

AFTER DEATH AND OTHER MYSTERIES

BY

SAMUEL B. SCHIEFFELIN

Writer of "Children of God and Union with Christ ;"
"Children's Bread ;" " Words to Christian
Teachers," etc.

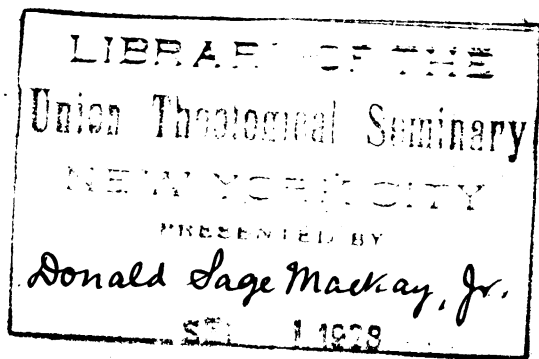
*"Ye do err, not knowing the Scriptures, nor the power
of God." Matt. xxii: 29.*

*"Unto you it is given to know the mysteries of the Kingdom
of God." Luke viii: 10.*

BOARD OF PUBLICATION
OF THE
REFORMED CHURCH IN AMERICA
25 East 22d Street
New York
1898

Price, Single Copy, 25 Cents

By Dozen, 20 Cents Each



RW
\$332

69334

... INDEX ...

	PAGE
Introduction - - - -	5
Mysteries in the Bible - -	8
Another Life - - - -	27
Anti-Christ - - - -	37
The Spirits in Prison - -	42
No Communications From the Dead	47
Translated—Raised From the Dead	50
The Day of Judgment - - -	54
Heaven - - - -	65
Christ's Kingdom on Earth - -	70
After Death, the Unbeliever -	81
After Death, the Believer - -	83
The Pleasures of Sin—The Prosperity of the Wicked - - - -	88
The Afflictions of the Righteous -	98
Rejoice in the Lord Alway - -	110

INTRODUCTION.

The object of the following pages is to show the teaching of the Holy Scriptures concerning some passages in them, which by many are misunderstood ; and which can only be explained by the Bible itself. "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." (2 Pet. iii: 16.) Others, who may not be going to destruction, may "Err, not knowing the Scriptures, nor the power of God." (Matt. xxii: 29.) We are told, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. ii: 2.) We need to have that word opened to us, and the aid of the Holy Spirit to enable us to understand it. Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth * * * He shall glorify me ; for he shall receive of mine, and shall shew it unto you." (John xvi: 13, 14.) We may be rulers, leaders and teachers in the church and yet not understand the Scriptures ; as was the case of Nicodemus, who was a Pharisee, a ruler of the Jews, a member of the Sanhedrin, a teacher, a master of Israel. (John iii: 1, 3, 5, 9, 10.) And yet, when Christ told him, "Except a man be born again, he cannot see the King-

dom of God : * * * he cannot enter into the Kingdom of God ;" he did not comprehend it and inquired, "How can these things be?" The two disciples going to Emmaus, while they were talking about Jesus, were joined by Him. They did not understand Jesus when, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "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 concerning me. Then opened he their understanding, that they might understand the Scriptures." (Luke xxiv: 27, 45.) The Ethiopian eunuch, a man of great authority, who went to Jerusalem for to worship, and was returning, while in his chariot, was reading the 53rd Chapter of Isaiah, but he did not understand it. "The Holy Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said understandest thou what thou readeest? And he said, How can I, except some man should guide me? * * * Then Philip began at the same Scripture and preached unto him, Jesus." (Acts viii: 27, 35.) We need to have our hearts opened to receive the Scriptures, and our understanding opened to comprehend them ; and yet one may be eloquent and mighty in the Scriptures and still be lacking in knowledge of some of the most import-

ant elements therein. Apollos was "an eloquent man, and mighty in the Scriptures." "He was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." (Acts xviii: 24-26.) After this he "helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

It is recorded of the Jews in Berea, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many of them believed." (Acts xvii: 11.)

Paul writes, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." (Phil. iii: 13, 14, 15.)

MYSTERIES IN THE BIBLE.

The words "mystery" and "mysteries" occur twenty-six times in the Bible. The whole Bible is a revelation of mysteries which could not have been discovered or explained, but through the Bible itself. And its plain teachings and revelations are not understood or believed by men, until their eyes and their hearts are opened by the Spirit of God to discern them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. ii: 14.) "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John iii: 3, 3.)

These mysteries are not special revelations, gifts, or powers, given to any particular class of men. They who claim to be endued with certain powers through what is called apostolic succession, have never seen the kingdom of God. The mysteries of that kingdom are revealed to every believer in the Lord Jesus Christ. Without receiving Him, no other person can enter that kingdom, or even see it. (John iii: 5.) "As many as received him, to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name; which were born, not of blood, nor

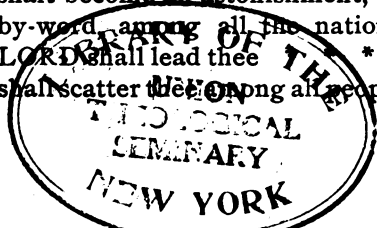
of the will of the flesh, nor of the will of man, but of God." (John i: 12, 13.) "The disciples came and said unto him, Why speakest thou unto them in parables? He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt xiii: 10, 11.) "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things 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. xi: 25-27.) "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 Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi: 16, 17.) Writing to the church in Corinth, "to them that are sanctified in Christ Jesus," Paul writes, "We speak the wisdom of God in a mystery, even the hidden wisdom of God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (I Cor. ii: 7, 8.) To the saints in Ephesus Paul writes, "If ye have heard of the dispensation of the

grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of God given unto me by the effectual working of his power. 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 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." (Eph. iii: 2-9.)

For about two thousand years after the fall of Adam, the knowledge of God in the world was kept in one family, and continued from father to son, to Noah. His family only was saved, when the world was destroyed by the flood. Through his son, Seth, it passed to Abraham, with whom God made a special covenant, in which all his seed were embraced. Then for two thousand years, until the death of Christ, the Jews, through Isaac and Jacob, were the chosen people of God. They only of all the nations of the earth retained the knowledge of

God ; all the rest of the world were idolators. All the revelations of God, all the messages of God, were to the Jews. To them were given the law in the Holy Scriptures, and the promises of God. All the prophets were Jews, and they were sent to the Jews ; not to the world. Christ and all of the Apostles were Jews. And the world is indebted to the Jews for all the knowledge it has of God, and His salvation. Jesus told the woman of Samaria, " Salvation is of the Jews." (John iv; 22.)

Every Jew is a wonder. Every Jew is a living witness for the truth of the Bible. For thirty-three hundred years they have celebrated yearly the Passover and other religious feasts instituted by Moses. Since the Christian era, the Jews have held to their ancient Scriptures, and continued faithful to the worship of God ; while for thirteen hundred years, the greater part of the so-called Christian church put their traditions in place of the Bible, and became grossly idolatrous ; and it is so at the present day. The Jews have been preserved, a distinct and separate nation ; although without a country, for the last eighteen hundred years, in accordance with the prophecies concerning them recorded in the Bible. Before they entered into the promised land, Moses told them, " Thou shalt become an astonishment, a proverb and a by-word among all the nations, whither the LORD shall lead thee." * And the LORD shall scatter thee among all people, from the one



end of the earth even unto the other * * *
And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." (Deut. xxviii: 37, 65.) Jeremiah wrote, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." (Jer. xxiv: 9.) Amos prophesied, "I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix: 8, 9.) For the last eighteen hundred years, in all the centuries and in all countries, these prophecies have been literally fulfilled; and the Jews are now a distinct people sifted through all nations; and are hated, despised and persecuted by all nations with only two or three exceptions. Truly every Jew is a wonder and is a witness for the truth of the Bible, and a witness for God.

"Thus saith the LORD that createth thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour; I

have given Egypt as thy ransom, Ethiopia and Seba for thee. Since thou hast been precious in my sight, and honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, keep not back, bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory; I have formed him; yea I have made him. * * * Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and I have saved, and I have shewed, and there was no strange god among you; therefore ye are my witnesses, saith the LORD, and I am God." (Isai, xliii: 1, 10.) The Jews will be kept a distinct and separate nation as witnesses for God, and of the truth of the Bible, "until the fulness of the Gentiles be come in." (Rom. xi: 25.)

The Jews always considered themselves to be the chosen people of God; and for two thousand years before Christ came, they were so. They did not see in their Scriptures, that when Christ came, the Gentiles were to be brought

into His kingdom. They listened to Paul when he was giving an account of his conversion, until he said, the Lord told him, "Depart, for I will send thee far hence to the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live." (Acts xxii: 21, 22.) The Gospel to be preached to all nations was a mystery. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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: whom we preach, warning every man, and teaching every man in all wisdom; that he may present every man perfect in Christ Jesus." (Col. i: 26-28.) The plan of salvation by faith, "the sufferings of Christ and the glory that should follow were mysteries to the prophets, who foretold them. "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 Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, * * * which things the angels desire to look into." (I Pet. i: 10, 12.)

The scattering of the Jews among all nations, and their continued preservation, as a distinct

people, for the last eighteen hundred years and their continued rejection of Christ, is a mystery to many. To the Christians in Rome, Paul writes, "For I would not have you 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. xi: 25.) The falling away in the early church is spoken of as a mystery. Paul writing to the Thessalonians says, "For the mystery of iniquity doth already work. * * * And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth." (II Thess. ii: 7, 8.) The prophecy concerning the great Apostacy of the Church of Rome in the 17th chapter of Revelation, is spoken of as a mystery. "And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. * * * And the woman was arrayed in purple and scarlet colour, * * * and upon her forehead was a name written, 'Mystery, Babylon the great, the Mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman. * * * The woman

which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. 17.) Rome then, and for many centuries after that, reigned over the kings of the earth.

We need not be surprised if the Bible speaks of there being mysteries in what it reveals. There are mysteries in creation; mysteries in the providence of God; and mysteries in the properties of matter. It is not strange, therefore, that there should be mysteries in regard to Spirit, and concerning spiritual things. Many of the properties of matter have been discovered by the students of science; but who, by searching, can find out God? "Canst thou by searching find out God? Canst thou find out the Almighty unto protection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job xi: 7, 8.) "Who doeth great things and unsearchable; marvelous things, without number." (Job v: 9.) Yet the Bible reveals God Himself to us in His Son, the Lord Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i: 18.) "Being the brightness of his glory, and the express image of his person." (Heb. i: 3.) "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 into glory." (I Tim. iii: 16.)

There are mysteries revealed to us in the Word of God, which the most enlightened believers in that Word cannot comprehend, but receive them through faith. Such as the mystery of the Trinity. One God; one name. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii: 19; I John v: 7; John iii: 16, 17; II Cor. xiii: 14; Eph. ii: 18.) There is the mystery of the incarnation of Christ, of the union of the divine and the human natures in one person. The atonement is a mystery. How the innocent could suffer for the guilty. How Christ could suffer for us. "Who did no sin. * * * Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. ii: 21, 22, 24.) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. v: 21.) "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." (John iii: 16.)

The union between Christ and his church is called a mystery, "a great mystery." "For the husband is the head of the wife, even as Christ is the head of the church! and he is the Saviour of the body. * * * Husbands, love your wives,

even as Christ also loved the church, and gave himself for it: * * * that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. * * * "This is a great mystery ; but I speak concerning Christ and the Church." (Eph. v: 23-32; 2 Cor. xi: 2.) "Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. xix: 7.) "Come hither, I will shew thee the bride, the Lamb's wife." (Rev. xxi: 9.)

