every breed of sheep; every breed of hogs; every

breed of dogs; every breed of ducks; every breed of geese; every breed of chickens, and so on through the whole catalogue of the things that breathe; hence, at fairs and expositions, the judges pass through and make their awards, comparing the exhibits with the standard.

God has set up his standard of perfection in the written word, and in the Word"; he proposes to measure human conduct by this standard, in making awards at "the Last Day". Jesus is the Word, the Bible is the word!

The experience of the world calls for an example, a standard, a revelation, as to what is right and what is wrong. Only God knows,—knows absolutely, unerringly,—what is right and what is wrong. No envy, jealousy, ignorance, blindness, self interests, can ever blind his eyes to what is just and right. Hence, a revelation is a profound and world-wide, and race-embracing proposition. If God alone knows, and he has been pleased to reveal the right and describe the wrong, he can justly bring men into judgment, and mete out rewards and penalties according to the standard which he has made known, and no human voice can call into question his decisions. The conclusion is the same when he, in his wisdom and mercy, makes our Elder Brother our judge at the last.

I lay down the proposition that God has revealed himself, first, to the sinner in making known to him the way of salvation from sin. I give it to you in the exact words of the Great Commission: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt. 28:16-20)". Mark: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16:15, 16)". Luke, the beloved physician, names the place Jerusalem: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things (Luke, 24:45-48)". John: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (Jno., 20: 21-23)". Luke again: "When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses

unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts. 1:6-8)". Under this commission, as unfolded in Acts and the epistles, God's standard for the sinner is set up and there is no other standard. There is no doubt about it.

Second, to the Christian who was a sinner: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (I Peter, 1:3-8)". Here is your standard of living as a man in Christ. God will judge the world of sinners by the first, and the Christian world by the second. Hear the words of the Master, clear, comprehensive and final as to present and eternal judgment: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what

I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak (Jno., 12:47-50)". The judgment of God will be according to truth: "But we are sure that the judgment of God is according to truth against them which commit such things (Rom., 2:2)". God's judgment will be without respect of person: "Who will render to every man according to his deeds (Rom., 2:6)". Again: "For there is no respect of person with God (Rom., 2:11)". Hear Peter: "And if ye call on the Father, who without respect of persons iudgeth according to every man's work, pass the time of your sojourning here in fear (I Peter, 1:17)".

Hear me—the judgment of the last day will involve:—First, God's revealed truth; second, human conduct, and nothing else. God calls to repentance today. He has called through the centuries. He will continue to call as the years shall come and go. This was his attitude in Isaiah's day: "I am sought of them that asked not for me: I am found of them that sought me not: I said. Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts (Isa., 65:1, 2)". This was his attitude in Paul's day: "But to Israel he saith. All day long I have stretched forth my hands unto a disobedient and gainsaying people (Rom., 10:21.)". This is the day of mercy, the dispensation of mercy. but the day of accounting is bound to come, and it may come sooner than we think. God have mercy upon a lost and forgetful world!

Truth! Conduct! Oh ye sons and daughters of men, come to the judgment now!

What will be the state of the dead between death and the resurrection? This question has been fully answered in the discourse on the "hades life" and I will dismiss it without further discussion.

Will the judgment vindicate the Lord's government? God's government shall and must be vindicated. He has been dealing with men for thousands of years, and they have rebelled against him times beyond numbering. Israel rebelled and made a calf of gold a few days after they entered into covenant with God at Mt. Sinai, and the history of Israel, and all contemporary nations was but a series of rebellions against the Divine Government. It is so even unto this day. God will, on the final day, vindicate his justice, his mercy and his love, and human reason revolts at any other conclusion. It must be done in the presence of all the assembled millions of all the—perhaps—countless ages. Men have said that God is unjust. The judgment day will vindicate him. Men have denied his existence. On the judgment day they shall look in his face and he shall be vindicated. Men have denied that he is back of the book we call the Bible, but in that great day he will open its pages and place his law and the ledger of each human life side by side, and he shall be vindicated in the presence of those whose one answer will be for the rocks and mountains to fall on them: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief cap-

tains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand (Rev., 6:14-17)"?

I affirm that there will be a judgment because God's children, who against public opinion, have been true to the faith, must be vindicated. Paul enumerates the sufferings of some of them: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection: and others had a trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth (Heb., 11:32-38)". This refers to God's children in the times that were ancient when Paul wrote. Think of the persecutions under the Roman Emperors. Think of the

days of the Inquisition. Think of the anguish of spirit endured by millions in the nineteen centuries of the Christian dispensation. It *is* unthinkable! Men said it was not worth while. Doubt has flung its dark shadow across the path to glory in the midst of sufferings indescribable, and said that there is nothing to justify it. But faith has held the heart to the Lord as the needle to the pole. Think you not that Jehovah will vindicate these in the Great Coming Day, when he shall invite them to inherit all things in his eternal kingdom? Think you not that this moment will be worth all the pain, all the blood it cost? And then, think you not that this shall be in the very presence of those whose bloody deeds have made the souls of saints cry for vindication?

God must and surely will vindicate his book. Hear Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it (Isa., 55:10, 11)". Hear Paul: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb., 1:1-3)". God has

spoken through the ages past, and through the printed page—his book—he still speaks. The Bible is the most widely advertised book in the world. It has a vast and ever increasing circulation in all lands. It has been translated into practically every language and dialect of the whole earth. It teaches the highest possible morality. Wherever it goes and is read, it spreads love and peace and goodwill as it goes. Yet, it has been made to do service in every devilish cause through the centuries and there is no sign of abatement. It has been hated by more men, denounced by more men, criticized by more men, than any other book in history. It has been stabbed to the very heart by men professing to be its friends. Speeches, lectures, orations, beyond number have been delivered against it. Multitudinous volumes have been written against it. Whose book is it? Who is behind it? The Christian answers "God!" Will God accept it, vindicate it, in the Last Great Day in the presence of those who have fought it with such bitter vindictiveness? The heart—the faith, the hope—of all Christendom answers: He will!

Jesus must be vindicated as the Son of God in the presence of the assembled hosts of all ages. Four times has God vindicated, him or acknowledged him: First, when he was begotten: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Psa., 2:7, 8)". Second, when he was baptized: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and

he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt., 3:16. 1.7)". Third, when he was transfigured in the presence of Moses, Elijah, Peter, James and John: "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him (Matt., 17:5)". Hear Peter in confirmation: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount (I Pet, 1:16-18)". Fourth, when he raised him from the dead: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom., 1:3,4)". JESUS! The sweetest name that ever burdened human tongue, and yet his own nation refused to receive him: "He came unto his own, and his own received him not (Jno., 1:11)". They witnessed the miracles he performed and declared that he was in collusion with the devil: "And the scribes which came down from Jerusalem said, he hath Beelzebub, and by the prince of the devils casteth he out devils (Mark, 3:22)". They declared that he had a devil and was mad: "And many of them said,

He hath a devil, and is mad; why hear ye him (Jno., 10:20)"? His kinsmen declared that he was beside himself: "And when his friends heard of it, they went out to lay hold on him: for they said, he is beside himself (Mark, 3:21)". And they refused to believe on him: "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him (Jno., 7:3-5)". He was hunted like a wild animal by his countrymen from his introduction to his death. They lied on him, misrepresented him, sold him, denied him, condemned him, mocked him, scourged him, crucified him and called him a deceiver even after he was dead and buried. Trace his name through apostolic writing and you will conclude with me that no name could have been hated with greater intensity than his. Follow his name through the centuries and you will find the same true, and even down to this day no profane vocabulary is complete without the name of Jesus! Think you not that God will in his own time vindicate his Son in the presence of the assembled hosts who have traduced him? Paul knew, and here is his testimony: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times, he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of

lords; 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 (I Tim., 6: 13-16)". Not only this, at the end of the drama of earth and man, the knee of every man, of every woman, of every child who ever lived shall bend to the Prince of Peace, and every tongue that hath spoken in the ages shall, with fear and awe, and with reverence, speak that wondrous name "JESUS"! But let the Apostle tell about it: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil., 2:9-11)". I have tried to imagine the scene: Jehovah", Angels, Archangels, Cherubim and Seraphim, billions upon billions of human beings stretching from the throne in every direction. Look again: "Thousand thousands" and "ten thousand times ten thousands" of angels and archangels in the midst of which stands the Lamb. What a moment in the life of the sinner hopelessly lost! What a moment in the life of a saint triumphantly saved; What a moment in the life of him who was humiliated to the last depth in being crucified as the vilest criminal between two vile criminals! There is a pause, O what a pause! Look! Look! Look! The human race and all God's angels are on their knees, and still the Lamb, radiant, beautiful, stands in the midst of the throne! Listen! What is that I hear? No sound like that in the annals of the world. Is it

the combined voices of all the oceans of earth? No. Listen again: It is the name of "Jesus, blessed Jesus" rolling up from that vast throng in every language and dialect of earth, and still the Lamb STANDS in the midst of the throne, radiant, beautiful, glorious—vindicated!!! Vindicated forevermore by those who love him and those who hate him!

Listen! what voice is that? It is the voice of the Lamb that was slain. What is it I hear? O listen closer. Can it be possible? He speaks my name: He knows me—we got acquainted thirty-five years ago, and have been bosom friends all these years, and he does what he promised me to do, when I confessed his name: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God (Luke, 12:8)". So in that countless throng he "confesses my name and I shall stand by his side radiant, redeemed, beautiful, vindicated!

There will be a judgment day because in many ways, in many forms, the Book of God says there will be, and it says it emphatically; and indicates that it will be a great day, the day of the Lord; THE LAST DAY IN HISTORY, day different from all other days in history. It is marvellous to contemplate. Practically every prophet, Jesus the Lord, and all the apostles have left records of the visions they had of the Great Day, have spoken, spoken plainly, spoken repeatedly. Hear Joel: "The day of the Lord is great and very terrible; and who can abide it (Joel, 2:11)"? Hear him again: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the

Lord come (Joel, 2:31)". This is confirmed by Peter: "The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come (Acts. 2:2.0)". Again, hear another of God's prophets: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness (Zeph., 1:14, 15)". Again hear a prophet of God: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord (Mal. 4:5)". While one of these passages refers to the introduction of the gospel in Jerusalem on the Day of Pentecost and the others do not perhaps refer to the judgment day, they do indicate that God has days, days which he makes remarkable by the manifestation of his mighty power. I introduce the testimony of Jesus specifically as to the day: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works (Matt, 7:22)"? That day, that day! The judgment day, the day of Almighty God, the last day of earth and time, the day for which all other days are made. And note the effrontery of some who have likely been in tartarus for centuries, who have known their doom all the time; how eloquently and urgently and persuasively they argue their cases. Alas! the day for argument has passed. Hear the unerring One again: He speaks of the judgment day unhesitatingly and

specifically: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city (Matt., 10:14, 15)". Again: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee (Matt., 11:20-24)". Again: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt., 12:36)". Spell it out with me: "T-H-E D-A-Y O-F J-U-D-G-M-E-N-T!" The apostles had the same conception of the winding up of the affairs of earth and time. My first witness is Paul on Mars' Hill: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he

raised him from the dead (Acts, 17:30, 31)". Spell it out with me: "A-P-P-O-I-N-T-E-D A D-A-Y"! Again in the Roman letter: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel (Rom., 2:16)". Spell it out with me: "T-H-E D-A-Y"! Again: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (II Tim., 1:12)". Spell it out with me: "T-H-A-T D-A-Y"! Again: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II. Tim., 4:8)". Spell it out with me: "A-T T-H-A-T D-A-Y". Jude draws to a resistless conclusion: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6)". Spell it out with me: "T-H-E J-U-D-G-M-E-N-T O-F T-H-E G-R-E-A-T D-A-Y"! John had a vision of it while in the Isle of Patmos: "For the great day of his wrath is come; and who shall be able to stand (Rev., 6:17)"? Spell it out with me: "G-R-E-A-T D-A-Y"!

When will the judgment take place? I cannot set the day, neither can any other mortal man. I cannot name the hour, but this much I do know, it comes with the second advent of the Messiah, and when he comes he will make a completion of it: "Therefore judge nothing before the time, until the Lord come, who both will

bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God (I Cor., 4:5)". He ascended to God for a specific work of salvation, of mercy, of remission of sins; and although all judgment has been committed to his hand, his judgment has been suspended, that mercy,—beautiful, queenly, and with tearful eyes—might have her day. It is logical to suppose that when he finishes his work as priest, he will leave the throne and call the world to judgment. The coming of Jesus and the judgment day cannot be disassociated in the scriptures. Jesus is witness: "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. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors (Matt., 24:31-33)". Hear his testimony further: "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: 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: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt., 25:31-34)". Paul is witness: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with

his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess., 1:7-10)". John is witness: "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. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Rev., 20:11-15)".

Jesus, Paul, John,—three witnesses to one great fact—or two great facts, and when they spoke, the last word had been said, and the record was finished, and there is no appeal from it.!

Whom will the judgment include? Before answering, allow me to say that the idea of a judgment as men die one by one, has no countenance in the New Testament. There is to be one judge, one judgment day for all men, and it comes at the very end,—T-H-E L-A-S-T

D-A-Y! The judgment shall include both the righteous and the wicked: "I said in mine heart. God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work (Eccl, 3:17)". The judgment shall include all the living and all the dead: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead (Acts, 10: 42)". Also: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom (II Tim., 4:1)". Again: "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 (Rev., 20:12)". The judgment shall include every work of man: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Eccl., 12:14)". The prince of the world, Satan, shall be judged. Hear the luminous words of our Lord: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven (Luke, 10:17, 18)". Again: "Of judgment, because the prince of this world is judged (Jno., 16:11)". Again, in his conversation with Paul": "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: de-

livering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts, 26:16-18)". Paul confirms the testimony: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil (Heb., 2:14)". John with deep and lingering emphasis indicates the end: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (I Jno., 3:8)".

In closing this part of my argument, I want to lay down a solemn, heart-searching, age-lasting proposition: while some, saints shall sit on the throne with the Judge, others must take their place in the ranks of the wicked and pass through the solemn ordeal with them—God deliver me from that company, quickly! Hear the word of Peter: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator (I Peter, 4:17-19)". Will men stand before the judgment seat of Christ? Yes, beyond question! Every eye shall see him: "Behold, he

cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (Rev., 1:7)". "But we know"—there is no hesitation or doubt or drawing back in this, know!—"that, when he shall appear, we shall be like him; for we shall S-E-E! him as he is (I Jno., 3:2)". When shall we see him? When he shall come in his glory. Where shall it be? "U-P-O-N T-H-E T-H-R-O-N-E O-F H-I-S G-L-O-R-Y". Where shall we be? Either coming with him or coming out of our graves. Here are the exact words: "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 (Matt., 25:31)". Then we must approach the judgment seat; O solemn thought! The children of men will then have no Brother with pierced hands to plead their cause to God! Paul sets the matter forth in great plainness: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ (Rom., 14:10)". Again: "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 (II Cor., 5:10)". Jude brings to the end the argument: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (Jude, 14, 15)".

What will be the nature of his judgment? To say the very least of it, it will be the opposite of the dispensation of favor, or mercy under which we have lived and yet live. Hear the great Apostle "For it we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me. I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God (Heb., 10:26-31)". We cannot expect any favors. We do not expect favors in our earthly temples of justice. It will be law and evidence when we stand before the Judge; but even then I must believe that mercy's cry cannot be drowned by the stern demands of justice in the cause of the mortal who walked in light as God and the church have given him to see the light.

The fear of expectation of judgment is inherent in the universal human mind. I further urge that no nation past or present has been wholly wanting in some kind of judiciary. It may have been ignorant, crude and full of injustice: history with one voice testifies to that fact. There is also some kind of a standard of morality in-

herent in the human mind. It never has been denned and never can be denned outside of the gospel; and outside of the gospel no reason can be found for it; but its existence is known to every man who has regarded tradition, read history or opened his eyes, and looked out on the big world around him. In the earliest ages, in the crudest forms, men have judged their fellows for the public benefit; nor is this all; as men became more enlightened, whether under God's direct revelation or simply under God's providence, the courts of judgment became more just. Procedure was delivered from its rank and blighting superstition, as the fetters of the human mind were broken by coming civilization and the gospel of grace and peace. At last men developed a system in England that finds its highest expression in the Privy Council; in the United State in the Supreme Court, and so in other lands. All courts below are tentative; but these courts are final. You cannot appeal from them. When they speak, controversy ends. Nor is this all. The individual—the nation too, of all ages—has his own sense of right. He has the germinal thought, the innate thought—a part of his mind—that after all earth's tribunals, whether subsidiary or final, his conduct is to be passed upon at last by a Judge who knows all law, all testimony, all heredity, all environment—all things! Let me put it in another form in two words: "Personal responsibility". Think of this. I think it safe to say that all men, from the most ignorant and degraded up through all the grades of human society to the purest, noblest, most intellectual, have a thought, a conception of personal accountability. In some, it may be rare,

indistinct, uncertain, far away; in others, it is constant, burning, impelling. It is a rule that the realization becomes more pronounced as the individual ascends, and that it becomes more or less paralyzed as the individual descends and becomes hardened by sin.

It would be utterly impossible to hold human society together without the feeling of personal responsibility; society rises or falls with it.

Take the lowest savage—he has the spark in him—and he moves in a very narrow circle, and on a very low plain. He does not have many thoughts, but he has a conception of responsibility, nevertheless, which cannot be successfully denied. Begin to educate him, convert him, and see the change for the better. He has a better, cleaner view of himself and his accountability to man and God.

This enlightenment,—this conversion—did not create in him this conception: it helped him to discover it and to develop it; it was in him, in the structure of the mind: original, inherent, constitutional. The history of missions in all lands proves it, and no enlightened honest man will dispute it.

What of the greatest minds in history? Example: Socrates; no man ever felt his accountability according to the degree of enlightenment which he enjoyed, beyond him.

Another example: Daniel Webster. He may not have been the greatest man in history, but let the world name one of its illustrious sons, who as a thinker, as a patriot, as an orator surpassed the "Godlike Daniel"! "Gentlemen", said he, "the most solemn thought that I ever entertained is my individual responsibility to God".

Individual accountability to self, to society, to God, is meaningless, senseless, except in the light of an impartial and searching judgment at last.

Again: Whence conscience? No evolutionist has yet been able to explain it in the light—darkness!—of the theory that there is no God, no judgment, no future life.

Why should there be fear, conscience, hope, responsibility, if there are no future adjustments and rewards? Surely no one will affirm that these come in this world. Although the children of men have sought in all the ages to invent a system) of jurisprudence that would meet the need; "Ichabod" is written across a vast number of these praiseworthy efforts, and the dust of the centuries obscures the fatal letters and the systems of the present day are but little better. Though they engage the best talent of the human race they are vastly inadequate, as the merest novice in contemporary history must acknowledge. There must be a judgment; human beings demand it; God demands it; justice demands it!

Man has in many ways tried to bring himself to think differently. Some have endeavored by their materialistic views to bring themselves down to a parity with the brutes by hoping for nothing beyond death. Others have tried to drown the demon of sin, the thought of God, the fear of judgment, the voice of conviction, the expectation of punishment, in the awful whirlpool of sin. Others have said—fools!—"there is no God"; but I do not believe any human being above idiocy ever got away from the fear of judgment. The thought is part of the mind; to deny it is idiocy or insanity of the most pitiable type.

Man is a wonderful being, it matters not from what standpoint you view him. There was a time when he was not, and a time when he came into being,—so called scientists and evolutionists, themselves being the witnesses.

It must take a being of tremendous power to make a man believe that he was evolved from an atom without an All-powerful and Living and All-wise Creator behind him! What power is it? My answer is: The devil!

If he came into being,—and he did; if he lives, —and he does, it is unthinkable that blind chance made him! what he is.

Whoever made man must be greater than man. No other conclusion must be, or can be, admitted if all the known facts are taken into consideration. Whoever made man must have had an object in him; some use for him, some work for him to do.

If God made him,—and I believe he did, it clears up in a decree the mighty mystery of human existence. If he came by chance: if he was evolved from an atom, if he made himself; the mystery is deepened beyond all fathoming.

If God made him and had a design in it, although we may not comprehend this design fully in this life, we can easily believe that God in giving him a personality, an individuality like unto himself, must have had ultimate designs in him; and a glorious destiny must await every human being who accepts it.

If man came by chance, or evolution, the problem of sin. the riddle of sin, is greater than the riddle of the universe—indeed the greatest mystery, the greatest problem in the history of earth

and time, and a mystery too deep, too awful, too dark, for solution.

There is sin, wrong, infraction of law—call it by what name you wish—in the world; indeed the world is as of old "filled with violence". I flaunt the problem of present evil, world-wide evil, in the faces of the agnostics, critics, doubters, evolutionists, of our day, and demand of them a satisfactory solution! No man can deny sin, and no man can deny that judgment is going on among men constantly. Men judge each others' actions and pass judgment, and try to inflict penalties that fit the crime. The verdicts are numberless, but in all cases the verdict is "guilty". No man is free from sin's black shadow, or from its awful taint. I charge men with selfishness. Verdict, "guilty". I charge men with drunkenness. Verdict, "guilty". I charge men with dishonesty. Verdict, "guilty". I charge men with lying. Verdict, "guilty". I charge men with unlawful use of their bodies—unbridled lust. Verdict, "guilty". I might catalogue all the black and sickening crimes of the world from the dawn of history; and the unbelieving world, if honest, would be compelled to bring in the verdict of guilt; a guilt which right here and now, under our eyes leads to doom, judgment, punishment! Open your eyes, look within, look without, look through the ages, look everywhere; the proof is overwhelming. And this verdict, embracing the ages, is the verdict of divine revelation, as well as the verdict of human experience and observation.

Our judiciary,—likewise that of every other civilized land,—is based on the awful fact of evil, sin, crime. See our court houses. See our jails. See our reformatories. See our juvenile courts.

See our State prisons. See our Federal prisons —they answer with one voice that sin abounds everywhere!

Is man a sinner? Is man a transgressor? Is man a criminal? Listen to the voice of the ages in one vast world-wide wail coming from every land, every tribe, every nation, every tongue! Ask the whole world now; ask yourself, your conscience, ask your fear of death and the hereafter! I thunder in your ear this truth: all men of sound mind have sinned and come short of God's glory; and each man as he is, as he has made himself— "except ye repent"—foul of heart, corrupt of conscience, alienated in mind, rebellious in life, is already condemned; and in his own name and proper person, must stand without counsel and plead to the indictment drawn by his own conduct and conscience at the judgment seat of Christ in the presence of the denizens of earth from every place and every time.

I return to my argument: I was begotten, I was born, I grew, I was innocent. I sinned, guilt took hold on me; I die; I shall rise again; I shall face the Judge. Present conduct has determined, and always will determine, future destiny. In closing this argument I beg to return to the doctrine of materialism.; the supposition that death ends all—extinction, extermination, annihilation, nothingness at the last breath. If this conclusion is correct there is no justice on the earth, and never has been and never will be. The greatest minds in history have sought to improve and promote human society by the framing and enactment of laws, that, properly executed, would protect the weak and innocent, and adequately punish the guilty; but they have ignominiously

failed in every country and in every time. In the first place, it is probable that, counting from the beginning, only one or two per cent, of the world's criminals have ever been apprehended and brought before the courts; and through the conspiracies of other criminals many, doubtless the majority, of them, escape and go forth to add to their crimes, and terrorize society. In the second place, if we knew what crime means, especially what some of the blackest crimes mean, it is doubtful if any human court could adequately, punish the criminal; and in the face of these two indisputable facts, myriads of innocent men and women have suffered, and do suffer and will suffer. Men like Alexander, Xerxes, Bonaparte, and multiplied thousands of prowlers, self-seekers, adventurers, tyrants, oppressors, extortioners, thieves, highway robbers, assassins, whoremongers, liars, saloon keepers, gamblers and all through the catalogue of human depravity—just as bad, but not as famous for their sins—have gone up and down the earth, to and fro in it, and its hills and valleys have run with blood, and its mid-day has been midnight to myriads. Think you that these consciousnessless scoundrels have been adequately punished here? A vast majority of them have not been punished at all. A vast majority of them are so diabolically cunning in their hypocrisy that their generations called them patriots, not criminals; friends, not enemies!

Look at Napoleon Bonaparte, the arch-criminal of the modern world. Who can adequately enumerate his crimes against human society? Yes, England brought him low at Waterloo, and lower at St. Helena; but he died and his friends, —dupes,—took him back to Paris and built him

a tomb! Attempt if you wish, to count the lives lost,—murdered,—to gratify his vaulting and insatiable ambition. Think of the blood that flowed from his fellow-beings to give him power. Contemplate, if your imagination will stand the strain, the tears of widows and orphans that ran down poverty-stricken cheeks to make him Emperor of the world. Think of the sum total—it is unthinkable, inestimable!—of human woe fed into the vortex of this man's damnable ambition. Did England adequately punish him? True she tore the crown from his head, wrenched the bloody sword from his murderous hands and banished him to a lonely island for a few short years, but did she adequately punish him? A thousand times no! No human court could have adequately punished such a man. No torture to fit the crime could be invented outside of the lake of fire, and time would be too short to do the work. Suppose Bonaparte had to suffer as much as he caused others to suffer; to die once for every death he caused, whether from disease or by the implements of war on the battlefield; to reproduce in his soul and body the tragedies he caused; how long, think you, would it take? There is only one word in the English language that will give any conception of it: "eternity",—or its equivalent, "everlasting", and the only definition of these words that convey anything at all is the "ages of ages"! I refer to Bonaparte; he is only a type; only God knows how many were and are as bad,—brains considered, and opportunities considered, or how many were worse,—brains and opportunity considered!

