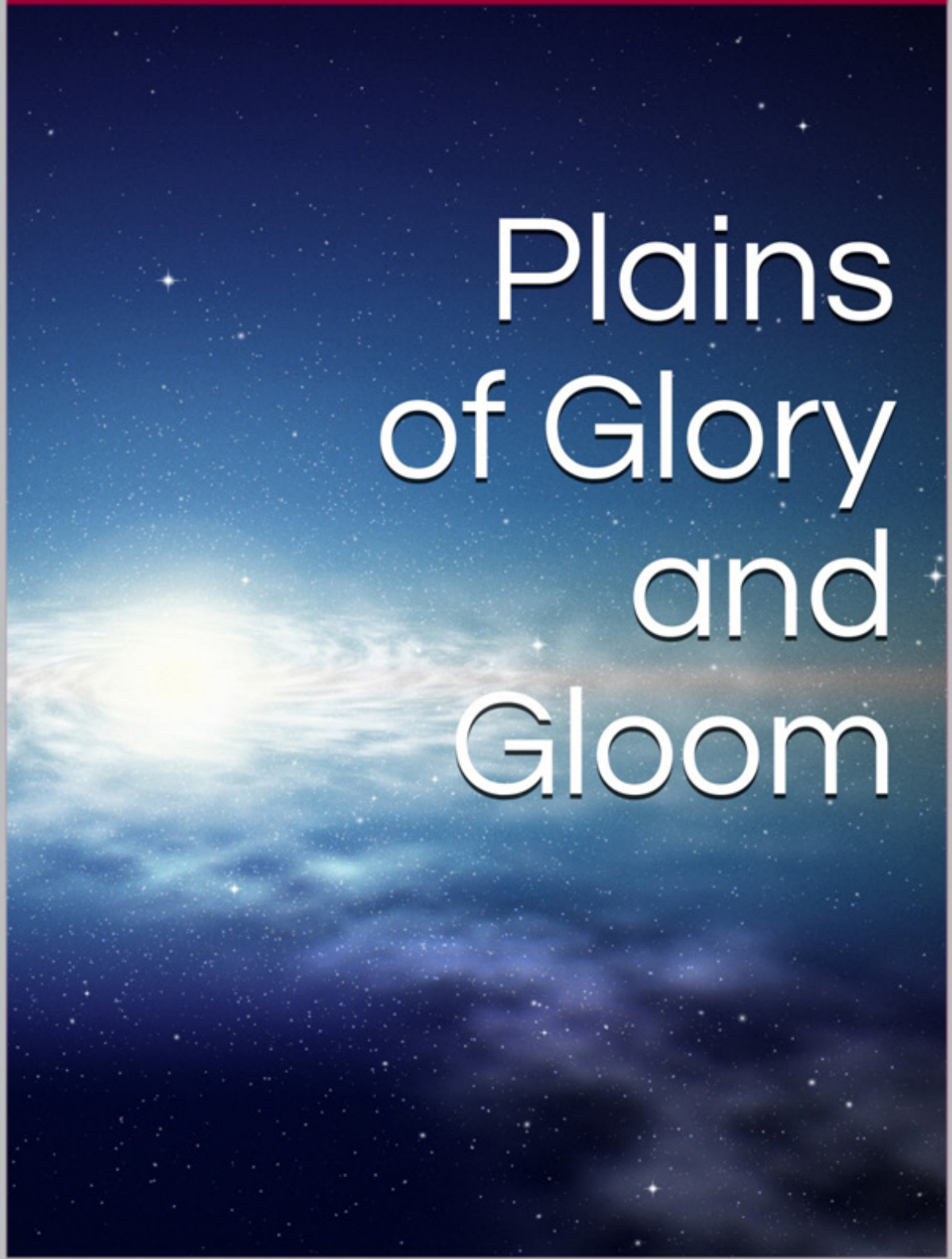


H A Baker

Plains
of Glory
and
Gloom



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GLOOM

H. A. BAKER

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PLAINS OF GLORY AND GLOOM

TO THE READER

This volume is a continuation of my former book, **Heaven and the Angels**. In the original manuscript both were written as one book. However, as additional material seemed necessary to round out the theme, I decided to make two books. Since this volume is a sequel to **Heaven and the Angels**, the first volume, the reading of that book will naturally be a fitting introduction to this book. Each of these books, nevertheless, is so developed that the understanding of one does not depend upon the reading of the other.

Because some readers of this volume have not read **Heaven and the Angels**, I have repeated The Note to Readers, The Bibliography, called "The Cloud of Witnesses," and also Chapter I. Those who have read the first book may skip this part of this volume and begin with Chapter II.

I trust that this book will fall into the hands of those who, like myself, are seeking truth and are willing to change any former beliefs and conduct, if need be, in order to conform to more light that may come. None of us have by any means fathomed more than a fraction of all truth.

Some of the ideas expressed in this book came to me as great light of the greatest mysteries of the Kingdom of God. I have no way of expressing my gratitude to Jesus for the great influence that has come to me through visions and revelations given His humble children. Some of these were ignorant and still untrained Chinese orphans, some were unlettered men and women and children among the Chinese tribal people of the mountains through whom came to me many of the deepest revelations of the things of God; others were mature and trained Christian leaders such as Sundar Singh, Bunyan, General Booth, and others to whom were given wonderful visions. Along with the information derived from these many visions and revelations has been a careful study and searching of the Word of God.

Although for many years I had been a missionary in China for the express purpose of guiding men out of darkness into the land of endless light, at the same time, I must confess, I had most vague ideas of that land toward which we journeyed. I believed heaven was a land of eternal bliss where we worshipped God in His presence. The saints in heaven were, in my opinion, airy angel-like beings who were inexpressibly happy. There was, of course, the New Jerusalem with golden streets and the Throne of God. Beyond these conceptions of heaven, all else was vague, misty, and unreal in my mind.

The Baptism of the Holy Spirit had made Jesus and life in Him very real, and heaven and eternal life had also become living realities. But I had few definite ideas of heaven.

Then there came a mighty outpouring of the Holy Spirit upon the orphanage of Chinese children that we conducted for ten years. At that time these children who had even more vague ideas of heaven than I had were day after day and night after night caught away in the Spirit to see the realms of the eternal worlds. The curtain that separates the temporal from the eternal was drawn aside, and the children saw wonders of heaven and the life beyond the grave. The account of these experiences is written in my book **VISIONS BEYOND THE VEIL**, now in its fifth edition and translated in three other languages.

My eyes were opened to the wonders of the life beyond the grave. The importance of a better knowledge of these realities having come to me strongly, it seemed to be the work of the Lord to bring to my mind tracts, letters and books from different corners of the earth, dealing with visions beyond the veil such as had come so unexpectedly to our orphan children. It was marvelous to read how the experiences of others checked in detail with those given the Chinese children. Nowhere was there disagreement.

I was amazed, too, to find that most wonderful and detailed visions of the life to come had been given to saints of God from time to time and that some inspiring books and tracts have been circulated

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in various lands in or before the last century. The reading of these revelations, as well as the visions given our orphan children, under the anointing of the Holy Spirit, have made to me, the life beyond the grave a land of realities, while the things of this earth have become more and more the misty shadows.

Because I had been in such ignorance of the life of the world to come and because these revelations have so transformed my own life and my work on the mission field, I felt led to gather the best of the things that had come to my knowledge in one way and another, and put the material in book form available to my friends at home.

The Lord has greatly blessed with gifts of the Holy Spirit many of the people of the ten tribes among whom I work in the mountains of Yunnan, West China. Many who formerly had no conception of a Paradise and the City of God, have been caught up in the Spirit to see the very things related in this book.

In view of these experiences, I firmly believe that, although the reader may find many things herein related new to him, as they were to me, nevertheless they will be found to be true revelations from God of the life beyond the grave.

Will the reader first of all please read the "cloud of witnesses" and note that the books quoted, and the tracts, are publications from well-known publishers, whose publications in their time were considered orthodox by the churches of their day. It will be seen, too, that many of the writers from whom I quote were men whose sane views of the things of God and whose spiritual life were not questioned.

Since this book is in some ways unique and deals with questions of great importance, will the reader carefully and open-mindedly read the Introduction in Chapter I. I hope that this will prepare all readers to accept, as I do, the truth of these revelations as messages of God to men.

I found it impracticable and unnecessary to quote authority in detail for, all the statements herein given. In some instances I have given direct quotations, and in others I cited the authority of persons whose visions substantiate certain statements. In many places I make definite statements without further substantiation. I want to make clear that in what I have not given as direct quotations or without reference to authority there are no statements, so far as I am aware, made in this book, that are not backed by direct revelations in visions, or in the principles arising there-from, or coming from other special revelations from the Lord. Where definite statements are made that seem rather startling and dogmatic, let it be borne in mind that in the body of the material that is the source of authority these are not unwarranted assertions, but truths revealed for this volume.

Since the land to which we journey should be of greatest concern and interest in this present life, we should find out all we can about that Land of Promise. Accordingly, will the readers of this book who have further revelations concerning the subjects herein discussed, or who have or know of other books and tracts dealing with these revelations, or who know of persons raised from the dead, be kind enough to send such information to our home representative, The Christ Mission, 330 East Boardman Street, Youngstown 3, Ohio.

Please help in spreading these truths by loaning your book to friends. A book can travel far. Help them go. Keep yours moving.

The scripture references are followed by reference numbers thus: ¹, ², ³, etc.

H. A. Baker

THE CLOUD OF WITNESSES

(Bibliography)

I

The Witness of Visions

1. BOOKS

Signs and Wonders, by Mrs. M. B. Woodworth-Etter contains an account of a vision given O. G. Wood, an infidel co-worker with Robert Ingersoll, who, still in a state of infidelity and rebellion against God, was caught up to heaven while he lay in a state of trance for twenty-four hours. This and other cases show that visions are not given on the basis of especial spiritual experiences or a close walk with God. This infidel was later converted at the age of eighty-two and healed of a crippled condition that had lasted for fifteen years. (Book out of print)

Acts of the Holy Ghost, by M. B. Woodworth-Etter, page 321. Out of print.

From The Jaws of Death, Conference Press, 912 Belmont Avenue, Chicago, Illinois.

Intra Muros, by Rebecca Ruth Springer. David C. Cook Publishing Co., Elgin, Illinois.

Visions of the Spiritual World, by Sadhu Sundar Singh. An account of the remarkable visions of this well known Hindu saint who lived so selflessly, worldlessly, and Christ-like on earth, and who was repeatedly caught up to heaven in visions. The MacMillan Co., Madras, India.

The Sadhu, by Streeter and Appasamy. The MacMillan Co., Madras, India.

Visions of Heaven and Hell, by John Bunyan. The Gospel Publishing House, Springfield, Missouri.

Visions Beyond the Veil, by H. A. Baker, Christ Mission, Youngstown, Ohio.

Miracles of Today, by J. W. Adams, M. A.; foreword by Stephen Jeffreys. Out of print. Mr. Adams, a vicar of the church of England, associated with Stephen Jeffreys in some of his wonderful campaigns in England. From childhood Mr. Adams was one of those persons, by no means uncommon, who could see through the veil that hides the world of spirits. In chapter VI of **Sixty Years with Spirits**, he corroborates what is in this present volume in so far as he touches on the same points. Book out of print.

Scenes Beyond the Grave, by Marietta Davis, who, for nine days, free from any sickness, lay in a state of trance from which she could not be wakened. During that time in vision she was caught up to heaven to see conditions in the Infant Paradise. She also saw in part other sections of heaven as well as parts of hell. Her book was written one hundred years ago.

2. TRACTS

In Heaven but Not of Heaven, an account of a vision given to General William Booth, founder of the Salvation Army. Free Tract Society. 746 Crocker Street, Los Angeles, California.

