

Visions of Other Parts of the Heavenly City

taken from:
THE THREE WORLDS

by
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Heaven and the Angels,
Plains of Glory and Gloom,
Through Tribulation, and
other books

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Note from Republisher:

I have previously republished two books by H. A. Baker [*Visions Beyond the Veil*; and *Heaven and the Angels*] on the internet which are located at The Prophetic Word [prophetic-word.org], under Books and Articles.

The Book, “**The Three Worlds**” contains 4 sections:

The First World: a discussion of creation.

The Present World: a discussion of this present world and the judgment to come.

The World to Come: a compilation of visions of heaven and the New Jerusalem.

Appendix's: arguments against scientific theories, such as The Nebular Hypothesis long since thrown out by scientists. Very outdated.

The first two sections and the Appendix I have decided not to republish, leaving the third section, *The World to Come*. Most of the chapters in this section are covered in much more detail in the previous two books which I have on my web page. However, four chapters are republished here as they contain visions which are not in the previous two books, or have only short references to them.

Due to the poor quality of the pictures which are contained in this book I have included only those which are directly related to the story.

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CHAPTER XV

VISIONS OF OTHER PARTS OF THE HEAVENLY CITY

Additional Visions of Paradise

These Chinese children¹ by no means saw all of heaven. They themselves knew that they had seen only parts of the city that is four-square and as high as it is wide. Subsequent to the visions just related, some of these children also saw in other parts of the city beautiful spacious mansions in parks-like surroundings. In recent outpourings of the Holy Spirit among aboriginal mountain tribes in the Province of Yunnan, China, young men and women of different tribes have had wonderful visions of heaven. Many had visions of large beautiful mansions whose glories they could only attempt to describe. Around these mansions were trees and flowers and birds and animal pets in wonderful grandeur. The fragrance of the flowers, the sweet carols of the birds in their beautiful plumage, and the views surpassing all ordinary scenes of natural beauty could not, these simple mountain people told me, be understood by natural man. The broad golden street with its jewel bedecked one-room houses on either side that had been seen by our Chinese children was also seen by one of these far away tribal boys. He did not know of the visions which the children had seen of this same street.

This same tribal young man and one from a different tribe had many wonderful visions of large beautiful mansions surrounded by spacious parks. They also saw avenues of glorious mansions surrounded by trees, lawns, and beautiful flowers. These men had never seen an avenue of homes with trees, neither had they seen pictures of our foreign avenues nor been told of such. How could they imagine such scenes of splendor in the New Jerusalem if they had not been there?

One young man saw another avenue. This was the one seen by the Apostle John. A crystal clear stream flowed through the middle of the golden street. On either side was a beautiful avenue with green grass, trees, and flowers. Birds of beautiful plumage were singing in the trees, and angels were rejoicing in the shadows. The man who saw this had never read nor been taught the book of Revelation. When asked if he knew whether the Bible said anything about a golden street with a stream in its midst and trees by its sides, he replied that he did not know. This mountain boy described what John described, because he saw what John saw in the real New Jerusalem.

Woman Three Days in Paradise

Since all these visions which we have just described we came across the following in a recent periodical. The visions of heaven seen by this young woman, who was in no way

¹For accounts of what these children saw refer to the book "Visions Beyond the Veil."

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associated with those mentioned above, corroborates them without any exception. Extracts from the account of the visions seen by this young woman,² who was caught away in vision for three days, follow:

"I started to pray and wait before the Lord, when a very strange power came over me. I had felt the presence of God before, but never so strangely; it seemed to loosen every nerve, and every joint seemed out of place. I tried to cling to the seat by which I was kneeling, but was unable to do so, and I slipped to the floor and became prostrate. Some of the people carried me down to the basement of the church and there they put hot water applications to my face, and tried in every way they could to bring me back to a state of consciousness. I was in this state fully three days and two nights—about sixty hours.³ My parents were sent for, and they took me home and put me to bed. My father called the family physician who examined me and did everything possible to bring me back to consciousness but failed. He called another physician and the two worked over me and they finally called the third physician, an eminent doctor from New York city who was visiting in Akron at the time. He too examined me but finally gave up the case.

"All of this time I was in my bed room at home, lying there unconscious of the fears and anxiety around me. The saints of the church came and prayed; others also fasted and prayed that God would in some way undertake, for they feared that I would pass away. But I was in an entirely different sphere. I did not hear the voices of my parents or loved ones, and did not know of these friends moving about me.....

"As far as my eyes could see I beheld the most wonderful things. Heaven is a wonderful place! John tried to describe it, but his words were insufficient, and I feel I could not begin to describe it even as John did; but in my own words I shall try to paint for you a picture of heaven as I beheld it.

"It seemed the streets were of beautiful, glistening gold and yet as I walked on the streets they were so soft that my feet never tired. I could see the trees with all kinds of

²"THE LATER RAIN EVANGEL" JUNE AND JULY 1934. ARTICLE BY MRS. PAULINE HENRY, AKRON. OHIO. U.S.A,

³A TRANCE CONDITION OF THIS NATURE IS A PERFECTLY SCRIPTURAL MANIFESTATION OF THE HOLY SPIRIT. PETER WAS IN A TRANCE WHEN HE "WENT UP ON THE ROOFTOP TO PRAY, ABOUT THE SIXTH HOUR AND HE BECAME HUNGRY AND DESIRED TO EAT: BUT "WHILE THEY MADE READY, HE FELL INTO A TRANCE AND BE BEHOLDETH THE HEAVENS OPENED." ACTS 10:9,10,

PAUL WAS IN A TRANCE IN WHICH HE SAW THE LORD. "IT CAME TO PASS, THAT WHEN I HAD RETURNED TO JERUSALEM, AND WHILE I PRAYED IN THE TEMPLE I FELL INTO A TRANCE, AND I SAW HIM SAYING UNTO ME." ACTS 22: 17, 18.

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leaves and all sorts of fruit; there were streams and a river flowing through the city and it seemed the grass was about a thousand times greener than it is down here. The flowers were so much more beautiful.

"As we walked along I noticed the beautiful mansions side by side with beautiful lawns beside them. These mansions seemed to be made out of some sort of silver stucco, and it seemed that God had opened up a large bucket of jewels and poured them out over this silver stucco—I call it that because I can think of no better way to describe it. As the jewels fell they rested on the stucco and glistened most beautifully in the light. I thought, 'Oh how beautiful these mansions are and how wonderful heaven is!' There was not one dirty object, not one piece of dirt. Sometimes we get discouraged with these cities when the dust comes in by thousands of pounds, but in the city of our God there will be no dirt, no filth, nor any sin.

"As I walked along I noticed that Jesus was the center of attraction: people bowed at his feet, little children threw flowers and he would smile back at them. Oh if I could only picture that smile of Jesus! Even the trees seemed to sway back and forth giving praises unto God. Heaven will be a city of praises to our God and we need to praise him more down here. There were the glories of heaven and Jesus stood before me and spoke to me saying, 'Do you want to stay here or do you want to go back?' As I looked at him I said to myself, 'Oh the earth is cold and far away! There are no pleasures there?' I thought of heaven with all its beauties, and of Jesus there, and I longed to stay. And then I thought of eternity, of those thousands of souls that were crying, 'Why?' 'Why?' and of other thousands who would rush into the flaming hell, and I answered, 'Lord, I will go back.' Then it seemed he laid his hand on my head and said, 'Go back and warn the people and preach the Gospel.'

"About an hour before I returned to consciousness my family had all gathered about my bed in the room. They noticed a change in my body; my finger nails had turned purple and my eyes had a glassy stare. They thought I was surely dying. My brother and sister, who were unsaved then, were kneeling at my bedside and crying out to God. My father was in the dining-room weeping; the church people were there too, and they all thought I was dying. Then suddenly strength came into my body, and I sat up in bed: those who were with me were frightened and didn't know what to think. Those who were there said, 'It is just a reaction of the nerves, and she will pass away soon.' But I didn't. Instead I went into a natural sleep. When I awoke the next morning, I was not even weak."

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THE HOMELAND OF REALITY

Above us is the homeland
Of all things here below,
The land whence come the shadows
Of what we see and know;
The land that has no sorrow;
The land of pure delight;
Where every prospect pleases,
Where never comes a night;

The land where all is real,
Where never comes decay;
Where mountains never crumble,
Nor beauties hide away.
Its flowers never wither
For want of heaven's dew,
But always hold their colors
Of every tint and hue.

We only hear the echoes;
See shadows from that land
Where real life awaits us
Beyond this shifting sand.
From founts of youth are flowing
The springs that never fail
To give a youth eternal
To all in mount and vale.

Here is the consummation
Of all we ever hoped
As stumbling through life's journey
In darkness we have groped.
Each holy aspiration,
Each thought of what is true,
Is but a homeward leading
From things we now pursue.

We never finish wholly
The things we want to do;
Our work can only please us
Within the world that's new.
The place of satisfaction,

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The place of Joy complete
Is in the Father's Homeland
Where all his children meet.

No evil ever enters,
Nor discords can arise,
For thoughts are held
In common in mansions in the skies.
There is no wail or weeping;
All these are done away
Within that land of sunshine
Where all is endless day.

That homeland is the parent
Of this poor world that fell
Which God his Son commissioned
To once again make well
He Is the one to rescue
The souls who weep and moan,
And this old world that travails:
Creation that now groans.

From shadows into substance,
From darkness into day,
This world will change in glory
When clouds have rolled away.
Where Immortal covers mortal,
Where corruption's done away,
The "unreal" all will vanish
And the real come to stay.

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CHAPTER XVI

CAUGHT UP TO THE INFANTS' PARADISE

Since writing the account of the visions given the Chinese children, a booklet in its sixth edition has come into our hands. It gives a partial account of most remarkable visions. The original account of these visions was published in a book that went through twenty-one editions and is described as the most remarkable account of the life beyond the grave ever seen in print.⁴

In Infants' Paradise Nine Days

While this young woman was caught up to heaven her body lay in a death-like trance for nine days. This corresponds with the recent experience just recorded, where the trance lasted for three days. In the instance quoted below Miss Marietta Davis gives distinct account of visions of three different plains in the New Jerusalem, on each plain of which were Paradise conditions varying in arrangement and glory. It was revealed to Miss Davis that her special mission to heaven was to receive a revelation of the Paradise to which infants and small children go and that, having been shown the life and conditions of bliss that pertains to this Paradise of departed infants, she was to return to earth to make its wonders known to the people on earth. This wonderful description of the infants' Paradise in no way contradicts the visions already related that apply to other parts of the New Jerusalem, or perhaps to parts of the plains not seen in detail by Miss Davis. Rather do these visions in their description of heavenly scenes, conditions, and life corroborate all that has already been said.

The first paradise plain, with its birds of all plumes, its flowers of all hues, its trees of many kinds, and its angels with the multitudes of the redeemed, Miss Davis was not permitted to see in detail. This is the plain where the redeemed from earth first dwell and where they learn the first lessons of immortal life. To this plain relatives, friends, and others from the higher plain, who have gone on before, may return at will to meet and associate with those who have just arrived and may help in leading them into higher and deeper things of the eternal city and its eternal life.