What about Nero and the blood-thirsty fiends who followed him, and who with him tortured

uncounted, inoffensive Christians unspeakably,— simply to gratify their hate and add to their pleasure? No human court could devise a penalty to fit their crimes, and time would be too short to give them their dues even if they could endure the punishment in the flesh.

What about the Inquisition and the human-demons who invented it and executed it? I would if I could tell you of what those who came under the inquisition had to suffer; but the burden of it would paralyze my tongue, even if I could form a conception of it. Could any human court inflict a punishment that would fit the crime? No! They escaped all earthly punishment!

What about the Czars and Siberia? Can any human being think of any place for them that is not too good for them save the "lake of fire"? What about Leopold and the crimes he instigated against humanity in darkest Africa? Can any man think about a punishment that would have fitted his crimes? Hanging? Electrocution? Crucifixion? The Guillotine? Death by fire? Yet he escaped so far as this world is concerned. The human mind rebels against so mild a punishment for so vile a criminal!

What about Abdul Hamid the deposed Sultan of Turkey, who, under the eyes of the Christian nations of the world, made himself, likely, the greatest murderer in history. Who could punish him adequately? No one but the Judge of the quick and the dead. His miserable body-life, if forfeited by the vilest punishment even a fiend like himself could invent, would not pay for one of the thousands of Christians slaughtered under his reign.

What of the whiskey trust; the tobacco trust; the saloon trust; the white slave trust and their unnumbered crimes against humanity? Nothing but hell—the lake of fire—of the New Testament, of which our fathers preached in tones of thunder, and which we, their degenerate sons, have failed to preach, can meet the crime; and the judgment will fix the doom which these criminals, these fiends, these demons, these human vultures, have fixed for themselves.

If there is no judgment, there can be no punishment; if no punishment, there is no justice in the universe.

What about Tom Paine? What about Renan? What about Voltaire? What about Bradlaugh? What about Ingersoll? What about those who stand in pulpits purchased by God's money and yet deny God's word and the Messiah who bought them? God stretched out a merciful hand to them in their days. But they spurned him, his message and his messenger. Who can estimate the harm they did, and do to mankind, even if we admit there is no hereafter? Who can count the hopes they blighted, the souls they led into present and eternal ruin, and the desolation they are still working among men? Not one man in this list,—and the list could be lengthened indefinitely, —was ever punished. Think you that God has forgotten? Think you the sword of justice is sheathed to be drawn no more? Think you that if this world is only a world of chance, self-regulating, self-perpetuating,—that these men will not sometime in the countless ages face a doom from which there shall be no appeal and no escape?

There is life, there is sin; there must be a future life; there must be adequate punishment for sin;

there must be a hell; "orthodox", or "heterodox"; and it must be hot or else the crimes that have outraged virtue, trampled upon innocence, made the blood of human beings to run down the valleys like water, turned the world into a graveyard, and filled human society with mourning, and at times almost broken the heart of the race, will never be adequately punished, and if death ends the prospect of judgment and punishment, the virtuous, the godly, the innocent, must inevitably lose in the battle of life, and go down at last in inglorious and sunless defeat; and sin, crime, unbelief, rebellion, will hold high carnival in the courts of virtue and justice, while time shall last, and exult in their own foulness to the last breath they draw!

The object of all law, human and Divine, is to make the penalty fit the crime, but under Divine law, there is mingled with the cry for vengeance the call to repentance and mercy.

Further, the object of all law, human and Divine, is to adequately reward the righteous, as well as punish the wicked. Who will affirm that Moses, Joshua, Daniel, Isaiah, Jeremiah, John the Baptist, Peter, John, Paul, the Martyrs, Luther, Wesley, Campbell, Errett, McGarvey, Muller, Florence Nightingale, Washington, Lincoln, and myriads whom the world has forgotten—who will affirm that they were adequately rewarded in this life?

There must be a future life! There is no way to escape from the conclusion. Then there must be a judgment day. There must be a day, a place where earth's inequalities, incongruities and injustice shall be evened up. And there must be rewards for the righteous and punishment for

the wicked. Human courts are utterly powerless in the face of the world's fathomless sin and inexpressible guilt.

The gospel calls to mercy now. Hear, O ye sons and daughters of earth:

"That awful day will surely come;

The appointed hour makes haste."

The Gehenna Life or the Destiny of the Wicked

PART VI.

"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. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Rev., 20:11-15)".

I realize the magnitude and the dangers of the task that stretches out before me; and I warn you that there will be more or less repetition, for it is amazing how the themes which I am discussing are tied together. Often I find a passage that will fit at the right place in the development of every theme I have discussed. But I console myself with the fact that successful teaching must involve unceasing repetition, for alas! how little you remember of what I have told you.

I have estimated conservatively that there are one hundred and eighty billion of human beings now in the hades life—in paradise or tartarus. I saw a statement the other day in which it was affirmed that forty billion sleep in the dust of China. I have no doubt that a very large major-

ity of those who had reached the maturity of manhood and womanhood, died without the knowledge of the true God; or knowing him, refused to accept him on the conditions on which he offered himself. There are countless throngs living now, and who are yet to live, whose prospects in departing from earth cannot be any better.

To sum it up, these vast numbers died as they had lived, and they had grown worse, more wicked, insolent and defiant up to the hour of death; and would in most cases have continued so to do if they had lived longer; and there is in these facts no hope that they would have reformed since they left their bodies even if opportunity had been offered them; and for this there is no Scriptural warrant, not one short syllable. Their status is fixed in the unseen abode of the departed. What will be their destiny after the coming of the Lord and the judgment day? This question touches a quick spot in all of us, for all of us have friends and relatives whom we love deeply, tenderly, fervently, who will, in spite of our prayers, our tears, our solicitude and solicitations, and our work, die in their sins. It *is* awful to contemplate. We are pathetically and plaintively powerless. What shall become of them? What shall be our relation to them—love and memory— through the ages? That they shall know, and that we shall know, I have proved conclusively.

The thing is heart-breaking in its nature. We would, if we could, draw back even from its investigation. I do not say that I have found the solution of the problem, but I assert: First, it satisfies me; second, I have never read one page of human writing, so far as I now remember, pertaining to my conclusions, which I believe

account for every known fact involved in the question.

I put the question squarely before you, stripped of all figure, and you must face it, and so must I, and so must the whole Christian world:

"What shall be the destiny of those who died in their sins, who are now in tartarus awaiting the coming of the Judge, and of those who are dying in their sins today—this moment—and the uncounted billions who shall die in their sins before the Lord shall come in judgment?"

Many answers have been given to this question, and have been argued out to a conclusion satisfactory to companies of men, sometimes great, sometimes small. There are eight different answers given to this question in our day, seven of which in their very nature must be false.

The materialist—called infidel, or agnostic—denies the existence of the soul, or to say the most of it, throws the black shadow of doubt over it; and hence there are no souls in the unseen abode of departed spirits, and there shall be no future existence, good or bad, pleasant or unpleasant, for any man, woman or child who has ever lived or ever shall live on the face of the earth. If this is true, it settles the question beyond all dispute and dismisses it from further discussion.

The Romanist answers the question by saying that the souls of men go to purgatory, where they suffer out the penalty that follows their sins, and then find favor with God, and enjoy his presence, his smiles forevermore. But there is one fatal objection to this effort to dispose of those who died and die in their sins, and go to face their Maker, their records, with unpenitent hearts: there is absolutely no Divine authority or Scrip-

tural warrant for it. It is a pure invention of the Devil and his dupes, for revenue and for revenue only. Whoever hopes to expiate his sins in purgatory, as the cash rolls in, and the prayers are counted, will meet a sad disappointment if we may depend on the word of God!

The Universalist undertakes to answer this question by affirming that there is no such thing as torment or punishment after death, but that the atonement of Christ, with nothing added, is sufficient for all men of all ages. My first answer to this is: then, in view of the vastness of the criminal record of the human race—crimes too numerous to put in figures, crimes too black, too awful to name or describe in the presence of refined and godly people—there is no such thing as justice in the universe. Further, what will, what can the society of heaven be when earth's criminals gather there? Think you they can join in the song of Moses and the Lamb? Think you they will cast the hate from their hearts, the foul thoughts from their minds, the rebellion from their souls in the blood of Jesus, when they refused his love in this life? My second answer is that the righteous are on an exact equality with the wicked. Latimer and Ridley have no advantage over Bradlaugh and Ingersoll. The man who reverences God and his name has no advantage over the blatant infidel and blasphemer. My third answer is that it is openly and defiantly antagonistic to the word of God. Hear John: "In him was life; and the life was the light of men (John, 1:4)". Hear the Master himself: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of

life (Jno., 8:12)". Once more: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come (Jno., 8:21)". Again: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth (Jno., 12:35)". Again: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness (Jno., 12:44-46)". See it from another point of view: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him (Jno., 3:36)". Again: "And ye will not come to me, that ye might have life (Jno., 5:40)". Again: "I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly (Jno., 10:9, 10)". Finally hear him: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die (Jno 11:25, 26)".

Sum them up: in Jesus only is life; men must come unto him in order to see life; those who die out of him die, in their sins, and never shall see life. Universalism! What a slender thread on which to hang the souls of men! God help those who are thus deceived!

I digress a moment. The word "life" occurs

in the oracles of God almost countless times. Generally the word "soul" in the ordinary version should be life. What does it mean? I answer with reverence, care and caution: *existence*. What else can it mean? I refer to the root meaning, not its figurative uses.

Restorationism represents a different type of thought, a different class of thinkers. But, like the doctrine of purgatory, it is utterly without foundation in the word of God. The gist of it is that men shall be judged at the last day, being sentenced to such penalties as their sins demand, and when they expiate their crimes in hell, making hell a vast reformatory under the favor of God, they shall be delivered from hell and made to be partakers of the saints in light. This, on the face appears reasonable and just, but it is open to the fatal objections already named, and to this: if a man can expiate his crime in hell, why not here? Why not change the method from blood, faith and obedience to expiation, to accommodate those who, forsooth, would neither believe nor repent nor obey here when they had the opportunity?

If a man can get out of hell (gehenna) without the blood of Jesus, and as there is no promise of any new way of atonement there, then our Lord died in vain.

There is the doctrine of the "second chance". It is growing in popularity in our day, But there is no such phrase inside the lids of the Book, and there is nothing akin to it, even forty generations away! That there is a chance here, while men are alive in the flesh, need not be discussed; that opportunity ends with this life, I can prove con-

clusively, overwhelmingly by the word of God, and prove it over and over.

First, death ends opportunity in this world. Hear Solomon who received his wisdom directly from God: "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 (Ecc., 9:10)". Again: "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be (Ecc., 11:3)". These two statements indicate that death fixes doom and fixes it for good. There is certainly no appeal from this; but hear: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment (Heb., 9:26, 27)". Death, judgment but no place for repentance. Life, death, hades, resurrection, judgment, fixed destiny. Do you see any second chance or another chance here? But here is a still stronger statement: "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 (II Cor., 5:10)". Look at it: "We must all appear before the judgment seat of Christ". Every man must be judged. Awards will be made according to the record of the individual while he lived in the body, and not according to any opportunity afforded him in the unseen abode of the departed. The rich man in torment wanted a second chance. Did he get it?

There is no place or opportunity or a second chance there. Judgment seat, men appearing, Christ judging, doom fixed: exact justice and sentence on the ungodly accordingly. Again, and still stronger, John in his vision of the Christian ages, saw that the doom of man should be so fixed, that penitence, reformation, appeal for mercy, would be useless: "And he saith unto me, Seal not the saying of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be (Rev., 22:10-12)". Sudden coming, prompt reward, no repentance shall come. Let me burn this into the very bone and marrow: Jesus will come to reward men according to their work, and there is no higher court to which they can appeal. The appearance of Jesus in the clouds settles everything that has not been settled already. Mark this: in order to add weight to demonstration, and proof to conclusiveness, I present the case of Esau, who so sinned that he found no place of repentance even while alive: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears (Heb., 12:16. 17)". Why should not Esau have found another chance if his descendants five hundred generations away shall have it? Is it not just? Is God partial? Is God unrighteous?

Also the declaration of Jesus relative to the destiny of those who sinned against the Holy Spirit in attributing his work to Beelzebub the Prince of the devils: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit (Mark. 3:28-30)". There certainly is no ground here for the "Second Chancist" or "Restorationist".

Second: God has provided a way of escape for men here in the flesh": "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God (Jno., 3:16-21)". These are the words of the Master himself. Hear him again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (Jno., 12:48)". Again, in the last commission: "And he said unto them, Go ye

into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark, 16:15, 16)". Judgment and condemnation are associated in these two declarations with the "last day". Certainly there is no new opportunity beyond the last day, and there can be none!

Third: if there is to be a second chance, when was it, or when will it be? Under the law of Moses there were thirty crimes punishable with death or expulsion from the house of Israel, and not one man in all the centuries of the law's supremacy had a second chance. Korah and his company rebelled against the authority of Moses, Aaron and God, and the consequences were prompt, terrible and irretrievable: "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and all their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation (Num., 16:31-33)". Uzza endeavored to steady the ark: "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God (I Chron., 13:9, 10)". There was certainly no second chance in Old Testament times.

Fourth: there is no appearance of the doctrine of the "second chance", "a chance" or "another chance" in the New Testament. Jesus never

mentioned it, and he had all authority in heaven and in earth. Peter never mentioned it, and he had the keys of the Kingdom with authority to bind both on earth and in heaven. Note one example: "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in,' and Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband (Acts. 5:1-10)". Does this encourage us to hope for a "second chance"?

Paul never mentioned it, and he was the most voluminous writer in the Book. No man, great or small, from Pentecost to the final amen in the

Revelation ever mentions a second chance for any mortal or says anything from which it may be inferred. The doctrine is a nineteenth century invention, a hallucination, or an invention of Satan.

Fifth: but where does the second opportunity come? If not in the administration of the covenant, it is possible that it may be at the end, when the Lord comes. Let us look into this. I have before proven that a number of events shall come in quick succession—so quick that it is difficult, if not impossible, to state them in their chronological order—at the closing of the drama of time. I will state them as nearly in order as I can, and in the exact words of the Scripture, and let you judge for yourself.

The priestly office of Jesus covers time and time only, and there can be no second chance beyond the time he ceases to be a priest at his coming but there is a chance for you now: "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb., 7:23-25)". Hear Peter—no second chance here: "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory (I Peter, 1:7, 8)". The appearing of Jesus winds things up as he finds them and the conclu-

sion that he will make a call to repentance then is without foundation in the Book of God. A pure invention of faddists and adventurers. Beware!

The coming of the Lord from heaven like a flash of lightning—no second chance here: "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be (Matt. 24:27)". Again—no second chance here: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, amen (Rev., 1:7)".

The trumpet of the resurrection shall sound, and the dead in Christ shall rise to meet the coming Lord, the wicked of all ages shall rise, and the living saints shall be caught up to meet the Lord in the air—no second chance here: "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. 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. 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: 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. Wherefore comfort one another with these words (I Thess., 4:14-18)". Again, from the vision of the ages—no second chance here: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him

that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer (Rev., 10:5, 6)". Who hangs his hope for a second chance here, hangs on a slender thread indeed! No second chance here!!!

Heaven and earth shall catch fire—no second chance here: "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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless (II Pet., 3:10-14)".

The judgment of all ages and all men shall swiftly follow and rewards and punishments— no second chance here: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever. 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. 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. 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 (Rev., 20:10-13)".

Jesus shall deliver up the Kingdom to God, even the Father—no second chance here: "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death (I Cor. 15:24-26)".

Satan shall be bound and cast into prison for a thousand years but there is not one syllable intimating a "second chance" for any man who had died in his sins, either at the beginning, during the thousand years of his imprisonment, or at the end: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. 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 (Rev., 20:1-3)".

I want to be fair, absolutely fair; I, therefore, submit for your consideration some passages on which the advocates of a second chance base their arguments: "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: by which also he went and preached unto the spirits in prison; 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. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ (I Peter, 3:18-21)". Again: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit (I Peter. 4:4-6)". Compare this with Hebrews. 4:6 and the preceding chapter in Hebrews and it becomes clear that the dead referred to had either lived under the gospel and heard it in full or had heard it before in one of its preparatory phases, but whatever these statements may mean they are in the past tense and cannot hold out any hope that would encourage any man who dies in sins to hope for a chance to make his peace with God hereafter.

Again: beginning with the dawn of time and ending with its sunset, salvation is based on blood. I introduce only one passage, although there are many, for it covers the whole ground: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your

fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever (I Pet., 1:18-23)". We have not found—we cannot find—a single promise of a second chance between Adam and the last day of Jesus on the Throne of Mediation, and the moment he leaves there, and comes to the earth, the hosts of the judgment begin to gather around him and he separates them and promptly sends each to his destiny: "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; and he shall set the sheep on his right hand, but the goats on the left * * * Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt., 25: 31-33-41)". And surely there can be no second chance after death and after men shall be cast into the lake of fire which is the second death.

There is a mixed multitude like that which came up out of Egypt with Israel, who say: "There is no hell", and the vast majority of them have never read the everlasting Bible and therefore are ignorant and disgusting in their pretension.

The doctrine of endless punishment is believed apparently in the greater part of the Christian world, but preached with only moderate emphasis, or not at all. More of this later.

Finally, many have found consolation in believing in the sudden extermination of all sinful men immediately following the judgment day. This certainly cannot be true as long as the words of the Master stand: "And these shall go away into everlasting, punishment: but the righteous into life eternal (Matt., 25:46)". But more of this later.

Let us look once more at this second chance delusion in the light of pure reason. I know men who have had a hundred chances and have rejected them down to old age. It is a matter of fact, that a large per cent. of men who supposedly repent on their death bed, and recover, return to their wickedness. Sin becomes a fixed habit of the heart, and of the soul, and of the mind, and of the life; and bad habits formed when we are young are hard to break off. Why is it easier to convert an individual at twelve than twenty-four; at twenty-four than at forty-eight; at forty-eight than at ninety-six? It is because of the fixedness of purpose and a conscience seared with sin. Suppose, figuring on the same basis, that the man who finally refused the gracious invitation in this world should hear it again, one hundred years from now, or one thousand years from now—how many chances in one thousand are there that he would accept it, looking upon it simply as a problem of the human mind? If he should have the chance, it would take something more than the gospel to move him. Owing to his willfulness and love for sin he has turned from the invitation

here, would he not do it anywhere else? Another thing is apparent to those who think even a little: sin is a disease involving body and soul and spirit. Take the drunkard, the profane swearer, the adulterer, the thief, the liar, the extortionist, the gambler, and many other sins against one's better self, and they all tend to induce, and produce a condition finally from which the sinner cannot extricate himself with the best medical and gospel help. It only takes a very few years for the condition of a man who thus indulges to become helplessly involved. His will weakens—often breaks. This is a matter of common knowledge. Turn on the light of apostolic teaching: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived (II Tim., 3:13)". Turn on the light of reason: either the drunkard, the morphine eater, the cocaine fiend, the swearer, the adulterer, and the almost endless catalogue of sins and sinners, the names of some of whom are hardly to be spoken in decent society, must get rid of their sins before they swallow them up in final helplessness and hopelessness, here in the flesh, or nevermore. Either the sinner enters the future as he is here or he does not. The attitude here is either the want of an opportunity, or the choice and the neglect of it subsequently, and its long continued neglect, and the resultant hopelessness. If death changes the sinner's character, he does not need any second chance. If death does not change his character—and I do not believe that any one would argue that it does—a second chance would do him no good. This is further proven by the fact that the second chance and many multiples of it did him no good here! Face the issue equally.

The sinner fixes his own doom. It is not simply that we must answer for certain or even numberless acts displeasing to God. It is the habit of the soul, the habit of the mind, the habit of the heart, the habit in action,—in other words, the attitude of the whole being toward God, toward his work and his word, toward his holiness, toward his righteous judgments, toward his eternal purpose. And it is safe to say that many a sinner has— though he may not have realized it—fixed his doom in the vigor of manhood. I have seen them hardened beyond all recall. You may preach to them, but they heed you not. I cannot see anything left for those but certain and unrelenting judgment and absolutely no hope of perpetual life beyond it!

All men have consciences which determine the question of right *or* wrong, depending on the enlightenment of the individual. A conscience enlightened in any degree must of necessity fear the consequences of wrong doing; and fearing wrongdoing and judgment apart from consequences, punishment is unthinkable. Punishment is future, and we naturally fear that the consequences of sin will not exhaust themselves with this life. This is the voice of the universal conscience; it is woven into the texture of the soul; it is original, universal, God-inspired, certain.

The judiciary of every nation and in every age is based upon punishment for crime—future, that is, after the fact.

Further, it has been the effort of every civilized government, as expressed in its laws and courts, to detect, arrest, and adequately punish criminals, but the courts have in an alarming degree failed. I doubt if two per cent, of the world's criminals

have been arrested, tried, condemned and adequately punished, and many crimes have been committed for which it would take a fiend to invent punishment that would adequately fit the crime. Of course they may repudiate the Bible or such parts of it as refer to hell (gehenna), or "the lake of fire", or "everlasting fire", or "unquenchable fire". You cannot argue a question with a man who rejects what does not suit him, who laughs your witnesses out of court; and all I can say to this heterogeneous mass—those who believe what they like and reject what they dislike—is: "Wait and see; time will tell!" and "tell in burning words and thunderous tones".

That there shall be future punishment is evident from the consensus of the universal human mind; the thought is inherent in the human soul. As it is not derived from any other human being, it must trace back to the Creator himself. This is apparent in the history of man, both in the Bible and in profane history: "The voice of the people"—all the people—"is the voice of God".

Either there must be future punishment, or "crime" and "justice" are misnomers—they do not exist either in heaven or on earth, in fancy or in reality.

This theme involves vast complications. It is possible to work out a solution of it that will harmonize with human reason and Divine revelation, and therefore satisfy the human heart.

Two things are apparent to everyone who thinks: God's mercy and God's love run parallel with man's history on the earth; and the opportunity to escape sin and its present and eternal consequences belongs to time which shall end forever with the coming of the Lord.

No solution that excludes the love, mercy, pity, wisdom and power of God is worthy of God or man; God in his very essence is love: "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 (I Jno., 4:16)". To this brief but luminous statement we must turn often. If God punishes any being,—human, angel or archangel—for a moment, or for ages upon ages, we cannot get away from the nature of God nor the fact that the creature is reaping his own sowing. God is love—man is free. God is just, he will do right. God is all-knowing,— nothing will escape his all-seeing eye, and he cannot make mistakes.

These fundamental principles underlie all law, all penalties, all punishment, whether Divine or human:

The penalty is to fit the crime as far as conditions will allow; punishment that goes beyond adequacy is bitter, vindictive, unjust, unreasonable; and neither God nor a good man would be guilty of inflicting it, and many bad men are just enough to shrink from a thing so awful.

I will illustrate: under the law of Moses there were about twenty crimes punishable by death, and about ten crimes punishable by expulsion from the congregation of Israel. Under no circumstances were the penalties exchanged. A man simply had to answer for what he had done, whether it was for permitting an ox to run at large, or for wilfully and premeditatedly murdering his fellowman. Under our laws, crimes are prohibited from the simplest wrong a man can commit up to treason and murder, and each law has its penalty and penalties are never exchanged.

Such a procedure would be unjust, inhuman, criminal, vindictive, ungodly, and the penalty is intended to fit the crime, the sin.

Imagine if you can a government anywhere on earth in which there is only one penalty made to fit any crime from simply infraction of the rights of a neighbor up to the most vindictive and bloody deed which the mind of man can invent, or plan. Such a thing is preposterous. The civilized world would rise in just indignation and in senseless wrath and sweep such a government from the face of the earth!

With reference to the punishment of the wicked, whether in this life, or the future life, I unhesitatingly affirm that it will be in love, in mercy, in justice, and not in vindictiveness: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom. But Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked (Gen., 18:20-23)?" Again inquired Abraham: "Shall not the judge of all the earth do right (Gen., 18:25)?" Again referring to Moses, Aaron and Israel: "And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation (Num., 16:22)?" Again, further down the line: "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is

enough: stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house (II Sam. 24:16 17)". Again the words of Bildad the Shuhite: "Doth God pervert judgment? or doth the Almighty pervert justice (Job. 8:3)". Hear David: ".So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth the earth (Psa., 58:11)". Hear Paul: "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world (Rom., 3:5, 6)?" God will judge the world in righteousness: "And the time of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17:30, 31)". But his judgment will be severe: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess., 1:7-

10)". We cannot hide anything from God: "Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do (Heir. 4:13)". The penalties under the law of Moses—thirty crimes punishable by death or expulsion—are as nothing compared with what awaits the man who dies impenitent in his sins: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thine, and hath done despite unto the Spirit of grace (Heb., 10:28, 29)". Again: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God (Heb., 10:30, 31)".

The punishment of the wicked will be just, righteous, fearful, awful, indescribable! and every person will get what is coming to him, no more, no less. Is not that bad enough?

But there must be, there is, something back of all this. Future punishment, meaning punishment beyond death, must have a cause back of it. Why should men be punished in this world or in the next? The only answer that can be given is that punishment grows out of sin, transgression, crime. Not his only, but God, having laid down his law, attached the penalty and repeatedly warned the sinner of his doom, could not be a true, just, or an honest God if he shall fail to punish the persistent transgressor for his personal evil doings, and for the evil that may grow out of his

conduct, considered both as a crime and an example.

There is one thing we all know: "Sin abounds" and has abounded in every land and every age. Murder, arson, theft, treason, violence indescribable fills the world after twenty centuries of the Christ and his gospel.

There is another thing we know: that good men in all ages have exhausted their resources in trying to form and proclaim codes that would or will suppress crime and foster and protect the good and the innocent. The result is that no human mind, no association of human minds, has been able to formulate a law that some fiend in human form has not been able to break and with absolute impunity, and evade the consequences with defiance.