A Vision of a Wesleyan Lady, recorded by Robert Young, a missionary who lived in the same station as the woman who had seen this remarkable vision. She seemed to visit the other world the seven days in which she lay in a trance with no sign of life in her body except slight foaming at the mouth and a little warmth in the region about her heart. It was impossible to arouse her out of this state. Free Tract Society, 746 Crocker Street, Los Angeles, California.

A Vision of Heaven and Hell, given to Pauline Cox, 258 Beaver Street, Akron, Ohio. This woman lay in a trance for sixty hours, during which time the doctors, after making many examinations without finding the cause of her condition, gave up the case. Gospel Publishing House, Springfield, Mo.

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A Visit to Paradise, printed by Walter J. Mortlock, "Beulah" Hilltop Road. Ferndown, Darst, England.

A Vision of Heaven and Hell, by E. Cooper. Emanuel Bible Tract Depot, Box 614, Ballard Station, Seattle, Washington.

A Remarkable Vision of Heaven and Hell, by Flora Reid Coats, Faith Publishing House, 920 W. Mansur Avenue, Guthrie, Oklahoma.

3. PERIODICALS:

Talmage's Vision of Heaven, published October, 1936; in Word and Work, Christian Workers Publishing Co., Framingham, Massachusetts.

My Vision, Charles S. Price, published in **Golden Grain**, January, 1940, 2100 Bridgen Road, Pasadena, California. His **Guardian Angel**, article in Redemption Tidings, Nov. 20, 1936.

4. PERSONAL LETTERS:

Letter from Rev. Reinberg, Gladwin, Michigan.

Letter from Harman S. Matz, Colorado Springs, Colorado.

Letter from Charles A. Davis, 52 Carlton Avenue, Brooklyn, New York.

Letter from Mae Villa, 143 South Alma Avenue, Los Angeles, California.

Letter from Nevada Trimble, Phillipi, West Virginia.

5. PERSONAL CONTACTS:

In addition to all the written accounts of visions and revelations referred to in this bibliography, another very considerable amount of unwritten evidence in exact harmony has come to me in my personal contacts in missionary work among the mountain tribes in Southwest China.

Many of these visions and revelations were given to people who had no previous knowledge or understanding of what they later saw in vision; nevertheless, the things seen and the revelations received were in complete harmony with the Bible and with what is found in the sources mentioned in this bibliography and in other parts of this volume.

II.

WITNESS OF PERSONS RAISED FROM THE DEAD

1. BOOKS:

With Signs Following, by S. H. Frodsham, page 155. This book contains the record of Mrs. Vex, who knew distinctly that she was dying, even when she took her last breath. She was dead two and one-half hours. Gospel Publishing House, Springfield, Missouri.

The Three Worlds, by H. A. Baker, pages 284-294 and other instances.

Kargar Fulla: (12 sermons preached in Sweden, 1929), translated; account of Mrs. Booth-Clibborn being raised from the dead after four hours.

2. TRACTS:

Made Alive from the Dead by the Power of God, by Mrs. Maude J. Keer, who died and rose again. Free Tract Society, 745 Crocker Street, Los Angeles, California.

3. PERIODICALS:

Raised from the Dead, an account of the case of Miss Laura Johnson as given Word and Work, December, 1937; **The Comforter**, February, 1938; **The Daily Clarion Ledger**, Jackson, Miss.; and in various papers of the Associated Press throughout the United States. This girl, spoken of by the Press as "The Miracle Girl," while near death in terrible agony from a combination of awful afflictions, went into a trance during which time she was caught up to heaven. Shortly after this experience she died. Although she died with hopeless, incurable afflictions of many years, when raised from the dead she was every whit healed. For eleven days she could walk only on the tips of her toes, praising the Lord with uplifted hands. During this time she neither ate nor slept. In this condition she was visited by representatives of the Press, and the miracle was reported in secular papers throughout the country.

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During the time mentioned thousands of people came to see the “Miracle Girl.” Great numbers of those who came were healed of their diseases and afflictions when prayed for by Miss Johnson.

A Modern Miracle, by W.W. Simpson and published in the *Pentecostal Evangel*. This is the account of a Chinese who died in Shanghai. After being prepared for burial, he came to life, relating that he had seen the world beyond. Many of his own family and friends, none of whom had been favorable to Christianity, were converted. *Pentecostal Evangel*, Gospel Publishing House, Springfield, Missouri. The Latter Rain Fellowship, December, 1935.

A Dead Man Comes Back to Life, by Harry A. Miller of the African Inland Mission. *Moody Monthly*, April 4, 1937.

4. PERSONAL LETTERS:

“Three Persons Raised from the Dead.” These cases occurred in Chile, South America, and the accounts written in the **Chile Pentecostal**, November, 1937, and March, 1919, are translated into English and verified by missionary W. C. Hooper in a letter now in the hands of the present writer.

“A Child of Five Years Raised from the Dead.” This account appeared in the **Pentecostal Evangel**. In order to get more details I wrote to the pastor of this girl. Her pastor, M. Gensichen, Friedrich-Scherer Strasse 25, Germany, under date of August 30, 1938, wrote me in careful detail the circumstances of the death and restoration to life of this child.

The child died of diphtheria and was carried to heaven by an angel. When raised from the dead, she was entirely well, and arising, she insisted that she must have something to eat and have her doll to play with. Heaven had seemed so wonderful, and the earth so dirty that after her experience she did not want to live on earth. Although she had a loving Christian mother, at Christmas time, when the mother asked her what nice thing she wanted for Christmas — a doll, a ball, some nice clothes, or what — the child said, “No, I want to die and go back to heaven.”

CHAPTER I

INTRODUCTION

I believe that the visions recorded in this book are reliable revelations from God, and that when this present life is ended, I shall with rapture in the realms of the redeemed behold the very things herein described in part. I believe this for the following reasons:

1. Visions given by God, as recorded in the Bible, were considered as reliable as any facts of visible life.

This was true in the days of the Old Testament. The prophets in Old Testament days, having received revelations from God when they were in a state of trance or were caught away in the spiritual realms of the Lord in vision, delivered to Israel the revelations and messages they then received as wholly reliable from God. Thus did Isaiah, Jeremiah, Daniel, and all the other Old Testament prophets declare their message to Israel to be proclamations backed by divine authority. Israel was always held accountable to God for thus accepting or rejecting these messages coming through visions.

In the New Testament, also, visions were accepted and acted upon as having full authority and as being as reliable as any other way of revealing facts to or between men. For instance, an angel speaking to Joseph in a vision in a dream was considered full divine authority upon which he acted and fled into Egypt with Mary and Jesus. It was likewise in response to a vision that they returned from Egypt. Joseph considered the angel he saw in a dream in a vision as much a fact, or reality, as he did seeing men face to face. Visions given to Cornelius, Peter, Paul, and others were likewise considered and acted upon as realities.

Accordingly, we can believe that the visions recorded in the following chapters are views and revelations of realities, because both the Old Testament, and the New Testament assure us that visions are views of realities.

2. Visions were continued throughout the church age.

That visions as given in the Old and New Testament days were to continue through the whole of the church age is clearly stated in the Scripture. "It shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh — and your young men shall see visions."¹ Therefore they are to be a part of the churches' experience in our day, for the "last days" are not yet finished.

When on the Day of Pentecost Peter repeated the promise that in the "last days" young men should see visions, he in no way even hinted that such days of visions were to end with or be affected by the conclusion of the writing of the New Testament. At that time no word of the New Testament had yet been written, nor is there any place that even suggests that the recording of a part, probably a small part, of the visions following the Day of Pentecost would in any way curtail the continuance of God-given revelations through visions just as this method of revelation had continued from the beginning of His dealings with man. Whether visions be recorded in the Bible or elsewhere in no way affects their original divine authority.

Since visions were to continue throughout the Church age, we have reason to believe that visions as recorded in this present volume may carry as much divine authority and sanction as those recorded in the Bible, the only difference being in the degree of perfection with which the visions are set forth in writing.

¹ Acts. 2:17

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3. The Lord's revelations are progressive.

Because of this we can believe that such visions and revelations as recorded in this book are to be accepted at full value as progressive revelations of the Lord to His people. From Adam to Moses, from Moses to Christ, from Christ to Calvary, from Calvary to Pentecost, from Pentecost to Revelation — from the beginning of Genesis to the end of Revelation — Gods revelations to His children, being progressive, are sufficient evidence that His children subsequent to Bible days will still receive revelations in addition to those received in Bible days. We have the definite promise of further progressive revelations in Jesus' own words that when the Holy Spirit should come, after His ascension, the Spirit would reveal to the saints things "to come" in the future.² It is therefore consistent with the scripture that in present-day revelations, the children of the Lord should receive enlarged visions and additional visions of the New Jerusalem and the New World and other things of the eternal world, following less complete revelations given to John and saints of old. Furthermore, these modern saints, like John of old, were told to "write" or otherwise make their progressive visions and revelations known to men on earth, especially to God's own children.

4. Such visions as recorded in this book would not come from Satan.

The very nature of these visions, making known the glories of heaven and the wonders of God's redeeming love is sufficient proof that they did not come from a Satanic source. Satan would never give such revelations of the joys of heaven, prepared for those who escape his power, nor would he reveal the horrors of hell and his own awful doom and that of his demons and his dupes among men.

In the second place, we know definitely that these visions and revelations do not come from Satanic sources, because the Bible clearly teaches that evil spirits of false prophecy will not confess that Jesus is God come in the flesh, as do all the visions and prophecies and revelations recorded in this volume.³ In all the visions herein considered, it will be seen that Jesus is everywhere and in every way exalted. His cross, His resurrection from the dead, His exaltation above all powers on earth and in heaven, His redeeming grace among the children of men, and all that makes Him both God and man are things that shine out clearly in the glory light that radiates from heaven in all of these God-given revelations. Both the spirit and the teachings of these visions are divine, not satanic.

5. These visions and revelations were not of human origin.

In the first place, in many cases, those who had seen these visions had no previous knowledge of such things as they saw, nor did they believe in the reality of such. This was the case of Bunyan, Sundar Singh, and of Marietta Davis, all of whose remarkable visions cover all the essential details given in other visions herein recorded. In fact, before these three persons had been given visions, they even doubted the realities of heaven itself, to say nothing of such glories as the Lord revealed to them. Had they written before their visions from what knowledge they then possessed, they all would have written contrary to what they wrote subsequent to their visions. John Bunyan so doubted the reality of heaven that he was on his way to commit suicide when the Lord gave him his wonderful vision. Sundar Singh, likewise, driven by doubts, would have ended his life in a few hours, had not Jesus appeared to him and given him visions. Marietta Davis was so uncertain of eternal realities that she had refused to become a member of the Church of God.

In the second place, these visions could not have been the product of the subconscious mind. For instance, the Chinese woman in Shan Tung, China, had never heard of or even dreamed of the New Jerusalem or any of the glories which she saw when she died, and which later she described in perfect accord with the Bible. Similar instances were given the Chinese children in the Adullam Orphanage as well as many other authentic cases.

² John 16:13

³ John 1:14

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In the third place, such visions could not have been of human origin, because they were beyond human conception. No literature, prose or poem, has ever set forth such an ideal, perfect, and glorious Utopia as the sublimest hope of man in an ideal state as is revealed in these visions. Since they far exceed the loftiest flights of human imagination, they must have been of divine origin.

In the fourth place, the very language with which these visions are described shows their divine nature and the hand of God in their recording. And so it is apparent that these visions are not of human origin, for:

1. They could not have been the result of previous knowledge; or
2. have come from the subconscious mind; or
3. have been the product of human conception of an ideal hereafter; or
4. have been described in such beautiful language by the unaided natural talents of the writers.

6. These visions claim to be revelations from God to man.

In many instances the persons receiving these visions say that they were told in heaven to write what they saw and tell these visions to men, much like John was told to write Revelations “in a book to be sent to all the churches.” Whether or not the written account of these visions is as much inspired as the book of Revelations in no way detracts from the fact that these revelations claim to be revelations of heavenly realities intended to be made known to men on earth.