The union of Christ and believers is a mystery. "I am the Vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for apart from me ye can do nothing." (John xv: 5.) "Now ye are the body of Christ and members in particular." (1 Cor. xii: 27 ; Rom. xii: 5.) "For we are members of his body, of his flesh, and of his bones." (Eph. v: 30.)

To the world, it is a mystery, that the believer in the Lord Jesus Christ, the child of God, must be "raised from the dead ;" must be "created anew ;" must be "born again." And this by the Holy Spirit ; for no human being can cause his own birth "(create himself, or raise himself from the dead.) 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 iii: 5.) "Except a man be born again, he cannot see the Kingdom of God." (John iii: 3 ; i: 11 ; iii: 6 ; Rom. viii: 14, 16 ; Gal.

iii: 26 ; 1 John iii: 2 ; v: 1.) "Therefore if any man be in Christ, he is a new creature; old things are passed away," behold, all things are become new." (2 Cor. v: 17 ; Ps. li: 10 ; Ezek. xi: 19 ; xxxvi: 26.) "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. vi. 15.) "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. ii: 10.) "And you hath he quickened, who were dead in trespasses and sins." (Eph. ii: 1.) But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii: 4, 5 ; Col. ii: 13 ; John v: 25 ; Eph. iv: 18 ; v: 14.) These mysteries become clear to the believer, as he "grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He realizes the truth of them in his own experience. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii: 16.)

Through ignorance of the Scriptures, and not properly considering the context, some good people are troubled concerning what is called, "the unpardonable sin," needlessly making it a mystery. Jesus said, "wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son

of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii: 31, 32.) "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 Ghost hath never forgiveness, but is in danger of eternal damnation ; because they said he hath unclean spirit." (Mark iii: 28-30 ; Luke xii: 10.) In connection with the passage in Matthew, we see what led Jesus to utter these fearful words, "But when the Pharisees heard that Jesus had healed, one possessed with a devil, blind and dumb, they said this fellow doth not cast out devils, but by, Beelzebub the prince of the devils. * * * Jesus said, If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. * * * He that is not with me is against me ; and he that gathereth not with me scattereth." Matt. xii: 22, 24, 28, 30, 31.) Then he pronounces the awful doom of those who thus reject Him and blaspheme against the Holy Ghost. For the same reason, the same penalty is connected with that sin in the passage in Mark. "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." Then follow the same fearful words, with the addition, "Because they said, He hath an unclean spirit." (Mark iii: 22, 28, 29, 30.) There can be no salva.

tion for those who reject the Lord Jesus Christ, and regard him as "having Beelzebub, and by the prince of devils casteth out devils"; and consider the word and the works of the Holy Ghost as done by the Devil. No believer in the Lord Jesus Christ can ever commit this sin. His sins are all forgiven. Christ bore them all. (I Pet. ii: 24.) "Every believer has now an everlasting life." (John iii: 36.) "Hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v: 24.) Whoever hath everlasting life cannot lose it. He is "kept by the power of God through faith unto salvation" forever. (I Pet. i: 5.)

The resurrection of the dead and the change which all who are alive on the last day shall suddenly undergo is a mystery. "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." (I Cor. xv: 51, 52.) "Then we that are alive, that are left, shall together with them be caught up to the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. iv: 17.)

Paul, writing to the church at Corinth, says, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." (I Cor. i: 17.) "And I, brethren,

when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. ii: 1, 2.) This preaching was a mystery both to the Jews and Gentiles. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." (I Cor. i: 23.) He afterwards reveals a mystery, which very few professing Christians realize. "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 yours; and ye are Christ's; and Christ is God's. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (I Cor. iii: 21; iv: 1.)

In most of his epistles, the appeals which Paul makes to his converts, many of them a short time before, degraded heathen, is pathetic, and should be a lesson to Christians to pray continually and earnestly for their ministers and missionaries, using the words of Paul. Hear him say, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service, which I have for Jerusalem, may be accepted of the saints; that I may come unto you with joy by the will of God,

- and may with you be refreshed." (Rom. xv: 30-32) To the church in Ephesus he writes, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." (Eph. vi: 18-20.)

To the church at Colosse he writes, "Withal praying for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak." (Col. iv: 3; II Cor. i: 11; I Thess. v: 25; II Thess. iii: 1. Heb. xiii: 18.)

Some of the plain and explicit teachings of the Bible are so mysterious to unbelievers, that Peter, writing concerning the epistles of Paul, says, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Pet. iii: 16.)

These apparent mysteries become to the sincere seeker of the Truth, very clear in his own experience: as he "grows in grace and in the knowledge of our Lord and Saviour Jesus Christ," by feeding upon "the sincere milk of the word." (I Pet. ii: 2; II Pet. iii: 18.) The advice given by an old negro to a person, who came to him to have one of these passages

of scripture explained, is to the point. The old negro was taken from Africa when seven years old with a cargo of slaves : and was sold as a slave in Virginia. He continued in heathen ignorance until he was 40 years old ; when his fears were aroused by hearing, that the world was going to be burned up. He sought for "information"; taught himself to read with the help of his master's children, whom he bribed with nuts, etc., to teach him ; procured a Bible, and acquired such a knowledge of it, that he became celebrated in the region about him : so much so, that white people would sometimes call upon him for advice. He was known as Uncle Jack. The following is taken from a booklet entitled, "The African Preacher—An Authentic Narrative."—*Presbyterian Board of Publication* : "There lived in his immediate vicinity, a very respectable man who had become interested on the subject of religion, and who, with some earnestness, had begun to 'search the Scriptures.' He had been thus employed but a short time when he became greatly perplexed with some of those passages which even an inspired apostle has said, are 'hard to be understood.' In this state of mind he repaired to our preacher for instruction, and found him at noon, on a sultry day in summer, occupied in his field, hoeing corn. As the man approached, the preacher saluted him with his accustomed politeness; and then with patriarchal simplicity, leaning upon the handle

of his hoe listened to his story. 'Uncle Jack,' said he, 'I have discovered lately that I am a great sinner, and I have commenced reading the Bible that I may learn what I must do to be saved. But I have met with a passage here,' holding up his Bible, 'which I cannot understand, and which greatly perplexes me. It is this, "God will have mercy on whom He will have mercy, and whom He will He hardeneth;" what does this mean? A short pause intervened, and the old African answered as follows: 'Master, if I have been rightly informed, it has only been a short time since you commenced reading the Bible, and I think the passage you have just read is in the Epistle to the Romans. Long before you get to that, at the very beginning of the gospel, it is said, "Repent, for the kingdom of heaven is at hand." *Now, HAVE YOU DONE THAT?* The truth is, *YOU READ ENTIRELY TOO FAST.* You must begin again, and learn the lesson as God has been pleased to give it to you. When you have *done* what you are told to do in Matthew, come to see me, and we will talk about that passage in Romans." Having thus answered, he resumed his work, and left his visitor to his own reflections. * * * The gentleman particularly interested in this incident gave the foregoing account of it to the writer, and, if he still lives, will joyfully say now, as he did when he first spoke of it, 'It convinced me fully of the mistake into which I had fallen; I took the old man's advice, soon

saw its propriety and wisdom, and hope to bless God forever for sending me to him.' The consequence was, that he soon became an intelligent, consistent Christian, connected himself with the Church, and contributed in no small degree to the promotion of a cause he had once hated and opposed." *The African Preacher*, page 78.

As we study the Bible, mystery after mystery will be made clear to us; and we will realize the words of Christ, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." (Matt. xiii: 11; xxv: 26-29.)

"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." (Rom. xvi: 25-27.)

AFTER DEATH—ANOTHER LIFE.

The thought of another life after death has prevailed in all ages and among all nations. All religions, whether idolatrous, Mahomedan, or Christian, have some ideas concerning a future state of existence, and almost every individual has some fear regarding it. Conscience makes them dread a coming judgment. Hence the universal offerings of sacrifices to make atonement for sin, or, to obtain benefits in the future state. The Bible, the Word of God, is the only source from which we can get reliable information concerning our future existence, and of what awaits us after our souls leave our bodies.

The Bible is very clear in its statements, that there is a future existence after this life ; that there is to be a general judgment, a separation between the saved and the lost ; a state of rewards and of everlasting bliss for the saved, and of everlasting punishment and woe for those who are not saved. The latter are to be cast into everlasting fire, prepared for the Devil and his angels ; where is weeping and wailing and gnashing of teeth, and this for an eternity to come ; but the Bible gives few details concerning their mode of existence, and of their manner of life and occupations. We are told, however, that with each it is forever.

And we learn, also, that between the two places, heaven and hell, "There is a great gulf fixed." So that they which would pass from one to the other even with an object of mercy from heaven cannot (Luke xvi: 26.) There is no hope of a change in the condition of those cast into hell forever. The words "Worm that dieth not;" "Fire which is unquenchable;" "Lake which burneth with fire and brimstone," may be figurative, but they are very expressive, and have a terrible meaning. The word brimstone occurs thirteen times in the Bible, connected with fire to express the wrath and judgments of God upon the wicked. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," Gen. xix: 24; Luke xvii: 29. We are told, "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest." Ps. xi: 6; Ezek. xxxviii: 22; Isa. xxx: 33; Rev. xiv: 10; xix: 20; xx: 10; xxi: 8.

There is some truth in the answer given by an old Negro woman to her grandson, who came running to her saying: "O, granny! I found out there can't be no hell. Where dey git all de brimstone from?" The old woman replied: "Ah, sonny, they take the brimstone with them." There is no question that the "worm that dieth not," often begins his gnawings in this life.

The word Hell in our English Bible represents four different words in the original

Scriptures. It is used to designate the place of the dead, the grave, most generally the place of punishment after death, and the abode of evil spirits. In the Old Testament Sheol first denoted the place of departed spirits, the abode of all, good and bad. (Gen. xxxvii : 35.) Afterwards, it is represented as having in it two distinct regions, one for the righteous, (Psalm xvi : 11; xvii : 15,) the other for the wicked. (Psalm ix : 17; xlix : 14.) The word Hell occurs fifty-four times in the Old and New Testaments. Christ spoke of it very often; describing it, and warning His followers to escape its awful doom.

The teachings that, they who are not saved will be annihilated, and, that all men will at last be saved, are contrary to the express words of Christ, and contrary to the whole testimony of the Bible. The Word of God says, "To-day if ye will hear His voice, harden not your hearts." (Ps. xcv : 7; Heb. iii : 7.) "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation." (II Cor. vi : 2.) "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. We then, as workers together with him, beseech you also that ye receive not

the grace of God in vain." (II Cor. v: 20-21; vi: 1.) There will never be another "accepted time, or day of salvation." "Whosoever was not found written in the book of life was cast into the lake of fire," (Rev. xx: 15,) "and shall be tormented day and night for ever and ever." (Rev. xx: 10, 14, 15.)

In the Bible God also reveals to us the only way to escape this everlasting "Dying ye shall die;" and offers to us eternal life and everlasting happiness as a gift. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi: 23.) "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John iii: 16.) The Old Testament and the New present the same salvation, and both as the gift of God. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. * * * Incline your ear, and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you." (Isa. lv: 1, 3.) Seven hundred years after, Christ makes the same free call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi: 28.) "Him that cometh to me I will in no wise cast out." (John vi: 37.) And the Bible closes with the call. "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. xxii: 17.) Salvation is simply knowing the Lord Jesus Christ, (John xvii: 3.) believing in Him, (Acts xvii: 31; Rom. x: 19,) and receiving Him. (John i: 12.) The Holy Spirit by the Word, convinces of sin, works repentance for sin, faith in the Lord Jesus Christ, and the acknowledging of Him. Then good works, and growth in grace, and knowledge of the Lord Jesus Christ will follow.