Can human beings suppress crime, root evil out of the world by their own plans? The voice of the ages, coming like a heartbreaking sob from every land, answers, N-O!

Whence this mighty flood of evil submerging the race, destroying men in their own evil ways? Who can tell? Will this flood ever subside, and will evil and its perpetrators be eliminated from the universe? Again, I ask, Who can tell?

The Bible is the only book in the history of time that makes any attempt to answer. Does it answer? How"? By whom?

To the Bible we turn, and yet the light of human reason must not be blown out. The Bible is in harmony with the light of reason, and our innate, inborn sense of justice; for these are all from the same source—from our Creator, God the Almighty.

There was a time when evil was not,—both the

Bible and reason come to our relief here. Then evil came, and continues. Will there ever be a time when evil shall not be? If so, God speed it. Amen!

At first thought the origin of evil is a deep and eternal mystery, but the word of God throws light upon the subject from the beginning to end.

If we are to regard the Bible—and we do regard it—all the trouble that has come to the world and man traces back to the fallen Archangel, variously designated in the Scriptures, and these Scriptural designations give us a good grasp on his character. He is a devourer: "Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour (I Peter., 5:8)". He is called Abaddon, and Apollyon, that is destroyer and the angel of the Bottomless Pit: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon (Rev., 9:11)". He is called the Prince of the World: "Now is the judgment of this world; now shall the prince of this world be cast out (Jno. 12:31)". He is called the Prince of Darkness: For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph., 6:12)". He is called a sinner from the beginning: He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil (I Jno., 3: 8)". He is called Beelzebub: "But when the Pharisees heard it, they said, This fellow doth

not cast out devils, but by Beelzebub the prince of devils (Matt., 12:24)". He is called Belial: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel (II Cor., 6:15)"? He is called Deceiver: "And the devil that deceived 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 (Rev., 20:10)". He is called a liar and murderer: "Ye are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it (Jno., 8:44)". He is called Lucifer: "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 (Isa., 14:12)". He is called Leviathan, the crooked serpent: "In that day the Lord with his sore and great and strong sword shall punish Leviathan that crooked serpent; and he shall slay the dragon that is in the sea (Isa., 27:1)". He is called the god of this world: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God. should shine unto them (II Cor., 4:4)". He is called the Great Dragon? Devil, Satan, and the Old Serpent: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him (Rev., 12:9)".

He has, to say the least of it, a very bad name, and he has left his marks on every page of the

world's history. He is the arch-tempter, the never-satisfied tempter of the ages. This is proven conclusively by his assault on Jesus: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil (Matt., 4:1)". Again: "Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered (Luke, 4:2)". He tempted Jesus in the three-fold appeal to the lust of the flesh, the lust of the eye, the pride of life. Compare the fourth chapter of Matthew and the fourth chapter of Luke. Satan, or the Devil—for I shall use these designations interchangeably from this time on— and his angels are opposers, accusers, the deceivers of the human race. He began his work in the Garden of Eden: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves

together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked, and hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shall thou eat all the days of thy life (Gen., 3:1-14)". And he has continued through all the ages. His name is not often mentioned in the early ages; but his works are apparent everywhere. This has been manifest in all dispensations, and his power is manifest even down to the twentieth century of the dispensation of grace. In short, he is the worst enemy of God and the worst enemy of man.

But his origin is enveloped in the profound and impenetrable mystery, not of time but the eternity before time. We know this; Jesus Christ had knowledge of his fall, but gives us but little information relating to the awful moment: "And he said unto them, I beheld Satan as lightning fall from heaven (Luke, 10:18)". He knew much

of his character and expressed his opinion of him as already quoted; but I quote that again by way of emphasis; the worst thing that was ever said about him: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (Jno., 8:44)". Human language is incapable of making him appear in a worse light. John knew something of his character; he was a sinner, and had been one for a long time: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (I Jno., 3:8)". Emphasize "destroy". It can have but one meaning.

Summing up the information we have of the Devil, I think I can and will justify the following:

He was one of the highest orders of created beings—an arch-angel perhaps.

He was so near the Omnipotent One in point of intelligence and power that he thought he was able to overthrow him; and in heaven, sometime in eternity past, he rebelled against Jehovah, and fell—Jesus saw him fall!

He was cast out of God's presence and the angels that sinned with him were cast out of heaven with him also.

This rebellion of Satan introduced evil into the universe, into the government of God in the unnumbered ages before the earth and man. Mark this statement, for much hinges on it.

God resolved to destroy this rebellion and de-

vised a plan called the "eternal purpose" or "immutable counsel", looking toward that end.

This eternal purpose involved the creation of another world as the battle-field between evil and good, and the making of creatures different from the angels; the angels so far as we can find out have only one nature, while the new being, man, is a triune being—having body, soul and spirit.

Where Satan and his host of followers had been before the creation of man can only be conjectured. Divine Revelation is silent on the subject. We know he appeared in the Garden of Eden almost as soon as man was placed there, and we know that he appeared among the sons of God in Job's day: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it (Job. 2:1,2)". Satan was truthful in that particular: "Going to and fro in the earth, and from walking up and down in it". Certainly he told the truth once—for he had left his tracks everywhere.

Here comes a curious thing: Satan was, and is, God's greatest enemy; but he was not alone. Many angels of the lower order seemed to join with him, though I cannot find that many, if any, of them reached the earth until about the beginning of the Saviour's ministry. It is a fact, however that even Israel worshipped them at times, and it is a strange fact that they nearly all disappeared with the departure of Jesus from the earth.

I think it is perfectly safe to conclude that the

"Devil's angels" were the angels of God who with Satan rebelled against God, sinned, bringing evil actively into the Universe as before affirmed. Satan, Devil, Abaddon, or any other Scriptural name by which you choose to call him, arrived on the earth and began his lying, deceiving, disreputable career soon after man and woman were made and placed in God's Garden. No mortal knows where he had been from the time of his fall, nor does any one know what he had been doing. We do know something, both by experience and observation, where he has been since, and what he has been doing since. He is not omnipotent, but nearly so; he is not omnipresent but nearly so; and he has through all the ages managed through men and women, smart enough, interested enough, fiendish enough, to keep his work going even in his absence!

But keep in mind that others fell when Satan fell. There were legions of them. No man knows where they were from their rebellion to the first transgression of the first man, and for many ages after; neither does any man know what they were doing.

God's angels with human forms and voices began to appear to good men in the early ages. This is known to every Bible student.

The angels—devils—of the Devil were known in the days of Moses, for he specifically legislated against them: "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout this generation (Lev., 17:7)". But Israel disobeyed even before Moses died: "They sacrificed unto devils, not to God; to gods whom they know not, to new gods that came

newly up, whom your fathers feared not (Deut., 32:17)". Jeroboam abandoned the worship of God and inaugurated instead the worship of devils: "For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priests office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made (II Chron., 11:14, 15)". Ahaz made his children walk through the fire in this abominable worship: "But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel (II Kings, 16:3)". Hear David: "Yea, they sacrificed their sons and their daughters unto devils (Psa., 106:37)", Hear Ezekiel: "Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter (Ezek., 16:20)"? This is all the specific information "we" have of them in the Old Testament.

Here let me lay down in plain language a plain proposition that challenges the attention of men: Jesus Christ came into the world to destroy the work of the devil, and this included beyond all doubt the angels who followed him, and—wait and see!

Here is something else: hosts of these angels of the devil appeared here about the time Jesus began his ministry, helped to inaugurate a campaign of intense fiendishness looking to the final

captivity of the race. These beings were characterized during their contest by certain powers:

First, they had knowledge of the fact that they were sinners; second, they recognized the fact that God had set a time to punish them; third, they feared Jesus had come to punish them before the time; fourth, they were powerful, and thus able to gain control of the minds and bodies of human beings; fifth, Jesus had power over them to cast them out; he had power to empower others to cast them out.

Before proceeding further I want to lay down another proposition: from the beginning to the end of the drama of the ages, the conflict that raged, that rages, that will rage, has been and will be the conflict of Jehovah and the devil, man being involved according to the voice to which he gives heed. No one knows how many of these devils could or did occupy a human soul. Jesus cast seven out of Mary Magdalene: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils (Mark, 16:9)".

It is a notable fact that after vanquishing the devil, at the end of his forty days of temptation, he promptly began to cast "devils"—the "devil's angels" out of men: "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them (Matt., 4:24)". And that this became conspicuous in the work: "When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word,

and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying himself took our infirmities, and bare our sicknesses (Matt., 8:16, 17)". Again: "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him saying. If thou cast us out, suffer us to go away unto the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils. And behold the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts (Matt. 8:28-34)". Again: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door, and he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him (Mark, 1:32-34)" Again: "And John answered him saving, Master, we saw one casting out devils in thy name, and he followeth not us. And we forbade him because he followed not

us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me (Mark. 9:38, 39)".

The devils confessed that Jesus is the Son of God even before Peter made the good confession: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ (Luke. 4:40. 41)".

When Jesus sent the apostles out the first time he gave them power to cast out devils: "Heal the sick and cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give (Matt. 10, 8)". Again: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases (Luke, 9:1)". Again, Mark uses another designation— unclean spirits": "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits (Mark. 6:7)". He gave the seventy the same power and authority when he sent them out: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name (Luke. 10:17)".

Jesus challenged Herod and declared his ability to cast out devils: "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them: Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be per-

fects (Luke, 13:31, 32)". Jesus in giving his last great commission included also the power to the apostles to cast out devils: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he saith unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues (Mark., 16:14-17)".

Beyond all doubt "the devil and his angels" had mighty power in Palestine when Jesus was there. Let us run over the ground with thought and care. Hear Matthew: "Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw (Matt., 12:22)". Again: "And unclean spirits when they saw him, fell down before him and cried saying, Thou art the Son of God. And he straightway charged them that they should not make him known (Mark., 3: 11, 12)". Again: "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels (Matt., 13:35.)". Again: "And behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil (Matt. 15:22)". Again: "And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour (Matt., 17:18)". Hear Mark: "And they come

to Jesus, and see him that was possessed with the devil, and had the legion sitting, and clothed and in his right mind: and they were afraid (Mark, 5:15)". Again: "And he said unto her, For this saying go thy way; the devil is gone out of thy daughter (Mark. 7:29)". Again: "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered (Luke. 11:14)".

Jesus himself was accused of being possessed of a devil: "Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me (Jno., 8:49)". Again: "And many of them said, He hath a devil, and is mad; why hear ye him (Ing. 10:20)"?

Here is an important distinction: the noun "Devil" always refers to the arch-fiend, so does the phrase "the devil," but the phrase "a devil," or "devils" or "his' angels", or "unclean spirits" refers to his subordinates, his angels, those whom he led into sin.

This fight, this terrible conflict between Jesus and the devils, practically ended with the resurrection. They were vanquished. They were led captive. They were put in chains.

After the resurrection they are only referred to in a few instances, but these are striking: First, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with the devils (I Cor., 10:20)". Second: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of the devils (.1 Cor., 10:21)". Third, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed

to seducing spirits and doctrines of devils (I Tim., 4:1)". Fourth, "Thou believest that there is one God, thou doest well: the devils also believe, and tremble flames. 2:19)". Fifth, "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk (Rev., 9:20)". Sixth, "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 (Rev., 16:14)". Seventh, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitations of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird (Rev., 18:2)".

Where are the devil's angels now? What are they doing? Only two New Testament witnesses have spoken! Hear Peter: "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment (II Pet., 2:4)". And Jude: "And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6)".

The devil is not banished or vanquished yet. He began his warfare in the Garden of Eden and pressed it with untiring vigor and malignancy through the four thousand years to Christ, and he renewed his campaign with relentless fury in the temptation of Jesus. I call you back to this wonderful experience. Read the first verse with

studious care: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil (Matt, 4:1)". The devil's angels had not yet come on the scene, and took no part in the temptation. Follow the narrative. After Jesus had fasted forty days and nights he became hungry. That was the tempter's opportunity, hence the sly, the incisive, the insinuating argument: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread (Matt, 4:3)". But Jesus was ready for him: "But he answered and said, It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God (Matt, 4:4)". The devil tried him again: "Then the devil taketh him into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God (Matt, 4:5-7)". Thus defeated he tried him once more with an offer that would have likely caught a vast majority of men: "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me (Matt, 4:8, 9)". But Jesus answered in triumph: Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve (Matt, 4:10)". Thus he vanquished him, but only temporarily—the battle

was on for the ages: "Then the devil leaveth him, and behold, angels came and ministered unto him (.Matt, 4:11)".

Did Satan have the power to bestow all the kingdoms of the world upon Jesus? I do not know. But this I do know: he had them chiefly in his possession then, and he has them chiefly in his possession yet! But the saint shall inherit the earth bye and bye, and Satan's work shall end!

The struggle between evil and good which began somewhere in the eternal ages, has been continued through the ages and it has grown and will grow in severity, but it can have only one end,—the destruction of evil complete and forever. Review the struggle further as portrayed in fact and prophecy in the New Testament. In the first battle, hand to hand, mind to mind, in the great temptation in which Jesus the Christ was the victor is the prophecy of the great victory yet to come!

Jesus thus proved his power over the devil, or over the devils, and earned the tribute paid him at the house of Cornelius: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts, 10:38)".

The plan of devil-satan is to antagonize God and his purposes in Jesus Christ and in men. He and his angels, being the opposite in character to the good angels—the angels that kept their first estate—fought for and against the souls of the sons and daughters of men constantly, vindictively, day and night, while Jesus was here. During the sojourn of Jesus, Satan had the help of his devils, angels, unclean spirits, but they were

subject to the Master's call or command (Acts, 10:38). Now he makes his fight against the throne of divine authority, the word of God, the souls of men, and uses wicked men as his helpers —his "angels" are in the darkness of tartarus in chains waiting their punishment at the judgment day. This marked and marks his first great triumph. His resurrection was the second.

If you would realize in a degree Satan's power, look around you; if you would more fully realize, read the daily press for one month.

His primary, fundamental, ever-pressing task is to keep the word of God out of the hearts of men, and getting it out once, to put himself in: "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side (Matt., 13:19)". Again: "The sower soweth the word. And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts (Mark? 4:14-15)". Peter more than confirms this: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world (I Pet., 5:8, 9)". In this work he has helpers innumerable, and lies beyond all calculation.

Christians must not give place to the devil (Eph., 4:27). They must equip themselves so as to be able to stand against the wiles of the devil: "Put on the whole armour of God, that ye may be

able to stand against the wiles of the devil (Eph., 6:11)".

Christians—especially young ones—are in danger by the devil's temptations, to fall into his snare: "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil (I Tim., 3:6)". Again: "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (I Tim., 3.7)".

A gentle, apt teacher, may help a brother who has fallen into the snare of the devil to recover himself: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventures will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (II Tim., 2:24-26)".

The devil had the power of death up to the resurrection of Jesus: "Forasmuch then as the children are partakers of flesh, and blood, he also himself like-wise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (*Heb.*, 2:14, 15)". Then Jesus has the keys of death and hades: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Rev 1:18)".

Christians may get rid of the devil by resistance; but alas! many of them do not resist: "Submit yourselves therefore to God. Resist the devil, and he will flee from you (Jas., 4:7)".

The vigilance and industry of the devil make it necessary for us to resist: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour (I Pet., 5:8)".

Men who make a business of sin are of the devil: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (I Jno., 3:8)".

The children of God and the children of the devil are manifest in their conduct: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother (I Jno., 3:9, 10)".

The devil contends even with the archangels: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee (Jude 9)".

The devil, through his emissaries, has power to cast men into prison: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life (Rev., 2:10)".

John denounces him along with his angels: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and

of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time (Rev., 12:12)".

The devil shall be bound a thousand years, and then released for a little season: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 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 (Rev., 20:1-3)".

The devil and his angels will finally be cast into the lake of fire with his friends: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are and shall be tormented day and night for ever and ever (Rev., 20:10)". Literally, for ages of ages.

This seems to cover the ground, but it does not; for there are many other passages which throw light upon the sins of Satan—his black-reeking, heart-breaking crimes through the history of man; and while I cannot comment much on these things, I feel that I must keep my promise to make this discussion exhaustive.

I press the thought that this fallen angel is and has been active in the affairs of men, and proof is apparent to every eye, everywhere.

Satan provoked, tempted David to number Israel against the wishes of Jehovah: "And Satan stood up against Israel, and provoked David to number Israel (I Chron., 21:1)".

Satan has the boldness, the effrontery, to argue even with the Almighty, and this he did relative to Job, God's servant: "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thy hand, but save his life (Job. 2:3-6)".

Job's faithfulness in the midst of awful affliction was sure and thus proved Satan a liar: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his feet unto his crown. And he took him a potsherd to scrape himself withal and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her. Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God and shall we not receive evil? In all this did not Job sin with his lips (Job, 2:7-10)".

David was so fearfully vexed by his enemies that he was tempted to pray that God might vex them by Satan: "Set thou a wicked man over him: and let Satan stand at his right hand (Psa., 109:6)".

Zechariah the prophet had a vision of Satan vexing or resisting the high priest and the Lord himself rebuked Satan: "And he showed me

Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire (Zech., 3:1, 2)"?

In the days of Jesus men and women were bound by Satan: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day (Luke, 13:16)"?

Satan, like his angels, is capable of entering into men: "Then entered Satan into Judas sur-named Iscariot, being of the number of the twelve (*Luke, 22:3*)". Again: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly (*Jno., 13:27*)".

Satan greatly desired Peter to whom the Lord had given the keys of the kingdom, but Peter was saved by the Saviour's prayers: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren (*Luke, 22:31. 32*)".

Satan has power to fill the hearts of men and women who associate with him with sin and cause them to lie to God: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to kee back part of the price of the land (*Acts. 5:3*)?"

The design of the gospel is to get men out of the clutches of Satan: "Delivering thee from the people. and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them

from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts, 26:17, 18)".

God will yet, if we help him: "Bruise Satan under (our) your feet shortly (Rom., 16:20)".

Satan is likely to get the advantage of us: "Lest Satan should get an advantage of us: for we are not ignorant of his devices (II Cor., 2: 11)".

"Satan had power to hinder even an apostle of the Lord: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure (II Cor., 12:7)". Again: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us (I Thess., 2:18)".

Satan has power to transform himself into an angel of light: "And no marvel; for Satan himself is transformed into an angel of light (II Cor 11:14)". What a deceiver!

Christians may, if they choose turn aside after Satan: "For some are already turned aside after Satan (I Tim., 5:15)".

John gives us an awful conception of Satan's work and power: "I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogues of Satan (Rev. 2:9)". Again: "I know thy works, and where thou dwellest, even where Satan's seat is; and thou boldest fast my name, and hast not denied my faith, even in those days wherein

Antipas was my faithful martyr, who was slain among you, where Satan dwelleth (Rev., 2:13)". Again: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden (Rev., 2:24)". Again: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee (Rev., 3:9)".

Just look these in the face: "Synagogue of Satan"; "Where Satan's seat is"; "Where Satan dwelleth"; "Depths of Satan"; "Prince of the power of the Air": "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph., 2:2)".

So far but little has been said relative to the punishment for sin, but we have seen clearly that the great angel sinned; that he has various earth-names, chiefly Satan and the Devil; that legions of other angels sinned that are known on earth as the "Devil's angels", "devils", "unclean spirits". We have seen and experienced the fact that men sin.

Further let me say, by way of emphasis, that the punishment already inflicted on the angels that sinned was: First, they were cast out of heaven; second, they have the memory of what they had which they have forever lost; third, the knowledge of the punishment that is to come and the set time for it, and fourth, they are reserved in chains in darkness waiting the judgment day.

The first man and his wife who sinned were, like the angelic sinners, cast out of God's presence, with the knowledge of what they had lost to prey constantly upon their minds, which they handed down to their children and which has never been wholly lost, coupled with the thought, that in the future there is yet punishment for those who sin and continue to sin. This is inherent in the universal human mind, and must have come from the Creator.

The location of the final place of punishment cannot be determined. We know it was prepared for the devil and his angels; that there are neither angels nor men there at the present. All men and sinful angels are in hades, a word used covering the place of all the departed spirits. Specifically, spirits of righteous men are all in paradise; the spirits of the wicked men are in tartarus with the angels that sinned. More punishment is due the devil and his angels. Wicked human beings will be punished with them. The fallen angels and demons know the time and dread its arrival. Men do not know the time, but they dread it.

All men—that is all races and times, know in varying degrees, that punishment is not necessarily imposed by mobs or courts. It is the swift, awful, inevitable, consequence of the act. It is the cry of an outraged conscience, however undeveloped. It is the cry of an outraged manhood, although that manhood may not amount to much when weighed in the scales where weighs the perfect man. I affirm that this feeling, fear, realization, call it what you may, is inherent in the human soul. It is constitutional. One man does not borrow or derive it from another. It is orig-

inal. It is of God. I further affirm that no man ever was or ever can be educated absolutely away from it.

Here men are punished by their consciences, anywhere, everywhere, none are excepted; by the expressed or silent contempt of their fellow-men as individuals, by public opinion, by courts, in jails, penitentiaries, reformatories, and prisons beyond name and description; but is that adequate, is that all? If so, what about the vast majority—probably 98 per cent.—who escape punishment or even detection here?

Future punishment—that is, after the act—is going on in all the world all the time: but the majority of criminals get off with a little remorse which is drowned by deeper plunges into vice. The sins of the world have never and can never be adequately punished in this world. No man, be he Christian or infidel or pagan, will deny this; hence, if justice ever shall be done, it must be beyond this life.

The Bible, in many places and in the strongest language possible for human lips to utter, names the place.

The Old Testament calls the place hell (sheol). It is a word of deep meaning. It certainly does mean the grave, the place of the departed; but whether it means the final place of the wicked I am not sure. I will introduce a number of passages which will indicate to you to some extent that Moses and the Prophets, in the use of the word, had something awful in mind. Moses: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains (Deut, 32:22)". David:

"The sorrows of hell compassed me about; the snares of death prevented me (II Sam., 22:6)". Job: "Canst thou by searching" find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know (Job, 11: 7, 8)"? Again: "Hell is naked before Him, and" obstruction hath no covering (Job, 26:6)". Hear David again: "The wicked shall be turned into hell, and all the nations that forget God (Psa., 9:17)". Again: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me (Psalms, 139:7-10)". Solomon: "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell (Prov., 9:17, 18)". Again: "Hell and destruction are never full; so the eyes of man are never satisfied (Prov., 27:20)". "Isaiah: "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it (Isa., 5:14)". Again: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuse and under falsehood have we hid ourselves (Isa., 28:15)". Again: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing

scourge shall pass through, then shall we be trodden down by it (Isa., 28:18)". Again: "And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell (Isa., 57:9)". "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen (Ezek., 31:16, 17)". Amos: "Though they dig into hell", thence shall mine hand take them; though they climb up to heaven, thence will I bring them down (Amos. 9:2)". Jonah: "And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice (Jonah, 2:2)". "Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people (Hab., 2:5)".

"Daniel speaks plainly and to the point: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to ever-

lasting life, and some to shame, and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan., 12:1-3)".

The New Testament calls the place hell; but in our authorized version the word hell is made to answer for three different original words: "hades"—"the unseen abode of the departed"—"gehenna"—the place of burning: "tartarus"—the abode of the wicked waiting the judgment day. Bear this in mind. I have already discussed these words at length, but it is absolutely necessary to call them up again, for they certainly have an important place in any discussion of the future destiny.

Hades occurs in the New Testament eleven times as follows: Matt, 11:23; Matt, 16:18; Luke. 10:15; Luke, 16:23; Acts, 2:31; I Cor., 15:55; II Peter, 2:4; Rev., 1:18; Rev., 6:8; Rev., 20:13; Rev., 20:14.

I repeat here, by way of refreshing your minds that these three words—hades, paradise, tartarus—refer to the intermediate state, or unseen abode of departed spirits, that is the state between death and the resurrection at the coming of the Lord.

The word "gehenna" is an entirely different word from the others; different in its origin, different in its meaning, different in its application in the Scriptures. I have already discussed its origin; but you will excuse me if I refer to it again, for you cannot get your lessons too well, and I could not exhaust the theme if I would.

The word "gehenna" traces far back into history, and its origin is strangely suggestive of its meaning in the New Testament. It was a definite

place. Its name was given by the Jews: Ge-Hinnom or Gehenna. It was located at the junction of the Valley of the Kedron and the Valley of Hinnom southeast of Jerusalem. Near this point Solomon erected high places for Chemosh and Molech: "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon (I Kings, 11:7)". Here Ahaz, King of Judah, made his son pass through the fire: "In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel (II Kings, 16:1-3)". Again: "Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father; for he walked in the ways of the kings of Israel and made also molten images for Baalim; moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel (II Chron., 28:1-3)". Manasseh was worse than some of his fathers as witness this: "For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all

the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought match evil in the sight of the Lord, to provoke him to anger (II Chron., 33:3-6)". This custom of these fiends in human flesh continued for a long time: "And they have built the high places of Topheth, which is in the valley of the son of Hinnom. to burn their sons and their daughters in the fire: which I commanded them not, neither came it into my heart (Jer., 7:31)". King Josiah undertook to break up these sacrifices, by making the place ceremonially unclean: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech (II Kings. 23:10)". Again: "And the high places" that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon. did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men (II Kings, 23:13. 14)". Again: "And they brake down the altars of Baalim in his presence; and the images that were on high above them, he

cut down, and the probes and the carved images and the molten images he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them (II Chron., 34:4, 5)". Hence, it became a place where, for centuries, the refuse of the city was burnt; criminals and the bodies of dead animals were burned there; fire was perpetual and resistless; extinction complete and eternal, was proceeding as the days, weeks, months and centuries passed. The smoke rose continually and the fire did not go out. The word gehenna, and the place of burning were in existence during the ministry of Jesus. When he desired to give his wicked contemporaries the idea of the intermediate life he uses the word "hades", or "paradise"; he never used the word "gehenna". When he desired to give them an idea of what is in store for the impenitent beyond this life, and the "hades life" he used the word gehenna: a place of burning, smoke, and constant destruction. Whenever he used the word, every man who had ever been at Jerusalem immediately knew what he meant.