7. Those seeing visions believed they saw realities.

All the persons who saw the visions recorded in this volume believed they saw true realities. To them the earth and all it contains appeared as temporal, fleeting shadows, whereas the realms of highest heaven, they were convinced, were the true, eternal realities.

When in heaven, these visitors were frequently told that after their return to earth for brief sojourn to complete their services for the Lord, they would be exalted back to heaven forever to enjoy the very life and conditions they in wonder then beheld. This same assurance applied to those caught up to the celestial realms while still “in the body” as well as to those who, while their bodies were dead, went to heavenly realms “out of the body.”

After these experiences, all alike believed that they saw real things, not shadows. Thereafter they all lived zealous, Christian lives in preparation for the day they would enter what they were sure was the world of realities they had already seen.

Believing in these heavenly realities, Bunyan wrote his **Pilgrim's Progress**, which book is used in pointing men to the land of realities.

Sundar Singh, before whom thousands sat almost entranced as he told them of the land beyond the grave and the way thereto, preached under the power of the Holy Spirit largely that he received by visions and revelations. He doubted if he could have persevered in his life of hardships in Tibet had it not been for the strength and assurance received from his heavenly visits when in frequent trances.

Thus, too, did William Booth, after seeing heaven in a vision, become so certain that he had seen the real life, in part, and real things on heaven's shore, that in his full assurance and faith he became the source of power to start the great work of the Salvation Army that still sweeps around the world.

We need not add or multiply such testimonies, but sum them all up in one statement: those who had visions of the unseen spiritual world all believed that they had seen realities, and that in heaven, after death, they would enjoy the very same things that they had seen before their death.

More than that, they were told, in some instances, that they were to return to earth and make known to men what they had seen, and that it was for this purpose they had been permitted to visit the heavenly world. At no time was there any hint that the things they had seen were less than realities — heaven's plains, Paradises, New Jerusalem, and all heavenly life as set forth on the following pages.

8. The fruits resulting from these visions were divine.

The effect these visions had upon the persons who saw them shows that they were from the Lord. Bunyan, who was in such a state of depressing doubt and on the verge of self-destruction, when

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rescued by his vision was transformed into a saint of God. And, as we know, Sundar Singh was saved by his vision from suicide to become a saint so transformed, that children seeing him, mistook him for Jesus. Marietta Davis, a doubter, became by her vision a firm Christian of faith. William Booth, a weak Christian, because of his vision became a flaming fire of God. Time and space would fail us were we to write of all who have been rescued from infidelity and the powers of Satan through personal visions.

As surely as Paul, on the road to Damascus, was converted and became a new and different man because of a revelation from heaven, so surely were many others changed into new creatures through their own visions related on these pages.

Therefore, the results of these visions upon those who received them, turning them into great saints of God, show that He gave the visions. "A tree is known by its fruit." Visions bearing Godly fruit are from a Godly tree.

Moreover, the effect of these visions on other men show that they were from God. Sundar Singh, General Booth, and John Bunyan, converted through their visions, were used of the Lord in saving multitudes of lost men. The account of Marietta Davis' visions as she sent them forth encouraged the faith of saints around the world. Without advertising, her book rapidly went through twenty-three editions, and it was eagerly and profitably read by Christians of all sects and denominations. These are but a few of many who, being converted through visions and then preaching what was thereby revealed, have led countless multitudes to final redemption through faith in Christ and His blood, while additional numbers of saints have been strengthened in their spiritual life.

Accordingly, these visions are shown to be from God

1. Because of their effect upon the persons receiving them, and
2. Their effect upon the world.

9. The perfect checking of these visions with the Bible proves all to be of the same origin as the Bible — all from God.

The very PRINCIPLES and TEACHINGS in these visions and revelations in all respects check perfectly with the principles set forth in the Bible. The principles and teachings of Jesus rebuking all the things of the kingdom of Satan in hundreds of instances, without a single exception, by "the law of probabilities" prove that these visions and the Bible are from the same source, a common source alone accounting for such unbroken harmony.

Then, again, the descriptions of Paradise and the New Jerusalem, in so far as they coincide with descriptions in the Bible, check exactly. Where visions cover more details and a wider range than given in the Bible, they all are still in consistent harmony with what is in the Bible, thus showing the common source of these visions and the visions in the Word of God.

10. Furthermore, the perfect agreement with one another and with the Bible of so many visions in so many hundreds of details shows them to be divine.

The visions recorded in this volume, as well as hundreds of similar visions not herein related, were given to persons of all stages of spiritual development in many different lands, to people of many different languages, and to persons who were separated by decades or centuries of time, and to people who had not communicated with one another. All this proves that these visions and revelations are supernatural. The mathematical "law of chances" shows that any other explanation is impossible, for were these visions not all from one God-given source, disagreement in many details, even countless details, would be inevitable:

Such checking in archeological findings in hundreds of details, without any findings that do not check with the Bible, is considered scientific proof that the Bible and these findings are alike true. Because of this, the world's first-rank archaeologists have come to accept the Bible as true. Likewise the agreement of these visions and the Bible in such hundreds of details without any contrary

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disagreement shows that the visions and the Bible are harmonious witnesses of realities — scientific proof.

11. Persons while in vision seeing the things in heaven or in hell saw others who died at that exact time enter these realms.

Take for instance the authentic account of Miss D., the Wesleyan Lady, which we shall quote. This missionary was thought to be dying at the end of a protracted illness. Although the attending friends thought her dead, since the symptoms of death did not set in, they found that she had gone into trance from which she did not awaken nearly a week. Then “she opened her eyes and said: ‘Mr. C. is dead.’ ” Her attendants thinking she was delirious, replied that she was mistaken, as Mr. C. was not only alive but well.

“ ‘Oh, no,’ said she. ‘He is dead, for a short time ago, as I passed the gates of hell, I saw him descend into the pit and the blue flame cover him. Mr. B. is also dead, for he arrived in heaven just as I was leaving that happy place, and I saw the beautiful gates thrown wide open to receive him; and I heard the host of heaven shout, ‘Welome, weary pilgrim!’ ”

“Mr. C. was a neighbor and a very wicked person; Mr. B., who lived at no great distance, was a good old man for many years a consistent and useful member of the Church of God. The parties who heard Miss D’s startling and confident statement immediately sent to make inquiries about the two individuals alluded to, and found to their utter astonishment that the former had dropped dead about a half hour before while in the act of tying his shoe, and at about the same time the latter had suddenly passed into the eternal world. For the truth of this I do solemnly vouch.” This is quoted from the account of Robert Young, a young missionary in India who visited this lady just prior to her trance, and many times during the trance and immediately after she came out of the trance. I know of similar instances that cannot be given for lack of space. The fact that the men who died were seen thus entering realms seen in vision at that exact time is evidence that the other things simultaneously seen were also realities.

12. In visions of Paradise and the New Jerusalem, friends and relatives who previously died were frequently seen in spiritual, glorified bodies among the hosts of the redeemed saints in heaven.

That these persons seen and conversed with were in fact real persons is proven, among other instances, in the case of Sundar Singh.

One time when in a vision he was talking with the saints in Paradise, a man in a glorious heavenly body came up to him and asked if he remembered him. When the Sundar replied in the negative, this stranger explained that before his death he was a leper in a certain asylum that the Sundar had visited. “I then had a filthy, leprous body, not like the one in which you now find me,” he said. He then told the Sundar the year, the month, and the day he had died. The Sundar investigated this and found that such a man had been in that particular asylum and had died on the exact day, that in Paradise he had told the Sundar he had died.

Other similar instances are on record, but this one authentic case is sufficient to prove the point that the views of spiritual realms in vision are views of realities. The relatives and other saints seen in the various realms of heaven are but a part of these realms of mansions and trees and flowers and animal life and superlative park-like wonders of heaven’s glory-life. Since all these wonders in the realms of heaven are co-related, co-ordinated, and interwoven into one united whole, is it not true that to prove the reality of any one part of this coordination is to prove other parts to be realities? Accordingly, to prove the reality of one saint in heaven, as in the case of the one seen by Sundar Singh, must be considered sufficient proof of the reality of other saints so often seen in heaven by great numbers of persons caught up into these realms in visions. At the same time, it also indicates that whatever else they see are real objects.

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13. The testimony of persons raised from the dead corroborates these visions.

I have the authentic account of almost a score of persons who were raised from the dead. So far as I have been able to secure the personal testimony of these persons as regards their experience while they were out of their dead bodies, all who reached the gates of the New Jerusalem or were permitted to enter therein, saw in their real experience exactly what others saw in vision as realities.

Aside from the foregoing twelve proofs of the realities seen in vision, this one coming from the dead should alone be sufficient evidence to convince any unprejudiced mind, it seems to me. Is not the testimony of truthful eye-witnesses considered satisfactory proof in all the courts of men? Criminals in all courts of the world are executed upon the testimony of eye-witnesses and upon only circumstantial evidence. I suppose much more than ninety per cent of our beliefs of history, science, geography and other studies is founded upon the testimony of eye-witnesses, or upon circumstantial evidence. I have not seen personally one city out of a thousand, yet I believe in the reality of these places because of the testimony of others who have been there. Although I have never been to New York, I believe there is a New York and I know something of its subways through the testimony of friends who have been there. Likewise, although I have not personally been to the New Jerusalem in the Third Heaven, I believe it is there and I know something of its streets and beauty because of the testimony of truthful friends whom I personally know and of others I know indirectly. What better proof of the realities of the visions seen in heaven could I ask than that of my friends and of others who have been there?

We should not wonder at this method used by the Lord to make the realities of our eternal home unmistakably known to us. A few were raised from the dead in Old Testament days. A few, not many, but a sufficient number, were raised from the dead in New Testament days to prove the power of Jesus over death. In recent years a sufficient number of persons have been raised from the dead to answer the Lord's purpose in making known to the present generation what needs to be made known about the world to come. All this we have a right to expect. Did Jesus not say that the works He did His followers throughout the ages would be able to, do?⁴ And does this not include the raising of the dead?

That these persons in our day actually died, left their bodies, ascended to the New Jerusalem in the Third Heaven, and then returning to earth again, entered their bodies they had discarded, is shown by all the circumstantial evidence men universally consider satisfactory proof.

I cannot enter into all these circumstances in detail. I can now only point out that in the cases of some score of persons who came to my attention, they themselves believed they had died. Their friends who stood by their death-beds saw them die, saw them go, and saw them **return**. These witnesses, several score, believe those who died gave a true report of where they had gone and of what they saw while out of the body.

Surely so many persons who died and so many death-bed witnesses could not all have been mistaken. "The law of chances" forbids this. Along with all this circumstantial evidence is an outstanding miracle. These persons before their death had for a period of time been held in the grip of a hopeless ailment, in some cases given up by the best of doctors. When raised from the dead all of them were free from their former afflictions. Herein is the overcoming power of God's hand in death.

We have, then, the testimony of eye-witnesses by those who have died and gone to heaven to corroborate what others in the Spirit have also seen in vision. I know of no better or stronger proof possible, save for you and me to die and go to Paradise ourselves. Since that awaits a future day let us together look beyond the veil and pray together that the Holy Spirit will impress upon our minds the following visions of the land of realities which we shall behold when we, too, pass over the valley of death.

⁴ John 14:12

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To recapitulate, we can be assured that what is presented in this volume based on visions are reliable revelations of true realities, because:

1. Visions given by God as recorded in the Bible, were considered as reliable as any facts of visible life.
2. Visions were to continue throughout the church ages.
3. The Lords revelations are progressive.
4. Such visions as recorded in this book would not come from Satan.
5. These visions and revelations are not of human origin.
6. These visions themselves claim to be revelations from God to man.
7. Those seeing visions believed they saw realities.
8. The fruits resulting from these visions were divine.
9. The perfect checking of these visions with the Bible proves all to be of the same origin as the Bible — all from God.
10. Furthermore the perfect agreement with one another as with the Bible of so many visions in so many hundreds of details shows them to be divine.
11. Persons while in vision seeing the things in heaven or in hell saw others who died at that exact time enter these realms.
12. In visions of Paradise and of the New Jerusalem friends and relatives who had previously died were frequently seen in spiritual, glorified bodies among the hosts of the redeemed saints in heaven.
13. The testimony of persons raised from the dead corroborates these visions.