The second plain with its wonderful parks and mansions was not seen in its broader aspects. The third plain was seen and described in more detail. This was the plain of the infants' Paradise.⁵ We quote from extracts of this account as follows:

⁴"VISIONS OF HEAVEN AND HELL", PUBLISHED BY FREE TRACT SOCIETY. 74G CROCKER ST., LOS ANGELES, CALIF. PRICE 10 CENTS.

⁵THE TOTAL NUMBER OF PLAINS WAS NOT REVEALED. WOULD NOT ASCENDING PROGRESSIVE SERIES OF THREE'S OR SEVEN'S SEEM LIKELY?

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"In August, 1848, a young woman named Marietta Davis, aged 25 years, residing with her mother, Mrs. Nancy Davis, at Berlin, New York, fell into a sleep or trance, in which she remained for nine days. All endeavors on the part of her friends and of her physicians failed to arouse her from this unnatural state. When at last she awoke to a consciousness of external things, she was in the full possession of all her natural faculties with an almost supernatural acuteness of perception added. When she came out of the trance in which she had lain so many days, it was with joy and rejoicing over the unspeakable things which she had seen and heard. Her mouth was filled with praises to God, and her heart swelled with gratitude to Him for His loving kindness. She averred that while her body lay as it were in death, her spirit had visited the eternal world. She informed her friends that she was not to remain long with them; but would soon go hence to enjoy a mansion prepared for her in her heavenly Father's Kingdom. After this she lived seven months and died at a time predicted by herself; and so perfectly did she know the hour of her departure, that when it arrived she selected a hymn and commenced singing it with the family; and while they sang, her spirit took its flight so gently as not to attract their attention. Thus the hymn commenced with her on earth, was doubtless concluded with the angels in heaven."

The First Paradise Plain is now described:

"We moved silently until the scenes below perished from my vision, and my being was absorbed in the bright light descending from the orb we were approaching. Soon we entered a plain, whereon trees bearing fruit were visible. Their interwoven branches formed an arched canopy of evergreen above us. Passing through these shadowy groves, I was delighted with the melody of the birds, whose warbling notes arose in sweetest song. There we paused. Supposing that I was on some terrestrial orb I inquired its name.

"My guide answered. "These trees, these flowers, these birds, occupy the outer expanse of the spiritual Paradise. So pure are they, and so refined, that mortals with beclouded vision may not behold them. And so soft their notes that they are not made audible to the dull hearing of men. Beings, inhabiting forms more gross, do not conceive the reality of the existence of nature so refined. Absent from the body, thou canst comprehend through spiritual senses the existence and reality of spiritual habitations; but what thou dost now behold is but the outline and mere exterior of the home of spirits. These floral plains (the first plain), and warbling melodies, are but the lower order of the external habitation of the sanctified.

"Dost thou discover that these groves appear as if moved with adoration? And that these melodies which charm and invigorate thee with new life, are but notes offered to higher degrees of love?"

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"Here the redeemed are first conducted by their guardian protectors (angels) as they leave the valley and shadow of death, and here they are taught the rudiments of immortal life. Here they receive instructive lessons relative to their heavenly abode, and learn the nature of pure love, unmarred by sin. Here are first tuned the lyres of ceaseless praise, as they learn to utter immortal accents to the Lord, their Redeemer, and receive new born thoughts which bring to them increasing sense of the reality of their change. Here friends who have advanced in spiritual attainments (on higher plains) return from higher employment to welcome the spirit on its entrance upon this plain of the spirit world. Here kindred are permitted to meet and hold converse; and 'tis in these immortal groves where spirits first attempt in unity the song of redeeming grace, and reposing in soft and heavenly sweetness, breath the pure air of Paradise."

"While listening to this strange, though welcome address, my spirit burned to meet the friends long lost to me on earth. The angel said, 'Thou are not to tarry, since thy present mission is to learn the condition of the departed child (infants and children) of God. When thy course on earth is ended, here thou shalt mingle in the infancy of thy immortal state, with thy kindred and receive lessons preparatory to an advance to more exalted mansions.

The Second Paradise Plain

"At a distance upon a superior plain I saw a dome of light. 'That', said my guide, 'is the gateway leading to the City of Peace. There the manifestation of thy Redeemer is made visible. There saints and angels abide; on harps of gold, and stringed instruments, with immortal lyres, in alleluias, chant the song of redemption; the song of peace; the song of love undying.'

"As we drew near, a class of attendants, more glorious, gathered around the gateway, and one foremost addressed my guide in language I could not understand. Music, the music of love, was in their conversation, and joy as a halo, encompassed them as they welcomed us at the entrance of the Holy Sanctuary.

"A gate of jasper, set with diamonds, opened, and two angelic beings approached, and taking me by each hand, led my tremulous spirit towards an inner gate, a more immediate entrance to the pavilion of light.

"Upon entering the inner gate of a great dome-like amphitheater far surpassing in dimensions any on earth, the worshipping congregation arose as upon the breath of holy love, and meekly welcomed me as an heir of grace, and with tuned instruments the immortal choir chanted the spirit's welcome—

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"Worthy is the Lamb who hath redeemed us. Exalt His name, all ye sanctified, yea adore Him, ye cherubim who worship in the celestial heavens. Adore Him, for He hath exalted us. We will praise His name, the name of our God Most High.

"We will bow down and worship at His feet. We will sing of His loving kindness. Waft, O ye breezes of immortal love! waft ye His name throughout the universe of worshipping beings. For lo! from the depths of iniquity and from death is exalted our sister, who from the hands of our Prince and Saviour we receive. Utter alleluias to Him forever, all ye adoring hosts. Utter ye His praise forever.'

"Each measure like noiseless waves swelled over that sea of mind; and with their gentle undulations I seemed to be moving when a spirit from the innumerable company approached and addressing me in a familiar manner called me by name.

"The spell of music being broken, I was much affected to find myself in the embrace of one who on earth I had loved with the affections of an infant soul. With willingness I sank into her arms, and she with a sister's tenderness pressed me to her immortal form, saying, 'Sister spirit, welcome, for a season, to our home of peace.'

" 'Thrice welcome', uttered the music of a thousand voices, and lo! around me gathered those I loved, all eager to greet me and receive me to their kind embrace.

"Around us and in the spacious room, appeared seats in the form of an amphitheater, yet glorious beyond description. Hereon we rested. Mingling with those here were many old and familiar friends.

"Ideas associated with their heavenly life flowed from being to being, and soon I learned that in heaven there is no concealment. Harmony of soul, harmony of desire, harmony of speech, harmony in the swelling notes of adoring anthems, harmony in instructive movement, harmony in increasing thought, harmony was their life, their love, their manifestation, and supreme delight.

"Being after being pressed to mine immortal lips, and seemed anxious to hold me in their arms. As a soul, newborn, they caressed me, after looking up in thankfulness to their Redeemer and their Lord.

Age Turned to Youth

"Then approached me one whom on earth I had seen bending tremulously over the pilgrim's staff. I knew 'twas one familiar, one of age and emaciated form, whose hoary head once told the story of a life of woe. In immortal youth the spirit stood before me; no staff was there; no trembling frame, no grief-worn cheek, no hollow eye, no sickly form; but light and health and vigor were manifest. And the spirit said, 'Behold in me

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the efficacy of redeeming grace. This heart was once the cage of thoughts unholy. These hands were employed in sin. These feet moved swiftly in the downward road that led to sorrow and death. This form of mine, though not this form, yet that in which I used to live, was worn with grief, corrupt, and dying with disease. But now, all hail to that name Immanuel! through Him redeemed, I wear the habiliments of light and exist in immortal youth. This song I chant, 'O, death, where is thy sting? and grave, thy victory now? Worthy is the Lamb who offered himself to redeem! Worthy—O give Him adoration, ye countless hosts, ye innumerable throng! Worship and adore Him, all intelligences! yea let universes adore. Adore Him, for He is worthy to receive anthems of universal praise!'—And while uttering this psalm, the peopled expanse uniting, lifted on high an immeasurable volume of notes divine.

"Then appeared a company of children, who hand in hand, moved around, and their infant voices chanted: 'Praise Him, for lo! while on earth He said, Suffer infants and babes to come to Me and forbid them not; yea, suffer little children, and forbid them not to come unto Me.'

"The scene expanded and I saw that from the center, and around which the multitudes were congregated, arose a pyramid whose column was composed of pearls and most precious stones, set with crosses of spiritualized diamond, upon which were engraven the names of those who had suffered for their love of truth, and who not counting their lives dear had endured persecution even unto death. Upon this column stood three spirits, in the attitude of meekness and adoration holding in their hand and above them a Cross from which floated a banner ever unfurling. 'These,' said my guide, 'are select; one Patriarch, one Prophet, and one Apostle. They represent the triune circle of commissioned saints who shall attend the reappearing of the Son of Man, and shall go forth in the day appointed, gathering together the elect from the four winds, from the utter most part of the earth to the uttermost part of heaven'.

"The volumes the spirits held in their hands unfold the order of creation, the redemption of man, and the principles which govern the obedient, world without end."

The Third Paradise Plain

Soon we drew near that which at first appeared like a city built in the midst of a floral plain. There appeared stately edifices and streets lined with trees whose foliage cast a lovely shade. In the branches birds of all colors appeared; and although all were singing with different notes, all mingled in one full and perfect harmony. Many corresponded to these on earth, and yet were as superior to them as the Paradise itself was superior to the mortal earth.

'As we advanced, the beauty and harmony increased, and new scenes appeared, the architecture of the edifices, the sculptures in the open air, the fountains that sparkled in

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the light, the trees that waved their extended branches, the flowers and flowering vines becoming more majestic, interwoven and beautiful. There were also many avenues, each of which slightly ascending led to a common center toward which we pursued our way.

"As we advanced, I perceived before me a vast and complicated structure, whose outer walls and towers appeared formed of marble, that was in appearance delicate as snow. This served as the foundation of a vast canopy like a dome, though far too extended to be expressed by the earthly architectural meaning of that term. We drew near the building, and I perceived that the dome was suspended over the vast circular space. 'This, said my guide, 'is the place where all infants of every race from thy globe are gathered for the instruction and support of their infant natures. Thou didst discover edifices on either side as we moved along the avenues. Each of these corresponds to what mortals call a nursery for the young. These infants are first conducted there and nourished beneath the smile of their guardian angels. Each edifice, though somewhat varying, is a miniature of this vast central temple of instructive manifestation, and each edifice, or nursery, is a home for the infant spirits who enter there, until they attain to higher degrees, and enter the Paradise of more advanced youthful existence for degrees of instruction adapted to a more intellectual condition. Over each of these mansions, or edifices, are appointed seven maternal guardian angels. Thou seest, Marietta, that no two edifices are perfectly alike in interior beauty, external form or decoration, but that all harmoniously combine; and also that each guardian angel is different in the radiative light and individuality of the face and form. This thou art permitted to know.

"Whenever an infant dies on earth, the guardian angel who bears up the spirit to the Land of Peace, perceives its interior type of mind, and according to its type it is classed with others of like order of intelligence; and as the skillful gardener on earth in one floral division trains the various Species of the lily, and in another compartment roses, and in another camelias or the honey suckles; so here angelic wisdom classifies the infant spirits, and according to their variety of artistic, scientific, and social tendencies, assigneth each to a home best adapted to the unfolding of its interior germs of life, into intellectual, artistic, or industrial harmony.