Please follow me with care: note, not only the word in question, "gehenna", but the connections in which our Lord uses it. Hear him: "But I say to you, That every one being angry with his brother, shall be amenable to the judge; and whoever shall say to his brother, Fool! will be subject to the High Council; but whoever shall say, Apostate wretch will be obnoxious to the burning of gehenna (Matt., 5:22)". Again: "Therefore if thy right eye insnare thee, pluck it out, and throw it away; it is better for thee to lose one of thy members, than that thy whole body should be cast into gehenna (Matt, 5:29)". Again:

"And if thy right hand insnare thee, cut it off and throw it away; it is better for thee to lose one of thy members than that thy whole body should be cast into gehenna (Matt., 5:30)". Again: "Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear him who can utterly destroy both life and body in gehenna (Matt, 10:28)". Do what? "Utterly destroy both soul—life!—and body in gehenna!" Language is incapable of clearer or stronger expression. Look: "Destroy"; "Soul and body" in gehenna! Again: "But I will show you whom you should fear: Fear him, who, after having killed has authority to cast into gehenna; yes, I tell you, Fear him (Luke, 12:5)". Again: "And if thine eye insnare thee, pluck it out, and throw it away; it is better to enter life one-eyed, than having two eyes to be cast into the burning of gehenna (Matt, 18:19)". Again: "And if thy hand insnare thee, cut it off; it is better for thee to enter life crippled, than having two hands to depart to gehenna into that inextinguishable fire (Mark. 9:43)". Again: "And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet, to be cast into gehenna, (into the unquenchable fire) (Mark, 9:45)". Again: "And if thine eye insnare thee, pluck it out; it is better for thee to enter one-eyed into the kingdom of God, than having two eyes be cast into gehenna (Mark, 9:47)". Again: "Woe to you, Scribes and Pharisees, Hypocrites! Because you traverse sea and land to make one proselyte and when he is gained, you make him a son of gehenna, doubly more than yourselves (Matt. 23:15)". Again: "Serpents, Progeny of vipers. How can you escape the judgment of ge-

henna (Matt., 23:33)", Again: "And the tongue is a fire—the world of wickedness;—thus is that tongue rendered among our members, which defiles the whole body, and sets on fire the whole of nature, and is set on fire by gehenna (James, 3: 6)". These passages are quoted from, in my judgment, the greatest translation of the original Greek into English! And they represent the thought given in Greek fully, thoroughly, exhaustively, conclusively, overwhelmingly!

Again let me burn into you too deep for effacement my definitions: "Sheol" and "Hades" cover the whole of the unseen abode of the departed spirits; "Paradise" is the place in hades where the righteous rest and await their final rewards; "Tartarus" is the place in "hades" where the unrighteous of earth and the angels that sinned await their doom beyond the coming of the Lord; "Gehenna" is the name of the final abode of the wicked; "Heaven" is the final abode of the children of God.

I only mention the words and their definitions at this time to make you more fully comprehend the meaning, the awful meaning of the "gehenna life".

In order to impress and oppress you more with its terrific significance I call your attention to the facts that repeatedly in the Oracles of God it is called "the lake of fire" or "fire and brimstone". Hear John in the treat unfolding of the ages of the gospel dispensation: otherwise, the Revelation: "And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive

into the lake of fire burning with brimstone (Rev., 19:20)". Again: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever (Rev., 20:10)". Again: "And death and hell (hades) were cast into the lake of fire. This is the second death (Rev., 20:14)". Again: "And whosoever was not found written in the book of life was cast into the lake of fire (Rev., 20:15)". Again: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death (Rev., 21:8)". Who can extract life, existence from death—"the second death?"

We live in a day of scoffers, foreseen by the apostles. Paul speaks: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand (II Tim., 4:1-6)". Peter speaks: "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may

be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, 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 (II Pet, 3:1-4)". Preachers scoff, church members scoff, sinners scoff. Hell is treated as a figment of the imagination of the bygone and obsolete generations, but God's book still stands, and hell is prepared for the devil and his angels and any human beings who desire to go there!

I hear someone ask: "Do you believe in a literal hell fire?" I answer: "I believe in God's Book, literal Book, and his Book threatens the ungodly with punishment in 'fire'". You may claim that this is only a figure,—yes, or no! You will find it well to be cautious for every figure is related somewhere to a fact and the fact might be worse than the figure!

God's character, presence, work, judgment are often associated with fire. Hear Moses: "For the Lord thy God is a consuming fire, even a jealous God (Deut., 4:24)". Hear Paul in confirmation: "For our God is a consuming fire (Heb., 12:29)". Hear Isaiah: "And the posts of the "door moved" at the voice of him that cried, and the house was filled with smoke (Isa., 6:4)". Hear David: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because

he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it (Psa., 18:6-8)". Again: "And he rode upon a cherub, and did fly: yea he did fly upon the wings of the wind. He made darkness his secret place; his pavilion around about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire (Psa., 18:10-13)". Hear Isaiah: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings (Isa., 33: 13, 14)"? The word of God is compared to fire; bear this in mind: "Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces (Jer., 23:29)". God appeared to Moses in a burning bush: "Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed (Ex., 3:1, 2)". The Lord descended upon Sinai in fire: "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly (Ex., 19:18)". Fire descended upon the al-

tar of burnt sacrifices from God: "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces (Lev., 9:24)". Preternatural fire burnt among the children of God when they complained: "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched (Num., 11:1, 2)". Fire burnt before Israel of old: "For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon (Num., 21: 28)". Again, reverting to Sinai: "Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice (Deut. 4:10-12)". Again: "Out of heaven he made thee"to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire (Deut., 4: 36)". Israel feared the Lord's fire: "I stood "Between the Lord and you at that time, to shew

you the word of the Lord: for ye were afraid by reason of the fire, and went not up in to the mount, saying, I am the Lord thy God, which brought thee out of the Land of Egypt, from the house of bondage (Deut., 5:5)". Again: "According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not (Deut, 18:16)". Again: "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from! his right hand went a fiery law for them (Deut. 33:2)". God caused fire to rise out of a rock: "Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight (Judges, 6: 21)". The Lord answered Elijah by fire: "Then "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench (I Kings, 18:38)". "The fire of the Lord" burnt even stones and water! Jehovah answered Solomon by fire at the dedication of the Temple: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down and the glory

of the Lord came upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever (II Chron., 7:1-3)". Fire came down from heaven: "And Elijah answered and said to the captain of fifty: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty (II Kings, 1:10)". Again: "While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee (Job. 1:16)". Daniel speaks in wondrous tones: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened (Dan., 7:9,10)".

Jesus used the word fire many times without the word gehenna and without mentioning the lake. Hear him: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 3:10)". Why was the tree cast into the fire? In order that it might be consumed, burnt, destroyed. Again: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Matt, 7: 19)". Again: "And now also the ax is laid unto

the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire (Luke, 3:9)". Again: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned (Jno., 15:6)". Again: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth (Matt. 13:41 42)" Again: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire (Matt., 18:8)". The fire is everlasting, but it is not affirmed that wicked angels and wicked men shall be able to withstand it endlessly. Again: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched (Mark, 9:43, 44)". Again: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels (Matt, 25:41)". Again: "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did (Luke, 9:54)?" Again, Jesus endorsed as a great historical event, the destruction of Sodom with fire from heaven: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all

(Luke. 17:29)". The Lord shall come back to earth in flaming fire: "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (II Thess., 2:8)". Jude declares that Sodom and Gomorrha suffered the vengeance of eternal fire: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire (Jude. 7)". Where is the example if all sinners of whatever grade of light and opportunity must suffer alike and that endlessly? "Vengeance of eternal fire"—and yet the fire went out with the destruction of the city thirty-eight centuries ago! Heaven and earth as now appearing are reserved for destruction in God's great day: "But the heavens and the earth, which are now by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men (II Pet., 3:7)". One of God's angels—I do not know his name—has power over fire: "And another angel came out from the altar which had power over fire; and cried with a loud cry to him! that had the sharp sickle, saying. Thrust in thy sharp sickle, and gather the clusters of the vine of the *earth*; for her grapes are fully ripe (Rev., 14:18)". Following the little season, subsequent to the Millennium, fire shall come down from God out of heaven: "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 (Rev., 20:9)". The devil shall be cast into the lake of fire and

brimstone "And the devil that deceived 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 (Rev., 20:10)". Death and hell (hades) shall be cast into the lake of fire: "And death and hell were cast into the lake of fire. This is the second death (Rev., 20:14)". All whose names are not recorded in God's book shall be cast into the lake of fire: "And whosoever was not found written in the book of life was cast into the lake of fire (Rev., 20:15)". Again: "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Rev. 21:8)".

There is no escape from the conclusion that gehenna is a place of fire, and the conclusion also that destruction shall reign there until like Sodom and Gomorrha its countless inhabitants shall all suffer the vengeance of "eternal fire".

What is fire? Who can analyze it? Who can define it? Who can resist its power? Who can endure it? I have consulted the great dictionaries and they leave me in the dark. Summing it up, their testimony amounts to this, substantially: It is a devouring element, substance, or power which, "in devouring, produces heat, light, destruction and residue.

The long list of passages I have introduced startles us, and yet there are others which prove even more conclusively that the fire of God—not the fire we have—is indescribably awful in its power to punish and destroy even in this world: "And Nadab and Abihu, the sons of

Aaron, took either of them his censer, and put fire therein, and put incense thereon and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace (Lev., 10:1-3)". Again pertaining to those who joined in Korah's rebellion: "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense (Num., 16:35)". There are two kinds of fire beyond all doubt.

What is "the fire of the Lord"? Who can define it? The dictionary has never been written that even attempts to find out or to define the word. No human being or no association of human beings can say anything about it; but we can reason:

We know what natural fire will do, although what it is, seems very hard, if not impossible, to comprehend. We have seen its awful devastation on land, in the forest, on the sea, in the vast cities, in the volcanoes, everywhere! Why do the Scriptures use the word so much when disclosing the person, character, judgments and intention of Jehovah?

I answer cautiously, deliberately, and with supreme confidence: In order that men and women may know what is awaiting the impenitent beyond the final openings of the ledger of humanity!

Again, I answer, we know the effects of fire on human flesh: and it is not unreasonable to

assume that the "fire of the Lord" will have the same effect on the resurrection body that natural fire has on the natural body. I admit that this generation "does not believe in hell". But that does not invalidate, or abolish, or eliminate hell from the eternal purpose, nor from the prospects of those who die in their sins.

A fine old gentleman used to live just across the river from where the College now stands. Up to 1861 he did not "believe in hell". After the war, having been treated very badly, he expressed this opinion: "I thought God Almighty was too good to make a hell, now I believe it the wisest thing he ever did"!

Had you ever thought of this: Did not Jerusalem need a gehenna, the place of burning, smoke, consuming and destruction? Does not the All-wise Creator need a "gehenna", somewhere in his vast universe where there shall be fire, smoke, burning, destruction, elimination, extinction, annihilation? And where all things that offend him shall at last end?

We come now to the crucial point: How long, will the fire burn? How long will the smoke ascend?" How long will this destruction continue? Is there any ground for hope that it will end? If there is, it must be Scriptural ground; for human reason falls utterly under its weight. Undoubtedly the destruction, the punishment will continue long enough to justify the strong words used by Jesus and Paul.

A few observations are necessary here. If we reach a conclusion on which we may hang a soul's everlasting welfare, certain things must be honestly and impartially considered. But let me summarize the argument. The wicked shall

be punished; the place is known in the New Testament as "gehenna"—a place of "fire"; this punishment is to begin after the second coming of Christ and the judgment day. It is, although we cannot tell its location, the place which God has prepared for the devil and his angels; men shall go there as interlopers, intruders!

With these preliminaries, I return to my argument relating to what is to be the destiny of the unfortunate beings who enter gehenna and what must necessarily be involved in our final conclusion:

First: We must account for every fact; that is, no passage in the word of God relating to the subject must be neglected or eliminated from the discussion or the conclusion.

Second: If a word, or phrase appears to be susceptible of two meanings, we must give it that which will allow everything else said on the subject to be true.

Third: We must so take into consideration the vastness of the scheme of redemption, embracing the world, extending through the ages, and into the unexplored cycles beyond us, that our conclusion shall be made to appear as part of the harmony of God's eternal purpose and beyond all hesitation an essential part of it.

Fourth: Our conclusion must harmonize with the fact of God as a God of love, and the manifestation of his love in the gift of Jesus and the gospel of opportunity through him.

Fifth: Our conclusion must harmonize with the pity, kindness and mercy of God, as revealed in his treatment of men through the ages, as he revealed himself in nature and in grace.

Sixth: It must harmonize with the sense of

justice implanted in the breast of every human being.

Seventh: It must harmonize with God's sense of justice as he has made it known through all dispensations.

Eighth: It must make it possible for those fortunate enough to reach the heavenly life, to be happy even though they know their loved ones are in hell (gehenna) paying the just penalty for refusing and rejecting the invitation of Christ and the offer of redemption through him.

Ninth: We must reach a conclusion which will make the penalty fit the crime, nothing more, nothing less.

Tenth: It must make manifest the plan, and purpose of Jehovah in the ages to banish from the universe the evil introduced by Satan's rebellion, involving legions of angels, and human beings beyond enumeration; otherwise the creation of man and the earth is a failure, that staggers the mind, drowns the conscience and breaks the heart of the thinking man.

Eleventh: It must justify the sufferings of Jesus on Calvary for the sins of the world and the conquest of the ages carried on by good men to bring the world back to him; in other words their punishment must show and will show that there was a reason for what he suffered for them.

Twelfth: It must establish beyond question the fact that God has revealed himself in the Christ and in the Book, that man is free to accept the gospel when he hears it, and if he does not hear it, being already lost, his punishment will be,— must be—only according to the flickering light he had—he will go out of existence like the chaff;

praise God for his mercy and kindness!! "His mercy endureth forever!"

Thirteenth: We must take into consideration that God made man to be his partner in driving sin from the universe: that he made him a being of choice, and yet with power to sin; hence in the final adjustment he must of necessity deal with him mercifully; both the nature of God and the need of men demanding it.

Fourteenth: It must harmonize with the love of God manifested in Jesus Christ and with his own personal love. He brought life to the world, that life was, and is in himself. This admits of no doubt. Surely he who brought life at the expense of his own to those who want it and seek it will not thrust it on the unwilling sons and daughters of Adam. It harmonizes with his word and character that he in his great heart finds reason to let them perish, who because of their unbelief and stubbornness he cannot save.

Fifteenth: It must harmonize with God's dealings with men from the dawn of history as we know them as they are recorded on the pages of his holy Book and the pages of profane history. Destruction has followed incorrigibility persistently through the ages.

Sixteenth: It must harmonize with the fact that the whole world must face that from the beginning the path of sin has been the way to death. This is seen both in precept and example through all the ages.

Seventeenth: It must harmonize with the vast array of plain Scripture indicating that the consequences of sin working automatically lead to the second death and that the sinner shall perish, shall be devoured, shall be burned up.

This does not, by any means exhaust the possibilities of argument based on the plain word of God, but if anything can be conclusive this will be when I reach the end.

First of all what shall become of the devil? There are only a few passages in the word bearing directly on his destiny. I will introduce the most prominent and conclusive ones. In passing sentence on him in the Garden of Eden, Jehovah cursed him and declared the seed of the woman should ultimately bruise his head,—mark you, "Bruise his head": "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen., 3:14. 15)". The bruising of his head can have only one meaning, if the seed of the woman is to triumph, namely: utter destruction. Paul, in the Roman letter, predicted that God would bruise Satan under their feet: "And the God of peace shall bruise Satan under your feet, shortly. The grace of our Lord Jesus Christ be with you. Amen (Rom., 16:20)". John declared that Jesus was manifested in order to destroy, mark you, destroy!—the works of the devil: "He that committeth sin is of the devil: for the devil sinneth from the beginning. *For this purpose the Son of God was manifested that he might destroy the works of the devil* (I Jno., 3:8)". The devil will finally be destroyed; speaking of the death of Jesus, Paul says: "*that through death*

he might destroy him that had the power of death, that is, the devil (Heb., 2:14)".

What are the works of the devil? Who are the works of the devil? Enumerate the almost innumerable hosts of the world's sinners and you will have a faint idea of what he has done and is doing: Instigators of wars which is nothing but legalized wholesale murder; nations of the earth licensing and drawing revenue from whiskey, beer, opium, drunkards; whores, whoremongers; trusts organized for extortion, oppressing the poor; the white slave traffic; gluttony, malice, anger, dishonesty, lying, hypocrisy, slander, blasphemy, swearing, cruelty to beast and man, murder, bribery—it would take a volume to adequately discuss them all! These are the devil's works which Jesus came to destroy. It may take him ages upon top of ages to do it, but that he shall do it I have not one doubt. Again I ask: What will become of the devil? Jesus is witness: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels (Matt. 25:41)". "And the devil that deceived 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 (Rev., 20:10)". But destruction must come or the words of John and Paul must forever fall to the ground!

While the Bible overwhelms us with information relating to the future of the wicked, only once is it affirmed in so many words: "And these shall go away into everlasting punishment (Matt., 25:46)". Paul calls it "everlasting destruction": "Who shall be punished with ever-

lasting destruction from the presence of the Lord, and from the glory of his power (II Thess., 1: 9)". The first are the words of Jesus, closing the view which he gave his generation of the last great day. There are other passages, which, although they do not declare the same in so many words, seem to point in the same direction. In Daniel's prophecy already quoted he declares that in the great day some shall awake to shame and everlasting contempt (Dan., 12:1-3). Jesus bears testimony to the destiny of the disobedient: "And they that have done evil unto the resurrection of damnation (Jno., 5:29)". Damnation, however, means only condemnation. Everlasting contempt does not prove to my mind endless torture in the lake of fire. Damnation means condemnation without an intimation of the penalty or its duration. It is the verdict of guilty with the penalty and the passing of the sentence left with the judge. After all, the duration of punishment must, so far as I can see, hang on the passage already quoted. I might add the statement already submitted, where it is declared that in the lake of fire and brimstone, the devil, the beast and the false prophet "shall be tormented day and night "forever and ever". It practically all turns on the meaning of these two phrases. What do they mean? The merest beginner in Greek knows that the first may be translated: "And these shall go forth into the aionian" (ages of ages, or ages upon ages, a time so long that the human mind cannot comprehend it) "cutting off; but the righteous to aionian life"; and that the second may be translated: "Tormented day and night for the ages, or ages of ages". In other words, endless duration is not necessarily in-

cluded in either, but as near it as the human mind can conceive. It will be, if justice is done, a short time for those who had no opportunity and sinned much or little, while those who had the chance, refused it and abused it will find it of long duration. Again, the word is frequently used in both Testaments to signify a long time. To sum it up: The righteous will enter into life, existence and the enjoyment of it under conditions that are absolutely favorable: the wicked to the cutting off from life, or death.

The Jews got their idea of gehenna from the perpetual fire, burning, smoke, destruction, at the junction of the Kidron Valley and the Valley of Hinnom, and Jesus used this place of burning to indicate what the future destiny of the wicked shall be.

The word "everlasting" means, at furthest, a very long time. God gave Abraham the land of Canaan for an "everlasting" inheritance or possession, four thousand years ago: a long time indeed has passed and the land has passed into the hands of strangers: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee and will give unto thee and thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God (Gen., 17:7, 8)". Again: "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money must needs be circum-

cised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant (Gen., 17:12-,21)". Yet it was possible for a man to break an "everlasting" covenant by neglect. We know also that this covenant, although designated "everlasting", expired and God promised (Jer., 31:31-38) to establish another covenant, and he kept his promise (Heb., 8:1-13). We know they could break it, and invalidate it, and this they did. Jacob in pronouncing blessings on his sons speaks of the "bounds of the everlasting hills (Gen., 49: 26)". Habakkuk speaks of the scattering of the everlasting mountains: "He stood, and measured the earth: he beheld, and drove asunder the nation; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting (Hah., 3:6)".

Scattering the everlasting! John speaks of a great angel flying with the everlasting gospel (Rev., 14:6). Everybody knows the gospel will not last beyond, or be needed beyond, the winding up of the affairs of earth! Paul speaks of the blood of "the everlasting covenant (Heb., 13: 20, 21)". Examples might be multiplied but I think these will answer the purpose. I argue, however, a little further: If the passages quoted were the only ones that touch on the destiny of the wicked, no man who can read the original or the translation of it could possibly conclude that the destiny of the wicked is inviting, although the words used to give us the truth if it could not go beyond "ages of ages"—inconceivable dura-

tion!!! But not endless!!! It is limited by destruction finally!

I think I am justified in saying that every sin not repented of here must be accounted for at the judgment, that a just penalty will be added; that gehenna burns with fire and that it will last ages of ages, and that this is all the book requires me to believe.

Justice,—pure, simple—for every man! God knows enough to adjust fully the penalty and punishment to every human being in every age. He will vindicate his truth beyond a doubt. He will vindicate his justice. I cannot believe there is anything in his nature that requires endless or even age-lasting torment for the otherwise innocent child who crosses the line of accountability, commits one sin and dies in it. The principal part of the earth's population through the centuries has been chaff:

"B-U-T H-E W-I-L-L B-U-R-N U-P T-H-E C-H-A-F-F
W-I-T-H U-N-Q-U-E-N-C-H-A-B-L-E F-I-R-E (Matt, 3:12)".

But this is not all that is said on the subject. I will test it by the impartial rules laid down: If we are to find a conclusion on which we may hang the destiny of a human soul: We must in our investigation account for all the facts; we must, wherever a passage or word is apparently susceptible of two or more meanings, give it that definition which will allow everything else said on the subject to be true; we must consider the vastness of the scheme of redemption and look to ultimate harmony; we must consider that God is love: we must consider his kindness, his pity, his mercy; God's justice must be taken into *account*; man's sense of justice must not be forgotten; those

who reach heaven and have friends in gehenna must be considered; the penalty must not go beyond the crime; it must not overlook Jehovah's plan and purpose in the ages involving man and fallen angels; it must make manifest that there was a reason for the awful sufferings of Jesus on the cross; it must harmonize with the fundamental principle in the Divine government running through the ages exhibited in the absolute destruction of the incorrigibly wicked; must harmonize with the rule that has had no exception in six thousand years, namely: "The wages of sin is death". And it must be shown beyond doubt that man is a free agent.

Let us consider these propositions one by one and I pray God to lead us into the light.

Does the theory that sinners shall be punished endlessly account for all the facts? I must answer with a positive negative, and I base my conclusion on the exact words of the New Testament: John the Baptist, discussing the works of Jesus in advance, said, among other things, that he would burn up the chaff (wicked people) with fire that could not be put out: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into

the garner; but he will burn up the chaff with unquenchable fire (Matt., 3:9-12)". "Chaff"! How long will it last in unquenchable or inextinguishable fire? Again Jesus brings out the same thought in the parable of the tares: "Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also: so the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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 (Matt., 13:24-30)". Note that thirtieth verse. Again, study the parable of the True Vine: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto thee. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for

without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned (Jno., 15:1-6,)." I emphasize: "Cast them into the fire and they are burned". Could any scholar torture these words into: "Cast them into the fire, where they shall be scorched or burnt endlessly?" Hear the testimony of Paul: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned (Heb., 6:7, 8)". Why do we burn briers and thorns? "To destroy them, to get permanently rid of them. Hear John once more: "And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone (Rev., 19:20)". Again: "But the fearful, unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (Rev., 21:8)" The time it will require will depend upon the light, opportunity and conduct of the sinner in this world. I cannot account for, or harmonize the doctrine of endless punishment with the repeated statement that the wicked shall be burned up! Can you?

Does the theory that the sinner shall be punished endlessly allow everything said on the subject of future punishment to be true? I think not,

but let the Scriptures speak and let mortal man put his hands upon his mouth. They teach clearly and repeatedly that the wicked shall be devoured. Let David speak: "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them (Psa., 21:9)". Again: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him (Psa. 50:3)". Let Amos speak: "Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel (Amos. 5:6)". Let Paul speak: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Heb., 10:26,27)". Subsequent to the Millennium, Satan shall be loosed from his prison, shall deceive the people who shall gather together the greatest opposing armies in the history of time, and God shall devour them by fire: "And when the thousand years are expired, Satan shall be loosed out of his prison, 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. 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 (Rev., 20:7-9)". It is a notable fact that for this final act of maliciousness, perfidy, and insolence Satan shall be immediately cast into the lake of fire (Rev., 20:10)". And follow-

ing this Jesus shall come and balance the books of the ages (Rev., 20:11-15)". I cannot account for or harmonize the doctrine of endless punishment with the repeated statement that the wicked shall be devoured by fire. Can you?