VISIONS

In visions and in other ways
God spake to man from his first days;
In early Eden, with His God,
Man walked with Him on earthly sod.

And from the days of Man's first sin,
God's Spirit still did enter in
The prophet and the seer of old,
And unto them His will He told.

He talked to Moses face to face,
A chosen vessel of His grace;
And prophets, too in vision clear
Unto the Lord were thus made near.

In vision by the Spirit caught,
They unto heaven itself were brought
To prophesy the things they saw,
As sure and certain as God's law.

They saw the Future as a Now,
Although they could not tell the How;
In early Church by visions still
The Lord revealed His work and will.

Which can be counted on as true,
Is stated clear on Sacred Page;
That visions are for all the age,
Revealing things of Earth-made New.

And persons raised up from the dead
Repeat the things in vision said,
And what they saw while they were gone
Can always be depended on.

PLAINS OF GLORY AND GLOOM

CHAPTER II

WITH THE ANGELS IN THE SHADOWS OF EARTH

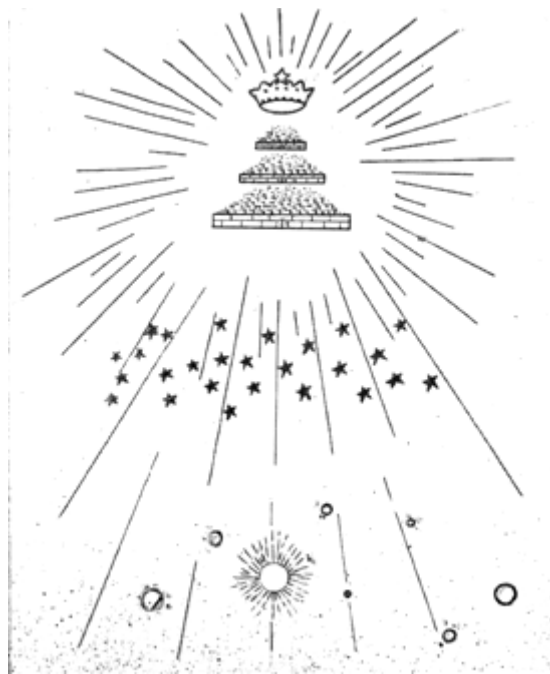
Paradisiacal Primal Earth and Its First Heaven

When created in primal perfection the plains above the earth in the First heaven were paradisiacal right down to the plain nearest to the first perfect earth itself, according to our “cloud of witnesses.”

The whole earth also, as Scripture clearly reveals, was a paradise-order in perfection with its Garden of Eden and within the Garden of Eden was an eastern garden, smaller in extent, all in increasing order of Edenic grandeur. The perfect earth was then a Paradise in degrees of splendor, and the First heaven above it was a series of paradisiacal plains one above the other in increasing beauty in ascending scale, each plain surpassing in splendor and wonders the plain immediately below it.

In this respect the First heaven was like the Second and Third heavens above, for all were similar in that they were paradisiacal plains.

The plain of superlative glory is the highest plain in the Third heaven, where the Throne of God is. From here each descending plain is somewhat less glorious, though a copy, in part, of the plain above it, as we have seen. This arrangement of paradisiacal plains in descending scale of grandeur originally prevailed all the way down through the Third, Second and First heavens to the primal paradisiacal earth itself.



The earth is in the sphere of the First heaven, the stars in the realm of the Second heaven, the New Jerusalem in the realm of the Third heaven.

In the New Jerusalem is the throne of God, the Creator of all.

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Each plain was a copy of the one above it, all in reality being copies of the highest plain where is the Throne of God in the New Jerusalem. Hence, the whole paradisiacal earth, its Eden, and its Eastern Garden of God were reproductions of the Paradise in Highest heaven in the Holy City.

As man was made in the image of God, so was the Paradise in which perfect man was placed the image, or likeness, of the highest Paradise, where is the river of pure water and “the tree of life,” which are in the midst of Paradise of God.⁵

Perfect Man on the First Perfect Earth

When the Father put the first perfect man and his perfect bride in their resplendent home in the Eastern Garden in Paradise, He gave them a whole paradisiacal earth for their dominion. God hoped that man’s first perfect home would be the center from which the whole world might in time be populated with happy people walking with the Lord and living in unbroken fellowship with Him and the angels,⁶ as revealed to “the cloud of witnesses.”

The earth was to have been the cradle of a perfect race of men. It was the Father’s plan, had man not sinned, that he should have in the infancy of eternal life a natural body of the earth “earthy,” a physical, material body, but perfect. Perfect man was thus created in the likeness of God. “In the image of God created He him; male and female created He them.”⁷ Had man never sinned, in later stages of God’s purpose he was to ascend from the earth to higher spiritual plains in heaven. “First, that which is natural (physical), and afterward that which is spiritual.” God breathed His own breath into the first perfect couple, making them partakers of His own divine life. They might forever have walked with God and His angels in ascending plains from glory to glory.



Patches of earth’s primal Paradise still remain to direct the thoughts of wandering men to Him whose throne is in the Paradise of God.

The Present Earth Only Shadows

Falling into sin through the enticements of Satan, the first parents lost their original perfection and brought ruin to all the paradisiacal earth over which they had dominion.

The primitive order being cursed and later devastated by the flood, it left the present earth but a blurred shadow of the paradisiacal order that once prevailed. However, we should not forget that what is left of the derelict earth is but the salvage from its first Paradise which, in turn, was “in the image,” or likeness, of Paradise in the New Jerusalem. Therefore what is left of this wilderness-world is indirectly a “shadow,” or likeness, of heaven, the Paradise of God.

⁵ Rev. 2:7

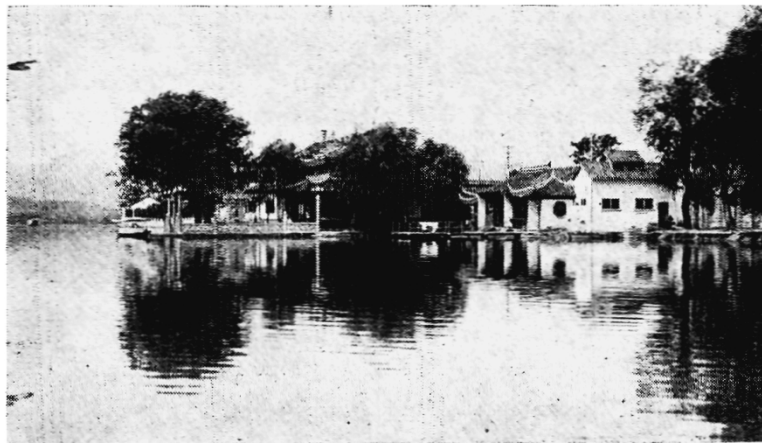
⁶ Gen. 4

⁷ Gen 1:27

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Our mountains and valleys, our lakes and rivers, our trees and flowers, our birds and beasts, and all that we call “natural creation” are distorted and fearfully mussed copies of the true pattern in heaven. The paradisiacal plains of reality remain in original perfection in higher heavens. The earth is but a dim reflection of primal realities. Thus the heavenly wonders we try to describe are the true realities. The things now on our earth are unreal and will perish. The earth is shadow; High heaven is substance.

Man in his making of parks and lawns and beautiful homes is trying to reproduce the Eden home that is lost, and is trying to retrace the image that has been spoiled. But without regeneration in Christ all this effort is only chasing “shadows.” All these things perish. We labor in vain. Nothing earthly is eternal.



Not only the beauties of nature, but also all that is good and godly in the present world are reflections of the realities in the eternal world.

What we call the “visible world” is in fact, but “shadows.” The realities are in the “invisible world”, the spiritual world.

Heaven in the Shadows

He who walked with our first parents again walks with men. When we are born again of the Holy Spirit Christ walks with us. He gives us a new spiritual nature that is from above,⁸ which makes us a part of the Spiritual Paradise of the heavenly order whence never again will there be a fall.

Though earth with all its natural creation — its mineral kingdom, its vegetable kingdom, its animal kingdom, and its kingdom of men — is a series of blurred images of heaven, it is nevertheless the place for men to begin to “practice highest heaven.”

As earth with its plains in the First heaven was where man first in primal perfection was to begin his ascent to Second heaven and to Third heaven, so is it yet. Although this is covered with black clouds of continuous storms, and although all of its beauties are ever falling into the shadows and darkness of night, the earth and its First heaven is still the place where God expects us to prepare for the perfect plains above the clouds. Here is the place to get our ears tuned to hear the far-away music of the saints and angels on higher plains. Here is the place to get the touch “from above” that will enable our eyes to see the beauties yet remaining in the shadows of the Paradise about us. Here amidst the shadows is the place to get our hearts renewed in the Holy Spirit and tuned in with God, so that we can live alone for His glory, and forgetting all about ourselves, become lost in the joy of loving and serving others.

⁸ John 3

PLAINS OF GLORY AND GLOOM

From what has been said it must now be clear that heaven is an extension of earth, or rather, earth is a detached fragment of heaven. Because of this relationship, the men, the governments, the thoughts and the purposes of this present life are projected into the next life.



Reflections from the land above
Should fill our hearts with joy and love.
And in these shadows we should see
A leading to reality.

They who are wise enough to understand that the shadows are only dim reflections of the realities above, and follow where the shadows lead will find the land that cast the shadows. However, those who are satisfied with the shadows will perish with the shadows in the darkness of the night.

The World Enwrapped In Clouds of Darkness

The whole world moves under spiritual clouds. The plains nearest it are filled with Satan's fallen angels and with evil spirits. Occupying plains near the earth, these evil spirits make the realms nearest it realms of darkness⁹ — clouds through which spiritual light from the New Jerusalem scarcely penetrates. Satan and his fallen angels and evil spirits intrude their false religious systems of darkness into the whole earth. Clothed as an angel of light, Satan's angels, claiming to be from God, insnare dupes on earth with false philosophy and satanic miracles in establishing and propagating systems of false religion. Right into the clutches Satan's emissaries go — into pulpit and into pew — perverting truth, enticing the unsuspecting, making sects and schisms, divisions and hatreds. These satanic forces have intruded until what is left of the church is scarcely a shadow of the pattern in the City of God where all is love.



The depraved world is
surrounded with clouds —
physical and spiritual. Its first
heaven is filled with powers of
darkness.

The War of Ages in the Shadows

Between the hosts of Satan's angels and the holy angels of God the war of ages, in its fury, still rages on earth. The conflict is over the souls of fallen man and the Paradise which man has lost. Hence, "we wrestle (war), not against flesh and blood, but against principalities (devil's angels with

⁹ Eph. 6:12

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great power), against rulers of the darkness (powerful fallen angels) of this world, against spiritual wickedness in high places (devils in spiritual power).”¹⁰

In this conflict with superman powers of evil, no man in his depraved nature has any chance for victory in his own strength.

The real servants of God, however, are sure of victory because they have supernatural help in this supernatural warfare. They have the angels on their side, who fight for them victoriously. God sends angels in sufficient numbers to fight back the fiends in the air until the light of heaven reaches the earth. He sends His hosts of angels to earth to minister to everyone who accepts the light from heaven. These guardian angels — our physical and spiritual body-guards — are equipped with sufficient power to protect our bodies and guide our spirits through all the shadows. When the last shades are reached and we pass through the valley of death, victoriously stepping out of the shadow into the everlasting glory-light shining from the city on high, angels escort us to our jeweled mansions to be welcomed by the applause of the multitude of saints and angels in heaven.