" (1) Over each edifice preside seven guardian angels, each angel being of that type of mind which agrees with his associates, as one note harmonizes with the associate tones and semitones of the harmonic scale.

"(2) Each of these seven guardians is the superior of a subordinate octave of more youthful spirits, who perform duties assigned to them, according to their type of being, in the harmonic system of paradisaical instruction; and (3) each of these presides over a separate class of infant beings.

"Seven of these edifices compose one great family: that is, each is a separate place of

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instruction, bosomed in its own separate gardens and enclosures as one of seven of associate variety, and of like degree. Seven of these in their turn form the subordinate divisions of one more composite and magnificent palatial temple, whose center pavilion is adapted to instruction in more exalted degrees of paradisaical truth.

"The center palace of each ward is thus a magnificent temple of instruction, encircled in artistic splendors and floral harmonies, corresponding to its degree, and this is surrounded by seven lesser pavilions of architectural beauty, encircled by corresponding adornments adapted to their subordinate but exalted conditions; and each of these last is also the center of a lesser octave of edifices, also adorned with stately forms of blooming and sculptured perfection. In these last the infants dwell, and are led forth each day, or each successive period corresponding thereto, to the superior palaces, and to the center pavilion for the edification of their unfolding natures."

Thus in each of these temples of instruction where infants are first received there are seven superior guardian angels who preside over all. Under each of these are seven other angels, each in charge of a class of infants. Accordingly, there are forty-nine classes of infants in each of these temples, or edifices.

These great temples of instruction are each in separate, park-like surroundings of wonderful beauty. They differ one from another, and are of three different degrees. There is (1) the great central temple, then (2) immediately under its direction are seven other temples of the second rank, and (3) under each of these there are seven temples of third rank, making in all forty-nine of this rank. In each ward, therefore, there are fifty-four temples located on either side of beautiful avenues, each palace in its own surroundings and separated from others by spacious lawns and Eden-like conditions. These fifty four temples and their adjoining parks constitute but one of the one hundred and forty-four wards which, in all make up the whole of the infant Paradise.

The Interior of an Infant Nursery in Paradise

"To my already astonished spirit, there appeared visible the interior of one of these nurseries, supremely light with the glory thereof, and adorned with artistic beauty correspondent to the majestic appearance of the paradise for infants.

"The interior that was opened before me was that of a temple gloriously adorned. In circular tiers, one rising above another, were niches, or segments of circles, as wrought in gold and overshadowed with a seraph. In each reposed an infant spirit. Before each one was an attending or guardian angel, whose employment consists in fitting for higher life the germ formation of the spirit for its external existence in holy usefulness (service). **The angel breathes upon it and every breath causes its capacity and life to expand, for the breath is that of holy love and inspiration, as her life is in God whose quickening Spirit pervades all angels in the heavens.**

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As we entered, I saw that those infants, as they I awoke to still greater consciousness, and as they beheld their angel bending over them, wore an expressive smile, and were happy.

"These silken cradle-like niches, or resting places, where each child nestled were adorned with beautiful flowers everywhere. Could you enter those with me you would behold in the center, held in an angel's hand, a cross as of pure, transparent, and spiritualized gold....

"There are angels appointed, who touch in softest notes, the varied instruments upon which melody is made. This music is ever mingling with that of angelic voices of sweet and heavenly utterance. The dome, or temple, is so constructed as to echo, in gentle undulations, each strain, which appears to move with the life of the place. So soft, sweet, and melodious was that music, that it served as life to give action and strength to the spirit nerve of those who were reposing beneath the smile of their guardians. 'This,' said the spirit who had conducted me there, 'is but one of the many of these great temples, and corresponds to all in this degree. Here—oh! that earthly parents could realize it—is, as it were, the birth place of those who are not permitted to tarry in the outer form (die in infancy) until understanding awakes within them. From this (the palace of lowest degree) they ascend to places prepared." (palaces of higher degrees).....

Jesus Appears in Infant Nursery

"As He spoke guardian angels drew near, and each presented Him with their treasure.

He moved His hand above them, and goodness like dew-drops fell therefrom, and the infants appeared to drink as from a fountain of living water. They were blessed. The emanation from that Being was the breath of life. The temple wore a new aspect. As the scene was closing, the angels who attended Him played upon stringed instruments, and sung of Redemption. He moved His gracious hand as if in approbation of what the guardian angels had done; and they all bowed and veiled their faces in the garment of glory that encompassed them. Suddenly music, like the voice of many waters, arose from every temple in the broad nursery of the great city And as the utterance moved forth in one swelling wave of angelic song, that Being with those who had accompanied Him, reascended, and the angels of this temple resumed their former movement."

In explaining this sudden city-wide outburst of praise the angel said, "These happy beings, Marietta, could no more refrain from that full manifestation of joy and thanksgiving than life could cease to flow from Him who is the Author of life. Thus it is throughout heaven, and more especially all abodes of preparation for spirits of the redeemed. Dost thou not realize that each breath of those beings around thee is but a separate volume of praise to God?"

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These children having been blessed by the Lord were promoted to the charge of another group of angels to be taken to other palaces, or nurseries, for higher instruction. As these were promoted, a new class of infants just from earth were admitted to take their places. "And now was approaching a scene in which I should witness the

Reception of Infants Coming from Earth

"I saw, above and around, angels poising in the serene atmosphere, waiting with their treasures the moment to arrive for them to enter the temple. When the former angels had given up their charge, and were preparing to receive another class, these entered and occupied the center around the cross. At first, their movement was irregular, but not disturbed. Then the softest and most gentle music commenced, as if harmony had awakened from her sacred stillness, and moved in almost silent utterance like some spirit breath from the heart of gentleness and love.

"That which is nourished by each angel is a spirit whose being is just begun, and who, by reason of nature's violated laws, has been separated prematurely from its infant form in the external world. This soft music thrills every fiber of the being, while the Supreme Spirit is reorganizing and giving it enlarged capacity—fitting each organ to its fellow organ in the harmony of perfection, thus establishing tone and proper energy in the system.

The Crucifixion Scene

"There, oh! that all the world but knew it! there hung upon the cross—and from all I could discover, bleeding and dying—my Lord and Redeemer! that sight! No human heart can know its effect upon the spirits who attend in the Infant Paradise. The crown of thorns, the nails and mangled form, the flowing blood, the look of compassion, were so plainly manifested and combined, as to convey to the soul an idea of suffering the most intense and excruciating.

"About the cross guardian angels were congregating from every part of the city, with their infant spirits. All, as they gathered in a circular form, manifested deep humility and holy reverence. As soon as they had assumed this uniform attitude they held out the infant spirits whom they had in charge, directing their infant minds to the Cross and the Sacrifice. At this moment an angel descended, clothed in bright raiment, and moved around the cross, holding in his hand his glittering crown. Then bowing he worshipped, and his worship was silent as had been that of all who had congregated. After this, turning to the guardian angels he said, 'Adore Him, for He is the Redeemer of a ruined race. Yea, let all heaven adore Him?' Then as He lifted up His right hand, I saw in it a

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little book. In imitation all the angels in like manner raised their right hands, in each of which was also a book of like dimensions. Then appeared, as from an invisible dome, a choir of angelic beings. These had palms in their hands, and with one voice sang praises to God and the Lamb. The first I could not understand, but they concluded saying, 'Suffer children to come unto Me. Of such is the kingdom. Out of the mouths of sucklings and babes Thou hast perfected praise. Amen, alleluia, amen!' Then the guardian angels drew still nearer the cross, presenting the spirits (babies) in their charge, while they were addressed in a manner entirely beyond my comprehension; at the close of which each infant was touched with a stream of light. They smiled and bowed their heads, while holding up in their little clasped hands the image of the cross, which had been given them by their angels. Again they were folded in the arms of their protectors; and again the choir chanted a loud anthem which, being echoed by the surrounding spirits, filled the city with one volume of holy melody. Then the Cross and Sacrifice disappeared, the angels returning whence they had come, and the city was restored to its former appearance.

" 'Is there no heaven without the Cross and the Sacrifice?' I enquired. 'Each scene moves around its manifestation. Each spirit reverences it with holy awe, and each hymn of praise utters the name of the Sacrifice,' she replied with suppressed accents. 'The Cross is ever before the vision of redeemed spirits. In every circle is seen the Cross. Every flower, every artistic production has the Cross, as by an invisible hand, inwrought throughout. And all instruction is based on that blessed symbol of redeeming love, and it is the duty of the guardian angels to instruct the spirits of their charge, in the great truth of redemption, through Jesus, who suffered upon the cross, and for this purpose each class of spirits, as they pass from their first guardian protectors, to the care of others are in like manner congregated. And by this means the Cross and the Sacrifice are imaged and instamped within their interior sense; and hence its nature and likeness grow into higher life and more exalted being with them. All redeemed and sanctified spirits are thus made to appear. No guile can in any way be found in them. All angels can behold the Cross as it shines forth from the soul which has received its impress. For this cause malicious spirits or beings cannot conceal from angels or the spirits of just men made perfect, their real nature. Where the Cross does not shine there is no pure love; and the heart whereon it is not visible, is not at peace with God."

General View of Whole Infant Paradise

"Beneath me the sublime Temple of Instruction (the central temple), builded of most precious materials, and in a style of architecture which I am unable to describe, arose in the air from the center of a circular lawn of great extent, whose green surface appeared covered with the softest and richest verdure. Majestic trees in groups and at regular intervals arose, bearing a profusion of fragrant and shining clusters of flowers. Beneath

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their shade, and on the more open spaces, appeared minute flower beds, filled with every variety of flowers and blossoming shrubs, and vines. Fountains of living waters also were visible, some just rising from the green grass, and flowing through their marble channels, or through beds of golden sands with a low and pleasant murmur; while others gushed forth in full volume to a lofty height, and descended in glowing streams of every variety of form, and were received in basins, some of which were like diamonds, and others like burnished silver or whitest pearl.

"This lawn was encircled by a lofty but open trellis work; and at its eastern side appeared a gateway without doors, from the centre of which flowed forth a stream of living water, supplied from the fountains within the enclosure.

"I now directed my attention to the surrounding city, and perceived that it was divided into twelve great divisions by this river of living waters, which flowing in a spiral course, was bordered on either side by a wide and regular avenue, in twelve great curves or circles, proceeding from the centre to the circumference. I also perceived that twelve other streets intersected this spiral avenue, these streets centering in the consecrated ground around the Temple, and radiating to twelve equally divided points in the outer limit of the scene.

"As my vision followed the pathway of the flowing river and the stately avenues, my mind became absorbed till all sense of person or time was merged in the entrancing sight. The city was divided into one hundred and forty-four wards, or divisions, arranged in a series of advancing degrees of sublimity and beauty. From the outer limit to the center was one gently ascending and encircling pathway of ever increasing loveliness. Each degree was marked by new and more beautiful forms of tree, flower, fountain, statute, palace, and temple of adoration. Each building was of vast extent, and corresponded with all others as the perfect part of a most perfect whole. Thus the entire city appeared one garden of flowers; one grove of umbrage; one gallery of sculptured imagery; one undulating sea of fountains, one unbroken extent of sumptuous architecture all set in a surrounding landscape of corresponding beauty, and overarched by a sky adorned with hues of immortal light, that bathed and encircled each and every object with an ever-varying and increasing charm.