Does the theory that the sinner shall be punished endlessly harmonize with the general and varied teaching of the word of God and tend to produce the hope that unity shall at last prevail in the universe of God? I again appeal to the word. It is repeatedly asserted that the wicked shall be destroyed, and the use of the word is such that it holds us to the conclusion that it is more than figurative. There are a great number of these passages, and I propose to quote liberally. It does not matter in what connection the word is used the same thing is conveyed. The wicked are reserved unto destruction: "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath (Job., 21: 30)". God swallows up and devours his enemies in wrath and fire: "Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again (Psa., 140:10)". The Pharisees in conversation with Jesus used the word in a manner from which we are forced to infer the destruction of the wicked: "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons (Matt., 21:41)". God will destroy those who defile his temple: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (I Cor., 3:17)". God will destroy those who corrupt the earth: "And the nations were angry,

and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear my name, small and great; and shouldest destroy them which destroy the earth (Rev., 11:18)". Hear Jesus our Lord: "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 (Matt., 10:28)". The wicked spirits—"angels that sinned" are to be punished, that is, destroyed: "And there was in their synagogue a man with an unclean spirit: and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? *Art thou come to destroy us? I know thee who thou art, the Holy One of God? And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him (Mark, 1:23-26)*". Again: "And in the synagogue there was a man, which had a spirit of an unclean devil, and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not (Luke, 4:33-35)". The Israelites were warned by what had befallen their ancestors: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed (Isa., 1:28)". Again: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Al-

mighty (Isa.,13:6)". Hear Jeremiah—a double destruction: "Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction (Jer., 17:18)", If it were left to Paul's testimony alone, the conclusion would be resistless; hear him: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things (Phil., 3:18. 19)". Again: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape (I Thess., 5:3)". Again: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess., 1:7-10)". Again: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition (I Tim., 6:9)". Reflect: "Everlasting" or "Age lasting" punishment to those who deserve it; "Whose end is destruction", "sudden destruction", "everlasting destruction", "drown men in destruction". Here is the climax, let it sink to the bottom of your

heart: "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: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13. 14)". "Broad is the way", "destruction"! I cannot harmonize the doctrine of endless conscious punishment for the sinner with these plain passages. Can you?

The prophet of God lays down this truth: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye (Ezek., 18:31, 32)". Again: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (Ezek., 18:20)". Who can define death, and find life in it? Who can define life and find death in it?

Again, before leaving this part of the argument the punishment of the wicked is repeatedly spoken of in the scriptures as death, and in not one single instance is it stated in God's oracles that the sinner shall have "life" or have "immortality" except he seek and find it in this world, and indeed through Jesus Christ our Lord.

Sin looks down toward death, it matters not from what standpoint you view it: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness

(Rom., 6:16)"? The end of sin is death (Rom., 6:21). "The wages of sin is death (Rom., 6: 23)". The "motions of sins" bring forth death (Rom., 7:5). Even the commandment brought death: "And the commandment, which was ordained to life, I found to be unto death (Rom., 7: 10)". Christians are free from the law of sin and death: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom., 8:2)". Carnality leads to death: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom., 8:5, 6)". Again: "For if ye live after the flesh, ye shall "die: but if ye through the spirit do mortify the deeds of the body, ye shall live (Rom., 8:13)". Finished sin brings death: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (James, 1:15)". Physical death, intellectual death, spiritual death, eternal death; if not, what? One who hates his brother abides in death: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I Jno., 3:14)". What death? There is a sin unto death: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it (I Jno., 5:16)". "Sin unto death"; what death? It cannot mean simply physical death for that is the fixed doom of every mortal. Those who overcome shall escape the second death: "He that hath an ear. let him hear what the Spirit saith

unto the churches: he that overcometh shall not be hurt of the second death (Rev., 2:11)". The apostle is true. Those who rise at the beginning of the Millennium shall never be hurt by the second death: "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 (Rev., 20:6)". Beyond all doubt, peradventure or speculation the second death will hurt, have power over many. Why call it death? The word is a misnomer if it simply means the beginning of a torment that shall not at last end in death. John speaks in thunderous tones at the closing scene: "And death and hell were cast into the lake of fire. This is the second death (Rev., 20:14)". I cannot harmonize the doctrine of endless conscious suffering with these Scriptures. Can you?

"Perish"! "Perished"!! "Perisheth" and "Perishing"!!! What do these words mean? They occur in the sacred scriptures about one hundred and forty times. Again, I ask what do they mean? I answer in every reference, the word carries the thought of destruction; in numerous cases, utter annihilation, utter destruction. Let us suppose that all we can know of the destiny of the ungodly we must get from the passages in which these words are found. What would we conclude? Eternal conscious punishment for all the wicked, without regard to how wicked? Not if there is any meaning in the language?

The word is used in the scriptures in the exact sense in which the word as it stands in English is used, or its corresponding word in every language and dialect. We say: "His hand has perished".

We say: "For want of rain our crops have perished". We say: "Babylon has perished". We say: "The seed we sowed perished because it was without life". What do we mean? We can only mean one thing. Absolute destruction! So far as we know God has but one way of communicating with men; namely, language. This language is clear, pointed, unmistakable. Christianity has life, or immortality, and he offers it to men here, and those who reject the light and the life must perish.

Here is the definition by one of the greatest lexicographers in history: "To go or run through, come to nothing, perish". Again: "To be destroyed; to pass away, to become nothing (mark you this!) to be lost; to die; hence to wither; to waste away". Again: "To cause to perish". Again: "Perishableness". Again: "Liable to perish; subject to decay, destruction, or death, as perishable goods, as perishable bodies". Again: "The quality of being perishable, liability to decay or destruction". Again: "In perishable degree or manner". Again: "The act of perishing".

He quotes the following by way of illustration: "I perish with hunger (Luke 15:17)". "Grow up and perish, as the common fly"—Milton. "The thoughts of a soul that perish in the thinking". Locke.

If the word in all languages, in all literature, in all usages means destruction, end, ceasing to be, why should the meaning be different in the Bible where the soul's future destiny is involved?

I introduce two passages, in both cases the words of our Lord which show in bold contrast the state of the wicked and the righteous. Consider

well, first: "Except ye repent, ye shall all likewise perish (Luke, 13:3)". "Shall perish"! What can it mean save what it says? Again: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand (Jno., 10: 27-29)". "*Shall never perish*". There is no escape from the conclusions involved, that "shall perish" is the antithesis of this.

Here is the definition as given by one of the greatest Bible scholars of the centuries, and the scriptures he uses to back it up: First: to die or lose life: "So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not (Jonah, 1:6)". Second: To be rooted out: "For the whole house of Ahab shall perish; and I will cut off (destruction) from Ahab every man-child born, and him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her, and he opened the door, and fled (II Kings. 9:8-10)". Third: To starve: "And when he came to himself, he said, How many hired servants of my father's have bread enough to spare, and I perish with hunger (Luke. 15: 17)". Fourth: To be damned: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish (II Cor., 2:15)". Fifth: To be taken away: "The good man is perished out of the earth, and there is none up-

right among men: they all lie in wait for blood; they hunt, every man his brother with a net (Micah, 7:21". Sixth: To be deprived of being: "Then they also which are fallen asleep in Christ are perished (I Cor., 15:18)".

If those who had fallen asleep in Christ were consigned to utter nothingness by those who denied the resurrection; what shall we say of those who still deny it, and thus reject him forever? In other words, did not the Apostle have in mind the utter destruction of all men out of Christ somewhere, sometime?

The way of the ungodly shall perish: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Psa., 1:6.)". The wicked shall perish: "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 (Psa., 37:20)".

The liar shall perish: "A false witness shall not be unpunished, and he that speaketh lies shall perish (Proverbs, 19:9)". Therefore, there must be a difference between" punishment and perishing! A man may be punished while perishing, and forever perish while being punished.

Sinful men shall perish in their own corruptions: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption (II Pet., 2:12)". Look! "Destruction". "Shall utterly perish"!!!

It is not God's will that any shall perish, witness Jesus: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life (Jno 3:15 16)". Again: "Even so it is not" the will of your Father which is in heaven,

that one of these little ones should perish (Matt., 18:14)". Witness, Peter: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9)".

I cannot harmonize the teachings of the word relating to the perishing of the wicked with the doctrine of unending conscious punishment. Can you? Let me illustrate: I sow ten acres of land in grain. It sprouts, comes up and grows. The rain ceases. Growth stops. The sun beats down. The mercury rises. The blades twist up. Then the weakest begin to die, to perish, and this continues until every stalk is dead. I say it has perished, and I tell a pathetic truth. When I say the wicked shall perish, I say in other language what is said when it is declared they shall be burnt up as chaff, devoured, or destroyed, consumed and that they shall perish, beyond recovery, beyond redemption. The eternal fire whose vengeance Sodom and Gomorrah suffered burnt out at last, and so will "the smoke of their torment" rising from "the bottomless pit", the "lake of fire and brimstone" burn out after ages of ages, and after the ungodly each, according to his works shall have perished.

Here is the vital point. The word "immortal" only occurs once in the sacred oracles, and refers to the Lord himself: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (I Tim., 1:17)". We have the word immortality frequently: "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession: that thou keep this command-

ment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.—If he only has immortality we must get it from him on his own terms or perish—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 (I Tim., 6:13-16)". He, and he only, brought immortality to light and thus brought it within reach of men: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 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 (II Tim., 1:9. 10)". If immortality is brought to light in the gospel we must seek it in the gospel; if we fail to seek it here, we shall not have it here or hereafter, for God has made no provision in the future life to make any man immortal. Here! Now!! In this world!!! Or nevermore!!!

Consider well this momentous fact; this whole chapter (I Cor., 15) is addressed to the brethren, to Christians,' to those who had sought and were seeking immortality which is in Christ through the gospel.

It is used in connection with the resurrection at the end: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immor-

tality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (I Cor., 15:53. 54)". Not only this, and I would ring it into the heart of the world if I could, immortality must be sought: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life (Rom., 2:7)", Allow me to put that word in capitals: S-E-E-K!!! What of the man who utterly and persistently and defiantly refuses to seek it? Look this straight in the face: Immortality is original and inherent in Christ; he has revealed it through the gospel; men who wish it must seek it. No man who seeks it in the right way will fail to find it. No man who fails to seek it can find it! And it will not be thrust upon him in life, or in death, or in judgment, or in hades or in gehenna!

Again: Look at the other side: "Life"! "Eternal life"! "Everlasting life"!!! Man forfeited his life by sin, and I have never found any promise that he can have it and enjoy it perpetually except by seeking to get rid of his sins in God's way. "Eternal life" is the gift of God (Rom., 6:23). The sinner is represented as dead: "And" you hath he quickened, who were dead in trespasses and sins (Eph., 2:1)", and this is one of the primary results of sin. I have studied the word diligently, and here is an amazing thing, and I make it as comprehensive as I can:

I repeat, the sinner is in no case—not in one single word, phrase, sentence, paragraph, in the New Testament, promised life outside of Christ. The world is lost without Christ: "For the Son of man is come to save that which is lost (Matt., 18:11)". Again: "But if our gospel be hid, it

is hid to them that are lost (II Cor., 4:3)". If the sinner is forever lost, if he is to die the second death in gehenna, if there is no life out of Christ and he dies out of Christ, only Omnipotence can keep him alive in the sulphurous atmosphere of the black regions of the damned, long enough to punish him for his sins.

In the passage quoted referring to eternal "punishment", Jesus said of the righteous: "But the righteous into life eternal (Matt., 25:46)". Age-lasting life! Is not the loss of life,—it that is all, but I do not believe it is all,—enough to warn us? Sweet life, beautiful life, abounding life, eternal—age-lasting life—no cutting off,— no punishment! But there is punishment just and even handed, right for every sinner who reaches that dread abode, and no more!

Did it ever occur to you that the New Testament is the Book of Life? There is life in the Book, in Christ, as a person and his body, but nothing but death outside! It may be quick, it may be progressive, it may be after ages multiplied, but death will come.

When Adam and his wife sinned they brought death into the world and all our woes. Hear the record: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Gen., 3: 22-24)". But it took Adam nine hundred and

thirty years in which to die. Yet Jehovah had said to him: "Dying thou shalt die". In this world some die at birth; some in middle age; some have lived centuries and some pass the century mark even in our day. My conception of "the life in gehenna", is that it runs on about the same schedule—"according to that he hath done"—but extending from one breath to ages of ages. Special emphasis is laid on the restoration of men to the tree of life but there will be no tree of life in gehenna, all the elements and influences there tend toward death. John makes mention of the luxurious growth of the tree of life on both sides of the pure river, on whose glorious banks I hope to walk, stand, sit and converse with you in the sweet and glorious bye and bye: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 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 (Rev., 22:1, 2)". He also tells men how to gain access to the tree of life. First, by overcoming: "He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev., 2:7)". Second, by obedience: "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 (Rev., 22:14)". There is no tree-producing death in the city of our God. There is no life-producing tree in the lake of fire.

The issue Jesus presented to the world was

simply life and death, existence or non-existence; otherwise there is little or no meaning in words. He not only pressed on his generation by many arguments, but he sought also to make them see in the light of these things the value of a life, one life. Further, these values were not simply time values, earth values, but values beyond time. Let the Master speak: " He that findeth his life shall lose it: and he that loseth his life for my sake shall find it (Matt., 10:39)". Again: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it; For what is a man profited, if he gain the whole world, and lose his own soul (life)? or what shall a man give in exchange for his soul (life) (Matt., 16: 25, 26)"? Again: "For whosoever will "save his" life shall lose it; but whosoever will lose his life for my sake the same shall save it. For what is a man advantaged if he gain the whole world and lose himself, or be cast away (Luke, 9:24, 25)"? Again: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal (Jno 12:25)". Life and soul in these citations have the same meaning. There is no doubt of this, and that the loss is more than an earthly one is, I think, beyond all doubt or contradiction.

Jesus and the apostles use the word "life" in many ways and they seem to exclude every thought save that of existence or perpetuity of life, that I am forced to conclude that when Jesus offers life it means existence, perpetual existence. Why lay so much stress on life and the necessity of seeking it, if those who do not seek it, or preserve it, shall have it? Hear him: "Verily, verily,

I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself (Jno., 5:25. 26)". Again: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John, 3:36)". Again: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (Jno., 4:14)". Again: "Verily, verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundred fold more in this time, houses and brethren and sisters and mothers and children and lands with persecutions; and in the world to come eternal life (Mark, 10:28-30)". Again: "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand (Jno., 10:28)". Again: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (Jno., 17:31)". Again: "And this is the promise that he hath promised us, even eternal life (I Jno., 2:25)". Again: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him (I Jno., 3:15)". Again: "And this is the record that God hath given to us eternal life, and this life is in his son (I Jno., 5:11)". Again: "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 Jno., 5:13)". Again: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (Jude, 21)". Again: "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 (Jno., 3:16)".

Paul, after pressing the gospel on the Jews with all his heart, did not threaten them with eternal punishment but by implication with the eternal loss of life: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts, 13:46)". He confirms this in his letter to the churches of Galatia: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal, 6: 8)". The fulness of everlasting life comes at the end: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Rom., 6:22)". Put it again in flaming capitals, T-H-E E-N-D.

There is nothing so valuable as life. Jesus has life in himself. He has power to give it, and the conditions are fully laid down; but, outside of him accepted and obeyed here in the flesh, there is no such thing as life in its fulness and glory. Immortality, life, existence, beyond some point in the ages of ages, is a matter of choice, and the choice must be made here in the flesh.

Will the doctrine of the endless punishment of

the wicked harmonize with the fact—I put strong emphasis on the fact!—that God is love, that God in the very essence of his being is love and that he in his great love has made provision for us through Jesus Christ our Lord? I think not. Hear the testimony of the apostle of our Lord: "Behold, what manner of love, the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. 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 Jno., 3:1, 2)". Again: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (I Jno., 3:16)". Again: "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him (I Jno., 4:7. 9)". I cannot harmonize this teaching with the doctrine of the perpetual suffering of the man who has committed one sin, or many sins. Can you?

Does the doctrine of endless punishment harmonize with the fundamental principles underlying God's government that the hopelessly wicked, the incorrigibly wicked, shall be blotted out? Trace his dealings with the nations through the centuries. On this principle he destroyed the antediluvians (Gen. 5:1-7; 7:1-24). Also Sodom and Gomorrah (Gen., 18:20, 21). Also Korah and his rebels (Num., 16:31-33). Also he made

provision for the utter destruction of idolaters (Deut., 12:13-18). Also the Egyptians (Ex., 14:1-31). Also Babylon (Isa., 13:19-22). Moses predicted the destruction of the incorrigible (Deut., 18:18, 19). So did Peter (Acts, 3:22, 23). John had a vision of the day (Rev., 19:13-23). Why should this be God's method of getting rid of the wicked all through history if he is to suddenly change it at the judgment day, and consign all his sinful creatures to torment and punish them all alike and that without end? I cannot answer. Can you? Further, why should there be punishment for sin at all? Or why should the righteous be rewarded? I answer that without reward and punishment it would be impossible to set up a standard of right and wrong in the universe; whether the rewards and punishments come from within or should be imposed by outside authority makes no difference! God has set up a standard of right and wrong. Why should not men and women be punished according to their deeds, and then end it, and them?

Will the doctrine of the endless punishment harmonize with what the Scriptures teach relative to the pity, kindness, mercy and wisdom of God? Let us hear the oracles, pity: "Like as a father pitieth his children, so the Lord pitieth them that fear him (Psa., 103:13)". I do not believe any earthly father would consign his child to endless flames for sin. Do you? God's kindness is marvellous: "Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city (Psa., 31:21)". Again: "For his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye

the Lord (Psa., 117:2)". Again: "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant (Psa., 119:76)". Isaiah makes it even stronger: "In a little wrath I hid my face from thee for a moment; but with everlasting kindness, will I have mercy on thee, saith the Lord thy redeemer (Isa., 54:8)". Again: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee (Isa., 54:10)". God's kindness has appeared in Jesus: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph., 2:7)". "But after that the kindness and love of God our Saviour toward man appeared (Titus. 3:4)". But he goes a step further compounding a word, loving-kindness: "Shew thy marvellous, loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them (Psa., 17:7)". Again: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me (Psa., 40:10,11)". Again: "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness, and tender mercies (Psa., 103: 4)". Hear Jeremiah: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the

earth; for in these things I delight, saith the Lord (Jer., 9:24)". Again: "Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, the Lord of hosts, is his name (Jer., 32:18)". I cannot harmonize God's kindness, loving-kindness, with unending torture. Can you? God is merciful; his Book is burdened with the fact of his mercy. In the one hundred and thirty-sixth psalm it is asserted twenty-six times that his mercy endureth forever. Comment is unnecessary.

Will unending torment harmonize with the conception of justice planted in every human heart, and with the conception given by the word of God laid down in his own book? We shall see. I quote voluminously. Jehovah required his people to be absolutely just, one with another: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God which brought you out of the Land of Egypt (Lev., 19: 35, 36)". Again: "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee (Deut., 16:20)". Again: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he (Deut, 32:4)". Let Samuel speak: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God (II Sam., 23:3)". Let Nehemiah speak: "Howbeit thou art just in all that is brought upon us; for thou hast done right,

but we have done wickedly (Neh., 9:33)". Job to the witness stand: "*Shall mortal man be more just than God? Shall a man be more pure than his Maker* (Job., 4:17)"? David speaks: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face (Psa., 89:14)". Isaiah speaks God's word: "The way of the just is uprightness; thou, most upright, dost weigh the path of the just (Isa., 26:7)". Hear Paul: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust (Acts, 24:15)". Again: Hear Peter: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you (Acts, 3:14)". Again: "Which of the prophets have not our fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers (Acts, 7:52)". Again: "And he said, The God of our Fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth (Acts, 22:14)". I cannot harmonize these scriptures with the doctrine of eternal conscious suffering. Can you?

If my friends, my relatives, are to be consigned to an endless hell, a place of suffering and darkness, how can I be happy in the heavenly life? The answer is coming!

Does the doctrine of endless conscious suffering for every sinner, from the first sinful act of the child to the ungodly who live to pass the century mark, make the penalty fit the crime? One sin— innumerable sins—endless torment for both! It is unbelievable. What is there, what can there

be, in the character of God to cause him to be less just than the creature whom he has made? No human court in the history of civilization has ever so flagrantly erred from pure justice.

There is evil in the universe. There was a time when there was no evil. Then it came and then God's eternal purpose ripened into a scheme of life for those who desire it and seek it. If my figures are correct there are probably one hundred and eighty billion souls in tartarus who will, following the resurrection, and the judgment, be turned into gehenna or the lake of fire, and how many shall yet die in their sins and share the same fate no man can predict. Satan was the first sinner, then a company of angels whose number is unknown; it must be very great. None of these have ever regained the favor of God. If God proposed to extirpate evil from the universe, the case has grown worse instead of better. Certainly evil will not be destroyed as long as one angel, or one human being, cursing God and the Lamb shall remain in torment. Jesus has the keys of hades—"the unseen abode of departed spirits"—and will in his own time open it and turn all the souls out; but no one has the keys of gehenna, hence no soul shall ever escape from there alive! Restorationism is out of the question! What Jesus does for you must be done here, now, while you yet breathe. No provision is made to do away with sin after death, and in every case it must reach the extreme penalty— death.

Jesus suffered on Calvary beyond all human realization, or measurement. We do not know, we may never know fully, but there must have been an awful reason for it. Reason, justice and

mercy must have mingled there. Justice cried and love answered. The doctrine of endless torment falls to the ground here, or else that which broke his heart weakened at the last hour: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom., 8:34)". He will save us if he can; he will destroy us if he must.

What shall become of all who die in their sins? They shall, following the judgment day, be cast into gehenna: "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. 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. And the sea gave up the dead which were in it; and death and hell—hades—delivered up the dead which were in them: and they were judged every man according to their works. And death and hell—hades—were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:11-15)".

Here is a child who dies after its first sin: here is a Bonaparte whose crimes against human society can never be tabulated or described and which still call to high heaven for vengeance. Will a God of love, mercy, kindness, justice, give them the same penalty? Will the Saviour who has already died for them find a way to do right?

Let Paul speak again: "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 (II Cor., 5; 10)". This begins to clear it up. *And then also every man will be sentenced and punished according to his sins.* This is love, this is mercy, this is kindness, this is justice. And it harmonizes with every phase of the subject as treated in the oracles of God and with the conception of justice planted in every human heart.

Why should God, who is infinite in all his attributes, exact more, would you? Would the best man who ever lived do it? Would the worst man who ever lived do it? It is inconceivable that either would.

What then? Every man dying in his sins shall be punished for his sins, from perhaps a brief moment, to the eternal, ages of ages, the nearest possible conception of endlessness, and then annihilation! Billions who have never had a chance will go quickly—God is just, God is love, God is allwise, and then on down the uncounted cycles, souls shall be going out of existence as divine justice is satisfied, until finally the last soul shall die, and those who in the heavenly life have thought of them shall be fully satisfied, for God will then have wiped away the last tear—no more pain, no more tears!!

Let me summarize: Hell—gehenna—is a real place. Myriads shall go there and die there after they shall have paid the penalty for their misdeeds. Here is an illustration: A man commits murder, he is apprehended, tried, convicted, sentenced to twenty years' imprisonment, after which he is to be put to death by electrocution, hanging

or the guillotine. This is the Bible conception of hell—gehenna—all the wicked will go to that awful place and when as they suffer the just and acknowledged penalty, God shall let them die. Each one according to his deeds. Some, however, doubtless hosts of them, have so defied God, so trampled upon justice, so murdered their fellow-men, so outraged virtue, so pillaged the earth— whose sins shall have so piled up by the end—that our Lord, good, tender, loving and true, could only give an adequate conception of the punishment by prefixing it with the Greek word "Aion" which cannot mean less than ages of ages—it will be a long, long time until the last sinner dies, and passes into nothingness, but the time will come, but, oh, the intervening cycles!

Hell will be a place of darkness, torment, tumult, justice, destruction, and death, and forgetfulness. Think of the awfulness, the disgrace of it! Who would wish to go there even for a moment of time?

Jesus gave a glimpse of what gehenna shall be; after telling of the gathering of many from all points of the compass to meet Abraham, Isaac and Jacob in the kingdom of heaven: "But the sons of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth (Matt., 8:12). Oh the awful darkness! Lost! Lost!! Lost!!!

Considering the value we put upon life, living, existence—there are men who would give all their millions for a few days longer here—is not destruction whether it comes in a moment like chaff in unquenchable fire, or after ages of punishment, an awful end for a man made like unto God?

Could anything conceivable by the human mind be worse?

Look further: Existence is a luxury untold. Just to live, to be, to breathe, to love, to be loved; the human mind cannot conceive of anything better here or in the ages beyond us.

I urge this: Every human being who seeks mercy and immortality here in the right way is bound to find it. This is as fixed and immutable as Jehovah himself. Every human being who has not sought and obtained mercy, will get full and certain justice hereafter; punishment according to sin, extinction or to use the old Bible word "death". The thought to the awakened mind is awful. It is perhaps worse than the endless torment of which we hear occasionally from the pulpits of the land. To live, to love, to be, to be loved, to know, to think, to gather about us kindred spirits and then, not to live, not to be, not to be loved, not to think, not to know, not to have friends—the thought is appalling! How men do cling to life! Methinks they will cling to it even in gehenna, and dread the second death more than they dread the first. Man was made in the likeness of God, but to sink into ruin, to perish utterly, to be forgotten for ever and ever; it seems to me that this is the sum total of all that is repulsive and abhorrent to the human soul. Think with me: "Life". Study that word, 1-i-f-e; then "outer darkness", "lake of fire", "bottomless pit", "baptism of fire", the "second death", "nothingness". God save me, spare me, from an end so base, so sad, so heart-breaking, so degrading, so ignoble! Show me thy ways and thy judgments, my God, and hold my hand all the way lest I fall!!!

This view harmonizes with God's eternal pur-

pose, revealed to men, in the centuries, in Jesus the Christ, in the gospel, in the offer of life to all men on easy conditions.