A witness of this conflict says:

“I was again brought within sight of the earth, where I beheld a vast multitude of airy beings in great commotion, as if struggling for the mastery over all men. The angelic being said to me: ‘The conflict in the earth rageth in fierceness between the Lord and His angels and Satan and his angels. The hosts of good and the hosts of evil strive without ceasing to influence mankind to yield either unto righteousness or wickedness.’ ”

“The Lord maketh His angels ministering spirits to minister to them that shall be heirs of salvation. By these, God’s swift messengers, the prayers are carried unto Him. He weigheth their needs, their faith and their works and answereth in great love and mercy for His name’s sake.”

Yes, angels from Highest heaven come down to help us in our battles in the shadows. The angels are here — all about us. We may seldom see them. They always see us. They can and will deliver the heirs of salvation out of the shades and shackles of night. At the end of the battle on earth they will victoriously carry us above the storm clouds into the perfect land of cloudless day. In spite of our dangers we are safe. Final victory over all the hosts of Satan’s evil spirits is beyond a doubt, for all the redeemed have Jesus and the angels on their side.



Sunshine and shadows fall upon our pilgrim pathway. The powers of darkness and the glory of God are always about us.

The Lord’s primal paradise has been invaded.

We need not fear, for Jesus and the angels will take us through the shadows.

¹⁰ Eph. 6:12

PLAINS OF GLORY AND GLOOM

EARTH AND FIRST HEAVEN USURPED

When Earth and First heaven, with plains that abound,
First came from Creator, no sin there was found;
The Earth with its Eden and plains there above,
Were paradise-order — filled with God's love—

Until Satan, rebelling and fighting God's plan,
Brought death and disorder to God's perfect man
By usurping and dwelling in earth and its plains,
Bring waste and confusion to all these domains.

The Earth and First heaven now hold Satan's hosts,
Where, as prince of this all, the devil now boasts
That out of it all and away from it all,
He will drive every man who is cursed in the fall.

The angels who left their perfect estate
To follow the devil clear down to hell's gate
As "rulers of darkness" on plains in the air,
The throne and the venom of Satan now share.

The demons on Earth also work in one plan
To oppose all that God ever does for a man;
While ther dupes among men who resist what is right,
Make the Earth and First heaven all shadows and night.

But God is above and is Sovereign in reign,
And disorder will change into order again;
What the first Adam lost, the Last Adam will save,
And the earth and its heavens will free from the grave.

When Jesus triumphantly rose from the dead
He bore all the sins and the curse in Earth's stead,
While the angels of God, in His first perfect plan
In the Earth and its heavens still work here for man.

PLAINS OF GLORY AND GLOOM

CHAPTER III

WITH THE ANGELS IN THE FIRST HEAVEN

Where the True Believers and Real Objectors Go at Death

As set forth in my book, Heaven and the Angels, the Second and Third heavens are the celestial plains on which abide all glorified saints in fellowship with one another, with the angels, and with God. All who are washed in the blood of Jesus through faith and born again of the Holy Spirit, at death are escorted by angels to the Second or Third heaven. No one else enters these realms at death.

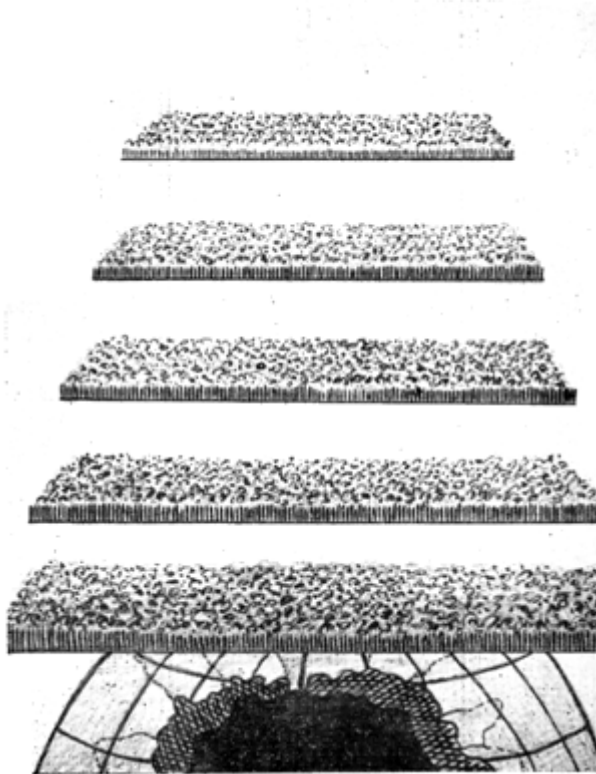
On the other hand, all who knowingly neglect or reject salvation through faith in Christ, at death are taken by devils directly to hell, which is below the First heaven. This is to say that true believers at death go at once to the Second or Third heaven, and real rejectors go at once to hell.

Earth and First Heaven Intermediate No Man's Land

The earth and First heaven above it constitute an "intermediate" realm above hell, the place of the lost, and below Second and Third heavens, the places of the saved. This "intermediate" realm is in two divisions, we may say. The first division is the earth. The second division is the First heaven with all its plains above the earth.

Angels, Evil Spirits, and Satan on Plains of First Heaven

Satan and his fallen angels having been cast out of heaven and usurping plains in the First heaven near the earth brought about the ruin of earth's original paradisiacal conditions, as well as the ruin of much of the primal order of the plains of the First heaven, the greatest ruin being in the plains nearest



The earth is surrounded by series of heavenly plains, all originally paradise-like, as was the primal earth. In Satan's rebellion he and the angels who rebelled with him usurped these plains in the First heaven, as well as the first perfect earth.

Both good angels and evil spirits now occupy these plains, as do also the spirits of certain types of departed men, both good and bad; who do not, at death, go at once to highest heavens, or to lowest hell.

Some paradise conditions still exist on these plains. The plains nearest the earth are least paradise-like and are darkest. The higher the plains the more paradise-like and more predominantly inhabited by angels and the spirits of good men. Hell is in the center of the earth.

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the earth and hell, while higher plains in the First heaven retain much of their paradisiacal perfection. From these highest plains in First heaven the lower plains, in descending order, decrease in primal beauty, more and more showing their devastation by Satanic invasion. Each plain becomes less paradise-like and more hell-like, until the plains nearest the earth are almost hell-like in gloom and darkness.

In vision when descending with an angel from heaven to hell, Bunyan saw this increasing darkness as they came down nearer the earth and hell.

He says:

“By this time we were come down to the LOWEST REGIONS OF THE AIR, where I saw multitudes of horrid forms and dismal dark appearances fly from the shining presence of my conductor.”

‘These surely,’ said I, ‘are some of the vanguard of hell, so black and so affrighting are their forms.’

‘These are,’ said my conductor, ‘some of the apostate spirits that wander up and down in the air and on the earth like roaring lions, seeking whom they may devour.’

‘We are now upon the borders of the infernal pit.’

“I quickly found the words of my conductor very true; for we were soon surrounded with a darkness more black than night.”



“We are now upon the borders of the infernal pit”, the angel guide told Bunyan as they approached the lowest plains of the First heaven.

This is likewise the testimony of Mrs. Neer. About her death she says:

“Pausing an instant, I looked at my body lying at the end of the pathway [to heaven] . . . Then I glided upward . . . The path seemed as if it were cut through a solid wall, so dense was the blackness of the outer darkness. As my spirit continued upward, the light became more and more soft and radiant, unlike anything on earth.”

This corresponds with what others saw in their ascension after death. This darkness they describe is seen by the spiritual eye in the spiritual realm on the lower plains of the First Heaven.

As nearer the earth, the darker the plains become, in like manner the nearer the earth and hell below, the more densely are these plains inhabited by the devil’s fallen angels,¹¹ by demons, and by spirits of evil men not yet descended into hell itself. Ascending plains, on the other hand, increase in light and paradisiacal conditions, while evil spirits decrease in number.

An innumerable host of angels frequent all of these plains in the First Heaven, the lightest and most paradise-like having the greatest number.

¹¹ Eph 6:12, Jude 6

PLAINS OF GLORY AND GLOOM

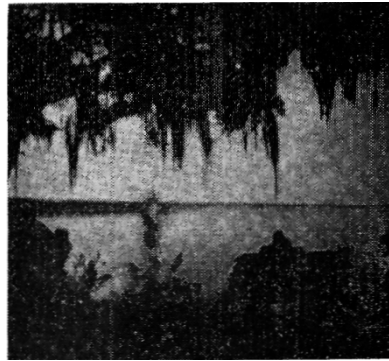


Though clouded by Satanic invasions, the higher plains of the First heaven retain much original paradisiacal condition.

Briefly, the highest plains nearest the Second Heaven are the most heaven-like and Paradise-like, being almost, if not exclusively, the place of angels and good spirits, while the lowest plains nearest the earth are the most hell-like, containing great hosts of evil spirits and evil angels.

Those Who Know Not the Gospel Go to the First Heaven at Death

All these plains in the First Heaven are the temporary abiding place of the spirits of the majority of human beings after they die, that is, the spirits of those who are not saved through accepting the gospel or are lost by rejecting it before death.



The lower the plains in the First heaven, the more they increase in gloom and darkness.

While alive in the physical body on earth, man lives in the “earth-part” of this intermediate state between hell and highest heaven. He is in no-man’s land between the forces of Satan and of God, the forces of hell and of heaven, and the forces of evil and of righteousness.

Here on earth the Lord, through the preaching of the gospel and the ministry of angels, works for the souls of men. Those who believe and accept this only salvation, as we have said, at death go directly to the Second or Third Heaven. Those who understand the gospel but reject it go directly to hell.

What we have already said about heaven and hell applies only to those who have understandingly heard the gospel of God’s saving grace. We have not hitherto discussed any part of God’s work other than that in the GOSPEL-SOWN field. We have only considered the result of the Lord’s commission, “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall he damned.”¹² This is the limited gospel-field of the wheat and the tares.¹³ The wheat is gathered into heaven, the tares gathered and burned in hell. This is

¹² Mark 16:15-16

¹³ Matt 13

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the field of the dragnet.¹⁴ The net takes in not all the world. It includes only the limited gospel-field. The “believers” are kept; the “unbelievers” are cast away.

Unregenerated Men in No-Man’s Land

This now brings us to the discussion of the great mass of mankind as to their condition in the “intermediate” realm, (1) the earth division of the intermediate realm before death and (2) the First-Heaven-division of this realm after death.

The majority of men die without having heard the gospel of Christ, or, having heard it, die without having understood the only way of salvation through Jesus and the cross. All such people die in sin, for “there is none righteous, no, not one.”¹⁵ All live in selfishness, the root of all sin. Dying in sin, they certainly cannot go to heaven.¹⁶ Neither are the majority of people born again of the Holy Spirit. The Bible says, “Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God.”¹⁷ Hence these cannot enter heaven.

However, these people cannot be condemned “straight to hell,” for they have not had a chance to “believe” the gospel, and those in hell are only those who “believe not.” “He that believeth not shall be damned.”¹⁸ “How then shall they believe in him whom they have not heard.”¹⁹ Those who never heard the gospel cannot be condemned for not believing “in him of whom they have not heard.” They have not committed the one and only sin which sends men direct to hell, the sin of REJECTING SALVATION through faith in Jesus and His sacrifice.

In short, then, the mass of mankind die in the earth-part of the intermediate state in such sin that they cannot go to heaven, and yet they have not committed the only sin that would condemn them to hell. They die in the earth-division of the intermediate realm in “no-man’s land.” Thus dying, they enter the second division of the intermediate realm — namely, the plains of the First Heaven above the earth. Entering these plains, they are out of the physical into the spiritual division of “no-man’s land,” neither ready for heaven nor right for hell.



Death does not change the condition of the spirit.
It only changes the place. Marietta Davis saw the
spirits of the slain wandering over battlefields before going
off with good or evil spirits to realms of the intermediate
state on plains of the First heaven.