"I now beheld the movements of the inhabitants, but faint is the idea that can be given of what was moving before my sight. I can only describe it by saying that the entire movement was melody. All the angelic multitudes appeared animated from one inspiring love, moving in the wisdom of one orderly plan, and having in view the unfolding of their infant charge into a condition of being which should perfectly correspond to all that visible perfection. No angel manifested a separate personal movement, disconnected from the universal harmony, but all appeared to co-operate and appeared to be inspired from one Superior source. I saw that no rivalry, emulation, or desire of selfish glory existed in the lovely group of infants, but that each group, and the inhabitants of each nursery or palace, were united in holy affection to the superior,

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associate, and more mature societies; and that each little child was filled with holy love, and desired to become advanced in holy wisdom and fitted to be used as an angel of light and loveliness. I saw also, that each delighted to learn from those above to communicate beautiful forms, as gifts of holy love and wisdom to those below, and to exercise the entire being in harmonic and unselfish works of love. In this it was revealed, that each child and each group of children advanced in orderly series, from temple to temple, from palace to palace, from circle to circle, and that as one group advanced it occupied the place just vacated by an older group and gave place to a more youthful family, in its former abode. Thus like the movement of Spring upon some unfallen Paradise, I saw each child, as a living blossom of immortality, unfold from beauty to beauty, while all above was glory, and all around was loveliness, and all within was harmonious movement of unfolding love, love and knowledge of heaven and adoration of the Savior, and inspiration of undying joy.

"Having thus beheld the city in its glory, usefulness and magnificence, my vision expanded, and beyond the extreme circle of palaces, I saw more perfectly, what I had seen before while in the city, multitudes of angels gathering around, in readiness to enter the other temples at the appointed period. I saw that each class was congregating according to the class or school to which the infants they had with them was best adapted.

"These angels approached as on wings of wind, and around them, enrobing them, was a bright cloud, which made them appear to me as if clothed with the sun. In their arms, as before stated, were infant spirits whose existence appeared to depend upon their care.

"As they drew very near, each would pause a moment, poising in the holy and serene atmosphere, and then inclining in an appropriate position would rest.

"This most glorious view in its delightful unfoldings was now somewhat changed, and my guide addressed me, saying, 'Marietta, behold the order and glorious wonders of the first and most simple degree of a spiritual Paradise. These angels thou hast seen in their employment, are ever engaged in this delightful duty. Here, as has been taught thee, infants assemble from the world whence we are; and from this blessed place they are conducted to other and higher schools of instruction.' "

In summary, then, it can be seen that the central palace of the Infant Paradise is in an Eden-like park. On three sides it is shut off from the rest of Paradise while, like the Garden in the east of Eden, it is open to the east. From here, too, a river flows forth to water all of its Paradise. This river, whose source is in the springs and fountains in this Eden Garden, after flowing out of the eastern gate, or opening, encircles the Garden in twelve increasing and gradually descending circles until the river reaches the outer boundaries of Paradise. Twelve avenues converging from the farthest boundaries and crossing the twelve rivers (the river in the twelve circles) thus divide this Paradise into

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one hundred and forty-four wards. As we have seen, in each of these wards are fifty-four palaces of instruction, arranged in groups of seven according to their various degrees.

Angels carry the infants from earth to heaven, where at regular intervals these children are admitted to the lowest order of palaces. From thence they are gradually promoted from palace to palace, or nursery to nursery, until they reach the central Palace in the center of the childrens' Garden of Eden.

Interior View of Central Palace

Within this central temple "The music of the infant choralists arose from their pure hearts, filling the expanse and swelling into gentle waves, which harmoniously moved along the atmosphere above. But grandeur was added to the scene as I beheld them formed into bands, and uniting class with class, made one throughout—each class being composed of equal numbers, each spirit glowing with the holy fire of the sacred hymn.

"Moving from band to band was a female spirit, clothed in raiment pure and white. Upon her head was a crown set with gems, which shone with the brightness of the sun. In her left hand she held an open volume, in her right, a sceptre. She appeared to observe every infant, and to clearly distinguished every voice, so as to know the relation of their different qualities to each other, and thence to all. Likewise, her every movement was noticed by the infants who sought to imitate her, even as pupils do their instructors in schools with men.

"The parts of music performed were manifold, yet in harmony; and the melody was the beauty of perfection. As they sang, their spirit fingers moved over their soft and mellow-toned harps, while all were increasingly inspired with confidence which, adding to the melody, appeared to blend them into one great soul, whose breath was the spirit and harmony of celestial love."

From this central temple, after being bidden fare well, and after receiving instructions as to her mission to earth and as to the time of her return to heaven, Miss Davis

Returned to Earth Again

She says: "The time had come for my departure. I looked around upon the scenes of that lovely city and upon its happy inhabitants. I offered myself in thanksgiving to God for the blessing of immortality and, above all, for the gift of grace in Jesus, who is the Redeemer; and before the multitudes I lifted to my Lord my hands and voice in prayer for support in that hour, that I might be kept in His love who had blessed me. Then I was borne in the arms of angels to the gateway of the temple, where I first met the

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Lord; and from thence— while angels chanted praise to God and the Lamb—with my former guide I descended to earth; and then entering the room where my body lay I soon awoke.

"Patiently I await the hour which I know is determined, when I shall go hence and enjoy the fruition of those realms of bliss, where my spirit obtained its assurance of joy. I will praise my heavenly Father for my hope in Jesus, which is worth ten thousand worlds to me. And when I arrive in Paradise, free from mortality, I will praise Him with an undivided and pure heart, and with holy lips. There I will, in loud anthems, exalt the name of my Redeemer while Eternity endures."

THE INFANTS' PARADISE

Come, parents, listen to this lay
Of children death has swept away
That tells how leaving earth below
They have escaped a life of woe
And born again to better state
Were wafted up to heaven's gate.
When death would snatch your child way
An angel robbed him of his prey;

The while your heart with grief was torn
Your child in angel arms was born
With lightning speed in upward flight
Beyond the realms of stars and night
Unto the palaces above
Amidst the Paradise of love
Where infants are of every land
From Iceland's ice to India's strand.

The messengers to earth and men
When they return to heaven again
And in their arms their trophies hold
First pause without the gates of gold
And then in order enter in
This Paradise that's free from sin
Within the city that's foursquare—
The New Jerusalem so fair.

Though glory fills the whole domain
Yet glory differs plain from plain
As these in rank and order rise

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As though suspended in the skies.
Each plain is perfect in its sphere
With palaces and parks of deer
Where beauties differ here again
As glories differ plain from plain.

A plain there is of pure delight
That is alone the children's right
Who died while in their infancy
And still from sin were pure and free.
Of Paradise a plain is this
A park-like city of pure bliss
Whose avenues and golden streets
Converging from all quarters meet
Around the central home of all
Within this city's jasper wall.

A river from this center goes
And in increasing circles flows
Around it in a spiral way
In circles twelve whose waters stay
Like crystal clear and pure as snow;
It feeds the flowers and trees that grow
With fruit that's fragrant everywhere.

In parks around each mansion fair.
From homes of every earthly rank
Here children play upon the bank
Where race or hatred none can know
And love is like the stream's outflow.

The flowers are sweetest in this park;
The song is sweeter than the lark
Or any songs of children's day
That early death would take away.

Here children never weary run;
Here children see no setting sun.
The pleasures parents fain would give—
If God had let their children live—
In all their best and loving thought,
Compared with what our God hath wrought
Are as the dross compared with gold—
Their joy to mortals is untold.

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The infants pure from every race
Are so provided by God's grace
That each may have a home and place
Where it may see its angel's face
In jeweled mansions better far
Than man has seen an earthly hour.
These mansions differ as the stars
In realms beyond this realm of ours
In glories that are far above
The glories of terrestrial love.
These children in their angels' care
Are classified in mansions there
According to their inner life,
For like must harmonize with like.

From rank to rank they then arise
To higher plains in higher skies
Within the city pure and bright
Whose life is Jesus' glory light.
The higher plains help those below,
And these in turn also bestow
Their love and care to all beneath
In helping weave a common wreath
To harmonize in one accord
The glories of their common Lord.
These infants gathered from the earth
Are nurtured on a better hearth
Within a better, happier land
Where Joys are from the Father's hand.

They're cradled in a cozy nest
Perfumed with flowers—the very best
That grow within that Park and land—
Which, gathered by the angel's hand,
Are clustered there in every hue
The infant life to thus endue
With power that from their petals shed
A halo round each infant's head.

The children hear the constant chords
That angel voice and harp affords,
Which bring their natures into line
With harmony that is divine.

Visions of Other Parts of the Heavenly City

There's rhythm in the angel's walk;
There's music in the angels' talk;
There's rhythm, rhythm everywhere;
The music birds and children share.

The Christ appears to every child—
The Christ of love so meek and mild—
To bless these children every one
Who have the heavenly life begun.
His hand upraised in heavenly grace
Sheds forth His life Into each face
That held by angel arms, upturned
Receives the life our world has spurned.

Each child that goes to God must see
His Saviour die on Calvary,
And so the children of his love
In infants' Paradise above
Are made to see him on the cross
Who counted heaven all a loss
That he might all the children save
Who found on earth an early grave.
His cross- became a part of all
That Jesus lifted from the fall
And in the infants' life is wrought
In such a way it matters not

What death, or hell, or devils say;
That life within is there to stay.
The angels see it in each one
From henceforth, when it is begun.

The cross is also in each child
Who's saved from all that's bad and wild—
From sin and evil here below—
Who everlasting life will know.
So if you'd see your child again
In mansions fair and free from sin,
You must have Jesus' cross within
And now the heavenly life begin.
'Tis Jesus' cross alone can save
the aged or children from the grave.
If in the cross you daily live,
Partake the grace the cross can give,

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Your children who have gone before
To play upon that heavenly shore
You'll meet again in joy complete
Around the cross at Jesus' feet
And clasp them in eternal love
In park or mansion up above.

There's access such in heaven's land
That friends may meet, and hand in hand
They may unite in heaven's ways
To join in songs of endless praise
Where families that by death were riven
Rejoin in Father's home in heaven.

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CHAPTER XVII

THE HEAVENLY CITY VISITED IN PERSON BY CHRISTIANS RAISED FROM THE DEAD

The heavenly city, the New Jerusalem, has been seen in person by people who have been there. Christians have died, gone to heaven, seen the celestial city, returned to earth, and been raised from the dead to give personal, eye-witness testimony as to the realities of this city of God.

The Christian should have no difficulty in believing the possibility of such resurrections from the dead. The whole Christian system rests on the resurrection of the dead, without which our hope is vain. That the dead may sometimes be raised today is the very thing to be expected. When on earth, Christ brought back to life some who were already dead. Prophets in ancient times, and the apostles and disciples of Christ raised the dead. The Lord, whose word is sure, promised for the future, saying, "The works that I do shall ye do". This promise most assuredly includes the raising of the dead. Accordingly, the dead have been brought to life in occasional instances ever since the days of this promised miracle. Evidence for this is available that cannot be given here. But the testimony here given is itself an evidence that since God does raise the dead today he always did so, for he is "the same yesterday, today and forever".

I.

Mrs. Ward Died and Went to Heaven

One who died, went to the golden city in the third heaven, and returned, is a personal friend of ours, Mrs. Anna Hewlett Ward, who died and was raised from the dead the night of the tenth of March, 1928, at Birmingham, England.