It harmonizes with the plain teaching of the scriptures relative to the burning of the wicked, who never had a chance, like chaff—certain, sure, quick destruction!

It harmonizes with the repeated declaration that the wicked shall be devoured or destroyed, or consumed.

It harmonizes in every detail with the New Testament doctrine of immortality: First, that Jesus only has it inherently: Second, that men must seek it on the conditions of the gospel.

It harmonizes with the repeated declaration relating to the second death.

It harmonizes with the teachings of the word, repeated, clear, unmistakable that the ungodly shall perish.

It harmonizes with the unnumbered statements that the children of God shall have life, eternal life, everlasting life. Just life, living, existence.

It harmonizes with the doctrine of the age-lasting punishment of those whose sins call for such a penalty, and places our God before all created intelligences in the pure light of absolute justice.

It vindicates the fact of man's freedom to do as he chooses without making of our Father a monster, taking unending pleasure in the fact that the majority of his creatures are suffering in unmitigated and perpetual torment, although he made them in his own likeness and image, made them capable of sinning; made it possible for them to sin and die in comparative innocence; made it possible for them to live and die without ever hearing his name! and thus vindicating God's

justice, bringing creation, providence, human reason, and human redemption into one harmonious, glorious, endless, whole!

"Eternal life"; "everlasting punishment", there is absolutely no difference between eternal and everlasting, but there is a vast difference between "life" and "punishment". Leave off the word "eternal" and the word "life" satisfies every demand. It is certain that given proper environment a man would not die even in this world. On this account Jehovah turned the first pair out of the garden and away from the tree of life: "And, the Lord said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Gen., 3:22-24)". There is nothing else which we must harmonize with the Christian conception of perpetual life. The body raised from the dead, the new earth, the tree of life, the water of life; all sing of immortal existence to those who seek it. But punishment must be considered in the light of the fact that the sinner has not one promise of life. He has no promise of immortality except he shall seek it here, and the sinner's doom is bounded by such words as "destruction", "perished", "devouring", "burning", "burnt up", "death", "the second death". So if we leave off the words "eternal" and "everlasting" in both cases, no harm would be done, as "life" carries its own definition, and

perpetuity and "punishment" does the same, for one may be punished beyond endurance even here and die in consequence; and that this is the impenitent's final doom is plainly taught in other— too numerous to mention—passages relating to his future but with some it will reach the limit of ages of ages! "*And whosoever liveth and believeth in me shall never die*"—the words of Jesus our Lord (Jno., 11:25, 26).

Every man who reads and believes the Book believes that Jesus Christ shall triumph over sin in this world and absolutely cleanse the earth of it during the Millennium. Shall we not—it is the voice of both reason and revelation—believe that he shall at last triumph in the greater conquest and finally destroy it in the whole universe?

God is love. Evil crept into his domain. Apparently the angels who kept their first estate could not destroy it or reclaim those who fell, and those that sinned—their crimes must have been awful in the extreme—were never given a second chance. I have proven that God's justice and love go hand in hand through the ages. His love is perpetual, perennial, exhaustless. It has brooded over this sin-cursed world from the beginning, but he cannot do anything for the impenitent soul who reaches the judgment seat, but let him suffer the consequences of his sins.

He reaches out his hand to us all the days, all the years, and never grows tired. He has provided a place for us at the banquet table of the Lamb. What greater proof of his love can be conceived? What greater proof of his mercy comes within the circle of human reason and domain of human imagination than "the utter destruction" of the incorrigible when they shall

have paid the penalty befitting their sins? What greater exhibition of justice could the mind of man conceive than this? What greater exhibition of injustice can the mind conceive than the contrary?

I have covered the ground. I must bring my argument to a close. I look down the ages inconceivable toward the end, and I view the uncounted years of life yet upon this earth. I hear the trumpet of the resurrection. I see the dead come out of hades and their graves, see the heavens and the earth catch fire and melt with fervent heat. I see the children of men stand before the Judge with the Books of Revelation and Conduct open. I hear the invitation: "Come". I hear the curse on the wicked, "Depart". I see death and hades, the devil and his angels, cast alive into the lake of fire. Hell's flames rise as the chaff burns up. They had little and little shall be required of them. I stretch my sight. I strain my ears. I see the smoke of torment arise. I hear the wailing of the damned, but as the eternal years go, souls pass into nothingness, and the gentle Spirit of God still broods over the damned! Some must suffer much, but not one shall suffer an inconceivable part of a second beyond justice, and then, one by one they shall pass forever away, and in legions, until the last—the last! human criminal, the last angelic criminal, shall be no more, and then, oh angels in light, strike your harps of gold, and then, oh ye saints redeemed and walking in the light, strike anew the song of Moses and the Lamb and then—for a moment the universe is silent, the archfiend has paid his penalty—he gasps, he moans, he chokes, he dies!—this is the second death! Evil has been swept from

Jehovah's vast domain. His Son, his government has been vindicated; his justice and love have walked side by side through the centuries; he has done right always by every one, everywhere. Amen; let all the saints in light say: A-M-E-N!

The Heavenly Life

PART VII.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him (Isa., 64:4)".

A brother asked me: "What is your conception of heaven"? Here is my answer: "I believe that this earth is to be destroyed by fire in the last great day; that God shall create a new heaven and a new earth; that the city of God, the New Jerusalem shall descend from God out of heaven to the new earth and that the habitation of God shall be with men; that I shall be raised from the grave, rising from the mortal to the immortal, and that the change shall in no way destroy my identity; that I shall find the same delightful companionship, friendship, fellowship there that I enjoy here with this exception: there shall be no persistent, haunting fear of change, disappointment, or end; that there shall be employment—service—and endless years in which to work out our plans, or to learn the things which are perpetually hidden from us here; that there shall be continual praise in word, in music; in short we shall have in heaven the fulness of the things, which, if we had them here, would make earth heaven"!

Reflect on this and follow me with an open heart and an open book:

It would do no violence to this prophet of God to say that he no doubt voiced the true sentiment

of every other prophet of God, not only his contemporaries but those who preceded him and those who came after him. Primarily, I grant you that he referred to the dispensation of grace, or to the gospel, but in reality the gospel which began on Pentecost and was unfolded through the apostolic ages, reaches to its final end in the restitution of all things, which God hath spoken, by the mouth of all his prophets since the world began, when the Lord comes again. Hence anything that throws clearer light on the salvation of man and his destiny comes within the scope of the text and its legitimate development in connection with the general teaching of the word of God. Mystery, revelation, life present, life everlasting —these are all in the text. Let us see how they unfold.

Paul in his letter to the Corinthian Church, quotes this passage, and makes an addition which I shall also present: "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. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God (I Cor 2:9 10)". Mark well: "God hath revealed them". What? "The deep things of God". We are not in the dark, we are children of light. As a matter of fact, we would consider any revelation of God's intentions concerning us as embryonic, incomplete, and unsatisfactory, if it did not impart some information relating to the life beyond the grave. It is not, brethren, simply a question of whether or not I shall live again, but it is a question that involves also where that life shall be spent and what shall

be, to some extent, the meaning of that life. Consequently, I feel that I do no violence to Isaiah's prophecy, Paul's quotation, and his application of it, when I refer it to the whole dispensation of grace. Looking at it, therefore, in the light of human reason, I wish to lead you along, continuing the lines already suggested and discussed, to a final conclusion. Let me summarize: From the beginning to Isaiah's time, indeed from the beginning of time, to apostolic times, God had never revealed to the sons of men the things he had in store for them; but, beginning with the descent of the Holy Spirit, he had done so, even unto the "deep things of God".

There was a time when I was not. Allow me to say just here that in the repeated use of the personal pronoun "I" in these arguments, I am speaking for the whole race, and in reverting to this argument, I think I am bringing on the certain conclusion, that as we live, die, pass into the hades life and finally come out of the grave, spirit and body united again, we shall still maintain the distinct personality which God has given us.

There was a time when you were not. There was a time when I was not, and then there came a time when I was. Our personalities are made up primarily of what we call being, desire, and conception of time, of space, and the love of life. Beginning with the lowest form of existence, scientists will say, I came from one infinitesimal cell, and I grew into the likeness and image of God. I may say that this likeness and image was wholly spiritual or I may say that it was spiritual and that it also had form. I believe the latter is correct. And, summing it all up: I am, I exist, I live, I love, I hope, I aspire. The question is,

therefore, if I am to be, why should there be any radical difference between the life that now is, and the life which is to be except to do as I have done here, maintain my identity and go on towards perfection?

As a man composed of body, soul, and spirit, I have my peculiarities which differentiate me from every plant, from every reptile, from every quadruped, from the denizens of the air and the denizens of the deep now living and from the vast forms of animal life now forever extinct, and from every other human being now in the world or in the world at any other period of history. When the roll, if you please, of earth's citizens now or any other time is called, there will be only one man who can answer for you or me. There have been a number of men whose names were Ashley Johnson, A. S. Johnson; but there is something in me beyond the mere name. The character that I have built up for myself unto God, the thoughts I have woven into my very being, my real self, not as men see me, not as I perhaps see myself, but as God sees me—this differentiates me from every other creature that God ever made. As I remarked, I have my peculiarities, my idiosyncrasies; I have my tastes, my preferences, my aspirations, my ambitions; and these make me what I am, different from other people. I will give you one or two simple illustrations. Trees of the forest appeal to me in a way they do not seem to appeal to very many people. I was brought up in the woods. I think I may say that I know every tree indigenous to this particular section of the country. Even the small switches, or the little trees just coming out of the acorn; when they get a good start, I know them. As I

rode out the other day, the leaves were bursting, out with their many tints into the living green, and I said: "How are you, my friends, I am glad to see you once again". I had a feeling of love, kinship, fellowship, that I could not describe. No mortal man can describe that feeling I had; just that alignment with the higher things, and the nobler things of God, just that partaking of the resurrection of nature, prophetic of the resurrection of the last Great Day. It is the same with poetry. Poetry appeals to me. I have read it in the past until I was literally absorbed in it, and it was absorbed by me. And music. Now there are in people varying degrees of appreciation for music. To me it is glory itself! I heard a great oratorio at Chautauqua two or three years ago, "Moses in Egypt". It was a magnificent production; and I was so familiar with Moses in Egypt from the time that he had gone before Pharoah and demanded the release of the children of Israel until the final scenes, that I lived it over as if I had participated in the original drama. And so with the word of God. I seem to have a natural taste for that; I have a natural inclination, a natural talent for it. I might go on multiplying my peculiarities, my intellectual and spiritual bent or makeup, until I would get before you in some kind of concrete form my personality, my individuality; and I am speaking for you as well as for myself. Now, that all means that if I lose these particular talents, ambitions, idiosyncrasies (if you will allow the word again) I lose myself! There is positively no escape from this. I could not imagine myself living in this world or any other world where I would not love the trees, the flowers, poetry and music, and

scripture, sculpture and painting; the highest and holiest and best things of life. I argue on that ground that the next life is going to be very much like this; but of course that thought will keep coming up through the remarks of the evening.

God has ordained that everything in the vegetable or animal kingdom shall produce after its kind; and this has been going on as long as tradition and history have had voices: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so; and the earth brought forth grass, and herb yielding seed after his kind and the tree yielding fruit, whose seed was in itself, after its kind; and God saw that it was good (Gen. 1:11, 12)". The humblest grass at our feet; the humblest flower, on which we tread without thought or remorse; the humblest insect flying in the air, produces after its kind evermore and man, the noblest work of God, with the impression of God upon him, dignified with God's own approval saying that he would make him in his own likeness and image—why should he cease to be, or be something else because, forsooth, his body will go to sleep some time and sleep a few decades or centuries, or perchance a few millenniums and his spirit go to God who made him? Wheat dies, and we have more and better wheat, and it is still wheat. Corn dies, and we have more and better corn. Animals die, and more and better ones come.

In the vegetable and in the animal kingdom about us there is progress; but progress has never been able to blot out the first beginning, but

there is a germ in every grain that does not die, and man enlightened has that same idea with reference to the great life that is to come. I refer to those who have lived and do live and shall live on this planet. Man was made in the likeness and image of God originally; and he has been improved through the breeding, transformation, education, elimination, conversion, and I may say that he will always continue to improve while he remains upon the face of the earth, and after he leaves it, providing he makes the right start here. Hear Paul: "Behold I show you a mystery: We shall not all sleep, but we shall be changed, (and yet this change shall not be radical enough to destroy our identity) 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 (I Cor., 15:51. -52)". Again: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord (II Cor., 3: 18)". And still again: The apostle to the Gentiles is speaking: "For our conversation (citizenship), is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself (Phil., 3:20. 21)". Is it likely—and I say it reverently, deliberately and cautiously—that God should make a being, as the crowning work of his creation in his own likeness, and image, and then destroy that being and make another being or change him so radically that he would not know himself, or his friends would not

know him? I think the argument is all in favor of the supposition that God, having begun with a being in his own likeness and image, would continue that being—with his consent—on and on and forever, approaching nearer and nearer to the eternal and underived perfections which he has in himself. That is my hope. I can find no other hope in the Divine Oracles.

That there will be changes, the passages introduced abundantly prove. Paul says we are changed from glory unto glory. This is going on here and now. He says that we shall be changed quickly, in a moment, in the twinkling of an eye. That will occur when the Lord comes. He says that our vile bodies shall be changed; that is to say, we shall be purged from all that is vile. But he does not indicate that by this process, gradual, radical, sweeping, sudden, we shall in any sense lose ourselves, or lose our identity, or lose the characteristics—physically and intellectually, by which men recognize us here, or by which I know and shall know myself.

As a matter of fact, men are changed for the better, men are changing for the better in the world all the time, but the individuality is preserved through all the changes. The world in which we live is changing for better; the ideals are higher than they once were. There are improvements all about us in the animal kingdom, in the vegetable kingdom, in the kingdom of man —physiologically I have been made over nearly eight times and yet my friends still know me and I still know myself; and these changes are more real and more positive, more sweeping and more radical, and more continuous in lands where the name of Jesus Christ is known. And, therefore,

if there is anything in observation, if there is anything in human reason, I conclude that these changes will go on, not only through this life, through the life of the individual or the life of the masses; but to those who give their consent, that these changes and improvements will go on forever. I am not referring to sin in the future state, but to the perpetual unfolding of the possibilities of a being made in the likeness and image of God who chooses here to align himself with God in a covenant which shall never be broken.

Before dismissing this particular point, I want to introduce a passage of scripture that shows plainly that I have the apostolic conception of this subject; and I want to say also that I have proceeded upon the hypothesis all the way through, that no conclusion is justifiable and reliable that does not account for all the facts; and I have undertaken to account for all the facts on the most reasonable and natural grounds. The apostle Paul, speaking of the grace of God, says: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day (II Cor., 4:16)". If the inward man is renewed day by day through fifty-six years, and I can testify that this is so from personal knowledge; through twenty-one years, and some of you can testify that this is so; through three score and ten years; and it might be testified that this is so in this audience; through a long life, down to the very end, to the very limit, to the very last breath, to the crumbling verge of the tomb—it is reasonable and natural to suppose that it will go on and on forever and forever.

The interesting question, the most interesting question of all, comes up now for discussion; and

that is the relation of the life that is to be to the earth-life. Well, now, what is the relation of my personal life to my past earth life? I know I may apparently forget it or I may by small effort keep it alive and bright in my mind. I live in the past as much as I do in the present. While I cannot say as Jesus said, "Before Abraham was I am", I can say that I am and I have been conscious of the fact for at least fifty-four years. As I am related to the past life, and as I am related—articulated—to the events of the life as it passed, I reason that I shall continue; and that if I shall, fortunately,—and I hope I shall for the sake of the cause I love—live to be an old man; that life will be related, its events will be related, back to the very first event of which I have any knowledge or memory. On that ground I argue that the life that is to come will be related in some manner vitally to the life that now is, if man never dies, and surely if he never dies he never forgets: "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this (Jno., 11:23-26)"? Hence, through the progress of a life here, however long or short, memory binds the heart to the remotest link in the golden chain that extends back to the first link in the memory of our conscious existence. And so I argue that if this life should suddenly be cut off, unless perchance I lose my memory, I shall by the very logic of my existence and by the very logic of my mental powers, and by the very

logic of my experiences and observations, be allied to and connected with this life in that sense. The fund of information I have, my ideals, my memories, my aspirations, my friends, make me what I am. Now, let me argue that out, under three propositions, to a final conclusion.

First, if I forget that I have been a sinner, an alien from God, a wanderer from the Father's house; how can I appreciate the eternal redemption in which I am to participate? If by death I lose the memory of the fact that I was once a sinner, profane, godless, helpless, hopeless, insolent, defiant, rebellious, what will the story, the song of my redemption—which is said by one poet to be the science and song of all eternity—be to me? Absolutely nothing. What will the song of Moses and the Lamb be to me if I forget Moses, if I forget the Lamb, if I forget myself, if I forget my earth-life, and its relationship? Nothing; absolutely nothing!

Second, if I forget myself (and my life is myself, —I was once a helpless baby until I began to grow)—how am I to realize and know myself? How can I know my Redeemer? I must know myself in order to know my Lord. We cannot get away from the thought of the individual.

Third, and this is the point in which we are most concerned: How can I know myself, my sins, my Redeemer, my redemption, my earth life; and not know you, my wife, my father, my mother, my brothers, my boys, my friends in the wide, wide, world—those who say they never sleep without mentioning my name before the throne of God?

It seems to me that these three arguments are clear, and absolutely conclusive, that the life that

is to be is to be forever related to the life that now is, and that future recognition is proven beyond all question. W-E S-H-A-L-L K-N-O-W E-A-C-H O-T-H-E-R T-H-E-R-E.

I am the sum total of all my experiences, extending over my whole life; and one experience is so related to another that I live continuously in my memory. I can go back over my life. I have been doing so from memory and giving to Brother Lee the events of my life from my childhood up; and I have told him things that happened and how I felt and how I feel. As I have gone over these experiences, I have lived them over again. Three of four years ago I was going to Georgia on a visit, and I went over the old ground of my early ministry, up to the Southern Railway by Morristown, Newport, Asheville, up by the beautiful French Broad and Swannano Rivers, and up into the great mountains; and I had no way to entertain myself; but I had a small tablet, so I began and I recorded a succinct and detailed account of my early life up till then, and I joyously lived it over again; and I believe that I will just as certainly in my heart and memory live the experiences of this life again when this life is over and when the endless life shall have begun. A person or thing once known always will be known. It may be forgotten to an extent, may be covered up, it may be temporarily put out of the mind; but once known, known forever! A thing once experienced is always a part of us whether we are conscious of it every moment or not. This is proven by the fact that things you have forgotten forever, you think, come up sometimes when you are not thinking about them. Daniel Webster was a great orator, a great

reader, a man of many facts and varied information. It is said of him that when he got up to deliver one of those wondrous orations that everything that he had ever known or heard about came up in a flood to his mind, and the very air seemed surcharged with information and that all he had to do was to grasp a thunderbolt, and hurl it at his foes.

It is so with every human being: the law of growth, physical, intellectual, and spiritual growth, is the law of addition and multiplication, never the law of subtraction, except that dead material is eliminated by nature's established processes after it has put roses on the cheeks, hopes in the hearts, energy in the body, permanent conclusions in the mind, and there is a prospect full of faith and hope, and bright as the garden of the Lord before us that these things shall never end! A man lives and dies, and dies and lives constantly, and he is a slave to nobler and better things, a "prisoner of hope", and these things are matters simply of reason and of observation, and of every day experience. We know ourselves; we know people about us. Our fathers have told us these things. They are matters of tradition, history, observation and experience and will always be so far as one is able to judge and predict.

On what ground would one suppose that death would make such a radical change in one's being that all of these things would suddenly be forgotten? Jesus Christ our Lord said that death is sleep. If I go to sleep and wake up again and these things come back to me, why may I not go to sleep in death and be reduced to dust, and come again to life, and still remember these

things? I had a very peculiar experience one time, some two or three years ago. I was very tired and went into the sitting room and dropped off to sleep on the lounge. I was just as dead, so far as conscious existence is concerned, as I will ever be, but I do not doubt that my subjective mind was awake and active. I slept, I know not how long. It would have been the same to me if I had slept for ages untold. Understand me, I do not believe in soul sleeping. I believe that the part we call the soul goes out at death and lives while this body sleeps in the grave until the great day of the resurrection. After a while I awoke; I suppose I got rested. My eyes opened but I did not know where I was. I did not consciously know anything. I looked about me and the room seemed strange, and I seemed a stranger in it. Presently I looked on the wall and there was a picture that I knew. Then I began to look around, and the scene became familiar, and I began to come back into life again, and I was awake and my normal self. Where is the man who has the temerity and hardihood to argue that in the last great day when our Lord shall come, and we shall be raised incorruptible, and we shall be changed out of the realm of the mortal into the realm of the immortal, that I shall not open my eyes and realize again and come back into the old life and be as I am, minus my sins which God forgives and remembers against me no more forever; minus my fears which annoy me here; and minus my tendency to grow old which I fight so ardently; minus my follies and weaknesses which I so heartily despise and deplore; and minus my narrowness and short sightedness forever?

So far, you may say that we have undertaken to reason it out on the ground that God, once beginning to make a being in his own likeness and image who should know and love and understand him and glorify him forever,—that it is hardly logical to suppose that God would quit! It is rather more in harmony with reason and the eternal fitness of things to believe that he would go on, and the individual would not change radically and that there would not be very much, if any, essential difference in his existence, and that we shall enjoy eternal life as real men and women. Will not eternity count from our conception? If not, why should I ever have been conceived, why should I have ever lived in this world in the flesh, and in such apparently inseparable relations with others whom I call my wife, father, mother, brother, sister, neighbor, friend, brother in Christ, sister in Christ, son or daughter, and so on through the roll of the tenderest, sweetest and best of the ties that make earth—though a place of pain, misunderstandings, misfortunes, farewells, death beds, funerals, graves, tears, broken hearts—a veritable garden of God, to the man or woman whose heart is filled with love.

I want now in addition to that thought, to show that the place God has prepared as the everlasting habitation for the sons and daughters of men comports with the ideas that I have advanced, and with the conclusions that I have drawn. The place to which our feet are turned and to which we are hastening, alas! faster than some of us want to go, is called our Father's house; "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you.

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (Jno., 14:1-3)". We sometimes sing about the home of the soul. I do not think the soul has any permanent home except in the body. Jesus did not say, I go to prepare a place for your body, for your soul, or your spirit. He said, I go to prepare a place for you! And I will come again and will receive you! unto myself and where I am there you! may be also.

Again: It is called a country. I thank God that this is so. Oh, I love the country! We say that God made the country and man made the town and that is true. There is no doubt about that. I remember one morning, particularly, in my life. It was the glorious springtime of the year. I got up early in the morning—I used to be a fairly early riser: I got up and walked out on the hill: I was just a little way down the road, and the sun was coming up over the mountain; the river was lazily rolling on toward the sea; and there was a heavy dew that morning and the sunlight shone through the dew drops hanging on the boughs of the trees and shrubbery, and transformed the place into a vast palace, bedecked with wondrous pearls. The grass was young, and green and dewy, and the little birds were bursting their throats with their morning songs, each singing his own tune in his own time: but harmony everywhere. And far away in the distance was the point where heaven comes down and earth comes up. I stood there drinking the scene in, and I said to myself, "God may be able to make a more beautiful place than this, but I cannot conceive of it here in the flesh!" This is the country—

God's country, I am glad that the place where I am going to live some time is called the country. I believe there will be trees there; I believe there will be grass there; I believe that there will be flowers there—oh how I love them! I cannot imagine in myself a change so radical, so complete, so absorbing that the flowers would not appeal to me any more. I believe that the things that appeal to me here in nature will be there. Why not? Why would God start out and make me to love the grass, and to love music, and to love nature and to love the flowers, and all the vast world about me, and then suddenly shut me out from these things? I do not believe that such is the spirit of God.

But let me give you a little scripture on that subject. Speaking of the ancient worthies whose names are given in the eleventh chapter of the Hebrew Letter, the apostle says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city (Heb., 11:13-16)". I would that I had the tongue of an orator; that I had the pen of a ready writer, that I could express to you my feelings, my love for God's great, wide, beautiful, glorious country; and the joy I feel in the assurance here from the apostle that the place

where I am going is a great, big, wondrous country with mountains, valleys, plains and prairies. I strongly expect that it will be as much more wonderful than this country as I shall be wonderful beyond what I am now.

Again: It is called a new earth. We all like new things. Some times the old is the best, but we get tired of the old and desire the new. Isaiah, who saw once for a few short fleeting years of this earth's life as God sees, said speaking for God: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind (Isa., 65:17)". Again: "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain (Isa., 66:22)". I think it will be so big and wonderful that it will always be new, as witness,— John who heard and saw the mighty wonders of the ages: "And he that sat upon the Throne said, Behold, I make all things new (Rev., 21:5)".

I grant you that if we were shut up to these passages alone that the vision would not be clear, but we have one from the Apostle Peter, he to whom our Lord gave the keys of the kingdom, and who has given it as clear as human language, apparently, can make anything: "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 burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the com-

ing of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless (II Peter, 3:10-11)".

Again: the place towards which we hasten, and on which the word of God throws its brilliant and glorious light, is called a city., Some people like the city, and some people like the country. I like both, but I would not want to live all of my life either in the country or in the town. God seems to emphasize the fact of the diversity in that place to which we hasten. Hear the apostle again: "For here have we no continuing city, but we seek one to come (Heb., 13:14)". That is, we have an abiding place to which we are going and into which we shall enter in the sweet by and by. Hear good old John: "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. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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. 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. And he that sat upon the throne said, Behold I make all

things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as a crystal and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates, and on the west three gates. And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof, and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And

he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; and the second, sapphire; the third a chalcedony; the fourth an emerald; the fifth sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; and every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life (Rev., 21; 1-27)".