¹⁴ Matt 13

¹⁵ Rom 3:12

¹⁶ John 8:21

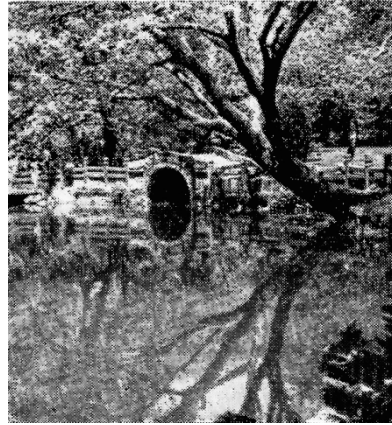
¹⁷ John 3:5

¹⁸ Mark 16:16

¹⁹ Rom 10:14

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Dying and leaving the body does not change the spiritual condition of those who come from earth. Death does not change their **CONDITION**. It only changes their **PLACE**. As they are while in the shell, the body, so are they when they come out of the shell. There is no transforming power of the Holy Spirit in mere death, no liberation of soul and spirit through Christ. As the tree leans; so it falls. As men are inclined **BEFORE** they die, so are they inclined **AFTER** they die. The only difference wrought by death is a releasing of the faculties that were encumbered by the body.



As the tree is inclined, so will it fall. The way man is inclined here is the way he will be inclined when liberated from the body at death, to enter the spiritual plains of "no man's land" in the intermediate realms there. Dispositions here will be protected and reflected there.

I will now give in summary, as seen by some, what takes place at the death of those dying in "no-man's land" on earth and entering "no-man's land" in the lower plains of the First Heaven. These witnesses say that when this majority of men die, they enter as spirits (the body being discarded at death) into the realm of spirits on the intermediate plains of the First Heaven. This place where spirits enter, though earth-like, is more beautiful than the earth. Here these new arrivals are surrounded by angels and by devils and evil spirits. As on the earth-side of the grave so it is on the spirit-side of the grave. Angels are present to influence the spirits heavenward, and devils are there to entice them hellward. In the physical body on the earth-side or free from the body on the spirit-side of the grave the SOUL is in "no-man's land." In both cases it decides whether it will go heavenward or hellward, whether it will listen to angels or devils, whether it wants light or darkness. The man himself chooses, and in the last analysis, he alone is master of his own soul.

These spirits, coming out of their physical bodies at death, have spiritual bodies much like their former earthly bodies. After entering these spiritual plains, they are attracted by their own class of spirits or people, so that soon there is a separation. Those hating light on earth, reveling in darkness and wallowing in sin, soon go off with evil spirits into lower plains of darkness. At first they enter plains of considerable light and paradise-like conditions, but this they cannot endure. The heaven-light there, though dim and subdued in glory, is like fire burning these lovers of darkness. The heavenly light, Holy-Spirit-light, like the Holy Spirit on earth, reveals to them and to others all their sins and secret motives as though they were transparent. Hence, though the plains of Paradise are about them, and higher plains of grandeur just above them, and angels wait upon them, these unregenerated souls "neither come to the light lest their deeds be reproved."²⁰ Because the light of heaven disturbs them, and because their sins are "naked and opened unto the eyes"²¹ of themselves and everyone else, this class of people hurry to hide themselves in lower plains of gloom and darkness. Jesus does not condemn them. They condemn themselves. "This is the condemnation, that light is come into the

²⁰ John 3:20

²¹ Heb. 4:13

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world, and men loved darkness rather than light, because their deeds were evil.”²² It is exactly the same principle in “no-man’s land” in spiritual plains beyond the grave as it is on this side of the grave.



Upon entering plains in the First heaven after death, the spirits of evil-inclined men, finding themselves unable to endure the heart-searching light of the Holy Spirit that is manifested on these plains, turn from the light and voluntarily seek to hide themselves in the darkness of lower plains or of hell itself.

In contrast to these lovers of darkness, there are others from “no-man’s land” on earth who are inclined toward good. After death they are still inclined upward. They want to live up to what light they have, though, of course, they fail. These being humble, teachable, and susceptible to good, upon entering plains in the First Heaven, listen to the persuasions of angels and prefer the company of other “good spirits” like themselves. Being taught by angels especially appointed for this work, these souls are led up from plain to plain in the First Heaven, where more and more paradisiacal glories prevail, and fewer and fewer devils and evil men appear. Eventually these souls inclined to good, through faith in Christ and in His blood, by repentance are “born from above,” of the Holy Spirit. They with the angels then enter the Second Heaven, heaven proper, the abode of only the redeemed.

Between these two classes — those who at death, upon entering “no-man’s plain,” voluntarily and almost immediately choose devils and darkness, and those who at once choose angels and light — are every other grade. Both classes and all grades are surrounded by evil spirits and angels until they finally go off into denser darkness or ascend into greater light, eventually ending in low hell or in high heaven. As on earth, so it is there. Some after long persuasion accept Christ; some, after prolonged opportunity, turn their backs from Christ’s very presence and go like Judas into the darkness of hell.

At times in glory subdued so that newly arrived souls can endure it, Christ Himself appears on these intermediate plains. Highly matured saints from the Third Heaven also descend to the First Heaven to help those who die without having heard the gospel. There is also the heavenward influence of those who are moving Christward, but who are still detained on the First and Second Heavens’ plains. These “good spirits,” like Christians on earth, also help influence for good the new arrivals from the earth-side of “no-man’s land.”

In these plains in First Heaven, four heavenward influences work: (1) Christ and the Holy Spirit, (2) angels, (3) saints from high heaven, and (4) the good souls from earth not yet ascended to Second or Third Heaven.



“There is the grave of one of your ancestors.” “Yes, pastor. How about that man in that grave here by the path. Where did he go when he died?”

“Where do you think he went?”

“We do not know. Since he never had a chance to be saved as we have, it does not seem like God, who loves men so much, would put him in hell. Do you think He would, pastor?”

“Well, I think it is like this: Since none came to tell this ancestor of yours the way of salvation through Jesus, which you have now heard and believe, I think your ancestor would get a chance to hear it after he died and went into the First heaven. If he accepted Christ and the way of the cross then as you do now, he would go on up into higher heaven. If he rejected it like a lot of those to whom we are preaching daily, he would go down to hell, where he would still be today, weeping and wailing. Does that seem right and fair to you?”

“Yes, that seems right. In that case everyone would go where he himself chose to go.”

²² John 3:19

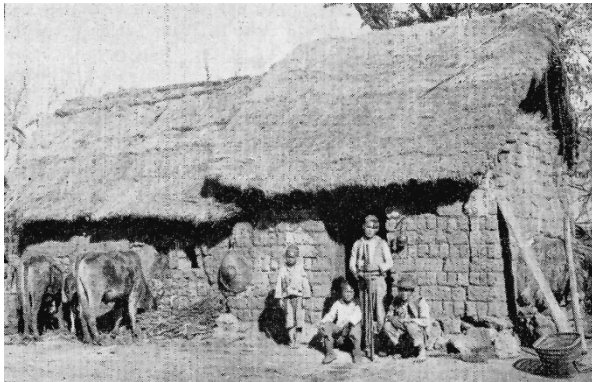
PLAINS OF GLORY AND GLOOM

All Men Given a Chance to Be Saved through Christ

Salvation here, as in the realm on earth, is on exactly the same and only basis — faith in Christ. There never was nor ever will be but one sacrifice for sin — Jesus. There never was nor will be but one door — Jesus. No one in this life or in any life to come can enter the Kingdom of God unless he is born again of the Holy Spirit through faith in Jesus, is surrendered to His will by personal choice, and receives forgiveness of sins.

We repeat that the intermediate realm in its two divisions: (1) the earth division and (2) the First Heaven division applies to those only who before their death cannot be reached with a clear understanding of the gospel.

In agreement with the foregoing testimony of “witnesses” is the scripture which everywhere teaches God’s love for all men, His desire that none perish; and His will that the gospel be preached to every creature so that everyone may have a fair chance to choose where he will spend eternity. For this reason the gospel is to be preached to the uttermost parts of earth, to reach all while here in the realm between hell and high heaven.



A heathen family of the Saw Nee tribe. Since man can be saved only through faith in Christ and since men are condemned to hell only because they “believe not the gospel”, must not this Saw Nee family somewhere — in this world or the next — have a chance to ACCEPT the gospel before they can be condemned for REJECTING it?

For the same “cause was the gospel preached also to them that are dead, that they might be judged according to the flesh, but live according to God in the spirit.”²³ In other words, the same gospel we preach is preached to the dead (to the souls free from the body), and these dead are judged “according to men in the flesh.” They are judged, just the same as men in the flesh on the earth, as to whether they accept or reject the gospel; choose the light or the darkness. The purpose of preaching to the dead is that they may “live according to God in the spirit,” that is; live in the Holy Spirit in the realm of Spirits who have discarded the flesh. If this scripture does not mean this, what does it mean?

The scripture also says that Jesus was “put to death in the flesh, but quickened by the Spirit, by which he went and preached unto the spirits in prison; which sometime [“ancient times,” Weymouth] were disobedient when the longsuffering of God waited in the days of Noah, while the ark was a preparing.”²⁴ Does this Scripture not say that while Jesus’ body lay dead in the tomb, he in spirit went to preach to these “spirits,” men who in the flesh were unsaved before the flood? The church creeds through the centuries have thus interpreted this scripture. Certainly, in any case, this clearly teaches that all the ante-diluvians had one chance to be saved. Will not post-diluvians be as impartially treaded?

²³ I Peter 4:6

²⁴ I Peter 3:19-20

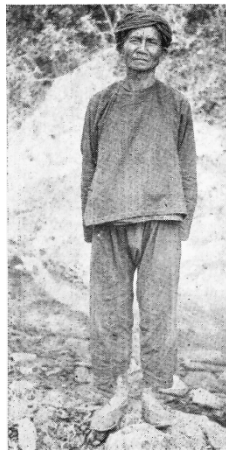
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Visions of the Unsaved in First Heaven

I wish to quote from two witnesses who testify to what I have just written. The first witness is Marietta Davis, whose visions and revelations were accepted in her day by evangelical Christian leaders as entirely orthodox. The second witness is the well-known Sundar Singh, to whom the Lord entrusted much of this revelation.

The angel said, “Marietta, thou knowest well that with men are varied characters. The departure of the spirit [at death] from its unsheltered and shattered habitation below **WORKETH NO CHANGE IN ITS NATURE**” [as man is before he dies, so is he after he dies].

Marietta then continues: “My vision being opened to a new scene, I beheld before me forms without number, struggling in the agonies of death. Some in kingly palaces on dying couches richly hung with drapery of costly price. Some in humble cottages; others in gloomy prisons; haunts of vice and iniquity; lone forests; barren deserts; and in deep and wild waters. Some lying beneath the scorching sun; some perishing upon bleak and snowy mountains; some surrounded with weeping and attentive friends; others dying alone and forgotten. Some aged, despised, helpless, forsaken; others, orphans cast out and destitute. Some perishing for their religion; others expiring from wounds inflicted by the assassin; some crushed beneath the heavy tread of the war-horse in the battle-field. Thus, where time and eternity meet was revealed a scene of indescribable misery. ‘This,’ said my guide, ‘is but a faint view of the effect of violated law.’ ”



Lao Ai. He wanted me to take his photo, he said, for he was the first from his long line of ancestors to hear the gospel and be saved. He wanted to know what happened to his ancestors who never had a chance to hear the gospel. Did I think God would put them all in hell?

“I beheld those who were quitting their house of clay [dying], entering upon the regions of eternity and commencing new and untried realities. Around each dying form were gathered spirits [devils, evil spirits of evil men, also angels] varied in appearance and movement.”

“Over battle-fields were congregated spirits of the dead [those who had just come out of their physical bodies]. According to the moral nature of the dying was that of attending spirits [devils, evil spirits, or angels] who awaited their arrival in the spirit-world. In like manner, all classes and conditions are affected. This intermediate state, or vestibule of the spirit-world, is visited by beings varying in character from the unholy and wretched [devils and spirits of evil men who have died and are still in these plains], to bright and sanctified angels who in multitudes congregate at the portals of death as messengers of God. And all classes as they emerge from the physical form are attracted to and mingle with kindred associates, beings to whose character they assimilate.