We are told, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively-stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Pet. ii: 2-5.) Peter closes his second epistle telling us of the coming destruction of the world, and what we should do because of it. As the Holy Spirit strove, before the flood came, with those who perished then, and are now in prison, so the Spirit is striving now with men, and warns them of the coming judgment. "The world that then was, being overflowed with water, perished: 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." * * * "The Lord * * * is long suffering to usward, not willing that any should perish, but that all should come to repentance. 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, * * * nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; * * * be diligent that ye may be found of him in peace; * * * Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II Pet. iii: 6-18.)

GROWTH IN GRACE AND KNOWLEDGE.

The only way for us to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ" is by feeding on the "sincere milk of the Word:" praying that the Holy Spirit would enable us to see Christ in every part of that word; the Bible, all of the Bible; the Old Testament and the New. (John xvi: 13-15; John i: 1, 14; vi: 47, 48.) We must see Christ, "the Lamb of God, slain from the foundation of

the world," (Rev. xiii: 8;) the only sacrifice acceptable to God, in all the sacrifices of Abel, Noah, Abraham, ordered by Moses, Christ crucified, and the "Lamb as it had been slain" in the midst of the throne in heaven. (Rev. v: 6-12.) And believing that he died for us, we will join here in the new song sung in heaven, "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 God kings and priests: and we shall reign on the earth." (Rev. v: 9-13; i: 5.)

The Bible should be read as one book from its beginning to the end. In the New Testament constant references are made to the Old Testament, it was the only holy scriptures in the days of Christ and the apostles. The Old Testament is thus referred to by Paul in his letter to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," (II Tim. iii: 15-17.) And what is more remarkable is, the testimony given to the value of the first five books in the Bible, written by Moses. They, with Joshua, were the only holy

scriptures, when David wrote the 19th Psalm, saying, "The law of the Lord is perfect, converting (restoring) the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." (Ps. xix: 7-11.)

Almost every one of the 176 verses in the 119th Psalm bears the same testimony to the great value of the Word of God. The blessedness of them who "walk in his law," "keep his testimonies," "keep his precepts," "keep his statutes," "learned his righteous judgments," "respect all his commandments"—these are all revealed in his Word. When that Psalm was written, the five books of Moses comprised nearly all of that Word. We have now, in addition to the books by Moses thus described, the Psalms, the prophets, the life and words of Christ, and the acts and the epistles of the apostles. We have all that Moses, and the prophets, and the apostles knew of the Word of God. "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

things are yours; and ye are Christ's; and Christ is God's." (I Cor. iii: 21-23.)

Reader, have you studied those five books by Moses? Have they converted, restored your soul? Have they made your heart to rejoice? Are they more precious to you than much fine gold?

It is a lamentable fact, that very few, even of those calling themselves Christians, read their Bibles. Reading a little occasionally, selecting such parts as may suit their tastes or views, is not reading it: believing one part and rejecting another is rejecting the whole. Very few of the five hundred millions who call themselves Christians, at this time of the world, have ever read the Bible, or have ever heard of the way of salvation taught in it. To nearly four hundred millions of them, it is a sealed book. They are not allowed by their priests to read it or to have it. As was the the case in the visible church when Christ was on the earth, the rulers in the Roman Catholic, the Greek, and the Armenian churches, with over three hundred millions of followers, put their traditions in the place of the Word of God, and make it of none effect. (Matt. xv: 3, 6, 9, 14; xxiii: 1-33.) It was the false teachers in the church who caused Christ to be crucified, when the heathen governor, Pontius Pilate, wanted to release him. And the same class of false teachers and rulers in the church have ever since been putting the followers of Christ to death, whenever they had the

power. Christ said to them, "Ye do the deeds of your father. * * * Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning." (John viii: 38, 41, 44.) "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." (Matt. xxiii: 33.) The "generation of vipers," the "blind leaders of the blind," the "children of the devil," as Christ called them, when he uttered such fearful denunciations against them, still control the greatest part of the visible church.

ANTI-CHRISTS.

The false teachers in many churches are far greater sinners than their fathers were. They are sinning against greater light and knowledge; and are now, not only putting their traditions in the place of the Word of God, but are filling the church with anti-Christ; not openly opposing Christ, but putting things in the place of Christ. Putting their teachings and commandments in place of His; their works and their righteousnesses in place of His; their masses and their sacrifices daily offered by them, in place of the one sacrifice for sin made by Christ, "For by one offering he hath perfected for ever them that are sanctified." "We are sanctified through the offering of the body of Jesus Christ once." (Heb. x: 10, 12, 14.) They are putting the mother of Jesus in place of Him, worshipping her as the mother of God, praying to her as their saviour; and to saints, as their intercessors and advocates with God, instead of Christ; the "one mediator between God and man." (I Tim. ii: 5.) They are worshipping a wafer, relics, images, paintings, and bowing down unto them, and praying to them, putting them in the place of Christ, making them anti-Christ. So is their purgatory, with its fires, as a punishment for sins, or a cleanser from sin, in the place of the atonement of Christ; who was

"made sin for us." (II Cor. v: 21.) "Who his own self bare our sins in his own body on the tree." (I Pet. ii: 24) "The blood of Jesus Christ his son cleanseth us from all sin." (I John i: 7.) The apostle John in the first century writes, "Even now are there many anti-Christ." * * * "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son." (I John ii: 18, 22.) Since his time, the seed of the serpent has put many more anti-Christ in the church.

FALSE TEACHERS.

There are many passages in the Bible warning us against the false teachers in the church. Isaiah, 700 years before Christ, writes: "Bring no more vain oblations; incense is an abomination unto me, the new moons and Sabbaths, the calling of assemblies I cannot away with, it is iniquity * * * your appointed feasts my soul hateth * * * yea, when ye make many prayers I will not hear" (Isa. i: 13-15.) "His watchmen are blind; they are all ignorant, they are all dumb dogs, * * * yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain." (Isa. lvi: 10, 11.) Jeremiah writes: "The prophets prophesy falsely, and their priests bear rule by their means, and my people love to have it so." (Jer. v: 31.) "Her priests

have violated my law," * * * saying, Thus saith the Lord God, when the Lord hath not spoken." (Ezek. xxii: 26, 28.)

The "seed of the serpent" ruled the church in the days of Christ; and again and again He warns His disciples to beware of them. (Matt. xv: 1-9; xvi: 6; xxiii, etc.) The epistles contain similar warnings. To the Galatians Paul writes: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." (Gal. i: 6, 7.) "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you." (Gal. iv: 9-11.) "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ." (Col. ii: 8) "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day. * * * Let no man beguile you of your reward in a voluntary humility and worshipping of angels * * * after the commandments and doctrines of men, which things have a show of wisdom in will worship, and humility, and neglecting of the body." (Col. ii: 16-23.) "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, shewing himself that he is God." (II Thess. ii: 3, 4.) "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." (I Tim. iv: 1-3.) We are now in the times spoken of.

Believers in Christ and in the Bible may well heed the warning to beware of the "generation of vipers" in the church. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. xi: 13.) The altar, the sacrifices and the priests were all types of Christ to come; and were all fulfilled when he suffered, as the Lamb of God, on the Cross for us. They have all passed away. The temple also is gone. Believers in the Lord Jesus Christ are now the temple of God. "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy,

which temple ye are." (1 Cor. iii: 16, 17.) "And what agreement hath the temple of God with idols? for ye are the temple of the living God." (2 Cor. vi: 16.) Every believer in the Lord Jesus Christ is a priest. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. ii: 9; Rev. i: 6; v: 10; xx: 6.) Beware of those claiming to be successors of the apostles. We are told (Acts i: 20-26,) how a successor of an apostle was chosen. There have been none since, except Paul chosen personally by the Lord Jesus Christ. Beware of those who claim to be a special order of priests. There were no such in the church, when it was founded by the apostles. Beware of those who make the Lord's supper a sacrifice when administered by them. Beware of those who profess to make children of God by baptizing them. Beware of those who pretend to get souls out of purgatory, or who offer prayers for the dead. "Through covetousness shall they with feigned words make merchandise of you." (2 Pet. ii: 1, 3.) They make merchandise of the souls of men." (Rev. xviii: 13.)

THE SPIRITS IN PRISON.

A passage in the Bible which describes the condition immediately after death, of those who are not saved has been perverted by these deceivers, and has been used to gather vast possessions from their deluded followers into the church of Rome. They say that it refers to a place they call Purgatory, and they claim that their priests have the power to deliver souls from it, by saying masses and prayers for them, for which they must be paid. It is in the first epistle of Peter, and is as follows: "For it is better if the will of God be so, that ye suffer for well doing, than for evil doing. 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 (Aforetime, Rev. Ver.) were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." (I Pet. iii: 17-20.) To teach from this passage that Christ personally went down to hell and preached the gospel or offered salvation to those confined there, is a perversion of the words used, and is contrary to the express teachings of the rest of the Bible. The passage does not say that Christ went personally and preached to the

spirits in prison. It reads that Christ was "quickened by the Spirit: by which also he went." By the Spirit, the Holy Spirit, God, not Christ personally, but by the Spirit also he went and preached unto the spirits in prison. And this the Spirit did, when once the long suffering of God waited in the days of Noah, calling them to repentance before they perished by the flood.

Christ never went to Hell. He told the thief on the cross when he was dying, This day shalt thou be with me in Paradise, "The third heaven." The passage referring to Christ, "Thou wilt not leave my soul in hell," (Acts ii: 27,) in our Bible, is wrongly translated. In the Revised version it reads, "Thou wilt not leave my soul in Hades." This word in the original Greek means the abode of departed spirits. In the account of the flood as recorded in Genesis it says, "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 the Lord said, My spirit shall not always strive with man: yet his days shall be an hundred and twenty years." (Gen. vi: 3) The passage in Peter teaches us, that "Christ, as God had gone aforetime, by the Holy Spirit, inspiring his servant Noah, to announce the approaching deluge, and preach repentance to the incorrigible antedeluvians, who perished in their sins, and whose spirits were in the prison of hell, at the time when the

apostle was writing which was years after Christ had risen.

Peter again refers to the flood in his second epistle and foretells the coming of these deceivers. "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. 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; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. * * * The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (II Peter ii: 1-9.) The teachings in both epistles are one and the same. The same destiny awaits the "Angels that sinned," and the "spirits in prison" who

perished in the flood, and all who do not believe in the Lord Jesus Christ before they leave this world. They are "cast into hell," "in chains of darkness," in prison," "reserved unto judgment." They go out of the world condemned already. (John iii: 18.)

In the epistle of Jude we have another reference to the striving of the Holy Spirit with man, and also, to the angels in prison; and to the coming judgment. "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." * * * And Enoch, also the seventh from Adam, prophesied of these, saying: "Behold the Lord cometh * * * to execute judgment upon all." (Jude vi: 14.)

The Bible gives accounts of that judgment in many places. Such as in the twenty-fifth chapter of Matthew, etc. In the last book of the Bible John says: "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 whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx: 11-15.) Christ, when on the earth, often spoke of the coming

judgment, of the fire that "never shall be quenched," of the "worm that dieth not," where there is "weeping and wailing and gnashing of teeth," "the everlasting fire." (Matt. v: 22; xviii: 8; xxv: 41; xiii: 49; xxii: 13; Mark ix: 43, 46, 48, etc., etc.)