It—heaven—is called an everlasting kingdom. After summing up the things the Christian ought to do Peter says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus

Christ (II Peter. 1:11)". Oh glorious king! Oh abundant entrance! Oh unending kingdom! Oh perennial joy! Oh! the splendor of the king! Oh! the glory of the angels who were true! Oh! the glory of the immortal ones! You will observe—that he does not say these are figures to convey to the weak minds of men a conception of what is to be. His language is the language of fact. Passing through the entire city he describes it; and reducing it to our measure, the city was foursquare—fifteen hundred miles square—fifteen hundred miles high. I sat down with my pencil the other day to figure out the size and capacity of that new city of God, the city that shall exist on the new earth, and I got bewildered in the maze of figures that no man could conceive. There is no doubt about the plentitude of room; the doubt lies in the danger that we may not reach the city of our God. It looks as though that city shall be the capital of the new earth.

Who is to be there? The hosts of the angels of God will be there. In the present life these beings are beyond our comprehension, and yet my studies have led me to see that the Bible is full of information regarding them up to a certain point, and then there is silence. There must have been vast numbers of them even from eternity. Some of them sinned and are held in chains to await judgment: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (II Pet., 2:4)". But many of them did not sin and are still in the favor of God. The number of them is very great: too great for human enumeration or comprehension, at least with the available information. They

played a conspicuous part in the life of Elisha the pre-eminent prophet: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha (II Kings, 6:17)". Daniel seems to have had a vision of the final judgment and in very striking language tells us what he saw: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened (Dan., 7:9,10)". A thousand thousand equals a million. Then a thousand times ten thousand equals ten millions! I think this was Daniel's way of saying that he could not count the angels. Jesus our Lord on the night of his betrayal declared that more than twelve legions of angels (say 75,000) were subject to his command: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels (Matt, 26,:53)"? Paul declares that the angels are innumerable: "But ye are come unto mount Sion, and unto the city of the Hying God, the heavenly Jerusalem, and to an innumerable company of angels (Heb., 12:22)".

Of the nature of angels we know but little and while much is said concerning them there is little ground from which to draw the inferences which would interest us most. We know there are differ-

ent ranks, as I shall presently prove; but we do know that in relation to men they may be classified as "friendly" or "unfriendly".

In rank and intelligence they are superior to men: "What is man, that thou art mindful of him? And the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour (Psa., 8:4, 5)". Jesus in becoming the Son of man was made a little lower than the angels: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (Heb., 2:9)". Yet when Jehovah brought him into the world he issued a proclamation that all the angels should do homage unto him: "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him (Heb., 1:6)". By inheritance Jesus has a better name than they: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they (Heb., 1:4)".

We know they have form, shape, personality, individuality, for nothing ever lived in eternity or time that did not have these characteristics. Life, form, and personality never can exist apart, never did exist apart. Such a thing is inconceivable. The same may be affirmed of everything inanimate that exists, whether the infinitesimal speck of dust under our feet, or the glorious, uncounted worlds that exist in space. Take your microscope or telescope and the conclusion is resistless. Take the microscope—telescope of faith

and sweep the universe and the conclusion still stands and bids defiance to all antagonists.

The angels have played, and do play, a mighty part in the unfolding of Jehovah's plan of the ages and purposes in the ages: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation (Heb., 1:14)". But they do not fully comprehend the scheme of redemption: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Jesus Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into (I Peter, 1:9-12)". Neither do they enter into all the secrets of the divine mind: "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only (Matt, 24:36)". The world to come is not subject to angels: "For unto the angels hath he not put in subjection the world to come, whereof we speak (Heb., 2:5)".

It is a fact beyond all dispute that they stand close to God and are his messengers to earth: "Who maketh his angels spirits; his ministers a naming fire (Psa., 104:4)".

Angelic appearances and ministrations began with the entrance of men upon the earth: "So he drove out the man; and he placed at the east

of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Gen., 3:24)". The angel of God called to Abraham when he was on Mt. Moriah and commanded him not to slay Isaac and renewed the promise to him: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed *as* the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen., 22:15-18)". Jacob had a vision of angels ascending and descending on a ladder extending from earth to heaven that night at Bethel when the Abrahamic promises were renewed to him: "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed (Gen., 28:11-14)". The angel

of the Lord appeared to Moses and gave him Jehovah's commission to emancipate Israel: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush (Ex., 3: 2)". God sent an angel before Israel to drive out the inhabitants of the land of Canaan, before them: "And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite (Ex., 33:2)". Again: "And when we cried unto the Lord, he heard our voice, and sent an angel and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border (Num., 20:16)". Israel received the law by the disposition of angels so testified Stephen the man of God: "Who have received the law by the disposition of angels, and have not kept it (Acts, 7:53)". The angel of God faced Balaam when on his way to curse Israel: "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again (Num., 22:31-34)". The angel of God as Captain of the Lord's host appeared to Joshua by Jericho: "And it came to pass

when Joshua was by Jericho that he lifted up his eyes and looked, and behold, there stood a man over against him with sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am *I* now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Josh., 5:13-15)". The angel of God delivered the illustrious prophet of God, Elijah, at the crucial moment in his life: "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time and touched him, and said, Arise, and eat; because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God (I Kings, 19:4-8)". An angel of the Lord announced to Zacharias the birth of John the harbinger of Jesus: "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was

troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John (Luke, 1:11-13)". Naturally the old priest was much puzzled by the angel; hence he made inquiry and the angel gave him his name and told him his office: "And Zacharias said unto the angel, whereby shall I know this? For I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings (Luke, 1:18-19)". Six months subsequently Gabriel was despatched from God to Nazareth carrying the message of God to a lost and rebellious world: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke. 1:26-33)". Mary asked for details and the angel answered:

"Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke. 1:34. 35)". The angel of the Lord appeared to the Judean Shepherds and announced the Saviour's birth: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger (Luke, 2:8-12)". Suddenly a multitude of the heavenly host in mighty chorus joined: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke, 2:13, 14)". Note this "multitude" a great number, of the heavenly host". The angels were not all there, only a multitude! Angels came to Jesus after his forty days of temptation in the wilderness and strengthened him: "Then the devil leaveth him, and, behold, angels came and ministered unto him (Matt., 4: 11)". As before proven, Jesus had at his command over twelve legions of angels, probably seventy-five thousand, and yet in the garden when he alone bore the weight of the world's sin

and woe on his heart, he called only one who came in a moment of keenest agony: "And there appeared an angel unto him from heaven, strengthening him (Luke, 22:43)". The angel of the Lord descended from heaven on the morning of the resurrection, clad in garments,—he must have had a form!—of glistening white, with a countenance like lightning—this gives us some conception of the appearance of angels—and he rolled the stone from the door and sat upon it: "*In* the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay (Matt., 28:1-6)". Some of the friends of Jesus saw an angel in human form— (I believe they all have this form)—sitting in the empty tomb. "And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted (Mark, 16:4, 5)". Others saw two: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled

away from the sepulchre. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments (Luke, 24:1-4)". John simply calls them angels and leaves the rest to our imagination: "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain (Jno., 20:11. 12)".

No angel was ever commanded to preach the gospel: that honor and responsibility belong alone to men; yet they have done much in the unfolding and propagation of it through all the ages. God, by his angels, sent Philip, saying: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship (Acts, 8:26, 27)". The angel was behind the message but could not personally reveal or proclaim it. The Lord also sent an angel to the house of that devout, praying, alms-giving man Cornelius the Gentile, with information touching the location of the man who had authority from Jesus Christ to tell him what to do to be saved from sin: "There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band, a devout man. and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the

ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord, and he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do (Acts, 10:1-6)". The angel of the Lord delivered the apostles from prison and commanded them to continue their work: "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life (Acts, 5:19,20)". When Paul stood in danger of death in the midst of an awful storm an angel stood by him and communicated good news to him: "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee (Acts, 27:23, 24)".

The words of angels in the history of time have stood the test: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place (Ps., 68:17)". Hear Paul: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord,

and was confirmed unto us by them that heard him (Heb., 2:1-33)".

The angels of God excel in strength: "Bless the Lord, ye his angels, that excel in strength that do his commandments, hearkening unto the voice of his word (Ps., 103:20)". They also excel in the velocity at which they travel with their messages of vengeance or love: "And whiles 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; yea, whiles 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. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision (Dan., 9:20-23)". This is the testimony of one of God's great prophets. Let us endeavor to grasp it. The angel came while he prayed. Where is God's throne? We can only speculate. Suppose it is as far away from the earth as the sun, say 95,000,000 miles; how long would it take to make the journey? If my supposition is correct, and the angel had started on such a journey on the Day of Pentecost travelling one mile a minute, never stopping day or night, he could not have made the journey complete in much less than 200 years! And yet he came, it may be twice 95,000,000 miles, while one man of God prayed!!!

There is joy among the angels of God when the penitent sinner turns his feet toward home:

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke, 15:10)".

The angels of God—uncounted hosts of them— will come with Jesus when in glory indescribable and unimaginable he comes at the end of time to judge the world: "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: 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: and he shall set the sheep on his right hand, but the goats on the left (Matt., 25:1-33)". Again: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark, 8:38)". Again: "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels (Matt, 13:39)". Finally: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 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. 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 (Matt., 24: 29-31)". There are orders of angels: angels and arch-

angels: of the archangels we know but little. The Divine record mentions only two by name, and they are named in both Testaments—Michael and Gabriel. Hear Paul: "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 raise first (I Thess., 4:16)". Hear Jude: "Yet Michael the arch-angel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee (Jude 9)". In the heavenly life we will see and know them all.

Let me sum up: The angels are beings of whose origin or nature we do not know much; they stand close to their Maker; they are beings of choice; they are servants of God; they are concerned in the redemption of men; in appearance they seem to have the form of man; they speak the languages of men. We know they have spoken Hebrew and Greek; they are finite; they excel in strength, also in the velocity at which they travel; we shall know them better when they come with Jesus to judge the world: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess., 1:7-10)".

We shall associate with the Cherubim and Sera-

phim. Who are these beings? No greater mystery surrounds any beings whose names are mentioned in the revelation of God. The Cherubim guarded the entrance of Eden and with flaming sword kept the first pair from the tree of life: "So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Gen., 3:24)". They were symbolized in gold and stood as guardians over the Divine Presence: "And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel (Exodus, 25:16-22)". From this we may infer that they stand close to Jehovah. Ezekiel had a vision of the cherubim: "Then I looked, and behold, in the firmament that was

above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in and stood beside the wheels. And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen: who took it and went out (Ezek., 10:1-7)". See also Ezek. 10:8-22. According to Isaiah the Seraphim were also close to Jehovah, and they have an interest and a place in working out God's purpose in the ages, in men, in Jesus Christ: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain did he fly. And one cried unto another, and said, Holy,

holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me: for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isa.,6:1-8)".

We shall certainly enjoy their company. The consensus of all the sacred writers is that they have been the friends of man always and will be his friends and associates forever. Angels carried Lazarus to Abraham's bosom. Probably no greater honor could be bestowed upon any man. It may be our good fortune to be similarly convoyed. *I* hope so. We shall see. We shall know. And at most, the time is short!

Who will be there? That is certainly a great question. God, the Eternal Mystery, will be there: "And they shall see his face, and his name shall be in their foreheads (Rev., 22:4)". No man can see him face to face here and live. We want, we have said, to know God better and to understand God better; and in that city of our God, in that country, in that house not made with hands, eternal in the heavens, we shall come face to face with the awful mystery of God, and while we may never fully comprehend him, we shall

advance in knowledge with indescribable rapidity.

Jesus, God incarnate, will be there: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. 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, 3:1, 2)". How many of us have felt: Oh! if I could but have known him in the flesh; but we have the assurance that in that city of foundations not made with hands, of streams of living water, of perennial fruits, and of endless song and gladness, we shall know him, and see him as he is and be like unto him.

Who will be there? Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and the hosts of those whose names are lost in the archives of the world, under the dust of the centuries, shall be there. All the Hebrew prophets from Samuel to John the Baptist; they who suffered for God and the word of God and for the souls of men; they who upon their hearts bore the weight of the world's woe, or with feeble hand lifted aloft the torch of faith and of hope, in the midst of a world in midnight darkness, Lost!

Who will be there? All the apostles of the Lamb will be there. They who beginning at Jerusalem and extending into Samaria and Judea and the uttermost parts of the earth, made the Roman empire shake with the mighty tread of the coming glory of the Prince of the earth, will be in that city of our God.

Who will be there? The martyrs of all the ages will be there; they who under fire had the

temerity to confess the name of Jesus, and by their confession marched unto death.

Who will be there? The saints of all the ages will be there. Many of them were humble in this life, poor in this life, and their names were cast out as worthless, but they shall be there and they shall shine in the city of God.

Who will be there? Here is the sweetest thought that has come to me in this discussion. Every little child of every age since the first babe opened its eyes and looked into the world about it and closed them forever upon nature, gathering up the heart strings of its mother and going away to the bosom of its God, shall be there. Every child, I repeat, of every age and time and clime will be in this city of our God; in this land, in this country, in this beautiful home, not simply of the soul but of the man; and their sweet voices shall join in the song of redemption that shall be heard around the new world and fill the heavenly city with a melody unknown to earth. Brethren, think of that chorus. Oh, to be there!

Who will be there? I will be there with a mighty company whom God has given me in compensation for the life that I have led here. From every land they will come; from Africa, and India, and China, and Japan, and Europe, and America, and the Islands of the Sea, and join in the song of Moses and the Lamb. It is worth while brethren.

Who will be there? I remember the day when we carried good old father down the road from the college he loved so well, and loves even more now, on his last journey, to the grave. Just before we got to the gate, at my home, I thought of his influence on my life and how he had stood

by me and encouraged me through the days of misunderstanding, persecution and poverty; and then I thought of the long and mighty host of the shining ones, the disembodied spirits in paradise, as we are pleased to term them, who had come and greeted and applauded him, where he shall rest and wait for me; and my heart, my soul and spirit were lifted up, and I was glad, although my heart was heavy and my eyes were overflowing with tears.

Who will be there? The loved ones will be there. The eternal reunion, the gathering of the mighty hosts of those whom we have loved, makes it worth while to turn our feet toward that city and hasten in that direction.

What shall be our employment in that world beyond the grave? What shall we do? I grant you that the Bible has not given us much light on this subject; while it has been specific enough about our soul needs God has not thought it worth while to tell us very much about it; knowing doubtless, that it is better for us to address ourselves to the present task. This we have done and this we will do by the grace of God but if there shall be no work, I shall not be happy unless there is an unforeseen and mighty change in me. There will be vocal music there, which means that we will have our vocal chords and have our tongues and have our lips and have our voices— sanctified, glorified and immortal—and have melody in our hearts for it must be there before it can find expression on our lips. Hear the word of God: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kin-

dred, and tongue, and people, and nation (Rev., 5: 9)". Again: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth (Rev., 14:1-3)". And still again: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints (Rev. 15:1-3)".

There shall be instrumental music there. In the passage just quoted John declares that he heard the voice of harpers harping with their harps (Rev., 14:2).

In the heavenly life we shall reap what we have sown; hear the testimony of David: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Ps., 126:6)". Hear Solomon the wisest of the sons of the earth:

"Cast thy bread upon the waters: for thou shalt find it after many days (Ecc., 11:1)". Hear Paul: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not (Gal., 6:7-9)". I have by the grace of God touched the hearts of a multitude. I estimate that directly or indirectly I have caused 100,000 people to be added to the church, and the work of preaching, converting, adding, transforming has only begun; to say nothing of the hosts unnumbered whose lives have been brightened by my books, my boys, my influence, and the hosts that shall be. I have seen only a few of them here, but I believe that one of the joys of the saints' everlasting habitation will be in meeting and knowing those whom we have helped in the battle of life on earth. I think our Father will give us time and opportunity to trace out every influence for good we have by his grace set in motion here. The fields sown in our three score and ten years will require in the future, ages for reaping: the number will be so great, and the influence on many lives so indirect and obscure and yet so far away from us that, meeting and knowing those whom we have helped here on earth, and the fact that they know it too, will be a continuous well of delight from which, the more we draw the more will be left to draw. Hear the master: "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well

of water springing up into everlasting life (Jno., 4:14)".

This subject entralls me, overwhelms me. I am sure I shall reap what I sow, but that is only the beginning. I sow a bushel of wheat and reap thirty. I sow thirty bushels, and reap nine hundred bushels, I sow nine hundred bushels and reap twenty-seven thousand bushels. I sow twenty-seven thousand bushels and reap eight hundred and ten thousand bushels. I sow eight hundred and ten thousand bushels, and reap twenty-four million, three hundred thousand bushels. I sow twenty-four million, three hundred thousand bushels, and reap seven hundred and twenty-nine million bushels. I sow seven hundred twenty-nine million bushels and reap twenty-one billion, eight hundred and seventy million bushels. I sow twenty-one billion, eight hundred and seventy million bushels, and reap six hundred and fifty-six billion, one hundred million bushels. I sow six hundred and fifty-six billion, one hundred million bushels, and reap nineteen quadrillion, six hundred and eighty-three billion bushels (19,683,000,000,000). The mind staggers under the weight of the figures, and imagination utterly outdone, folds her wings and seeks rest in eternal oblivion. And yet in the natural realm these results of sowing are possible within eight years if the average yield shall be thirty bushels.

If we sow in the short period of our sojourn here good seed and sow persistently, we can never see the end of our harvest, and, strangest of all, we shall never wish to finish the reaping started here. We shall meet there influences started here, for the first time, a hundred quadrillions of years multiplied by inconceivable figures beyond

and fruit to which we shall have access: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 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 (Rev., 22:1, 2)". Again: "And, behold, I come quickly? and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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 (Rev., 22:12-14)". The critic may say this language is figurative. What if it is? There must be something real back of the tree, "fruit", "water"; what is it? No man can tell. It is best, therefore, to stay with God's book, the Bible, and believe that, whatever the change, whatever the difference, the whole man, yes I said man! body, soul and spirit, shall be fed,— shall be amply, abundantly satisfied, when the glorious day shall come; and that he always shall be, it matters not what his mental and spiritual expansion shall be as the ages come and go. It is enough. Amen.

There will be numberless hosts in heaven. Let us figure a little—speculate a little. It will stimulate our imaginations and our faith, and, perchance, make us resolve to add one, two, three— many—to the population. The present population of the world is 1,400,000,000; some statisticians say more. Let us suppose that the population of the earth has averaged 1,000,000,000 per gener-

ation, and let us suppose that a generation dies and is born every thirty-three and one-third years, or three billion to the century. The sum total from the beginning, three billions to the century or thirty billion to the one thousand years, is one hundred and eighty billions in history. Half of them died in childhood. Then there will, if the end should come now, be ninety billions of children in the heavenly life. If only ten per cent of the adults reach that life, there will be one hundred billions, and if the end is far away, as I judge, the number will be increased vastly, and add to this the countless hosts of angels and you can form some figures which you cannot comprehend!

All the mysteries of science, philosophy, Providence, will be solved! that is, we shall solve them through the ages, but there shall always be a class, senior, or post graduate ahead.

Our reward—I shall be satisfied to be there and see the faces of my Lord and my own!—in heaven shall be great, how great is not yet made known; no eye has seen it, no mind has encompassed it, no ear has yet heard its glorious music, and no heart has bathed in its seas of glory indescribable, and returned to earth to tell of the experiences to the children of men! but the words of our Lord are explicit: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for y6u from the foundation of the world (Matt., 25:34)". This promise is general; it includes every son and daughter of Adam who shall reach the Eternal City. So great shall be our reward, so transcendent our glory, that when we shall think of the troubles of this life if we shall even

take time to do that, often, they shall seem as trivial events in our lives. Hear Paul who suffered much in life and finally gave his life for the faith: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I; reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom., 8:16-18)". Let me press two points: one "glorified together"; the other, "the glory which shall be revealed in us". Who? In us! You! Me! all the disciples of our Lord through the ages! Again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory (II Cor., 4:17)". "Light affliction". "Eternal weight of glory". Think of it, ye sons and daughters of men! Again we have the hope of glory: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory (Col., 1:27)". We shall appear in glory with our Lord: "When Christ, who is our life shall appear, then shall ye also appear with him in glory (Col, 3:4)". Paul couples salvation and eternal glory: "Therefore I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory (II Tim., 2:10)". Hear Peter: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and

dominion for ever and ever. Amen (I Pet., 5:10, 11)".

Here is a remarkable fact: This glory begins now, here, and is enjoyed by every Christian in degrees with faith and hope and diligence; varying according to natural and acquired capacity; hence the awful penalty on those who "taste", "enjoy", "experience" these joys for awhile and then deliberately turn back: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame (Heb., 6:4-6)". Again: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries (Heb., 10:26, 27)". Eternal life to begin here, we can keep it, cultivate it, or throw it away, but woe to the man or woman—it is left with the individual!—who turns from it, or casts it away!

Another thing, a glorious thing, the entering of the Christian on his eternal glory is associated with the coming of the Lord at the end of the world. See these: the sounding of the trumpet, the resurrection of the saints, the resurrection of the wicked, the burning of the earth, the appearance of the Lord in glory, the glory of the saints, the opening of the judgment books, the judgment day, the distribution of eternal rewards, and, for God's children, the beginning of the heavenly

life in its glory and fulness. Here are the words of the Master: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be (Matt. 24:27)". Again: "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 (Luke, 17:24)". God gives us a glimpse of that glory: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph., 1:18)". But its fulness begins when our Lord comes within view of the eyes of men again: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory: receiving the end of your faith even the salvation of your souls (I Peter, 1:7-9)". And even then the glory beginning here will be continued there—deepened, broadened, intensified on down through the ages: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord (II Cor., 3:18)". It will be the glory of fixedness, permanence, unchangeableness. Things terrestrial have in them of necessity, the elements of death, decay, end: there is never a day without a cloud, never a joy, but grief follows in its steps; never a song without a discordant note; never a love without a trial; never a friendship without a misunder-

standing; but over there our hearts shall be full of love, and our lives shall be full of love, and we shall breathe it and exhale it without intermission —without end!

We shall be satisfied. If a man is hungry, he may eat all he needs and be fully gratified. If he is thirsty, he may quench his thirst with pure water. Intellectually, satisfaction brings hunger, and those who know the most are the hungriest. Spiritually, satisfaction dissatisfies! Nothing fully satisfies in this life: "For the bread of God is he which cometh down from heaven, and giveth life unto the world (Jno., 6:33.)". But this cannot, because of human frailty, be realized here in its fulness; it will take infinite ages, and then I think there shall be more to come. But heavenly bread will really cure soul hunger; the heavenly waters will allay thirst; heavenly fruit will feed the multitude; heavenly satisfaction will satisfy.

We shall serve God in the heavenly life: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him (Rev., 22:3)". We cannot tell what shall be the nature of this service. The conditions shall be completely changed. There will be no missions of mercy or charity on which our feet may run. There shall be no broken hearts to bind up; there shall be no tears of sorrow for us to wipe away. However, God will provide for us employment in harmony with the best that is in us, and we can work and never grow tired, plan and never be discouraged by the prospect of old age, senility or death, or any other unforeseen or insurmountable difficulty.

There shall be joy and gladness in this city of our God: "And a voice came out of the throne,

saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God (Rev., 19:5-9)".

There will be retrospection in heaven. By retrospection I mean that we will live over the old life. What would this present life be, brethren, if we could not live over the life that we have lived? Every commencement we glance back to other commencements. On every joyous occasion when we gather with our friends about the table or the piano and sing praises to God, somebody will remember and tell of the days that are gone, the happy times that are gone, gone to return no more here. They will recall voices that are hushed and the joys that have forever passed, and revive what was apparently forgotten, and the olden times and voices shall come and mingle with the new. And so there will be, if there is anything in reason, retrospection in the eternal city of God. I believe as much as I believed that you would come up here tonight and sit with me and hear me talk about these things that we shall sit down together in the kingdom of God and talk

over the things that we have known and loved and believed here below.

There will be introspection in heaven: We look down into our Hearts and reflect on what we were, on what we might have been but for the grace of God, or what we are by his grace; and methinks that will be the sweetest note that can rise from any redeemed hearts to our lips as we join again in the song of Moses and of the Lamb.

There will be prospection in heaven. Some people are content with the present. I am not content with the past, I am not happy in the present; I am looking forward to a better day and a better year. But as far out as we may look down the long unfolding purposes of the eternal God into the eternal city, into the glorious ages, there will not be a cloud upon our horizon; no hospital, nor any pain, nor any loss, or disappointment, or any breaking of hearts, or any tear-swollen eyes.

I thank God for introspection, and retrospection and prospection, in his kingdom that is to come.

There will be holy fellowship and communion in the city of God. The choicest spirits of earth will gather there. I remember not so very long ago when Brother Mohorter and Brother Stevenson were here, the communion was sweet and brotherly: and we would talk until it was late, and we would say that it was time to go to bed, and we started but got as far as the foot of the stairway and sat down, some on the steps and some on the floor, and with our hearts filled with love, we talked of the kingdom of God. And I believe there will be just such fellowship there, such communion there; that we shall know as we are known, and that we shall be forever getting

acquainted because the inhabitants of that country and that city will be so numerous that it will take eternity to know them all. There will be realization in the everlasting city of God. For fifty-five years I have been striving towards a goal, pressing towards a realization of that which I want to be in my best moments, but I have never been able to reach it. My ideals evade me, allure me, and from some dizzy heights beckon and mock me. I reach out after the reality and, lo, I grasp a phantom. Eating makes me hungry, drinking makes me thirsty; achievement humbles me. When I would do good, evil is present with me. But in that house of my Father, in that city of my God, in that country with its mountains and hills and valleys and flowers: in that place of glory undescribed and indescribable, I shall realize all the best that is in me, all the best that ever can be in me, through the blood of the Lamb and the testimony which he has given me.