Miraculous Warnings of Approaching Death

Shortly before this date, while in prayer, the Lord spoke to her "inner ear" as clearly as in audible voice, saying, "Set thy house in order for thou shalt surely die". At that time she was in good health, without any symptom of disease or sickness.

The day of her death, although conditions did not seem so serious, two friends were miraculously warned that a death was imminent.

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Miraculous Prayer for the Dead

When she was nearing death and while her body still lay in death, there was God-inspired prayer in her behalf. A young man in a mine in Wales, hundreds of miles away, was suddenly moved upon by the Holy Spirit, so that he remained kneeling in the mine, lost in intercessory prayer until long after all others had left the mine. The hours he prayed were the hours Mrs. Ward was dying and dead.



Mrs. Anna Hewlett Ward, who died, went to heaven, and returned.

While in prayer he saw Mrs. Ward dead and heard some one asking, "Where shall we bury Anna?" The young man, moved by the Spirit replied, "you shall not bury Anna. She shall arise to preach the gospel in China. I shall pray right here until she be raised from the dead". The superintendent of the mine, upon meeting this young man's pastor, told of the peculiar praying he had heard in the mine for some one that was dead.

During these same two hours of battle with death Mrs. Ward's sister and her husband in another part of Wales were unable to sleep, perceiving by that "inner mind" that something serious was wrong with Anna hundreds of miles away in England, although she was well when last heard from. Their efforts to retire at ease after prayer not availing, they kept praying until the hour and time their sister was raised from the dead. Then, like the young man in the mines, their hearts were at ease and they retired for the night. The next day they wrote asking what had happened to Anna at Birmingham.

A third place of Spirit-inspired prayer was by the side of the dead, where three persons cried to God in prayer for the raising of the dead. One of these, pastor Roe, was led into remarkable superhuman Spirit-inspired intercessory prayer something like Him who in the days of His flesh "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death".⁶

⁶HEB. 5:7.

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Conscious of Death

The account of Mrs. Ward's death, in her own words, is as follows:

"When Mr. Roe returned at 10:30, I knew that the messenger of death had come, and I tried to say, 'rebuke death'. But before I could utter the words a strange power seemed so to throttle me that my tongue was instantly paralyzed. I became unconscious of all around me, but I knew I was dying. As death conquered, I felt my life going out of my body. From deep down in my being I felt my spirit moving up and up like a fluttering dove about to take its flight. Up, up this fluttering moved, up into my chest, then up, and up and I was gone. I was free from my body. My spirit had taken its flight.

The Ascent to The Third Heaven

When I left my body I ascended through the air. It was nothing like a dream. I was as fully conscious as in life, but ascending up, up, up in an incline. As I passed through the first heaven I could feel the air gently blowing-upon my face.

Having passed the first heaven, I ascended up, up through and beyond the stars. I looked down upon the starry realm. What a wonderful sight! If there could be a comparison, I might compare the stars with the lights of a great city as seen from a distance, but there can be no comparison. What can be compared with the stars that were set in their places as jewels in the heavens by the finger of God?

New Jerusalem Seen in the Distance

On I went through the third heaven toward the New Jerusalem, the city of the redeemed. As I approached the city that needs neither sun by day nor moon by night, I could see its golden jasper light in the distance. On and on I went toward the glory light right up to the city with foundations whose large studdings of beautiful jewels I saw in their exquisite beauty.

There an angel met me. My joy at the prospect of entering the city of glory cannot be expressed. But the angel pointing downward said, "You must return to earth again".

Back to Earth Again

Disappointed at the words, and anxious to enter this city of God, I nevertheless found myself slowly returning to earth again. My flight to heaven was rapid. My return to earth seemed so slow and seemed to take so very long. It was a reluctant return. When

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I arrived on earth I did not at once enter my body, but for a time went back and forth, up and down the street where my body lay, my feet never touching the dirty earthly street.

Once More at Home in the Body

When at last my spirit again entered my body my lips moved, my tongue loosened, and my eyes opened. The first word I said was "Jesus". At every pronouncement of the name life flowed through my body until all disease and death therein was replaced by life from Him who quickens our mortal bodies. As I kept saying "Jesus" His divine life flowed into my body until those by my side saw my face radiating a great light brighter than the incandescent light in the room. This was the glory light of the other world that shown on the face of Moses, a light so bright that the children of Israel could not look upon it."⁷

Arose and Ministered

Shortly after my return to my body I arose and ministered unto them about me by preparing some toast and cocoa. After we partook of this and after some conversation and prayer we retired for the night. The next day I went about my regular duties free from all sickness and disease.⁸

I was restless in the body of clay, having a great longing to return to the heavenly city forever. For about ten days I felt that, without any sickness, I could leave my body again at will and fly to the city in the skies. During this time friends carefully and prayerfully guarded me. After this I lost this sense of being able to fly away to heaven and was content to be at home in the body and absent from the Lord until I have finished what he wants me to do here below.

⁷EX. 34:29-35.

⁸WE HAVE THE SIGNED STATEMENT FROM MR. ROE THAT THE THREE BY MRS. WARD'S SIDE KNEW THAT SHE WAS DEAD. ALL BREATH, ALL PULSE, ALL LIFE WAS GONE. THE EYES WERE AS SEEN ONLY IN THE DEAD. THESE WITNESSES WHO HAD SEEN MANY DEAD ARE AS SURE THAT MRS. WARD DIED AS THAT SHE IS NOW ALIVE.

MR. ROE MAY BE WRITTEN TO AT HIS ADDRESS.

PASTER H. ROE, 550 BROMFORD LANE, WARD END, BIRMINGHAM, ENG.

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II

A Chinese Woman Went to Heaven and Returned

Another person who died, went to heaven, saw much of the glories of the golden city and returned to tell of its splendor, was a Chinese woman of Shan Tung Province, North China. This experience occurred in connection with the missionary activities of Miss Louisa Vaughan and is related in her book of remarkable miracles, "Answered or Unanswered", pages 42-46, from which we quote:

"In the year of 1904, I held a meeting of several day's duration in the city of Wang Kia Kwan Dswang. My audience consisted of the most stupid and ignorant of Chinese women. Some of them were converts, but most of them came to hear the Gospel for the first time. Among these last was a Mrs. Jang, who seemed, if possible, a little more stupid than the rest. She was one of our number, not because of any interest she felt in Bible truth, but because her husband, formerly a Confucian scholar, had accepted the Saviour and wished her to know something of the fundamental principles of Christianity. Her two little children, who were always with her, consumed much of her time and strength. There were some twenty others in the class to be taught, and I had little chance to give individual attention. The prospect of her learning enough truth to be converted was not encouraging.

"My one method of work, however, was prayer with complete reliance upon the power of God through the Holy Spirit to fulfill His promise in John 14 :13,14: 'And 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'. In the course of these meetings the Father was glorified in the conversion of Mrs. Jang; for after four days of simple instruction she returned to her home a new creature in Christ Jesus.

"About six months later, when I was holding services in a neighboring village, Mrs. Jang appeared again. This time she brought three children and the family dog. (She had given away the chickens.) Again she stayed four days, absorbed as much truth as she could under the trying circumstances, and again returned home.

"Soon after, she contracted tuberculosis and suffered intensely for a year. Her physical pain was only a part of her distress. Her family realized that a great change had taken place in her life, but they would not accept her testimony. They were especially bitter because she unbound her feet. Disregarding such a time-honored custom was a serious disgrace to them. They tortured her in all sorts of little meannesses. She would be refused a drink when she was too ill to get it for herself, and she was frequently told that she was to be buried with her feet bare. A modest Chinese woman has only her face and hands uncovered, even in death.

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"In the midst of all her pain and trials Mrs. Jang maintained a bright clear testimony. She grieved only because her dear ones would not receive the message of life that so thrilled and comforted her own soul.

"The dreadful disease had about done its work, when I again found myself in her vicinity. The pastor of the church in which I was speaking came to tell me of her year of suffering.

" 'Miss Vaughan', he said, 'the only prayer she has offered for herself during all these months is that she may see your face again.'

The Body in Death Chamber

"Needless to say I went to her immediately. I was received with a welcome of such apparently boundless affection that I felt I had never before known what love was. A few days passed. It was evident that it was God's will to take Mrs. Jang home, and we who loved her ceased to pray for her recovery. We asked only that God would give her great peace in going, and lift from her heart the burden of grief that it carried because her testimony had not been received by those nearest her.

"I made what I supposed was my last visit to her. 'We will never see our friend on earth again', I said to my class. 'She is very near the heavenly home, and can not possibly live through the night.'

"Early the next morning her father called upon me. 'Your daughter is now at rest and in the Saviour's presence,' I said.

"He smiled. 'Oh, no, no!' he said excitedly. 'The Lord has performed a wonderful miracle. She is alive again.'

"Then he explained. Mrs. Jang had died at three o'clock the afternoon before, and her family, in accordance with Chinese custom, had immediately prepared her body for burial. At about sunset they heard a noise in the death chamber. They supposed that the children or pigs or chickens (they have equal freedom in the houses of the poor) had gotten into the room. But when they opened the door they could scarcely believe their eyes. Mrs. Jang sat erect on the kang. She had removed her grave clothes and put on those she had been wearing before her death!

"I never taught Revelation in China and nothing had ever been told Mrs. Jang of the glories of Heaven as described in that book. She had instruction for only eight days in her life.

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Mrs. Jang Inside the Golden City

"This is her story as she related it to me: 'I remember seeing all the family around me crying. Then the Lord Jesus came into my room and took me by the hand and said, 'Come with me!' In a short time we were before a gate of pearl. It was the gate of Heaven. Angels opened it and we went in. I saw many beautiful houses all of pretty colors. I walked beside the Lord on the golden streets. Miss Vaughan, I was so glad you had told me to unbind my feet; I would have been so ashamed to walk beside my Saviour with little feet.

"Then we went on and I saw thousands of angels in a circle, singing and playing lovely music. In the midst was the throne of glory. The Heavenly Father sat upon it, and when I saw Him I was afraid. I hardly dared to lift my eyes'.

" 'You have come', He said.

" 'Yes, Lord.'

" 'You may go back for a while, but you must return to me here on the twelfth of the month'.

Sent Back to Earth

" 'Miss Vaughan, here I am, and now they'll have to accept my testimony, for I have walked on the golden streets and I've seen the Father. They'll have to believe me now.' "Did her relatives and neighbors believe her?

"People flocked in from miles around to hear the wonderful story. She spoke as an eye-witness and they could not reject her testimony. God's mighty power was upon it, and hundreds were converted. Even today, missionaries in that vicinity find an eager reception for the Gospel message because that is the 'Jesus doctrine' believed by Mrs. Jang who went to heaven and came back again to tell what she saw.

"The days passed until the twelfth of the following month. When that day came the family tried to convince Mrs. Jang that she had reckoned the date incorrectly, but her eager heart was not to be deceived. Late in the afternoon she asked her mother for her grave clothes. Under strong protest they were folded and put on the bed. At sunset while the family were at their evening meal in an adjoining room, she dressed herself quietly in her burial garments then lay down, and her beautiful soul went back to her God".

It can be seen that the testimony of this simple eye witness of heaven's glories is in accord with the word of God, and the present day visions of heaven given his children through the Holy Spirit.