NO COMMUNICATIONS FROM THE DEAD —THE DEVIL AND DEMONS.

The Bible tells us, that after death, we cannot send any communications to them we leave behind. We can neither return ourselves, nor send a message to them. (Luke xvi: 26-31.) The so-called spiritualists and mediums, who claim to have the power to call up the dead are deceivers. By the law of Moses, those making such claims were to be put to death; whether a consulter with familiar spirits, or a wizard, or a necromancer. "For all that do these things are an abomination to the Lord." (Dent. xviii: 11.) Necromancer means, one who seeks inquiries of the dead. There is only one instance of such an inquiry ever having been answered. It was the case when Samuel was sent to notify Saul of his approaching doom. It appears that the witch who called him was surprised, and did not know him, and "when she saw Samuel she cried with a loud voice." (I Sam. xxviii: 12.)

The Devil and some of the evil spirits have been permitted to visit the earth, and to bring sin and death into it. They were still however in "chains of darkness," and under the control of God. (Job i: 12; ii: 6.) "God is faithful, who will not suffer you to be tempted above

that ye are able." (I Cor. x: 13.) Christ not only had power over devils, but "he gave his disciples power and authority over all devils." (Mark ix: 1.) "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 x: 17.) "Resist the devil and he will flee from you." (James iv: 7.) The devil and the demons know of the doom that awaits them. When the two men possessed with devils met Jesus, "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. viii: 29.) "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii: 12.) "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. xx: 1.) "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 for ever and ever." (Rev. xx: 7-10.)

TRANSLATED—RAISED FROM THE DEAD.

The Bible gives us accounts of persons, who have passed from this life to the other without dying. It says, "Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters; * * * And Enoch walked with God; and he was not; for God took him." (Gen. v: 21-24.) "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. xi: 5.) "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." (Jude. 14.) Through Enoch, the Spirit of God strove with men long before He did through Noah. The prophet Elijah was another who was translated. The account given is, "When the Lord would take up Elijah into Heaven by a whirlwind, that Elijah went with Elisha to Gilgal, * * * And it came to pass, that 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 it came to pass, as they

still went on, and talked, that, behold, a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind to heaven." (2 Kings ii; 1, 9, 11.) Nine hundred years after Elijah went to heaven, he appeared with Moses and talked with Jesus. "And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem." (Luke ix: 30.)

The Bible also records the cases of persons whose souls have returned to their bodies after they had died. All these cases were express miracles to give evidence, that the prophets were sent of God ; and to bear testimony to the mission and power of the Lord Jesus Christ. There were young and old persons thus restored to life ; and it is remarkable, that not one of them has given any hint of their experience while absent from the body. /

Elijah restored to life the son of the widow of Zarephath, who in the time of famine had divided her last handful of meal in making a cake for him, although she expected that she and her son would afterwards starve to death. Her barrel of meal however did not waste nor her cruse of oil fail until the famine was over. The account says, "The soul of the child came into him again and the child revived." (1 Kings xvii: 9, 22.) Elisha restored to life the son of the wealthy Shunamite woman, who had ministered unto him on his journey. (2 Kings iv: 32-

35.) A dead man was cast into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet." (2 Kings xiii: 21.) In the New Testament, we have the record of many being raised from the dead to bear witness for Christ. When John The Baptist sent disciples to Jesus asking if he were the Christ? Jesus said, among other miracles being performed, "The dead are being raised." (Matt. xi: 5.) He gave power to the twelve, "Heal the sick, cleanse the lepers, raise the dead." (Matt. x: 8.) Going to the city of Nain he met the funeral of a dead man, the only son of a widow. "He touched the bier, and said, Young man I say unto thee, arise. And he that was dead sat up and began to speak." (Luke vii: 12-15.)

We have the accounts of Jesus restoring to life the daughter of a ruler of the Jews (Matt. ix: 24); of his calling Lazarus from the tomb after he had been buried four days; (John xi: 43-44); of his own resurrection; and we are told, "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. xxvii: 52-53) After the ascension of Christ, we have the account of the death of Dorcas and her being restored to life by Peter; (Acts ix: 36-40.) and of Eutychus "who fell down from the third loft, and was taken up dead," and was restored to life by Paul. (Acts xx: 9.)

The bodies of some of these raised from the dead had been for sometime in their graves. Their souls had returned to them. But no intimation is given of the state of the dead by any of them. No message has ever been sent from the dead to the living. The man in hell, suffering torments, wanted to send a message to his five brothers still on earth that they might be warned, "lest they also come to 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 xvi: 27-31.)

THE DAY OF JUDGMENT.

From the beginning to the end of the Bible are many predictions of a great day coming, when the living and the dead shall stand before the Lord Jesus Christ, and be judged for the deeds done while in the body ; and be divided into two classes. The one gathered into a heaven of everlasting happiness, and the other cast into a hell of everlasting torment. It is spoken of as, "The day of the Lord which cometh as a thief in the night." (1 Thess. v: 2.) "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." (2 Thess. i: 7-10.) "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?" (2 Pet. iii: 10-12.)

The Day of Judgment is spoken of so often, that men overlook the fact, that all men are judged already, and are already condemned; and unless they repent, they will be cast into hell when they die. Every one is a sinner by nature, as well as by practice. His whole life is sin. Born with a carnal heart which is "enmity against God," he is "under the law of sin and death." (Rom. viii:2, 6.) "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Psm. xiv:3; Rom. iii:9-12.) "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii:16.) The whole world is perishing; is already condemned to an everlasting dying. Adam was told before he ate the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die." (Heb.) *Dying thou shalt die.* (Gen ii:17) An everlasting dying. Adam was condemned the instant he disobeyed the com-

mand of God and his descendants partaking of his nature are born and live under condemnation ; and, if they do not repent, and believe in the Lord Jesus Christ will go to the Judgment seat already condemned. He that believeth in the Lord Jesus Christ " shall not come into condemnation ; but is passed from death unto life." (John v: 24.) " There is therefore now no condemnation to them which are in Christ Jesus." (Rom. viii.1.) " He that believeth on him is not condemned, but he that believeth not is condemned already." (John iii:18.) " The Lord is not slack concerning his promise, as some men count slackness ; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii:9.) " What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy, which he afore prepared unto glory." (Rom. ix: 22-23.) " Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. viii: 11.) " As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious of the foolish, when I saw the prosperity of the wicked. * * * Behold these are the ungodly, who prosper in the world ; they increase in riches. * * * until I went into the sanctuary

of God ; then understood I their end, surely thou didst set them in slippery places, thou castest them down into destruction. How are they brought into desolation, as in a moment ; they are utterly consumed with terrors." (Ps. lxxiii.) A certain rich man, which was clothed in purple and fine linen and fared sumptuously every day * * * died, and was buried, and in "hell he lifted up his eyes being in torments." (Luke xvi: 19-23.) We are condemned already and the sentence will be executed forever, the moment the soul leaves the body, and in hell, will be in torments forever, unless before we leave this world, we have passed from condemnation, and from an eternal death to an eternal life, by our repentance towards God, and our receiving and believing in the Lord Jesus Christ. (John iii:16, 18; v:24; i:12.)

We cannot comprehend the boundless extent of the universe, with system on system of suns, beyond calculation. Of these our sun is one of the smallest, and our earth one of the least of the planets which go around it. Yet our little planet, so small in comparison with the other heavenly bodies, is the scene of passing events, in which the whole universe, the heaven of heavens included, is interested. Angels, principalities and powers in heavenly places watching it with interest. (I Pet. i: 10, 12; Luke xv: 10; Eph. iii: 10.) The creation of man, his fall by sin, and the creator of all things (Col. i: 16; Heb. i: 2,) taking upon himself "the form of a

man," (Phil. ii: 6;) "made sin for us," (II Cor v: 21;) "bearing our sins on his own body on the tree," (I Pet. ii: 24) and dying the shameful death of the cross for sinners, are things which angels, principalities and powers in heavenly places could never have thought of. They had seen in part, the fall and punishment of "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.) They had seen angel sinners condemned and punished; but the forgiveness of sin, while at the same time the law and justice of God were honored, had not been thought of, and could not have been conceived of by them. No Redeemer was provided for the fallen angels; no way of salvation provided for them. They have been condemned in "everlasting chains under darkness" to be "cast into the lake of fire and brimstone, * * * and shall be tormented day and night for ever and ever." (Rev.xx: 10.)

The most glorious attributes of God, his love, his mercy, his holiness, his forgiveness of sin, while his law and his justice were being honored, his patience and long-suffering could only be made known to the universe by the fall and the redemption of man. The creator alone foreknew that fall, provided the Redeemer and the plan of redemption; and even chose those who should be saved before the foundation of the world. "Blessed be the God and Father of

our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." (Eph. i: 1-12; i: 19; ii: 1, 4, 8; Rom. viii: 28.) "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 fore-ordained before the foundation of the world." (I Pet. i: 18.) "The Lamb slain from the foundation of the world." (Rev. xiii: 8.)

The work of redemption in the world has been the most interesting spectacle in the universe. We are told, "of which salvation the prophets have enquired and searched diligently. * * * which things the angels desire to look into." (I Pet. i: 10, 12; Dan. xii: 6.) "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv: 10.) "And I beheld, and I heard the voice of many angels round the throne * * * saying with a loud

voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. v: 11-13.) The "manifold wisdom of God" is made known not only to men, but to the "principalities and powers in heavenly places" by the work of Christ on the earth. Paul writes, "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 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. iii: 8.) "who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Pet. iii: 22.)

The mysteries, why sin exists? Why it was allowed to enter into this world? Why are sinners allowed to prosper and the righteous made to suffer in this world? Would have been as a "sealed book" to us forever (Rev. v: 2,) if He who is "in the midst of the throne, * * * A Lamb as it had been slain," (Rev. v: 6,) had not opened it. The purposes of God in the management of the affairs of this world are opened to us and made clear to us and to the

universe, heaven included, through the Word and the work of the Lord Jesus Christ. Thus far during the past nearly six thousand years, since the fall of man, the devil has been suffered to be the god of this world and apparently still controls the greatest part of it, even having "his children" the "generation of vipers," the rulers of three-quarters of the visible church. (Matt. xxiii: 33; Luke iii: 7; John viii: 44; Matt. iii: 7; xii: 34; Gen. iii: 15; Isai. lix: 5; John viii: 44, 38, 41; I John iii: 8, 10; Rev. xvii: xx: 8.) During all of this period the world has been wrong in its judgments of those who are the children of God. Christ was put to death as a sinner; so have been his followers in almost every age. The martyrs, those tortured and put to death by the Inquisition, the Waldenses, the Huguenots, the Covenanters in Scotland, the Hollanders, etc., were condemned by the church and the world. Therefore, a general day of judgment is needed to show the world and the universe the justice of God, who are His children, and who are the children of the devil. (I John iii: 10.) In that day "many that are first here, will be last then, and the last shall be first." (Matt. xix: 30; xx: 16; Luke xiii: 30.)

The day of judgment has been foretold, referred to, described, and had the attention of all men called to it, again and again, throughout the Bible. "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." (Jude. 14.) Paul writes, "For the Lord himself shall descend from heaven with a shout, with the voice of 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." (I Thess. iv: 16.) "For the son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. xvi: 27; xxiv; 30.) "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, * * * Then shall he 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. * * * 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. * * * And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. xxv: 31, 34, 41, 46.) "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? 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 viii: 36; Luke ix: 25, 26.) "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 Hades delivered up the dead which were in them: and they were judged every man according to their works. * * * And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx: 7.)