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Discordant and unhallowed natures are attracted by like elements (devils, spirits of unregenerated dead men) and enter into regions overhung with "clouds of night", when liberated from the body at death, as Marietta Davis was allowed to see.

"Discordant and unhallowed natures are attracted like elements [devils and spirits of unregenerated dead men] and enter into regions overhung with clouds of night, while those who for the love of good desire pure associations are by heavenly messengers conducted to the orb of glories appearing above the intermediate scene."

"The strange sensation of human spirits as they mingle with the disembodied multitude [those who had died], beholding what was transpiring around them excited my wonder.—

My guide took me by the hand, saying, 'These beings moving about thee, once the inhabitants of earth whence thou art, having left their mortal dwellings [physical bodies] are commencing a new state of existence. Their surprise is the effect of their sudden change from external objects and sense to spiritual.' "

Writing of these same intermediate plains in the First Heaven, Sundar Singh says that from all parts of the earth he saw thousands upon thousands of people who had just died enter these plains. When the saved died, angels met them at their death-beds and escorted them up through these intermediate plains in the First Heaven, while evil spirits and devils were not allowed to come near them, but "stood far off and watched." He also saw that when the really wicked [Gospel rejectors] died, only devils and evil spirits met them at their death-beds and led them away to the darkness of hell, while angels stood by.

Then he saw, too, those who come from "no-man's land." These, neither saved nor lost people, just arriving from the earth "were attended by both good and evil spirits [people in these plains who had died before, and devils], as well as by angels." However, he noticed it was not long until the new arrivals from the earth began to separate in accordance with the real difference in their natures — the good in character toward the good, and the evil toward the evil.

He says: "There are innumerable plains between the glory and light of highest heaven and the dimness and darkness of lowest hell." This is the intermediate realm, which we have called the First Heaven, or "no-man's plains." "In these plains," Sundar Singh says, "angels especially appointed for this work instruct the new arrivals for a time, that may be long or short, before they go to join the society of those spirits — good spirits in the greater light, or evil spirits in the greater darkness — that are alike in nature and mind to themselves." The Sundar then gives instances of persons whom he saw enter these plains. As they had lived so long in deliberate sin, when they came into the First Heaven they could not stand even this subdued light of heaven. In the words of one such spirit, "I don't know what I can do except hide myself in some dark cave, because I cannot bear this light. In it not only does my own heart make me miserable, but all can see every detail of my sinful life." This man found that his conscience was so dead he could not make his nature "incline toward God to repent." Fear-stricken, he fell down, and his fellow evil spirits dragged him away into darkness.

On the other hand, the open-hearted and teachable arrivals heeded the persuasions of angels and good spirits. Separating themselves from evil, they rapidly moved from plain to plain toward higher heaven.

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In these plains in First Heaven, "God's arrangement is such that goats and sheep, that is, the sinners and the righteous, separate of their own accord."

To summarize then, all these plains in First Heaven, from the highest to the lowest, are inhabited by the spirits of people who die on earth neither surely saved nor surely lost.



A Saw Nee tribe's
heathen family, unsaved.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed. And how shall they believe in him of whom they have not heard." (Rom. 10:13-14).

The bad spirits, inclined toward evil, mostly inhabit the lower plains of gloom; the good spirits, inclined toward God, mostly inhabit the upper plains in this First Heaven. Varying grades intervene in other plains where there is more of a mixing of good and bad spirits from earth. The final destiny of each soul here depends upon accepting or rejecting the gospel of the cross.

A CHANCE TO CHOOSE

Since God is fair and He is Love
On earth or on its plains above,
In justice to each man He'll make
A chance to choose the way he'll take.

On earth and plains above, as well,
Where angels, too, and devils dwell,
And darkness tries to shut out light,
All men may choose the truth and right,

For God has made it in His plan
To give a chance to every man
To come to Him Who died to save,
On this or other side the grave.

To find on earth the cross and share
The life of Christ, the cross to bear,
Will greatest blessing to us bring
When we shall stand before the King.

But they on earth who never heard
The way of Life, the Living Word,
And never had a chance to choose,
Must have a chance as Justice-dues.

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And so when these discard the clay,
To heaven's plains they're led away,
And on the plains above the earth
They hear of Jesus' death and birth.

The angels there, in Jesus' love,
Persuade them to the Life above,
While devils there entice them down
To leave the light and lose the crown.

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CHAPTER IV

WITH THE ANGELS IN THE FIRST HEAVEN

(Continued)

Most people have never understandingly heard the gospel. In the “intermediate state” in the First Heaven, the following classes will have a chance definitely to accept or reject salvation through Christ, according to visions and revelations.

Non-Church-Members, Pagans, in Civilized Lands

This class includes countless numbers, reared in homes of unbelievers, who never attended Sunday School and church, nor read the Bible, nor heard the gospel preached. Among this number are humble-minded, open-hearted people who would doubtless respond to the gospel did they really understand it. This class of men will not be condemned wholesale to hell. In the plains of the First Heaven they will have an opportunity to deliberately refuse or accept the light from heaven.

A great number of unevangelized people are in the non-Christian religious sects of civilized lands. Many of these seek truth and light, but having been reared in the snare of these false systems, they are blinded by the teaching therein. Being by Satan and false leaders so effectively shut behind these un-Christian walls, they are unable to see over the walls into the glorious fields of truth. In the First Heaven after death these people will find all false religions and systems shown up in their error, and in heaven’s light the way of salvation made plain. Not the stubborn, but the teachable seekers will here find and accept Him Who alone is the Truth and the Way of life.

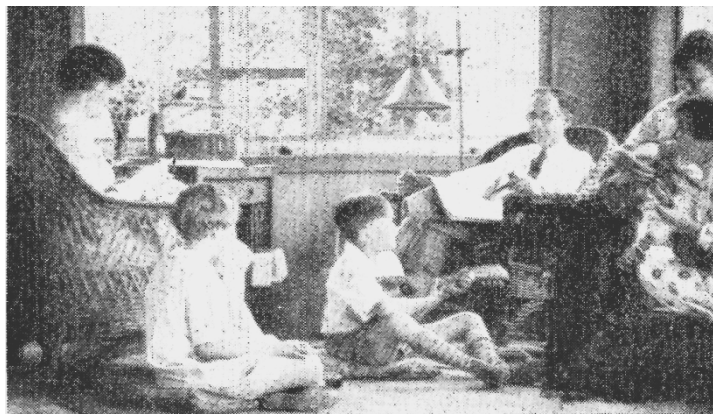


Photo by E. K. C.

Children reared in comfortable, worldly homes, where the Bible is never read, where Jesus is never mentioned, where Sunday pleasures replace Lord’s Day worship, grow up as pagan as do any in heathen lands. Such children, having been led away from the gospel light, so that they never heard the real claims of Christ, will not be condemned wholesale to hell for not having obeyed the gospel they never heard. They must yet have a chance to accept or reject the way of salvation through the blood of Christ.

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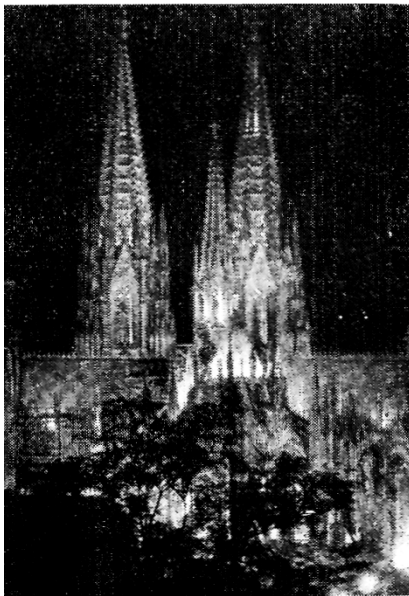
Unconverted Church Members

Considered as a whole, the vast majority of Catholic and Protestant church members are pagans, not Christians at all. They act like non-church members; they talk like the worldly people around them; and they use their time, money, and energy as do non-church members. They are unsaved, the same as other pagans.

Among these unconverted church-goers are hosts of hypocrites as wicked as pagans ever become. In sinning against more light, their hearts are proportionately darkened and their consciences deadened. On the contrary, among these unconsecrated members are great numbers of earnest souls enclosed in their denominational and sectarian walls, who in spite of their good intentions never get a chance to understand the gospel.

When we look at the churches as a whole, we conclude that the way of salvation through faith in Jesus, cleansing in His blood, and a surrendered life controlled by the Holy Spirit is seldom preached.

In the brighter plains of the First Heaven, all the devil does to hide the truth will be swept away.



The church on earth, as a whole, manifests but a blurred and imperfect light, a mere indistinct outline of truth, due to the errors and perversions of truth stealthily mixed therein by satanic evil spirits often entering the church as angels of light.

In this land beyond the grave every earnest soul who on earth had no opportunity to understand the gospel will there hear it and may be saved, if willing, by Jesus, and may be led to higher and higher plains of glory.

Religions in Pagan Lands

In India, China, and other lands, many are honestly seeking light and truth in the pagan religions of Buddhism, Hinduism, or other systems of religion. Other countless millions live in total ignorance, drifting in the current in which they were born. In the plains of the First Heaven these, unreached by the Light in this life, will have a chance to choose between light and darkness, between Christ and Satan.

The Heathen in Pagan Lands

In our mission outpost on this front line against forces of evil, we live among the heathen. God has worked among them with signs and wonders, and many have found the way of life. On the other hand, in spite of mighty outpourings of the Holy Spirit and many unmistakable displays of God's love and saving power, many hate the light. The clearer the light the deeper is their hatred. Yet everywhere the gospel goes we find open hearts inclined toward the light. These gladly seek the Savior.

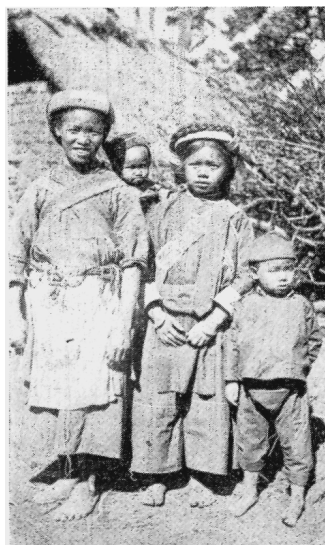
PLAINS OF GLORY AND GLOOM

In great stretches of unevangelized regions all around us are tens of thousands among whom are the same kind of open-hearted people in multitudes, who also would as gladly accept the “glad tidings” had they a fair chance. Yet false reports from jealous and prejudiced small Chinese officials and fear of persecution from tribal chiefs make it impossible to get the gospel to these unevangelized people. Either whole settlements open their doors or not one home dares accept the gospel. Thus millions are enclosed in Satan’s pens, and no man as yet can enter to preach the way of salvation. This is also true in other heathen lands.



Zealous, spirit-filled Christians of the Poo Maw tribe. Young women by the thousands are in the numerous tribes in these mountains, who would make as good Christians as these, and gladly, had they opportunity. Will not a loving God give them a chance hereafter, if not here? Why not? Justice demands it. Surely Lord of all the earth will do right and always be no respecter of persons, but give all equal opportunity on this earth or in the First heaven.

But there is another land beyond the grave, where from earth’s darkness unevangelized heathen, dying, enter one by one, and where each one on the beautiful sunlit plains in the First Heaven will have an opportunity to hear and understand the gospel. There through the teaching of saints, angels, and the Holy Spirit, he can decide for himself if he will enter the light and glory of higher heaven with the saved, or descend to eternal darkness with the lost.



Women and children of the Saw Nee tribe. Yunnan province, China. Not Christian. Would they not make as good Christians as those of other tribes if they understood the gospel? Are they responsible for not believing in Him of whom they have never heard?