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This woman had never heard of the Heavenly City nor its golden street. There is no natural explanation for her accurate description of the New Jerusalem in heaven, its "pearly gate", its "beautiful houses of pretty colors", "the golden street", "thousands of angels singing and playing lovely music", "the throne of glory", and "the King of Glory". There is most simple explanation to the child of the Lord—while Mrs. Jang's body lay a corpse in the death chamber from three o'clock to sunset her spirit was enjoying the bliss of the celestial city, where is "the throne of glory" and "The King of Glory."

The testimony of this ignorant Chinese woman, as believed by her friends and community, is the testimony to be believed by all of the children of men, that there is a golden city in the heaven far above the stars, the city eternal where "thousands of angels sing and play music" around the throne of God and where the King walks the golden streets with his humblest child amidst the glories of the city of glory, the crown of the universe, the pyramidal capstone of all God's creation.

This is the abiding city, the golden city that is eternal, the city whose builder and Maker is God, the heavenly Jerusalem that is now the home of the redeemed in the third heaven and will some day be the glory center of the New Earth when God makes all things new.

WHO ENTER THE GOLDEN CITY

To that city all go
Who prefer what is there,
Where the Joys never end
Nor earth pleasures ensnare.
They don't covet at all;
They don't gamble and swear
In that city of gold, In that land in the air.

In that city is Christ;
It Is Christ everywhere.
If men hate him down here,
Can they love him up there?
If they don't want him now
They will not want him then,
For below, here on earth,
Heaven life must begin.

In that land of such love
All are singing In praise

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With a Joy that will last
Through eternity's days.
There they sing of the Lamb
Who was slain on the tree;
And they sing of the blood,
And of sinners set free.

If you're washed in the blood
That on Calv'ry was shed
You can Join In the song
Of those raised from the dead.
So today is the time
For these hymns to begin
If In heaven above
You'd this choir enter In.

If there's nothing in life
There is nothing in death
To make you love God
As you draw your last breath.
He, who loveth the filth
And the stench here below
Would in heaven not like
Linen robes "white as snow."

There will be a time when
All the filthy will stay
Filthy still in their sin,
To remain thus for aye.
They who love what's of earth,
And now choose what's below
Will go down in the mire
And still downward they'll go.

There is power that can lift
Like a magnet on high;
It can lift heaven's child
To his home in the sky.
And no matter how far
You have gone from the fold
There's a "way" you may go
To this city of gold.

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CHAPTER XVIII

THE WAY TO THE ETERNAL CITY

There is a "way" to the New World and its city eternal where peace and joy will abide forever. There is a Guide Book to that way and for use along the way. This Book, written under the direction of the Owner of the New World, its glorious city, and the highway that leads thereto, tells us that the abiding city is a city of love; that the "way" to that city is the way of unselfishness.

God himself traveled this way when, in the person of Jesus, he came from heaven to earth, walked among men and returned again by this way to heaven.

Jesus came not to do his own will but the will of Him who sent him. Living the perfectly unselfish life among men on earth, Jesus said: "I am the way, the truth, and the life." Dying the unselfish death he said: "No man cometh unto the Father but by me."

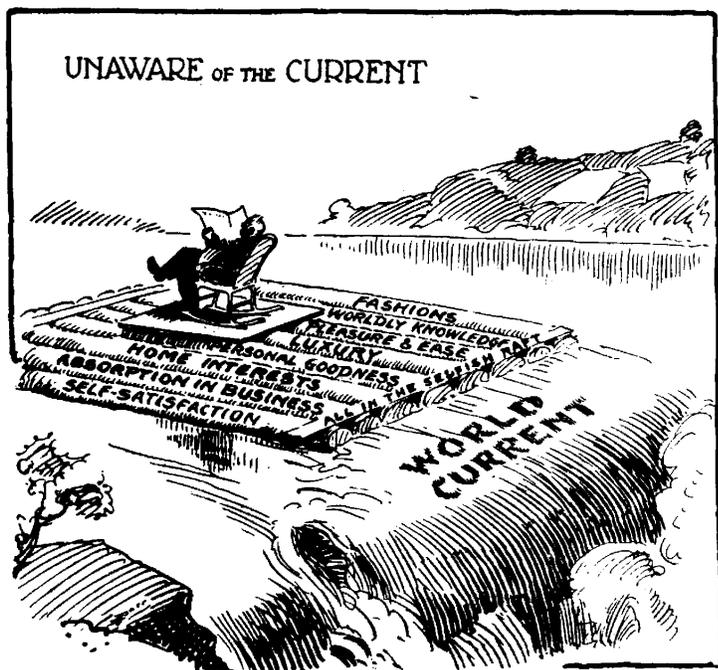
He taught that the unselfish way he walked on earth and went to heaven is the way that all must walk with him here below, who would dwell with him there above. He said: "Whosoever he be of you that renounceth not all that he hath (unselfishly), he cannot be my disciple" (Lu. 14:33). "If any man cometh unto me and hateth not his own life (be unselfish), he cannot be my disciple." The rich young ruler, an ideally moral character who came to Jesus, was rejected and missed the eternal city because he selfishly loved the pleasures of his wealth more than he loved his God and his fellowmen. He was unwilling to "renounce all" that he had.

Pure "unselfishness" is pure "love." Unselfishness is to do right because it is right in utter disregard of natural self-interest. Unselfishness is to obey truth regardless of the joy or sorrow, reward or punishment, fame or disgrace it may bring to self in this life or in the life to come. Unselfishness is to live for God and man, or to die for God and man because this is our duty, because this is right, because this is the truth, and because this alone is the unselfish "way". Unselfishness first of all seeks the good of others and the Kingdom of God. It is the spirit of Paul when he said: "I could wish that I myself were anathema (excommunicated) from Christ for my brethren's sake." (Rom: 9.3.)

The perfect example of unselfishness is Christ. The standard of right is Christ. The knowledge of Christ, of unselfishness, of right, is brought to us through the Bible and the Holy Spirit. This Guide Book, written by the Spirit's guidance, defines "unselfishness." The definition reads: "Unselfishness (love) suffereth long and is kind, unselfishness envieth not, unselfishness vaunteth not itself, is not puffed up, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in evil (selfishness), but rejoiceth with the truth (right)—unselfishness never faileth." It is everlasting; for it is "the truth", and "the truth" is eternal.

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The unselfish "way," the King's highway to the eternal city of the Great King, earth's travellers have all missed. "All we like sheep have gone astray." We have "all gone astray" because through selfish choices of the will "we turned every one to his own



way." Having become selfish, we have evermore been walking in selfish byways, not seeking first of all the will of God and the Kingdom of God, and not seeking the highest good of our fellow travellers. Each has wandered farther and farther into the numberless and endless selfish byways.

Selfishness has many forms: there are the gross forms of eating and drinking; reveling in pleasures and lusts; coveting or seeking the material things of this earth. The selfish sins that center in "I" are legion—pride in all its forms, the taking offence at the words and opinions of others, loss of temper, unkindness, quarreling, envy,

unforgiveness, hatred, falsehood in matters large or small, dishonesty in money or motives. All actions which end in self, disregarding the highest claims of God and man are selfish.

Whether the selfish loves be money, education, family, friends, liquor, sex, or all the baser lusts, all are equally selfish and without any moral value. In each instance the attitude or indulgence is chosen as a selfish end to gratify selfish desire or to relieve personal feeling.

Since different forms of selfishness are mutually contradictory, not all forms of selfishness can be indulged in at the same time. A desire for a reputation as a predominating form of selfishness will forbid indulgence in many kinds of vice. Selfishness may take many pious and attractive forms. The selfish man may inherit a compassionate disposition, so that the sight of misery will excite his sympathy until he gives his goods to feed the poor, and yet he will only have selfishly yielded to his natural desire to gratify his feelings. In such an action there is no more merit than if,

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being incited to anger, he yields to his feelings and slays his brother. "If I bestow all my goods to feed the poor—but have not love (self disinterest) I am nothing" (I Cor. 13 :3). A selfish love for family may induce a man to provide for their every need and indulge their every desire, while the poor, as good and as worthy, starves unnoticed at his door. A selfish man may be so inherently religious that he naturally enjoys the contemplation of God. His feelings may be moved by religious exercises in sermon,



Going to church, singing in the choir, preaching in the pulpit or praying in the pew, may all be done by unsaved, selfish people who do not belong to the kingdom of God.

song, and prayer while his heart and will remain wholly selfish. His selfish desire for heaven and his personal fear of hell may cause him to refrain from common vice and cause him to attend to religious duties while his heart still remains the heart of a pagan.

"Joining church," singing in the choir, praying in the pew, preaching in the pulpit, "giving to missions," being a "missionary", as were the Wesleys, helping in social reforms, or feeding the poor may all be only nicely dressed forms of the worst kind of utter selfishness. "If I give my body to be burned, but have not love (truly unselfish motives, the end of which is in no way selfish gain in this or the next life) it profiteth me nothing" (I Cor. 13 :3) more than it profits an Indian pagan to say his prayers, burn his incense, abstain from meats, forsake his friends, and torture his body that he may gain personal, selfish merit in the life to come. You may put a Christian name over a selfish man but the heart is still selfish. Put Christian garments on a pagan and the pagan stays pagan still.

We cannot define all the intricate ways of selfishness. But the guide Book plainly says "that all we like sheep have gone astray. We have turned every one to the iniquity of his own way" until every man is hopelessly lost in the wilderness of selfishness. All men yield the will to obey the cravings of inherent selfish nature so generally, so continually, and so habitually that all are so totally and so habitually enslaved by selfishness that they have no more natural hope of changing themselves into unselfish men than has the tiger of changing his nature or the lion of devoting his strength to the defense of the defenseless. From the cradle to the grave man is so beastly selfish, so inherently depraved in nature, so overwhelmingly enticed by the lusts of the flesh, the world, and the devil, that continually yielding to the selfish lines of least resistance he follows the paths of most promising selfish gain until he is hopelessly and utterly lost. He never has

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been and never can be saved by any wisdom or power of his own. He can only be saved by a miracle.⁹

Since all selfishness is sin against God or sin against man—and since every man is hopelessly selfish, every man is a hopeless sinner. "All have sinned and come short of the glory of God" (Rom. 3:23). "There is none righteous (unselfish and right) no not one" (Room. 3:10).

The selfish sinner in garments torn with selfish sins and his body filthy with self-willed indulgence, wanders farther into the maze and sinks deeper into the mire.

As we wander away from God in the selfishness of our own way the Lord intercepting our wilfull course calls us to return. We do not seek God; God first seeks us. We do not first love Him, "He first loved us."¹⁰ By sermon or song, by letter or word, by a life or a death, by the work of His hands or by a still, small voice the Savior of men speaks to us in such a warning way or loving pleading that, overcoming our selfish self wilfulness, He induces us to yield our will to His.

Being thus aroused to the sense of the will of God, and having our own selfish, sinning condition revealed to us by the Spirit of the Lord, we may for the first time see ourselves as we really are and be able honestly to say, "In me dwelleth no good thing."¹¹ In view of a wasted life of selfishness we may be able to see that we have no just claim to God's mercy and therefore truly pray the lost man's prayer, "Lord be merciful to me a sinner."