When the day of judgment will come has not been revealed. Jesus said: "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt.xxiv: 36). There are prophecies,

in the Bible of some things which must occur before His coming, which have not yet come to pass. Jesus told His disciples: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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. xxiv: 3, 9). The thousand years spoken of in the twentieth chapter of the Revelation when Satan is to be bound for a thousand years has not commenced yet. "And when the thousand years are expired, Satan shall be loosed from 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. xx: 1, 7).

HEAVEN.

The words "Heaven" and "The Heavens" appear many times in the Bible. The creation of the heavens is spoken of in the first verse of the Bible ; and the description of the heaven of heavens is given in the last two chapters ; and those words occur in many other places in it. In the Old Testament there are four Hebrew words translated heaven. The Jews are said to have divided the heavens into three parts. We do the same, using the word heaven for each. First, the air or atmosphere where the clouds gather ; second, the firmament in which the sun, moon, and stars are fixed ; and third, the heaven of heavens. (Deut. 10: 14; 1 Kings, 8:27), The latter being the special abode of God and of the holy angels. Paul speaks of his having been "caught up to the third heaven, * * * caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." (2 Cor. 12: 2, 4). The third heaven is Paradise ; which means, a garden of delights. Christ says : "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). This is the place where the Lord Jesus Christ is on the throne ; to which the dying thief was taken the day of his crucifixion, to be with Christ ; who was in heaven, while he

was on the earth as the Son of Man; (John 3: 13) and where the saved will live and reign with Christ forever. "He that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon." (Matt. 23: 22; Rev. 4: 2; 5: 6)

There are many references to the future life and the joys of heaven in the Old Testament. Job, fifteen hundred years before Christ, says: "I know that my Redeemer liveth, and that he shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself." (Job 19: 25) David, a thousand years before Christ, says: "As for me I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." (Ps. 17: 15). "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16: 11) "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." (Ps. 36: 8). Isaiah, seven hundred years before Christ wrote: "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) Paul quotes this passage in his first letter to the Corinthians, and adds: "But God hath revealed them unto us by his Spirit. (I Cor. 2: 9)

While Heaven is very often spoken of in the Bible, very few details are given concerning the manner of life of its inhabitants. It speaks of it as an everlasting life, where those who have been faithful over a few things will be made rulers over many things and will enter into the joy of the Lord. (Matt. xxv:20, 22.) There they shall "inherit the kingdom prepared for them from the foundation of the world." (Matt. xxv:34.) Christ speaking of it, says, "In my Father's house are many mansions, * * * 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." (John xiv:1.) "Behold, the tabernacle of God is with men, and he shall 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." (Rev. xxi:2.) "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; and they shall see his face; and his name shall be in their foreheads; and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever." (Rev. xxii: 1-5.) "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." (1 Cor. ii: 9.) In the twenty-first chapter of Revelation, we have a description of the New Jerusalem. John says, "And one of the seven angels "spake with me, saying, come hither, I will shew thee the bride, the wife of the Lamb * * * And he shewed me the holy city Jerusalem coming down out of heaven from God, having the glory of God." The words used describing the city, with its foundations of precious stones, its twelve gates, each one pearl, the streets of pure gold, and the Lord God the Almighty and the Lamb are the temple thereof. These words are figurative, but in human language are intended to convey some idea of the splendors of Heaven.

The accounts given us in the Bible of the actions and spoken words of Saints, now in heaven, teach us that they are living persons, with spiritual bodies, glorious, active, intelligent, and thinking ; knowing and talking with one another and interested in the progress of Christ's kingdom on the earth. The meeting of Moses and Elijah with Jesus shows this. "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." (Matt. xvii: 3 ; Luke ix: 30.) We are told the difference between our body in this world and that we shall have in

heaven. "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. There is a spiritual body. * * * Now this I say, brethren, that flesh and blood, cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump." (1 Cor. xv:42, 50.) In answer to a question, whose wife a woman should be, who on earth had had several husbands, Jesus replied, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (Matt. xxii:28.)

CHRIST'S KINGDOM ON EARTH.

At the time when Christ came into the world, the Jews were expecting a great deliverer, who was to be of the seed of David, and was to sit on his throne; whose kingdom was to be above all others and who was to make their nation the greatest in the world. This was prophesied in the holy scriptures, as they understood them. It was written, "In his days shall the righteous flourish. * * * He shall have dominion also from sea to sea, and from the river unto the ends of the earth. * * * His enemies shall lick the dust. * * * Yea all kings shall fall before him; all nations shall serve him." (Ps. lxxii: 7, 8, 9, 11.) "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment, and with righteousness from henceforth even forever. (Isa. ix: 6.)

Rumors of these prophecies were spread throughout the world; and the time prophesied by Haggai had come when Christ was born.

“Thus saith the Lord. * * * I will shake all nations, and the desire of all nations shall come.” (Haggai ii: 7) Herod had heard these rumors, and when the wise men came to Jerusalem to worship Jesus, Herod was troubled and “when he had gathered all the chief priests and the scribes of the people together, he demanded of them, where Christ should be born.” (Matt. ii: 3.) When the infant Jesus was presented in the temple, the aged Simeon was there, “and this man was righteous and devout, looking for the consolation of Israel.” * * * “And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord’s Christ.” (Luke ii: 22, 25.) “And there was one Anna, a prophetess, * * * of a great age. * * * And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.” (Luke ii: 36.)

The Jews saw in these prophecies only the greatness and grandeur of this coming king and the exaltation of their nation. They mistook entirely the nature of that kingdom. They did not consider the other prophecies describing it. Such as, “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (Zech. ix:9; Matt. xxi:5.) “He shall not cry, nor lift up, nor

cause his voice to be heard in the street. A bruised reed shall he not break, and a smoking flax shall he not quench : * . * . He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law." (Isa. xlii: 1; lii: 13; 53; Matt. xi: 29; xii: 18, 20.) "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men : So shall he sprinkle many nations ; the kings shall shut their mouths at him. * * * For he shall grow up before him as a tender plant, and as a root out of a dry ground ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; and he was despised, and we esteemed him not." (Isa. lii: 13; liii: 2.) "Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all." (Isa. liii: 4.) "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and

the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied. * * * Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. liii:10.)

John the Baptist commenced his preaching saying, "Repent ye! for the kingdom of heaven is at hand. * * * prepare ye the way of the Lord." (Matt. iii: 1.) And although he described in some degree the nature of that kingdom, his followers did not understand it. Even the disciples of Jesus, his chosen apostles, did not understand it until after his resurrection from the dead. They thought he was going to establish a temporal kingdom and disputed among themselves which of them should be the greatest in it. (Mark ix: 34; Matt. xviii: 1; xx: 20; Luke xxii: 24.) In his first public address, in what is called the Sermon on the Mount, Christ began to correct the false ideas his followers had of the kingdom of heaven. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. * * * Blessed are the meek: for they shall inherit the earth. * * * Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. * * * Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. v: 3, 10, 20.) It is not surprising that the Jews, seeing a poor uneducated

man, claiming to be the Messiah, and to be the Son of God, and to be equal with God, preaching against all their cherished hopes of deliverance and supremacy; and as they thought, attacking the Scriptures and their priests and their religion; it is not to be wondered at that they rejected him and put him to death as a blasphemer. With their training, we would have done the same.

Christ often spoke of the "Kingdom of God," and the "Kingdom of Heaven." Describing it as now on the earth, He tells us who are gathered into it, and how it is entered. He told Nicodemus, a ruler of the Jews, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii: 3, 5.) John writes about the sons of God, "But as many as received him, (the Lord Jesus Christ), to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name: which were born, not of the blood, nor of the will of the flesh, nor of the will of man, but of God." (John i: 13.) That is, the children of God are not born by natural birth or descent; even from parents who are the children of God. Isaac was chosen; Ishmael rejected; Jacob was chosen; Esau was rejected. They do not become children of God by being born connected with a church; or by being baptised by a so-called priest; or by being

confirmed, or taking the communion; nor by their own will; for that by nature is enmity to God; nor by the will of any man, but only by the Spirit of God. It is said, "To them who believe on his name." His whole name; Lord; Jehovah; God, manifested in the flesh. "The Word was God." "The Word was made flesh and dwelt among us." (John i: 1, 3, 10, 14.) Jesus; not merely a teacher, or an example; but our Saviour. "For he shall save his people from their sins." (Matt. i: 21.) "Who his own self bare our sins." (I Pet. ii: 24.) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. v: 21.) Believe in Him, as Christ; the prophet, priest and king anointed by God. If we do not believe in his whole name, "The Lord Jesus Christ," we do not believe in Him. Believing in Him, we will receive Him; will obey Him; will be united to Him; will be partakers of the Holy Spirit, and become children of God, and enter into Heaven.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." (1 Cor. ii:14.) "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. viii:5.) Until men are born again from above, by the

Spirit of God, they are "blind," (Matt. xv:14.) and spiritually "dead." (Rom. viii:6; Eph. ii:1, 5; v:14.) This was the case of the rulers of the Church in the days of Christ. They had put their traditions in the place of the word of God. Christ said unto them, "Woe unto you Scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii:13.) And this is what the rulers of the greater part of the visible church are doing at this present day.

The Bible tells us what the kingdom of God in this world is, and what it is not. It says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv:17.) "The kingdom of God cometh not with observation. * * * The kingdom of God is within you." (Luke xvii:20, 21.) The kingdom of heaven is likened unto a man which sowed good seed in his field; and while menslept, his enemy came and sowed tares among the wheat." "Is like a grain of mustard seed, the least of all seeds, which when it is grown is the greatest among herbs." "Is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." "Like treasure hid in a field; the which when a man hath found, and for joy thereof goeth and selleth all that he hath and buyeth that field." "Like unto a merchantman, seek-

ing goodly pearls ; when he had found one pearl of great price, went and sold all that he had and bought it." "Like unto a net, that was cast into the sea, and gathered of every kind ; which when it was full, they drew to shore, and sat down, and gathered the good into vessels but cast the bad away. So shall it be at the end of the world ; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth." (Matt. xiii:24, 31, 33, 44, 45, 47.)

"Pilate called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me ; what hast thou done? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight : 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 have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John xviii:33.) Christ's kingdom is not of this world, it is in the hearts of his followers ; and he has now, on the earth, a kingdom fifty times as great as David or Solomon had. He has five hundred millions of nominal sub-

jects, who profess to acknowledge Him. All of the civilized nations, who now control the world, acknowledge Him. They celebrate His birth ; they commemorate His death ; and His resurrection from the grave. They count their years and the years of the world according to His birth ; before it, and after it. And they give every seventh day to His worship, calling it the Lord's Day.

They, who think that Jesus will leave the throne of the universe to come down again, to reign in Jerusalem a thousand years, during the millenium, make the same mistake, that the Jews did in the time of Christ, when He said, "My kingdom is not of this world." The Bible nowhere teaches that He is to be humbled a second time, and be again rejected. We are told, that after the millenium, Satan will deceive all nations and "gather them together to the war, the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the Saints about, and the beloved city." (Rev. xx:8.)