There will be love without jealousy, envy, or alloy. God is love, and he that loveth dwelleth in God and God in him. One of the greatest infidels of modern times is represented as saying something like this: that when one man loves one woman and one woman loves one man, the very angels leave heaven and go into the house where they dwell and sing for joy. So shall it be with us all. There will be no hope in heaven, because it will be sight. There will be no faith in heaven because it will be realization; but God shall always be there, and love shall always be there; and there will be nothing to mar the peace and the sweetness forever and ever and ever.

There will be rest in heaven: "There remaineth therefore a rest to the people of God (Heb., 4:

9)". Rest from the cares of earth. Rest from its annoyances. Rest from its fears. Rest from its tears. Rest forever. Amen!

There will be progress in heaven. I would like to devote quite a little time to this point, but I must hasten on. I reason it out this way. I was a being of progress before I had conscious existence and have always been—God so made me. I believe I have made more progress this year in Divine knowledge than I ever made in any other year of my life; that I have now what I will have then. Death and the resurrection may add to me but they cannot take any good thing from me. Either I will become infinite and equal with God, or I will remain finite and grow. It is inconceivable that I will become equal with God; it is equally inconceivable that I will remain finite and not learn. Hence, I believe that there shall be eternal progress in that city, and in that country of God, and that it shall never end.

We shall have "eternal life" in a deathless land. That is the antithesis of eternal death. It certainly means existence, possibly more. It certainly is held out to the righteous as a reward. The phrase "eternal life" and the phrase "everlasting life" occur a large number of times in the New Testament. The phrase "everlasting life" occurs once in the Old Testament. The word "life" occurs many times, and in a large majority of cases means the same.

Let us study the word life. It contains four letters, and yet what is there in heaven or earth for me outside of that word? The original source of life is God, and with him it is not created, or derived but eternal: "In him was life; and the life was the light of men (Jno., 1:4)". No life in

this or any other world out of Christ. Again: "For as the Father hath life in himself; so hath he given to the Son to have life in himself (Jno., 5:26)". This life was made known,—"manifested", —unto men through Jesus Christ: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested, unto us) (I John, 1:1, 2)". The life that was within was also personal innate and I urge this point: "In him was life; and the life was the light of men (Jno., 1:4)". Life comes to men only through his blood: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you (Jno., 6:53)". In his life there is a chance for life for the whole world: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever and the bread that I will give is my flesh, which I will give for the life of the world (Jno., 6:51)". The words of Jesus are both spirit and life: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life (Jno., 6:63)". Life comes through the name of Jesus: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name (Jno., 20:30, 31)". His life satisfied hunger: "Then Jesus said unto them,

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, Lam the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst (Jno., 6: 32-35)". Jesus is the prince of life: "And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses (Acts, 3: 15)". We shall reign in life through him: "For if by one man's offense death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ (Romans. 5:17)". Through him we have life abundantly: "The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly (Jno., 10:10)". In him we walk in a new life: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4)". Again: "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new (II Cor., 5:17)". In Jesus we have the light of life: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (Jno., 8:12)". Life and immortality are brought to light in the gospel: "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 (II Tim., 1:10)". Jesus is the resurrection and the life: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live (Jno., 11:25)". It is the preacher's glorious privilege to hold forth the word of life: "Holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain (Phil., 2:16)". The way to eternal life is hedged in with difficulties: "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it (Matt, 7:13,14)". But our lives are hidden with Christ: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col., 3: 3, 4)". Apart from Jesus Christ there is no life: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come (Jno., 8:21)". Again: "I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins (Jno., 8:24)". Again: "He that hath the Son hath life; and he that hath not the Son of God hath not life (I Jno., 5:12)".

John had a vision of the river of life; pure wholesome, perennial, and it watered the city of God and ripened the fruit of the life-perpetuating tree month by month forever: "And he showed me a pure river of water of life, clear as crystal

proceeding out of the throne of God and of the Lamb (Rev., 22:1)".

The last invitation recorded in the everlasting covenant is to come and partake of the water of life freely: "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev., 22:17)".

This is not all. We have life in Jesus Christ, and it is to be perpetual, perennial, endless. The words eternal and "everlasting" do not and cannot adequately convey the thought to the human mind; the phrase "ages of ages", is a little better, but still our intellects stagger under the weight of the thought.

Jesus used the phrases "eternal life", "everlasting life", to give his disciples some idea of what to expect. This conception, like the resurrection, gives coherence to the New Testament. Eliminate from it the word "life" and its conception of life, and it will fall to pieces in your hands!

Eternal life is in Jesus Christ only: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (Jno., 5:24)". Again: "And this is the record, that God hath given to us eternal life, and this life is in his Son (I Jno., 5:11)". Again: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day (Jno., 6:40)". The words of Jesus are the words of eternal life: "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words

of eternal life (Jno., 6:68)". Eternal life comes through the knowledge of the Son of God: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (Jno., 17:3)". Eternal life is appropriated by faith: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. 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 (Jno., 3:14-16)". But this faith must come by hearing: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (Jno., 5:24)". Again: "So then faith cometh by hearing, and hearing by the word of God (Rom., 10:17)". Eternal life must be sought: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life (Rom., 2:7)". We must lay hold upon eternal life: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses (I Tim., 6:12)". Again: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (I Tim., 6:19)". We must labor and endure in order to have everlasting life: "Labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed (John, 6:27)". We rest in the promise and hope in the promise

of eternal life here: "In hope of eternal life, which God, that cannot lie, promised before the world began (Titus. 1:2)". Again: "Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also (I Jno., 2:23)". Eternal life is a perennial spring within: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life: the woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw (Jno., 4:13-15)". The full realization of everlasting—ages of ages—life is to be realized in the hereafter: "Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children; for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting (Luke 18:28-30)". Eternal life is the gift of God: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom., 6:23)". Those who shall at last realize the fulness of eternal life shall never perish: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand: my Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand (Jno., 10:27-29)". God has made known to man the ways of life: "Thou hast made known to me

the ways of life; thou shalt make me full of joy with thy countenance (Acts, 2:28)". At last, at the crucial moment we must throw ourselves on the mercy of God: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (Jude, 20, 21)".

There is this blessed, this glorious, this triumphant assurance that we have here; that we have passed from death unto life, and we know it; as witness the words of John: "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life (Jno., 5:24)". Again John's testimony: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I Jno., 3:14)".

We shall shine in the heavenly life, in the eternal kingdom. All through Divine Revelation in fascinating language,—sometimes perhaps obscure, then again as the sun shines in his strength—this thought is brought out. We shall shine in glory! Yes, shine in spotless white! Yes, shine in the uncreated light of God and the Lamb through ages of ages, and ages upon ages—ages without end! In some degree, good men shine here. Generally, a spiritual life shines out through the face. Moses went up into the mount, and was with God forty days and forty nights, and the overflow of his heart and mind shone in his face: "And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he

took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded, and the children of Israel saw the face of Moses that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak to him (Ex., 34:33-35)". Jesus our Lord in the presence of earthly witnesses was transfigured until his face rivaled the sun: "And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him (Matt., 17:1-3)". And his apparel rivaled the snow: "And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them (Mark, 9:2, 3)". The witnesses had a foretaste of the glory of the heavenly life! as it is, and of what we shall be! Again when John saw him in the Isle of Patmos: "His countenance was as the sun shineth in his strength (Rev., 1:16)". "We shall be like him for we shall see him as he is (I Jno., 3: 2)". Daniel predicted that the saints shall shine, and he set the time: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And

many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan., 12; 1-3)". Jesus predicted it, and, like his great prophet, set the time: "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear (Matt., 13:41-43)". Paul gives us a vision of ultimate and eternal glory, referring to the body and the resurrection: "So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption: it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power (I Cor., 15:42. 43)". John had a vision of the saints' everlasting rest and glory: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev., 7:15-17)".

How men and women strive, how they spend and waste money in order to shine one short hour or day here! But they never reach what they desire here—it is not here. Alas! how few seem

to realize it, but there, "over there"—in the heavenly life, we will reach the best possible for humanity, and it will be ours continually; and we shall shine, and not be afraid even in the presence of God! Amen.

We shall enjoy eternal redemption, not for a moment, a year, a century, a millennium, but endlessly: "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb., 9:11, 12)". Lay the emphasis on both "eternal", "redemption" and "salvation, O the joyful sound", eternal salvation, let all the world and all the ages hear the news! No possible contingency can rise through the infinite ages that can change our status. We taste "the good word of God, and the powers of the world to come (Heb., 6:5)". Even here Jesus throws light on this conception: "My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him (Jno., 10:27-31)". Paul takes up the wondrous strain: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in

Christ Jesus our Lord (Rom., 8:38. 39)". And he sounds the note of final triumph: "Therefore let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's and Christ is God's (I Cor., 3:21-23)". Everything in this world has in it the element of uncertainty: "The trail of the serpent is over all", but, and:

"This world is all a fleeting show
For man illusion given;
The floods of grief, the tears of joy,
Deceitful shine, deceitful flow;
There's nothing true but heaven"!

There shall be perfect equalization in heavenly life. People often ask if there will be degrees of reward in heaven. I candidly confess that I do not know, I am much more concerned about getting there! The parable of the talents (Matt., 25:14-30) indicates that there will be. Indeed, if men begin there as they end here, there must be, for they are of different degrees here. Besides it does not concern me anyway. I am sure it will be incalculably more than I deserve or ever can deserve. But every heart will be filled with love; every mind will be dominated by holy thoughts and desires; every tongue shall overflow with song, and everybody shine—is not this enough? There will be no envy, malice, pride, jealousy, there; consequently, there will be perfect, perpetual union there. Race prejudices will be left behind when we enter the city whose Maker God is. I heard a story of a young lady who had a large class in Bible School. One night

she dreamed that it was the Lord's day morning and the children were gathering. She looked upon them, and to her surprise—not to say amazement—half of them were white and half of them were black. She wondered what to do, and began to sort them according to color, but while she worked with breathless haste the trumpet of the resurrection sounded and shook old earth from center to circumference. For a moment she trembled from fright and then looked upon the children again and, behold—they were all white! Thank God we cannot carry race prejudice or any other prejudice to the heavenly life.

Jesus is our propitiation. He is our covering. He hides us and our sins in himself and in the last day when he shall lift the blood-stained mantle we shall all be white—"whiter than snow"; and shall shine above the brightness of the sun; "as the stars forever and ever". Amen.

There will be a feast of soul there. I have been married twenty-eight years. My wife's people live in Canada. During these years when they have been apart, she and her mother have practically, except in serious sickness, exchanged two letters a week! I have marvelled at their ability to find something about which to write, and yet their paper never seems to hold all they have to say, and when they get together their converse is sweet and continuous. Recently Mrs. Johnson was in the city for four days, and during the time the two letters came from mother. I telephoned asking if I should bring them down for I was driving down after her, but she said: "No, I shall wait until I get home and have a feast!" My father and mother lived in sight of where I live. They used to go out on the veranda and watch for my

coming! I believe with all my heart they are watching for me in the Unseen Land, and that when I get there, they will know my voice and I will know theirs, and that all these relations shall be perfected in the heavenly life, and that the feast shall never end.

I have a very peculiar experience. In my dreams I hear my father call me, and his voice is just as clear and distinct, and he lays hold on my heart with the same deathless grip that it did when we walked side by side. This may all be explained on psychological grounds, but I will hear his voice and mother's too, when I get home, and the feast will never end; and the union will never end, and the day will never have an end, and the day will never have a cloud, and the rose will never have a thorn; and the music will never have a discordant note, and the eye will never lose its luster, or the countenance its glory. No, nevermore!

All this seems inadequate to me; I cannot tell what I feel; I have thought of these things until their reality grows on me, holds me, overwhelms me. To me, a man!—heaven is a place where a man may realize himself to the fullest extent and find an out-flow for the best that is in him and a chance to enjoy with ever-expanding capacity the presence of the Lord and the loved ones lost for a little while; seeing every virtue, every privilege, every joy in the true light; the value of a moment, even in the face of the endless life, for one moment of heaven will outweigh all the joys, the achievements, all the glories of earth and time!

In the heavenly life we shall be able to realise the treasure we have laid up there: "Lay not up for yourselves treasures upon earth, where moth

and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also (Matt. 6:19-21)". Every tear shall be a diamond, every sigh over the sorrows of another shall be a note in the heavenly symphony rolling up from billions of throats and making the foundation of the New Jerusalem tremble; but never shall it move a stone. Every dollar spent to win a soul will count to us in compound interest, and every soul won will be riches, which neither man, angel nor archangel can count. Every heart beat of sympathy for those about us, even though we cannot administer to their needs, will add to our riches, to our treasure untold. Every pilgrim whom we have helped on his weary way will, as we meet and re-meet, pass and re-pass in the city of God, be to us an everlasting fountain of refreshing, as he makes payment in gratitude on a debt which he never can pay and shall never wish to pay in full. Every seed of goodness, mercy, truth, love, sympathy, compassion, hope, faith, peace, joy, long suffering, shall grow into fruition there in a harvest whose acreage cannot even be imagined; and the crop will be so bountiful and the increase so much with the ages, that we can never gather it all, not even through unnumbered years!

In the heavenly life the mystery of sin, salvation, providence shall be cleared up. No man here can attain a height in which he must not sometime shamefacedly confess his ignorance. There we shall have the time and environment, and inclination to dig into the deep things of

creation, providence, and redemption; and the things that perplex us here will be as clear as the noon day sun there.

The things that keep this earth from being a veritable paradise will be absent from that life: Sin, rebellion, stubbornness, selfishness, envy, hate, malice, vain-glory, idle tongues, gossip— the very words shall be blotted from the glossary of heaven.

My heart is pressed with the world's woe but this pressure shall end when Jesus comes. No cripples shall go on crutches in the city of God. No blind man or woman or child shall ever walk the streets of God's capital and ask piteously for the pitiable alms men so often bestow out of their plenteous store. No forms, trembling with age, will be jostled by the rude and the heartless in the streets, or live in houses there. Never! I thank God that no crippled children shall ever walk the streets of the city. These things shall have passed, by the power of God, and I trust we shall be delivered forever from the memory of them! So I believe, and my heart is comforted!

Now let us for a few moments view heaven negatively. I want to go there, and by the grace of God I am going there, not simply for what is going to be there, but for what is not going to be there. Speaking of the grace of God in Jesus before the world began, the apostle says: "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 (II Tim., 1:10)". Again: "And death and hell were cast into the lake of fire. This is the second death (Rev., 20:14)". Brethren, I want you to reflect just a little bit

on that truth: No death! That means no sickness; that means rib pain; that means no graves covered with withering flowers; that means no undertakers; that means no echoing of the feet of the horses pulling the hearse and the final procession through the streets of the city of our God; that means no mourners, and no mourning, for all these things shall pass away forever with our entrance into the heavenly life.

There shall be no night there. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there (Rev, 21:22-25)". The Lord God and the Lamb shall be the light thereof! There will be no need of the sun, no need of the moon, no need of the stars, nor dynamos and wires and lamps for we shall see his face and he shall light the way, always. For ages upon ages. Amen.

There shall be no tears, no sorrow, no pain, no crime; "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 (Rev., 21:4)". No hope deferred, no hope lost. In this world how often do we lose heart and hope. Alas, how often is hope deferred;— the letter that never comes, the kindly word that never is spoken! This world is a beautiful world,

and yet so full of disappointments; but none of these things shall be known there.

There will no disagreement. Do you know, brethren, after all it is a difficult thing; to live together in peace? It will not be difficult there, for there will be nothing on which to disagree. There will be no defilement, for there shall in no wise enter into it anything of that sort: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life (Rev., 21:27)".

There shall be no end, n-o e-n-d!! It is said that a king once called his distinguished servants and his wise men, and said, I want you to form a sentence for me that I can use on every occasion, that will fit absolutely every condition of human society, and they thought it all over, and reported this: "This, too, shall pass away". It is spring now, and the world is very beautiful, but it shall pass away; the flowers bloom, but they shall pass away. We grow up into vigorous manhood, and pass down into old age and thence into the jaws of death, and the earth and the world and the things thereof shall pass away. But there shall be no end in heaven for the former things shall have passed away.

The Christian's quadruple crown. I had a letter from Brother Moninger the other day, and he said: "The Lord will give you a crown so chucked full of jewels that you cannot see the crown for the jewels". That is the conception some people have of the reward of the righteous—that we will have crowns on our heads. But the Christian's crown is a quadruple crown, and

I want to present these scriptures to you, clearly showing what it is:

First. An incorruptible crown: "And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible (I Cor., 9:25)". Again: A crown of righteousness: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Tim., 4:7, 8)". A crown of life. Let me lay the emphasis on life, eternal life, immortal life, continuous life or E-X-I-S-T-E-N-C-E: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (James, 1: 12)". The crown of glory: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (I Pet., 5:4)".

We shall receive a great inheritance: "Blessed are the meek; for they shall inherit the earth (Matt., 5:5)", the new earth, all things new! Again, the apostle Paul throws light on the same subject and to his word I call your attention: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel (Col., 1:5)". Again, we have the testimony of Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved in heaven for you, who are kept by the power of God through faith unto Salvation ready to be revealed in the last time (I Pet., 1:3-5)".

Bringing our remarks to a close tonight, I want to call your attention to two things: One is the statement from Solomon, wherein he says: "But the path of the just is as the shining light, that shineth more and more unto the perfect day (Prov., 4:18)". I would to God I could tell you what I see in this declaration, but my pen or tongue cannot express in terms in which my imagination pictures it.

That is not all, brethren. The Lord is not content after having apparently exhausted all but he holds out a tremendous reward. Not only the quadruple crown, but a great reward, and I want to present that in the exact words of the record, and then I shall bring these remarks to a close: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life (Rom., 2:7)". Immortality!!! Not only this, but in the Revelation he holds out a seven-fold reward to those who are faithful, and I will give you these just as briefly as I can:

He has promised us access to the tree of life: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev., 2:7)".

He has promised us that we shall eat of the hidden manna, and that we shall have a new name written on a white stone: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a

white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (Rev., 2:17)".

He has promised us power, and that we shall shine as the morning star: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the Churches (Rev., 2:26-29)".

He has promised us that we shall be clothed in white raiment and that our name shall never be blotted out of the book of life: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels (Rev., 3:5)".

He has promised that we shall be pillars in the temple of God, and that God will write upon us his name and the name of the City of God, "Which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name (Rev., 3:12)".

And finally: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev., 3:20. 21)".

He gives us precedence over the angels and archangels. What an honor, when on that great

day we shall be invited to sit down with Emmanuel in his throne!

When shall the heavenly life begin? I may say it begins in an important sense here for the Christian life is the heavenly life. We taste of the heavenly gift, the word of God and the powers of the world to come while we are yet pilgrims here. Thus testifies Paul: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come (Heb., 6:4, 5)". But remember it is only a "taste". Our understanding is limited; our vision is imperfect. The heavenly life is the perfect life, the full life, the complete life: Human life, life in Christ, the hades life, the heavenly, the undying life is the Divine program. We shall undoubtedly have a fuller taste of it in paradise, the unseen abode of the departed spirits, but not in its fulness. Life involves here and hereafter body, soul and spirit: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess., 5:23)". Hence if we take into account the resurrection of the body, we cannot conceive of the beginning of the complete life, the heavenly life, until after that transcendently glorious event. But no date is given, no time is fixed, but the abundant testimony of the word on the subject justifies the conclusion that the heavenly life must begin with the coming of the Lord, or immediately following it. The picture drawn by Jesus of the last great day will admit no other interpretation (See Matt., 25:31-46). Note par-

ticularly the thirty-fourth verse: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". This is his invitation at the judgment day which shall come to all races and ages simultaneously— at the end! There is much misleading talk on the subject of heaven both among the preachers and the people.

The theory that the soul of the righteous enters immediately following death, upon the final, complete life must of necessity silently ignore or openly repudiate the great burden of the word of God relating to the future life.

Paul and Peter, than whom no better witness can be summoned both testify to this point. However, before I introduce their testimony let me assert again, basing my assertion on the fact that in the heavenly life Jesus is the same, only with added glory, that he was here, and that inasmuch as he is the "first born of many brethren" nothing short of a resurrected and perfected body will meet the demands of the case; triune life here and hereafter: body, soul, spirit! Here is my proof. I will call Paul first: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ (I Cor., 4:7)". Again: "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God (I Cor., 4:5)". Again: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he

hath put all enemies under his feet. The last enemy that shall be destroyed is death (I Cor., 15:24-26)". The resurrection—death must be conquered!—must come before the heavenly life shall begin!! Again: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels: in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess., 1:7-10)". The conclusion seems irresistible, but hear him again: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation (Heb., 9:27, 28)". Again: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil., 3:20, 21)". Again: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus, 2:13)". Here is Peter's testimony: "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen ye love, in whom,

though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory (I *Pet.*, 1:7, 8)". Again: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation (I *Pet.*, 2:12)". Again: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (I *Pet.*, 1:13)". Again: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy (I *Pet.*, 4:12, 13)". The "revelation" of Jesus means his second coming. The perfect life in him, shall begin on the day of his coming in judgment, and it shall never end. This is the teaching of the book beyond all doubt. John voices the universal human-heart-prayer: say it over with me slowly and with deep earnestness: "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus (Rev., 22:20)". "And in the world to come eternal life".—The words of Jesus Christ our Lord (Mark, 10:29, 30).

I would to God that I might give you a glimpse, as I see, and as I realize, what these things shall be, by the study of the word of God. You have been patient with me, you have followed me with your hearts, and with your prayers; and I stand before you tonight, brethren, and testify as a student of the word of God that I believe with all my heart as I believe that God is God and that

Jesus Christ is his Son that I have done no violence to the word of God; that I have done no violence to the promises of Jesus; that I have done no violence to the Spirit, when I have tried to lead you to believe that the future life is a real life, that the people who shall be in that city and in that country, are real people, and that the life begun here shall go on there in glory forever, and that we shall enjoy that life all the more because of the life that we lived here with all its trials; that we shall enjoy what we shall be there all the more because of what we have been here. With all my heart, with all my soul, with all my mind, with all my strength, I believe that the picture is not overdrawn. Since mother left this earth and father joined her in the unseen abode of departed spirits, the world has been sad and lonely to me, and it seemed to me that I could never and I do not believe I ever can adjust myself to it and be just what I was. And yet, I have so reflected on these things that I have found consolation in the profound conviction that I shall see them again as they were. Not that my spirit roaming somewhere in boundless space, shall meet their spirits, but that I, brought again from the dead, and that they, brought again from the dead, in immortal vigor, in immortal life, in endless life, shall meet them again and that all the loved ones who so endure will be with us there. I have so many friends among the old men and women of the church, and a great many of them have been passing on and I have wondered in view of the fact that kindred spirits gravitate toward each other here, if these kindred spirits will gravitate toward each other there; in

view of their interest in the same phases of the cause here.

The whole world about us speaks perpetually of immortality. The whole world about us speaks in thunderous tones of the possibility of an everlasting life. The dying of the flowers in the fall of the year, and their resurrection in the spring time tell us "that even nature around us and under our feet has in it the seed of springtime, and the seed of a continuous existence. The Creator has fixed this in their constitution, their nature and surely he has done as much for men, Many of the trees grow under adverse conditions, so with the flowers, so with all manners of vegetation about us. It is a marvelous thought that everything in nature contributes its voice to one thing: inasmuch as there has been perpetual life in things that cannot hear, cannot speak, cannot see, cannot know, cannot feel, surely man, choicest of creation, surely woman, a part of man, in her loveliness and beauty, surely these creatures made in the likeness and image of God, shall live again. Even apart from all Divine Revelation the voices of nature tell us to hope on. The voices of our own hearts cry for an existence beyond this. We are conscious of so much that is unfinished here; conscious of so many aspirations, high and holy that cannot be gratified here; conscious of so many tasks before us which we cannot do here; conscious of the possibilities that would startle the world if we could work them out here; conscious that this life itself with all its joys, vibrating between smiles and tears is a failure except there shall be something beyond, some place, some opportunity, some long

day; some place where the sun may be commanded to stand still, until we shall have reached the heights and accomplished the task that is in us. Our very nature calls for perpetual existence. Our minds, yea, I may say the universal mind has interwoven in it the idea of future life. We must live because we do live! Nature never disappoints us by lying to us in any matter pertaining to the life that now is, although our plans here below are upset in a good many ways, but on the whole we can testify that this life has been good to us. On that ground we feel that he who made this world and put us in it, and has put in us the desire to live hereafter shall not forget us in the crucial moment there, if we do not forget him in the crucial moment here.

I said the flowers speak of immortality. I have here a concrete example: In Cairo, Egypt, there is a garden blooming in perpetual glory, fragrance and beauty; old forms are dying and new forms reappearing, and improving, no doubt with loving culture and care. The seeds for this flower garden were taken out of the tombs of Egypt, out of the graves of mortals older than the Christian Era. Mourners laid their choicest flowers on the biers of their departed friends in that wondrous land before Jesus, our Lord was born: the flowers withered, their fragrance departed, but the life in the seed continued. God cared for the seed. It had life in it. Generous hands gathered up these little citizens of ages gone; planted them in the warm earth and the life burst forth against the weight of the soil and the power of gravitation and grew into beauty, fragrance and glory again!

So shall it be in the Holy City, in the heavenly life, for God cannot do less for us. In this hope I live and in this hope I shall die; and await the time appointed when my Lord and King shall call for me.