When a man honestly without mental reservation accepts the Lord's opinion of him as he really is, a hope less sinner; when a man yields to the pleadings of the Spirit of God to forsake the selfish life for one that is unselfishly to do the will of God; when a man honestly calls upon God to forgive his past sins; and when a man promises henceforth to obey the whole will of God, then God in a miraculous way answers the sinner's prayer, cleanses him from sin, miraculously takes out the old selfish heart, and gives him a new heart.¹² The sinner so saved knows he is saved. He knows the Lord has forgiven his sins. He becomes a changed man and the things that he once loved he now hates, while the things he once hated he now loves. As surely as he was blind, he knows

⁹FOR A MORE THOROUGH DISCUSSION OF THIS SUBJECT SEE "SYSTEMATIC THEOLOGY" BY CHAS. G FINNEY. CHAPTER ON "SELFISHNESS".

¹⁰I JOHN 4:19

¹¹ROMANS 7:18.

¹²II COR. 5:17.

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that now he sees; as surely as he once traveled west, he knows that he is now travelling east; as surely as he once lived to get, he now lives to give; as surely as he once lived for the world, the flesh, and the devil, for himself and the things below, so surely does he now live for the Savior who saved him, for his neighbor's good and, first of all, to seek the Kingdom of God and the unselfish ends that will abide forever. His "I want" becomes "you need." His "downward" becomes "upward". His "temporal" becomes "eternal."

The worst sinner is not too bad to be saved; the best selfrighteous, religious, "good" sinner is not too good to be saved. Although there is "none righteous, no not one,"¹³ the "Lord is not willing that any should perish but that all should come to the knowledge of the truth."¹⁴ The religious, church-going, moral Nicodemus and the thief on the cross were equally lost; they had the same need; and they found the same salvation in the same Savior who said, "Verily, verily, I say unto thee except one be born anew, he cannot see the Kingdom of God."¹⁵

No man is so far away from God that the Father forgets him. No man is so far away from his home that the Father does not longingly yearn for his return. No man, hating his own selfish life, ever came to God without finding another life that is eternal. No selfish sinner ever wandered so far from the Father's home that when he returned he did not find the gate ajar and the Father waiting at the door. "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have ever lasting life."¹⁶

"Whosoever" included me.

I do not understand "why" God ever called me and saved me, nor "why" God still wants me and keeps me. But I know that God did call me, a selfrighteous, moral, religious, church-going sinner; I know that God did for give my sins, that God did give me a new heart to seek first of all the will of God; I know that the Lord does still want me and over-rules my wayward ways and that he does keep me on his highway, and "I am persuaded he is able to keep that which I have committed unto him against that day."¹⁷ I am sure that I never deserved the Lord's mercy; I am aware that having been saved

¹³ROM. 3:1.

¹⁴I TIM. 2:4.

¹⁵JOHN 3:5.

¹⁶JOHN 3:16.

¹⁷II TIM. 1:12.

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there is not yet in me any claim for continued grace on the basis of my own character or works. I may doubt my own usefulness to God or man. I cannot doubt my salvation or that I am a child of the King. It is as easy for me to doubt my first birth as to doubt my second birth.

I do not remember my first birth, but I have the evidence of it in my natural body and mind. I have the evidence of my second birth in my spiritual mind and a change of heart, a change of motives, and a change of my whole life course. Before my second birth earth seemed real and heaven very vague and far away. After my second birth earth seems but fleeting shadows and heaven has become the great reality. More easy is it to doubt the seen than to doubt the unseen; more easy to doubt the things of time than the things of eternity; and more easy to doubt the present than to doubt the life to come.

This "I know" salvation, this "I know" forgiveness of sin, this "I know" acceptance with God, this "I know" change in my life is my inheritance as a son of the King. "The Spirit himself beareth witness with our spirit, that we are children of God."¹⁸ "And because we are sons, God sent forth the Spirit of his son into our hearts, crying, Abba, Father—if a son, then an heir through God."¹⁹ Thus I know I am in the family of God because the Spirit of his Son came into my heart, bearing witness with my spirit that I am a son of God. I know my Father, and he knows me. I talk to him, and he talks to me. I know Him as definitely as I know my earthly father.

I know I am in the Father's family for, as a rule, I am one with the Father and his other true children in the family plans and work.

"We know that we have passed out of death into life because we love the brethren."²⁰ I know I have had a change. I now enjoy the company of true saints. I do not enjoy the company of sinners. I know "I have passed out of death into life". I have had a definite transaction with God. Could I be satisfied to wander vaguely through life and die a doubtful death when I might know through life that I have been put upon the King's highway, way, and that, being kept upon it, at the end of the way I may enter the eternal city of everlasting unselfish love? I thank God for taking away vagueness and doubts.

There are some other "I knows". I know that when the Lord rescued me it was not because of personal merit. Although trying to live a moral and a religious life, my

¹⁸ROM. 8:16

¹⁹GAL. 8:3,7.

²⁰J JOHN 3:17.

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motives were selfish; my duties to God and man were unfulfilled, while in myself there was no power to do more. When I was rescued, I know it was something that God did, not something I did. I know something was taken from me and something was given to me; something went out and something came in. This was a true historical event. I know that my savior was another, not myself. I know that salvation comes from above and not from below. I know that refraining from common vices, living what men call a clean moral life, obedience to parents, faithful church going, and devotion to religious duties had no part whatever in my salvation from sin. I know my salvation was by grace and not by works; that it was not because of any goodness in my character that I was saved, but it was by the goodness of the character of the Father and the death of his Son that I was saved. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."²¹

When I deserved to die, Jesus died in my stead; When I should have been punished for a life of selfish sins, God punished Jesus instead; when I should have been forsaken by God, Jesus cried to his Father,²² "My God, my God why hast thou forsaken me;" when should have died on the cross, Jesus bore my sins in his own body on the tree,²³ when God could have justly punished me for my numberless sins, He laid "on Him (on Jesus) the iniquity of us all."²⁴ Jesus died, "The just for the unjust"²⁵ that He might bring me to God. While I was yet a sinner, He died for me.

Sins had to be punished, therefore God punished Jesus. Because God punished Him, He will not punish me. Jesus came to save sinners.²⁶ Since I was one, He therefore saved me. Jesus came to save the lost.²⁷ I was lost, therefore He rescued me. Because Jesus was my substitute, my sins passed over on Him. When He died, He died as a sinner, and I was that sinner. The heavens grew black and the angry thunders rolled while God turned His back on this sinner on the cross, as the terrible punishing blows fell until that

²¹I JOHN 4:10

²²MARK 15:34

²³I PET. 2:24 WHO HIS OWN SELF BARE OUR SINS IN HIS BODY UPON THE TREE.

²⁴ISA. 53:6; ALL WE LIKE SHEEP HAVE GONE ASTRAY. WE HAVE TURNED EVERYONE TO HIS OWN WAY: AND JEHOVAH LAID ON HIM THE INIQUITY OF US ALL.

²⁵I PET. 3:18.

²⁶I TIM. 1:15 CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

²⁷LUKE 19:10 FOR THE SON OF MAN CAME TO SEEK AND TO SAVE THAT WHICH WAS LOST.

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agonizing sinner died. That sinner that died was I. When He was buried, I was buried. When He arose from the dead, I arose from the dead. When He ascended above all principalities and powers of evil, I ascended. His resurrected life became my life.

My selfish life was taken upon Jesus. His unselfish life was reckoned to me. When I died to self and turned my self-life over to Jesus; when I stopped trying to direct my own life and gave its guidance over to the Lord, He gave me His Holy Spirit to guide, to rule, to over-rule me. Where I sat enthroned, now Jesus sits enthroned. I became a partaker of the divine nature.²⁸

Whereas once I worked for God to save me, now I work because He has saved me. Whereas once I worked to earn a gift, I now work because I have been given a gift. I once worked for some thing I selfishly wanted, but I now work because of something I have undeservedly received. I once worked to earn eternal life; I now work because I have it. I expected to be saved by works; I was saved by grace. I thought salvation was to be earned by goodness of character; I found it was a free gift, independent of character.

I was born into the family of God through the suffering, agony, and at last the death of Him who gave me birth. As Jesus died I was born.

He foresook all in heaven and on earth to give me life.

Being thus begotten should I not love my Savior with all my heart, with all my strength, and with all my mind? Should I not love Him more than houses and lands and money and friends and earthly sons and daughters and father and mother? Should I not live a life of supreme love and service to Him who first loved me and is my life? Were my love and devotion less than this, then would I consider myself no son of God, no Christian, no Christ', son—a pretender.

I thought when once I had received this everlasting life that I would have to work to keep it. I found that I could not keep it, but that it kept me, that I was kept by the power of the Holy Spirit until the day of redemption.²⁹ I tried to hold the Rock, but found that the Rock held me. So now I hold not the Rock, but the Rock holds me. I knew I had been saved by grace, but believed I would have to keep saved by works. My works were hopelessly imperfect. The more I tried the worse I became. Then I discovered that the "grace" that saved me was the "grace" to keep me; that the Savior who bore my sins before I came to him, still is my sin bearer after I came; that saved by

²⁸II PET. 1:4 YE MAY BECOME PARTAKERS OF THE DIVINE NATURE, HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD.

²⁹EPH. 4:30 GRIEVE NOT THE HOLY SPIRIT OF GOD IN WHOM YE WERE SEALED UNTO THE DAY OF REDEMPTION.

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grace, kept by grace and to be received into the next world by grace, I could trust the Savior who sought me and bought me and brought me to the fold. This was real Gospel, "Glad Tidings," to me.

I supposed I had to feel eternal life to get it, but found that when I believed it, I got it; then I felt good because I had it. I hoped for eternal life when I should die; I discovered that he that truly, repentantly, "believeth on the son hath eternal life" now.³⁰ Then I learned that "eternal life" is the everlasting life of the eternal city, the life of the endless New Heaven and New Earth; that this eternal life is the Holy Spirit, the Spirit of adoption given to the sons of the abiding Kingdom of God; that we have as much of heaven as we have of the Holy Spirit; and that this down payment we have of heaven is the pledge of the fulness of this eternal life in the Holy Spirit we shall enjoy when we discard this encumbering body of clay.³¹

The foregoing statements are statements of facts. These facts are scientific facts as scientifically provable as that honey is sweet. The sweetness of honey is not a matter of reason. It is a matter of taste. It is a matter of experience. The salvation of God is a matter of experience with those who have tasted that the Lord is gracious. The common experience and common testimony of all who taste honey corroborates the fact that honey is sweet. Honey always was sweet, but men had to taste it to know it. The common experience and common testimony of all who come to God corroborates the fact that God does save sinners. The man who never tasted anything sweet cannot judge honey. The man who never really turned to God cannot judge the love of the Lord. Salvation is a matter of personal experience. It works a definite change in a man's life. This is an empirical experience as provable as the fact that when a toothache leaves a man he has ease from the pain. The man himself is the only true judge of this fact. A sinner can know that his sins are gone and that he is at peace with God. He can know that his soul was in pain and that all the pain has left him. He has peace. The man himself is the judge.

Thousands of men in all walks of life, wise and foolish, high and low, rich and poor, old and young, black and white, in days of old and at the present time, of every race and people and tribe and tongue, upon the witness stand of truth testify with a united, consistent, harmonious testimony that God saved them from sin through Christ and that they have had a miraculous change of heart and life. This testimony these witnesses have so proven to be facts in their own personal experience that thousands of them in many lands and of many races have been willing to die as martyrs in dependence upon the absolute reliability of these facts.