The kingdom of Christ is a spiritual kingdom. It has been extending since the day of Pentecost, and it is now far greater than any kingdom the world ever saw or conceived of. It was foretold, "I will declare the decree : Jehovah hath said it unto me, Thou art my Son. * * * I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. * * * Be wise now therefore, O ye

kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling." (Ps. ii: 7, 10.) "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. * * * Yea, all kings shall fall down before him, all nations shall serve him." (Ps. lxxii: 8, 11; cxxxviii: 4, 5; Rev. xi:15; xvii:14; xxi:24, 26.) John says, "And there followed great voices in heaven, and they said the kingdoms of this world is become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. xi:15.)

"The angel having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people," (Rev. xiv: 6), is now on his journey. The words of the "second angel who followed, saying, Fallen, fallen is Babylon the great, which hath made all of the nations drink of the wine of the wrath of her fornication," (Rev. xiv: 8), have been fulfilled in our day. The temporal power of the pope of Rome, after existing 1260 years, according to prophecy, has been broken. (Rev. xvii: 1, 2, 4, 5, 18.) The Kingdom of Christ has been extending this century more rapidly than in any previous one. Its progress in the last fifty years has been marvelous. The principal islands in the Pacific ocean, the inhabitants of which were degraded heathen, and many of them cannibals, have been Christian-

ized. China, with her three hundred millions, has been opened to the gospel; and Japan, into which no foreigner was allowed to enter, is not only receiving the gospel, but is fast taking her place among the Christian nations of the world. The progress of the gospel in Africa during the last twenty-five years is very remarkable. "In tropical Africa of 1872-77 were three white visitors, Livingstone, Cameron and Stanley. There was neither mission, school, church, convert nor trade. Equatorial Africa in 1897, in the political divisions known as the Uganda Protectorate, British East Africa, British Central Africa, Congo Free State, Congo Francaise, German East Africa, and German Cameruns, exhibits 2861 of white population, 263 miles of railway, 545 schools, missions, and churches, and 119,075 christian converts. This comprises an area as great as all the United States, including Alaska and two-thirds of Mexico." *Henry M. Stanley.*

There are yet many nations and tribes who have not heard the "eternal gospel." It will be proclaimed to them. And then God's ancient covenant people, the Jews, will be gathered into the kingdom of Christ in this world, "with the fulness of the gentiles." (Rom. xi: 25.)

IMMEDIATELY AFTER DEATH.—THE
UNBELIEVER IN THE LORD
JESUS CHRIST.

The Word of God tells us, that when the soul leaves the body, it still retains its personality, its consciousness, its memories, its mental powers, and its sensibilities of enjoyment and of suffering. It also tells us, that the future destiny of every individual is unalterably fixed, forever in this life. That every one is born with a nature at enmity with God. (Rom. viii: 7, 8.) For "there is none righteous, no, not one," (Ps. xiv: 3, Rom. iii: 10, 11), and is therefore already judged and condemned. For "he that believeth not is condemned already" (John iii: 18.) "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 iii: 36.) The Lord Jesus Christ tells us, that the departed soul goes immediately to heaven, or hell. He tells us of Lazarus dying and being taken to heaven. (Luke xvi: 22.) He told the dying thief, who was crucified with Him, who believed in Him, and prayed to Him, while He was dying beside him on the cross, and doing this when all others had forsaken Him; Jesus said unto him, "To-day shalt thou be with me in Paradise." (Luke xxiii: 43.)

Paradise, the "heaven of heavens," the "third heaven." (II Cor. xii: 2, 4.) "The Paradise of God." (Rev ii: 7.) The Lord also tells us, that he who is not saved in this world, when he dies, is sent immediately to hell. He says, "The rich man also died, was buried; and in hell he lifted 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. And Abraham said * * * 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 xvi: 19.) He died, was buried, and was immediately in hell, in torments. This is the destiny of every soul who does not believe in the Lord Jesus Christ.

THE BELIEVER IN THE LORD JESUS CHRIST NEVER DIES, BUT GOES IMMEDIATELY TO HEAVEN.

The Lord Jesus Christ says, "Whosoever liveth and believeth in me shall never die." (John xi: 26.) "He that believeth on the Son hath everlasting life." (John iii: 36.) "Hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John vi: 24.) Paul writes, "For to me to live is Christ, and to die is gain. * * * I am in a straight betwixt two, having a desire to depart; and to be with Christ; which is far better." (Phil. i: 21.) When about to leave his disciples, Jesus told them, "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." (John xiv: 1) In his last prayer, when with his disciples, he prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John xvii: 24.) This takes place immediately after the death of the body here, "For

we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. * * * Knowing that whilst we are at home in the body, we are absent from the Lord. * * * We are confident, and willing rather to be absent from the body, and to be present with the Lord." (II Cor. v:1, 6, 8.) "Absent from the body, present with Christ," instantly; no intermediate time. With Christ! Where is He? The Bible tells us "He was received up into heaven, and sat on the right hand of God." (Mark xvi: 19.) "Into heaven itself, now to appear in the presence of God for us." (Heb. ix: 24.) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Pet. iii: 22; Ps. cx: i; Matt. xxii: 44; Rom. viii: 34; Eph. i: 20; Col. iii: 1; Heb. i: 3; viii: 1; x: 12; xii: 2.) The apostles were told, "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 iii: 21.) Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii: 21.) "Stephen said, Behold, I see the heavens opened, and the son of man standing on the right hand of God. * * *

And they cast him out of the city, and stoned him. * * * And they stoned Stephen calling upon, and saying, Lord Jesus, receive my spirit." (Acts. vii: 56.) With Stephen it was immediately. "Absent from the body and present with the Lord."

The Bible tells us in many places, that the unbeliever in Christ, is "condemned already," and when his soul leaves his body, he goes immediately to hell. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." (Luke xvi: 22.) It also tells us that the believer in Christ has received "everlasting life; (John iii: 18, 36); "Shall not come into condemnation; but is passed from death unto life;" (John v: 24); and when he leaves this world he goes immediately to heaven. Jesus said, "Lazarus the beggar, died, and was carried by the angels into Abraham's bosom." (Luke xvi: 22.) Jesus told the dying thief, who was crucified with him, and acknowledging his sinfulness, 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 xxiii: 43.) Jesus did not bodily ascend into heaven until forty-three days after that. As God he was everywhere: before his crucifixion he said he was "in heaven;" (John iii: 13.) While he is now on the throne in heaven, he says, He will abide in believers; (John xiv: 24); He is where two or

three meet in his name; and with those who speak according to his word. (Matt. xxviii: 20.) Paradise is the highest heaven; where God dwells, where Jesus is on the throne. The "third heaven." (II Cor. xii: 2, 4.) Jesus says, "To him that overcometh, will I give to eat of the tree of life, which is in the paradise of God." (Rev. ii: 7.) "The tree of life, on either side of the river of water of life, proceeding out of the throne of God and of the Lamb." (Rev. xxii: 1, 2.) Leaving this world the believer goes instantly to Paradise, the heaven of heavens. (Luke xxiii: 43.)

The Bible tells us of persons who were taken directly to heaven without dying here. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." (Heb. xi: 5.) "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. * * * And it came to pass, as they 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." (II Kings. ii: 1, 11.) 950 years after, Elijah came down from heaven with Moses, who had gone to heaven 550 years before him; "and they both appeared in glory with Jesus on the mount and spoke of his decease which he should accomplish in Jerusalem." (Luke ix: 30.)

The believers in the Lord Jesus Christ who

have left this world, are now in heaven ; the paradise of God ; with Christ in glory. They know one another, they are interested in the progress of his kingdom on the earth ; and they will come with him in glory at his second coming ; " 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. iii:3.) " I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv: 13.) " Who died for us, that whether we wake or sleep, we should live together with him." (1 Thess. v: 10,) " We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (1 Cor. xv: 51.) " 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." (1 Thess. iv: 15.)

THE PLEASURES OF SIN—THE PROSPERITY OF THE WICKED.

The pleasures of sin, the prosperity and rejoicings of the wicked, and the afflictions of the righteous have been conspicuous in all ages. They have been stumbling blocks to many, and would be among the mysteries which will be explained at the day of judgment, were it not, that at times we see the sudden destruction of the wicked; and have the clear teachings of the Bible, that their destruction is sure. We find a discussion on this subject in the book of Job, written over three thousand years ago.

“Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens,
And his head reach into the clouds ;
Yet he shall perish for ever like his own dung.”
(Job xx:4.)

“Though wickedness be sweet in his mouth,
Though he hide it under his tongue ;
Though he spare it and will not let it go,
but keep it still within his mouth ;
Yet his meat in his bowels is turned,

It is the gall of asps within him.

He hath swallowed down riches, and he shall vomit them up again ;

God shall cast them out of his belly.

He shall suck the poison of asps ;

The viper's tongue shall slay him."

"This is the portion of a wicked man from God,

And the heritage appointed unto him by God."

(Job xx:12, 23, 29 ; xxi:7-20.)

The Psalmist a thousand years before Christ came, spake of the effect the prosperity of the wicked had upon him.

"Surely God is good to Israel,

Even to such as are pure in heart.

But as for me, my feet were almost gone ;

My steps had well nigh slipped.

For I was envious at the arrogant,

When I saw the prosperity of the wicked.

For there are no bands in their death ;

But their strength is firm.

They are not in trouble as other men ;

Neither are they plagued like other men.

Therefore pride is a chain about their neck ;

Violence covereth them as a garment.

Their eyes stand out with fatness ;

They have more than heart could wish.

They scoff, and in wickedness utter oppression.

They speak loftily.

* * * * *

Surely in vain have I cleansed my heart,

And washed my hands in innocency;

* * * * *

When I thought how I might know this,

It was too painful for me;

Until I went into the sanctuary of God,

And considered their latter end.

Surely thou settest them in slippery places:

Thou castest them down to destruction."

(Ps. lxxiii.)

The pursuits and the enjoyments of nearly all men show that they find pleasure in sin. The Bible speaks of this pleasure in many passages, such as, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." (Heb. xi: 24.) In the parable of the sower, the seed "which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke viii: 14.) Paul writes, "For we ourselves also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures." (Titus iii: 3.)

The pleasures of sin! What are they? The Bible allows that there are pleasures in sin, but adds, they are only "for a season." It also speaks of them as, "All that is in the world; the

lust of the flesh, and the lust of the eyes, and the pride of life." (I John ii: 16.) "Whence come wars and whence come fightings among you? Come they not hence, even of your pleasures that war in your members? Ye lust, and have not; ye kill, and covet, and cannot obtain; ye fight and war; ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." (James iv: 1-4.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (I John ii: 15.)

The lust of the flesh! The Bible tells us what it is. "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idola-

try, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v: 16, 19). "I know that in me (that is in my flesh), dwelleth no good thing." (Rom. vii: 18.) "They that are in the flesh cannot please God." (Rom. viii: 7, 8.)

Pleasures of sin! The Bible uses those words; and that there are pleasures in sin is shown in the fact that the whole world excepting those who are born again of the Holy Spirit devote all their powers and lives to enjoy "the lust of the flesh, and the lust of the eyes, and the pride of life."

The pleasures of sin for a season! A season, at the longest, in comparison with eternity, a very short season. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." (Job xx:5.) "They spend their days in wealth, and in a moment go down to the grave." (Job xxi:13.) "Surely thou didst set them in slippery places; thou castest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." (Ps. lxxiii:3, 18.)

We have in history many accounts of the sudden desolation of the wicked; in the Bible we learn that they are direct judgments from God. Hear Pharaoh say, "Who is the Lord,

that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Exod. v:2.) Then hear what the Lord "saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (Rom. ix:17.) Read the sudden end of Queen Jezebel; looking out of her palace window, with her face painted and her head tired, suddenly thrown out, her blood sprinkled on the wall, and trodden under foot by the horses of Jehu's chariot; eaten up by dogs and nothing found of her but "the skull and the feet, and the palms of her hands." According to "The word of the Lord, which he spake by his servant Elijah, the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel." (2 Kings ix:30.) Hear Sennacherib, King of Assyria in his message sent to Hezekiah, defying the God of Israel, "Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of my hand?" (2 Kings xviii:35.) Read then the prayer of Hezekiah, and the message sent by the Lord to him by Isaiah, and the sudden result, "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they

arose early in the morning, behold, they were all dead corpses. So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword." (2 Kings xix:1, 6, 14, 20, 35; Isai. xxxvi:37.)

Another instance is the sudden fall of Haman, the Agagite, or Amalekite. He was prime minister of Ahasuerus, the Persian monarch, who reigned from India unto Ethiopia, over an hundred and twenty-seven provinces. Ahasuerus had set Haman's seat above all the princes that were with him. And all the king's servants were commanded to bow down to Haman and to do him reverence. This being an act of prostration or kind of adoration paid to Persian monarchs, Mordecai, a Jew, refused to do this. Therefore Haman obtained an edict to have all the Jews in the world destroyed on a certain day and their property taken as a spoil. One day Haman was invited to attend a banquet prepared by Queen Esther for the king and for him. And Haman went home and gathered his friends and his wife. "And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no

man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate. Then said Zeresh, his wife, and all his friends unto him, Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." (Esth. v: 11.)

On the morrow Haman was compelled personally to do royal honors to Mordecai, and was dragged from Esther's banquet table and was hung "on the gallows he had prepared for Mordecai." (Esth. vii: 10.)

This was followed by the promotion of Mordecai to the place held by Haman; and by another edict which saved the Jews. This deliverance, ever since its occurrence twenty-three hundred years ago, has been kept in remembrance every year, by all Jews throughout the world to the present day. It is their great feast of Purim to be kept as "days of feasting and gladness, and sending portions one to another, and gifts to the poor." (Esth. ix: 22, 27.) The death of Herod is another illustration. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a

shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts xii: 21.) These events happening at intervals, during fifteen hundred years, show not only examples of the sudden desolation of the wicked, but the continued control of God over the destinies of men; making their sinful acts contribute to his glory. As in the case of Judas, whose crime was foreknown and foretold: and in the case of the crucifiers of Christ. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts ii: 23.)

The parables of certain rich men, as related by Christ, teach the same lessons. "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke xii: 16, 19.) "There was a

certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day * * * The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." (Luke xvi: 19, 22.) The carnal heart will find pleasures in sin and in gratifying the lusts of the flesh; but they are only for a moment, and they are working for the sinner a far more exceeding and eternal weight of misery.

THE AFFLICTIONS OF THE RIGHTEOUS.

One of the mysteries of the over-ruling providence of God in this world, which will be made clear at the day of judgment, is the fact, that while the wicked often prosper and rejoice in this world, and are often seen filling the high places in church and state; very many children of God, in all ages and in all places have been made to suffer afflictions, privations and persecutions, and many even death itself. By far the greater part of the afflictions of the righteous since the crucifixion of Christ, has been caused by the rulers in the church. They procured the crucifixion of Christ, and have persecuted His followers the most of the time since that event.

The history of the world, for the last thirteen hundred years, up to the present time, proves, that whenever the priests of churches, who put their traditions in the place of the word of God; such as the Church of Rome, the Greek and Armenian Churches, in every place where they have obtained the power, the Bible has been set aside, the children of God have been persecuted, and the nations have become ignorant, debased and degraded.

The children of God are sometimes allowed to be overcome by temptation, commit grievous

sins and lose the joys of salvation for a time. They not only lose the joys of salvation, but they lose all power to bring sinners to Christ, and "give occasion to the enemies of the Lord to blaspheme." (2 Sam. xii. 14.) This the enemies of the Lord have been doing for nearly three thousand years, because of the sin of David. Although they are told, that God inflicted heavy chastisements upon him because of it, and David repented of it, and was forgiven, yet they still blaspheme the Lord because of it. The sin of David has been a warning to the people of God, and his repentance, confessions and forgiveness have been an inspiration to them ever since. Hear him crying, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. * * * Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach trans-

gressors thy way; and sinners shall be converted unto thee." (Ps. li: 1-7.) We are told, "The joy of the Lord is your strength." (Neh. viii:8.) "The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." (Ps. xxviii: 7.) Unless we are rejoicing christians, we cannot expect to bring sinners to Christ.

"Behold, happy is the man whom God correcteth:

Therefore despise not the chastening of the Almighty:

For he maketh sore, and bindeth up:

He woundeth, and his hands make whole.

He shall deliver thee in six troubles :

Yea, in seven, there shall no evil touch thee."

(Job. v:17.)

"Many are the afflictions of the righteous ; but the Lord delivereth him out of them all."

(Ps. xxxiv:19.)

Instances have occurred when the Devil has been allowed to afflict the children of God, to try their faith and to serve as object lessons to after ages, and at the same time enable the sufferer to glorify God, and even in this world, receive much more than he lost. So was it in the case of Job. "So the Lord blessed the latter end of Job more than his beginning." (Job xlii: 12.) The Devil, by special permission of God, with certain restrictions, was allowed to afflict Job. (Job i: 12; ii: 6.) The "children of

the devil" in all generations have afflicted "the children 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.

* * * Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brothers righteous." (I John iii: 11.) In Genesis we read, that after the temptation, God told the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." (Gen. iii: 15.) John the Baptist, "when he saw many of the Pharisees and Sadducees coming to his baptism, said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?" (Matt. iii: 7.) Christ uses the same language to the scribes and Pharisees, "Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?" (Matt. xxiii: 33.) "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning." (John viii: 44.) Many of the children of God have been murdered by the "generation of vipers."

In the eleventh chapter of the Hebrews we are told of the afflictions the children of God endured in the ages before the coming of Christ, "having respect unto the recompense of reward." "They were tortured, not accepting deliverance; that they might obtain a better resurrection; and had trial of cruel mock-

ings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain by 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. xi: 35.) These were some of the "Afflictions of the people of God," before Christ came. He was mocked, scourged, crowned with thorns, and crucified: and since he died on the cross, his followers, "the people of God" in all ages and in all countries even to the present day, have endured affliction joyfully, "having respect unto the recompence of reward."

Paul may well say to believers in the Lord Jesus Christ, "If in this life only we have hope in Christ, we are of all men most miserable." "Why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily." (I Cor. xv: 19, 30.) Paul speaks of the afflictions he endured as a minister of God, "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; * * * As sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing, and yet possessing all things" (II Cor. vi: 4, 10.)

In another place he gives more detailed

accounts of what he endured, "In stripes above measure, in prisons more frequent, in deaths often: of the Jews five times received I forty stripes save one. Thrice was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." (II Cor. xi: 23-29.)

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, * * * For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are

temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II Cor. iv: 8, 16; v: 1.) He speaks of all this as "Light affliction." "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." (II Cor. iv: 16; v: 1.) Every believer in Christ should know this, and then he will rejoice even when suffering the same afflictions.

Every believer must meet trials and temptations, and is told to rejoice in them. "My brethren count it all joy when ye fall into divers temptations (or trials); knowing this that the trying of your faith worketh patience." (James i: 2.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not

only so, but we glory in tribulations also ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v: 1-6.) Christ tells his followers, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John xvi: 33.) "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. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." (I Pet. i: 3.)

Paul gives us some of his own experience in regard to a personal affliction which he prayed he might be relieved of, and which, although it was not removed, proved to be a blessing, because of the grace given him to bear it, and caused him to rejoice in being afflicted. He says, "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. xii: 7.) The Word of God says concerning His people, "In all their affliction he was afflicted, and the Angel of his presence saved them." (Isa. lxiii: 9.) "God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. x: 13.) The believer should therefore rejoice "in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," as Paul did, because we have God's word that, "all things work together for good to them that love God." (Rom. viii: 28.)

While the believer is told to "rejoice always," there are occasions when he is told "to rejoice and be exceedingly glad," and "leap for joy." Jesus told his disciples, "Take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all

nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark xiii: 9: Luke xxi: 12.) In all ages since these words of Christ were uttered, and in almost all countries, the followers of Christ have suffered these things: and in many places they are called to suffer for confessing Christ at the present day. Not only in Mahomedan countries, and in India, and by the Jews from their kindred, but in so-called Christian countries; as Russia, and wherever Romanism prevails. But all who suffer such persecutions can take the words of Jesus, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. v: 12) "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day,

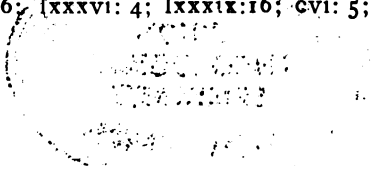
and leap for joy; for, behold, your reward is great in heaven." (Luke vi: 23.) "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. xix: 29.) Accordingly we see the apostles after they were beaten, and commanded that they should not speak in the name of Jesus, departed from the presence of the council, "rejoicing that they should be counted worthy to suffer shame for his name." (Acts v: 41.) Paul and Silas after receiving many stripes, and were thrust into the inner prison, and their feet made fast in the stocks, "prayed and sang praises unto God." (Acts xvi: 23) "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things 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. iv: 12.) "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. viii: 17.) "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. viii: 38.) Therefore, "Rejoice in the Lord always: and again I say, Rejoice." (Phil. iv: 4.)

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Pet. v:10.)

REJOICE IN THE LORD ALWAYS:—AGAIN,
I SAY, REJOICE. (Phil. iv:4.)

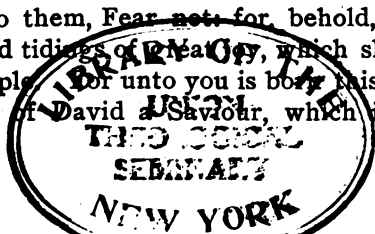
The Bible tells us that when God laid the foundations of the earth, "The morning stars sang together and all the sons of God shouted for joy." (Job. xxxviii:4, 7.) Sorrow and death entered the world with sin. Immediately after the fall, the salvation, which God had provided, was offered to fallen men, with pardon of sin, and the joys of salvation. Ever since, they, who believed God, and accepted salvation, have rejoiced and been glad. The words joy, rejoice, rejoicing, glad and gladness appear over five hundred times in the Bible. Jesus said, "Abraham rejoiced to see my day; and he saw it, and was glad." (John ix: 56.) In the Psalms, written a thousand years before Christ came, are very many calls to rejoice in the Lord, "Let all that put their trust in thee rejoice." (Ps. v: 11.) "I will rejoice in thy salvation." (Ps. ix: 14.) "My heart shall rejoice in thy salvation." (Ps. xiii:5.) "In this salvation how greatly shall he rejoice." (Ps. xxi:2.) "My soul shall be joyful in the Lord; it shall rejoice in his salvation." (Ps. xxxv: 9. Ps. lxiii: 7; xxxii: 11; Ps. lxxxv: 6; lxxxvi: 4; lxxxix: 16; cvi: 5; cxix: 162.)



David gives many reasons for rejoicing in the Lord. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.