³⁰JOHN 3:36

³¹I JO. R:11,12 GOD GAVE UNTO US ETERNAL LIFE. AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON HATH LIFE
II COR. 13:5 KNOW YE NOT THAT JESUS CHRIST IS IN YOU.

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There is today in every land a cloud of such witnesses whose testimony can be examined. The evidence of such a miraculous change of life as they claim can be observed by any careful observer. If such testimony does not prove facts, how can any empirical fact be proven?

These matters are definite things: a man has had a change of heart, or he has not had; a man has been born twice, or he has been born only once; he is in his Father's house, or he is out of it; he is on the King's Highway, or he is off; his face is toward the eternal city, or his back is toward it. If he is saved, he is entirely saved. If he is lost, he is entirely lost. He is either surely saved, or surely lost. He is a child of God and joint heir with his Son, or he is a selfish child of the devil and joint-heir with the pagan. Hence, the things pertaining to the Lord's salvation are definite, clear, provable facts.

The certainty of these facts can be corroborated by personal experiment. Do what I did, and you will get what I got. Seek the way I sought, and you will find what I found. This is as provable as the fact that H₂O makes water. Combine the elements in the wrong proportion, and you get the wrong reaction. Combine them in the right way and you get the right reaction. When a man tries to buy salvation by "doing what is right", by being "as good as anybody else," by trying to fool God with his "goodness(?)" or by trying to climb to heaven on his own ladder, he will get the wrong reaction. When a man will confess to God that he is wrong instead of right; that he is poor instead of rich; that he has every fault he ever criticised in anybody else; that he may—if the truth were known—be worse than anyone else; and that if he can ever hope to walk on the golden streets of the city of unselfish love, it will be only because God makes him fit—when a man thus comes to God, he will get the right reaction. An unconditional surrender to God will be a complete capture by God. Those who stop fighting God will find God. If any man comes to God, God will come to him. If this coming is honest, this reaction is as certain as that H₂O makes water. The proper union of a sinner with Christ will always make a saint. This is a scientific fact. Try the experiment. Here is the challenge.

When Los Angeles calls Shanghai by wireless, or New York tries to talk with a city across the sea, there may be no response. The voice is in the air but nobody hears it. Radios on the two shores of the ocean are not on the same wave. There is no response, no reaction. When the two radios in the two cities are tuned to the same wave, there is clear communication. Although the speakers are invisible, their voice are as distinct as when speaking face to face.

The selfish man is working on the wrong wave. God is sending out his message day by day, but the selfish man cannot hear because he is not tuned in. When he is in grave danger, or as he is dying, he sends out a self interested, desperate S.O.S. but God, in turn, cannot hear because the call is sent out on the wrong wave, the selfish-sinner-wave.

Visions of Other Parts of the Heavenly City

When the sinner tunes in on the honest-repentance wave, God can hear. This is the only wave that works, but it always works. When an honestly repentant man (one who is honestly willing to forsake selfishness and wholly obey God) sends out an honest S.O.S. on the honest wave, he will always get an answer from God. Although the speaker is invisible, the communication will be as distinct as when speaking face to face.

Communication between earth and the golden city in heaven can be as clearly established as that between any two points upon the earth. Invisible messages can as quickly and as distinctly travel back and forth through space between this temporal and that eternal shore as between the two shores of the Atlantic Ocean or between one shore and the other of the wide Pacific. If man in his limited wisdom can devise a means whereby he can make his will known in messages that inaudibly travel through space, conditioned upon an understanding between sender and receiver, cannot our Allwise, Almighty God, whose thoughts are as much higher than our thoughts as the heaven is higher than the earth, set up a delicate instrument in the souls of men whereby he may talk back and forth through space with his children on this far-away shore? When the understanding between sender and receiver has been arranged the communication is assured. I have experimented for years. This system works. I have "tuned in" and tried it over and over. Tune in; try it yourself. You will hear from heaven.

"Him that cometh to me I will in no wise cast out."³² Try again. "Whosoever will may come." Keep on coming. "To him that knocketh it shall be opened."³³ Knock, knock, knock. Examine every motive. "If any man willeth to do His will³⁴ (God's will) he shall know of the teaching whether it is of God. A right "will" brings sure knowing. Willingness to obey all light now seen leads into more light.

Willingness to follow all truth at any personal cost will lead into more truth, to Him who is "the Truth," "the Way," "the Life"; to the eternal city; to the New Heaven and the New Earth; to God.

"Ye were as sheep going astray; but are now returned unto the Shepherd of your souls - - - I am the good shepherd; the good shepherd giveth his life for his sheep - -. My sheep hear my voice, and I know them, and they follow me; and they shall never perish."

(JOHN 10:11; 27:28) II PET. 2:25)

³²JN. 6:37

³³LU. 11:10

³⁴JN. 7:17

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CONTRACT FOR HEAVEN ESTATE

I will accept Jesus Christ as my personal Savior, as my sinbearer, as my God, as my Guide; and I will to obey all the will of God as revealed to me through the Bible and the Holy Spirit.

Name.....

Sign this contract and on your knees confirm in audible words to God.

With God's help walk in all the light you get and you will be guided in a harmonious life of service, now and forever.

THE WAY

**There's a way to inherit in heaven a share
It's to be in Christ Jesus with him a joint-heir.
He alone owns the city and all of the land
For tho Father hath given all into his hand.**

It has now all been purchased; earth's price has been paid
By the Owner they slew and in Joseph's tomb laid
So the world that once perished by water and flood
Will at last be redeemed by Creator's own blood.

Not corruptible things such as silver and gold
Ever gives us an entrance where bliss untold.
But as Christ owns all heaven and earth's contract is sealed
There's a "way" runs between that is clearly revealed.

And this "way" is our Jesus who owns both estates
And he owns all the highway to pearly white gates.
Those who walk with the Owner while down here below
On his highway may travel to lands all aglow.

Though the fool need not miss it, the wise may not see
That there's only one way to the city that's free.
They who come to that city must come by the Son
To enjoy heaven's glory when earth's work is done.

Visions of Other Parts of the Heavenly City

There is rest for the weary who toil in man's day;
There'll be glory that lasts at the end of the way.
'Twill be worth all earth's hardship and worth every tear
To live one day in glory where love casts out fear.

There's no rent in that city; no mortgage on land.
As the lily is clothed so they're clothed on that strand.
There the poorest and richest all dress just the same
For they're all one in heaven through Jesus' dear name.

All their works, all their ways were just rags that would mould.
Not by "works" but by "grace" do men share heaven's gold.
"Born again," they're all washed in the blood of the Lamb
Just by trusting in Christ, the One Great I Am.

Those believing that God In our Jesus came down
Will be raised In his glory to share in his crown.
They will serve and they'll reign in that city of light,
For their works follow faith as the day follows night.

They who serve up in heaven, and reign with the King
On the earth must be faithful their tribute to bring.
Such are they who are given the nature of God
So they'll walk In the pathway their Saviour has trod.

If men bear the same cross that their Saviour did bear,
They will live the life later he lives over there.
They who love not this world that is passing away;
Will Inherit the New Earth that's brighter than day.

They despise this world's order; they want not its crown;
But they long for the city that's soon coming down.
Since they long for this city and bliss it will bring,
They will walk In the Highway, the Way of the King.

THE HOMEWARD CALL

Since man in earth's beginning
Was one with God in love,
And since he lost his Eden
And fellowship above,

Visions of Other Parts of the Heavenly City

And since the world of beauty
Became a barren waste,
It ought to stir our thinking
And move us into haste.

**You started life in Eden
When at your mother's knee;
You rollicked in her presence
Innocent and free.**

**You never had a worry
All the live-long day;
You had a loving parent
Who took the fret away.**

**You then was like the lily
That does not toil or spin;
Your trust was in another,
Your life was free from sin.**

You've lost your early Eden
As Adam did before,
So life is Just as wasted
As his became of yore.

Inherent in your system
Is tendency to wrong
That you can never conquer
Though you may seem so strong.

**The very things you would not
Are just the things you do,
While things you should be doing
Escape away from you.**

To trust in self-endeavor
To reach a better state
Is drifting to the rapids,
Is playing at hell's gate.

This first world lost its order
When first it lost its God,
The end of that disorder
Lies buried neath our sod.

Visions of Other Parts of the Heavenly City

Your life has lost its singing,
Has lost its early tune;
Is running now in discords;
Its end is coming soon.

There's an end that ends in ruin;
There's a way that brings back peace;
There's an end by flood and fire;
There's a joy that will not cease.

There is danger in the current
Of the ebbing rolling tide.
It is time for sudden action!
Don't on breakers longer ride.

If today you'd journey homeward
To that better, lovely land,
There's a Guide to lead you thither
If you'll take His pierced hand.

**Long you've wandered in the forest,
Never found the upward path;
Just had glimpses of the mountains,
While the shadows seemed to laugh.**

If your heart aches 'till you're weary
With the world and with yourself,
It is time to stack your baggage
On the counterfeiter's shelf.

Here's the place to start your freedom
From the things that now enthrall.
Turn the task unto Another.
Let Him run your all in all;

Let Him do the job completely;
Stop your selfish, willful way.
He will lead you safe to glory,
To the land that's always day.

Do not argue. Silt in silence
Listening for His gentle voice.
He will show your real condition;
He will help you make the choice.

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He will wash away your tear-stains;
He will take your sins away;
He will give you of His Spirit
Who will come within to stay.

**As the old world had to perish,
So you'll have to perish, too,
With your sins and selfish purpose
So you can be made anew.**

But from death comes resurrection
To a better, happy state;
To a life that is eternal
Just beyond the pearly gate;

To the land of golden glory;
To the land beyond the sea;
Christ will lead his weary pilgrims
Whom from sin He has set free.

There's no other way to heaven
Than the one the Saviour trod.
There must be a crucifixion
By the city of our God.

He who dies to what is present,
To himself and to the world,
Joins his life to what's eternal
Past the jeweled gates of pearl.

There the King in all his beauty,
There the Christ whose blood was shed
Waits to welcome your returning
As one risen from the dead.

**There your Father has your mansion
On the peaceful happy shore.
Steer away, friend, from the breakers;
Pull upon the other oar.**

To your Father, who awaiting,
Has His angel at the gate
Listening for your weary footstep.
Are you coming home? It's late!

Visions of Other Parts of the Heavenly City

You have had enough of sinning;
You have had enough of self;
You have had enough of pleasure;
You have had enough of wealth.

Now's the time to turn your footsteps
Back unto your Father's home,
Where the Father, Son, and angels
Are expecting you to come.

Get upon your knees before them,
Make no pretense anymore;
Say you're drifting with the current
To a breaker, rock-bound shore.

Say unless the Saviour saves you
You're a sinner, you are lost;
That you'll live for God forever
If it means a daily cross.

Here you'll walk in peace and safety
To the happy golden shore,
Where you'll share in all the glory
Of the New World evermore.

If you're honest in your praying
As you're dealing thus with God,
He will put you in the Highway
That your feet have never trod.

All the way along your pathway
You will never walk alone;
You will have Another's presence
Who will guard and guide his own.