* * * Day and night thy hand was heavy upon me. * * * I acknowledged my sin unto thee, and mine iniquity have I not hid, I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Ps. xxxii: 1, 5.) "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; (The pit;) who crowneth thee with loving kindness and tender mercies. * * * As far as the east is from the west, so far hath he removed our transgressions from us. * * * Bless the Lord, O my soul." (Ps. ciii:1, 12, 22.)

The believer in the Lord Jesus Christ, according to his knowledge of Christ, his reception of Christ, and his faith in Christ, will rejoice. "In whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (I Pet. i. 8.) The Gospel is a proclamation producing joy in heaven and in earth. "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." (Luke ii: 10.) "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv: 10.) When Jesus was about to leave his disciples he told them, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John xv. 11.) "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John xvi: 24) In his last prayer with his disciples, Jesus said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. * * * That they might have my joy fulfilled in themselves." (John xvii. 11, 13.)

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv: 17.) The first fruits of the Holy Spirit in the believer after he has been brought to receive the Lord Jesus Christ are, "Love, joy, peace." (Gal. v: 22.) Thus we read, that the Ethiopian eunuch, after his reception of Christ and confessing his faith in Him, saying, "I believe that Jesus Christ is the Son of God, was baptized," "and he went on his way rejoicing." (Acts viii: 37, 39.) And also, the heathen jailer at Philippi, who a few minutes after he was saved from committing suicide, being in despair; after hearing the way of salvation through faith in the Lord Jesus

Christ, "was baptized, he and all his straight-way. * * * And rejoiced believing in God with all his house." (Acts xvi: 27, 33.)

Ever true believer in the Lord Jesus Christ will rejoice. He who does not rejoice, does not know Him enough to believe in Him. When Jesus was on the earth, cleansing the lepers, opening the eyes of the blind, causing the deaf to hear, and raising the dead; they who were healed knew it, rejoiced because of it, and could not be restrained from telling it; "but so much the more a great deal they published it." (Mark vii: 36.) And such will they do, whose souls by nature are leprous with sin; who are spiritually blind and dead; when they have been "born anew from above," have been "created anew," "made alive from the dead" by the Holy Spirit, through faith in the Lord Jesus Christ: they will realize it, they will shout for joy; and they will bear testimony for Jesus while here on earth; as well as, when they reach heaven. "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. (Rev. i: 5.)

Believers in the Lord Jesus Christ, because of their joy, will try to bring others to Christ. With John the Baptist, they will say, "Behold the Lamb of God, which taketh away the sin of the world." (John i:29.) Like Andrew, they will find their brother and tell him "We have

found the Messiah, which is being interpreted, the Christ." (John i:41.) And like those who were scattered abroad by the persecution of the church, after the stoning of Stephen; they "went about preaching the word." (Acts viii:4.) "Speaking the word." (Acts xi:19.) Telling of Christ, and him crucified. So will every believer do, wherever he may go. Every Christian is a living epistle, "an epistle of Christ," "known and read of all men." (2 Cor. iii:2, 3.) Holding up Christ at home, abroad, in his business, his walk and conversation; always and everywhere. Whether old or young, rich or poor he is bound to be a "christian endeavorer." If a true Christian, he cannot be otherwise. United to Christ, moved by the Holy Spirit, he will deny himself, he will give as he may be able, he will labor for Christ and for souls, and above all he will pray for the cause and kingdom of Christ; and be ready to suffer, if needs be, for His name's sake. "If any man have not the Spirit of Christ, he is none of his." (Rom. viii.9.) Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. xii:30; Luke xi:23.)

While there may be special occasions when the people of God may meet for confession of sin and humiliation, as a general rule however, their gatherings should be with gladness and rejoicing. It is a great mistake for any congregation of believers, in their ordinary Sabbath gatherings, to continue, Sabbath after Sabbath,

formal prayers to God to have mercy upon them, "miserable sinners." If we believe in the Lord Jesus Christ we should meet as pardoned sinners, and as having everlasting life. (John iii:36; v:24.) We should know this: (I John v:13), and then we would meet to render praise and thanksgivings; and gathering in His name we should, according to His promise, meet Him and be glad; He says, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii:19.) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John xiv:13.) "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John xvii:24.) Believing His word we will expect Him to meet with us. Meeting Him we will rejoice. "Then were the disciples glad, when they saw the Lord." (John xx:20.)

Many accounts are given of the people rejoicing at their meetings. Such as, "And they offered great sacrifices that day and rejoiced; for God had made them rejoice with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." (Neh. xii:43.) When the offerings were made for the building of the temple,

"The people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy." (1 Chron. xxix:9.) "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. * * * Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." (Ps. c.) "The disciples were filled with joy, and the Holy Ghost." (Acts xiii: 52.)

The temple of God now is not a cathedral, or any church building; but it is composed of individual believers in the Lord Jesus Christ. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii:11, 16.) "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own." (1 Cor. vi:19.) "For ye are the temple of the living God." (2 Cor. vi:16.) "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. ii:5.) The joy of the people of God will always be according to their willingness in offering their means, their labor, and their prayers, towards the building up of the true temple of God; by

gathering in believers in the Lord Jesus Christ, the "living stones," who will be "built up a spiritual house." "The temple of the living God." (2 Cor. vi:16.) There is not only joy on earth, but there is "joy in the presence of the angels of God over one sinner that repenteth." (Luke xv:7, 10); as each one is added as a living stone in the great temple of God, in which God himself makes his abode. (John xiv:17, 23; 2 Cor. vi:16.)

Believer in the Lord Jesus Christ! He hath said, "He that believeth on the Son hath everlasting life." (John iii:36.) "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." (John v:24.) "Whosoever liveth and believeth in me shall never die." (John xi:26.) This everlasting life is now yours. It has begun with you already. And you have the word of God that now, "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 yours; and ye are Christ's; and Christ is God's." (1 Cor. iii:21.)

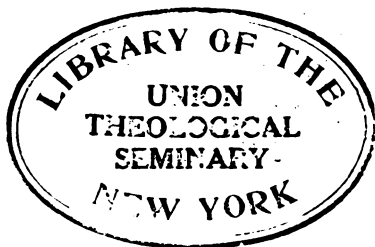
These assertions of God, that believers own all things in this life, and in the next, are in the present tense. It is *now* and forever. Well may they rejoice in trials, persecutions, bereavements or loss of property. With the prophet who wrote six hundred years before Christ came,

the believer can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places." (Hab. xiii:17.)

"Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." (Ps. xxxii:10.)

Therefore, "Rejoice in the Lord," "Rejoice in the Lord always; again I say, Rejoice." (Phil. iii:1; iv:4.) "Rejoice evermore." (1 Thess. v:16.) "Always rejoicing." (2 Cor. vi:10.)

"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. xv:13.)



THE "I AM" OF JESUS.

Before Abraham was, I am.—
John 8: 58.

I am the light of the world.—
John 8: 12.

I am the door.—John 10: 7.
I am the way, the truth, and the
life.—John 14: 6

I am the living bread.—John 6: 51
I am the bread of life.—John 6: 35
I am the true vine.—John 15: 1,
I am the good shepherd.—John
10: 11, 14.

I am the resurrection, and the
life.—John 11: 25.

I am with you always.—Matt. 28: 20

I am with thee.—Acts 18: 10.
There am I in the midst of them.
—Matt. 18: 20.

I am Alpha and Omega, the be-
ginning and the ending.—Rev. 1: 8.
I am the first and the last.—Rev.
1: 17.

I am from above..... I am not
of this world.—John 8: 23.

I am alive for evermore.—Rev.
1: 18.

I am Jesus whom thou perse-
cuted.—Acts 9: 5.

Be with me where I am.—John
17: 24.

THE "ME" OF JESUS.

Ye believe in God, believe also in
me.—John 14: 1.

All things are delivered unto me.
—Matt. 11: 27.

All power is given unto me in
heaven and in earth.—Matt. 28: 18.

He that hath seen me hath seen
the Father.—John 14: 9.

Whosoever liveth and believeth
in me shall never die.—John 11: 26.

He that believeth on me hath
everlasting life.—John 6: 47.

Come unto me, all ye that labour
and are heavy laden.—Matt. 11: 28.

Him that cometh to me I will in
no wise cast out.—John vi: 37.

He that cometh to me shall never
hunger.—John 6: 35.

He that believeth on me shall
never thirst.—John 6: 35.

No man cometh unto the Father,
but by me.—John 14: 6.

In me ye might have peace.—
John 16: 33.

By me if any man enter in, he
shall be saved.—John 10: 9.

Follow me.—Matt. 8: 22; 9: 9;
Mark 8: 34; 10: 21.

Follow me, and I will make you
fishers of men.—Matt. 4: 19.

He that followeth me shall not
walk in darkness.—John 8: 12.

They follow me: and I give unto
them eternal life.—John 10: 27, 28.

Abide in me, and I in you.—John
15: 4.

Ye did *it* not to me.—Matt. 23: 45.

He that abideth in me, and I in
him.—John 15: 5.

Without me ye can do nothing.
—John 15: 5.

As thou Father, *art* in me, and I
in thee.—John 17: 21.

He that eateth me, even he shall
live by me.—John 6: 57.

Suffer the little children to come
unto me.—Mark 10: 14.

Learn of me.—Matt. 11: 29.

Whosoever will come after me.—
Mark 8: 34.

Ye have done *it* unto me.—Matt.
23: 40.

If any man serve me, let him fol-
low me.—John 12: 26.

He that receiveth you receiveth
me.—Matt. 10: 40.

He that loveth father or mother
more than me.—Matt. 10: 37.

He that is not with me is against
me.—Matt. 12: 30.

He that gathereth not with me
scattereth.—Matt. 12: 30.

Whosoever therefore shall be
ashamed of me.—Mark 8: 38.

I, if I be lifted up.... will draw
all men unto me.—John 12: 32.

Whosoever therefore shall confess
me before men.—Matt. 10: 32.

Ye shall be witnesses unto me.—
Acts 1: 8.

If a man love me, he will keep
my words.—John 14: 23.

To-day shalt thou be with me in
paradise.—Luke 23: 43.

GOD DWELLING IN US.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.—1 John 4: 15.

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.—John 14: 16, 17.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?—1 Cor. 3: 16.

What! know ye not that your body is the temple of the Holy Ghost, *which is* in you?—1 Cor. 6: 19.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*.—2 Cor. 6: 16.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. 8: 11.

And hereby we know that he abideth in us, by the Spirit which he hath given us.—1 John 3: 24.

Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit.—1 John 4: 13.

Lo, I am with you alway, *even* unto the end of the world.—Matt. 28: 20.

As thou Father, *art* in me, and I in thee, that they also may be one in us.—John 17: 21. I in them, and thou in me.—John 17: 23. That the love wherewith thou hast loved me may be in them, and I in them.—John 17: 26.

I *am* in my Father; and ye in me, and I in you.—John 14: 20.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

BELIEVERS SAVED.

He that believeth on me hath everlasting life.—John 6: 47. I give unto them eternal life; and they shall never perish.—John 10: 28. Because I live, ye shall live also.—John 14: 19.

He that believeth on the Son hath everlasting life.—John 3: 36. And shall not come into condemnation; but is passed from death unto life.—John 5: 24.

Whosoever believeth that Jesus is the Christ is born of God.—1 John 5: 1. Beloved, now are we the sons of God.—1 John 3: 2. We know that we have passed from death unto life.—1 John 3: 14.

And this is the record, that God hath given to us eternal life. 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.—1 John 5: 11, 13.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son; in whom we have redemption through his blood, *even* the forgiveness of sins.—Col. 1: 12-14. See Rom. 8: 1, 28, 39; 5: 1.