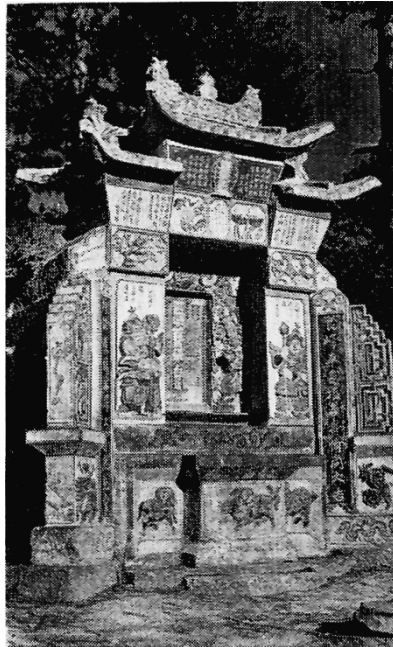
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Pagans Know Something about These Intermediate Plains

The existence of these plains in First Heaven is known to Spiritualists, Buddhists, Theosophists, and similar non-Christian cults. These people are in direct communication with spirits in these lower intermediate plains. For this reason millions of people, including hosts of educated men and women, are being swept into these pagan religions.

To believers in these occult systems much real truth is revealed concerning these intermediate plains, truth about “bad” and “good” spirits, about “black” and “white” spirits about “devils” and “angels,” and about “darkness” and “light,” but not the real truth about heaven, hell, the cross of Christ, or the way of salvation.

Since such revelations come to believers in these false cults from evil spirits in the kingdom of darkness, such spirits do not communicate to the living all the truth they know, for they are servants of “the father of lies.” And his object is to reveal no truth that will in any way make men become Christians.



The grave of a so-called upper-class Chinese.

The gospel came too late for him to hear it. Yet, to have been saved, it was necessary for him to hear the gospel and believe in Christ, for the scripture plainly says, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Rom. 10:9). How could this Chinese be saved without believing, and how could he believe without hearing?

God is just and “is ready to judge the quick (living) and the dead” on the same equal basis in regard to accepting or rejecting the gospel. “For this cause was the gospel preached also to them that are dead, that they might be judged according to God in the spirit (I. Peter 4:5-6).

Furthermore, these evil spirits know but a fraction of perverted truth, and that in wrong proportion, for they are so blinded in their unregenerated state that they cannot comprehend truth any more than can the unsaved in this present age, whose “minds are blinded.”

In the unseen world, as in the seen, Satan sugar-coats his poisonous pills with truth; otherwise who would swallow them? In the beginning of these cults, in order to deceive men, the great Deceiver through his emissaries of darkness may reveal ninety per cent truth; then, as the deception proceeds, mix in more and more error until at last his dupes are fed on not so much as ten per cent of real truth.

Not Christian, Pagan

In some of these pagan religions self-effort is represented as a sure road to higher plains. Morality and self-righteousness are sometimes set forth as having saving virtue, and man is made to be his own God. All of this “self-salvation” apart from the cross of Christ, without faith in Him, without cleansing in His blood, without a new life in the Holy Spirit, only leads people to the way of destruction. None of this is Christian. It is all Christless. No one can dabble with evil spirits and devils without, in time,

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losing all love for the Bible, all love for the church, all love for prayer, all love for the Holy Spirit, all love for Jesus.

Spirits of Evil Men May Return from Intermediate Plains

It is the belief of the members of many pagan cults that they do actually get in communication with the dead; that is, the spirits of those unregenerated people in these intermediate plains. The heathen believe this. They believe the dead can come back to torment them. In all lands there are plenty of missionaries of various sects who, living close to the heathen and knowing the inner circle of things, also believe that “the dead can come back.” It may be that the comparatively little group of Christians at home are mistaken and that the masses of millions are nearer correct when in view of a great array of proof, even eye-witness proof, they declare that “the dead can come back.”



These men all believe that the dead sometimes come back, and can give many instances to verify their conviction.

Those spirits contacted by these pagan cults are spirits of unsaved men and demons, and the devil's angels from these lower plains of darkness, though they claim themselves to be “angels of light.”²⁵ The Bible nowhere asserts that communication with the dead is impossible, but all attempts of the living on earth to communicate with the dead who have gone into these intermediate plains is strictly forbidden. “There shall not be found among you . . . a consulter with familiar spirits” [the dead or with (demons)].²⁶ Those who disobey God and communicate with the dead do so to their eternal ruin.

Much ungodly communication is carried on through “mediums,” or persons who most easily contact spirits of the unseen world. In the Bible such persons are called “sorcerers”, and those who have “familiar spirits.” The fate of these is clearly stated: “Sorcerers . . . shall have their part in the lake of fire which burneth with fire and brimstone, which is the second death.”²⁷

The True Christian is Safe

Since the Bible so clearly forbids all attempts to communicate with the dead, no true Christian will do this. The real Christian will carefully obey Christ and His Written Word. Furthermore, no true Christian will associate in these pagan cults, for the Holy Spirit dwelling in the child of God will tell the born-again-from-above Christian that the teaching of the cult is not from Christ. Without being told by others, he will discern that his contact with these cults is a contact with Satan's side of the unseen world.

The Christian is safe from all these evil spirits, and the ordinary unsaved person who does not open his heart to such evil influences is also free from more than a limited harm. Sundar Singh says,

²⁵ II Cor. 11:14-15

²⁶ Deut. 18:10-11

²⁷ Rev. 21:8

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“The only ones they can injure are those who are like in mind to themselves, who of their own free will open their hearts to entertain them.” He was given to know that the evil spirits of dead men and demons from these lower plains of darkness in the First Heaven, and nearest hell itself — not as yet imprisoned in hell — “would do immense harm in the world were it not that God has appointed innumerable angels everywhere for the protection of His people, so that His people are always safe in His keeping.”

Why We Persuade Men

In the first place, it must never be forgotten that to be saved on earth while in the physical body is a great advantage. To be saved on a deathbed or in the intermediate state after is second or third best. It is imperative to be saved as young as possible so that we may give our lives in service and suffering for the salvation of men on earth the same as did Jesus, whom we follow. Those who thus live unselfishly on earth for Jesus’ sake are the best prepared for life and service in heaven. This being true, such followers of Christ will be eager to get others saved as early as possible, so that they, too, may be of the highest possible value as servants of Christ in His Kingdom.

In the second place, it is clear that it is of great importance to save men in the present life, because Jesus commanded, “Go ye into all the world and preach the gospel to every creature.”²⁸ Even if we do not know everything about the philosophy of it, or the reason of it, or the comparative values of times and places, this expressed will and command of Christ is all His true disciple needs to make it his supreme purpose to do the will of his Savior and Lord. A faithful servant does his master’s assignment whether or not he understands all the Why’s and Wherefore’s.

In the third place, “the Love of Christ constrains” every Holy-Spirit-filled Christian to work in love to get men out of sin into higher and higher plains in the life of Christ. Neither Christ and the angels in heaven nor the saints in heaven or on earth want any person to live in sin a day longer. In so far as a Christian on earth is filled with the Spirit and love of Christ, so far will he be like Christ in his desire to lead others out of the meshes of sin into the glorious abundance of the life of Christ, that he himself, a sinner saved by grace, has found in Jesus. The Love of Christ will constrain the true Christian to work to the limit of his ability and opportunity for the salvation of others, even if there were no command to do so.



This is my nineteen thousandth (19,000) miles of mountain trails, seeking tribes’ people for God.

What saints or angels may do in saving men in this world, or the world to come, in no way lessens my zeal for saving as many as possible as quickly as possible now. Filled with the Holy Spirit, what Christian wants any sinner to live another day in sin?

To be a Christian is to live for others. That is why Paul with tears persuaded men; that is why, as Christ gave His life for us, we give our lives for others; that is why followers of Jesus are glad to be martyrs for the salvation of men.

²⁸ Mark 16:15

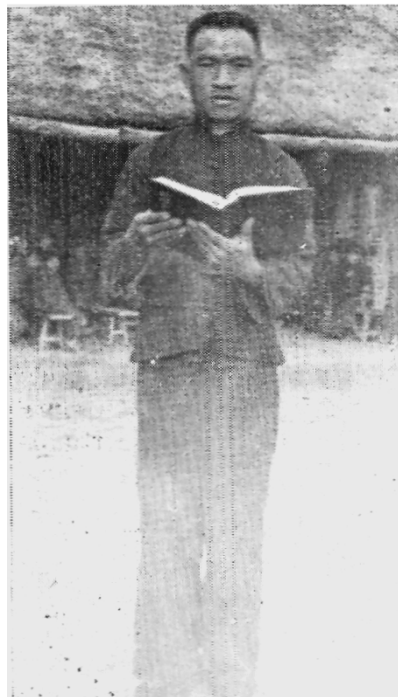
PLAINS OF GLORY AND GLOOM

From the highest heaven to the lowest the principle is the same — the strong help the weak, the saved rescue the unsaved, those on higher plains help those on lower plains. Like Him we are “not willing that any should perish.” Like Him we have “no pleasure in the death of the wicked.”²⁹

We are not scared at the thought that men who never had **one** chance may have a chance beyond the grave. From the depth of our hearts we hope it may be true. I had one chance, and it meant everything to me. I want every other man to have one fair chance. Don't you? I also want to do all in my power to give the other man one chance by pointing him to the only Door. Don't you? When the earthly side of my work is ended and I cross over to the other side of the grave, there with clearer vision, purer motives and multiplied power, I want to go right on co-laboring with Jesus in saving sinners and serving His saints. Don't you?

The sole plan of salvation through personal faith in Jesus and the principles of love are sufficient proof of God's purpose to give all men at least **one chance**, a **first chance**. If, on this side of the grave, they do not have opportunity to decide for or against Jesus, must they not have a chance on the other side of the grave?

What constitutes an adequate presentation of the way of life no man may know. On earth we continue to persuade men as long as they will listen. No matter how long they have heard the gospel, we still hope that someday they may be led to Christ. The love of angels and glorified saints for sinners who died without a knowledge of God is far deeper and more patient than **our** love for unsaved men. Because of such love, angels and saints continue to work with the unsaved on the First heaven's plains clear down to the very gates of hell, in the hope that by all means they may save some. By Jesus and the saints and angels in heaven all is done that can be done to save every man from descending into hell where the fire is not quenched, where there is weeping and wailing and gnashing of teeth, where there is the lake of fire and brimstone whence issues the smoke of punishment forever and forever.



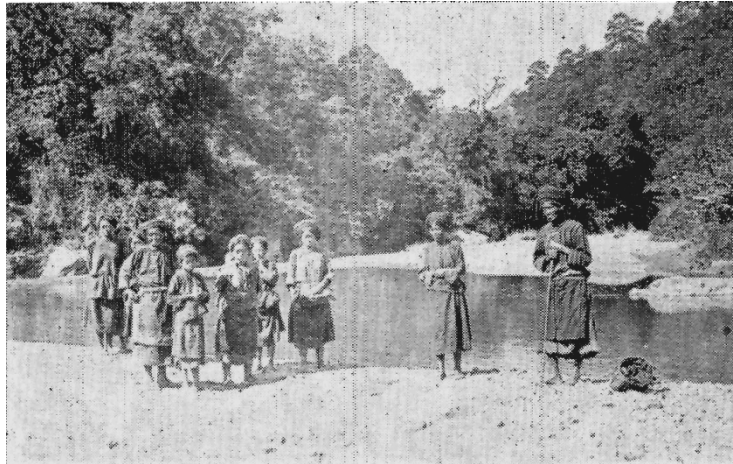
“Knowing the terror of the Lord, we persuade men.” (2 Cor. 5:11). We know that those who reject this light now will never find any other in any heaven.

The gospel every true Christian preaches to the **sinner** is not a gospel of a “second chance.” It is the gospel of “one chance”, and that chance to the man who hears it is a right-now-accept-or-reject

²⁹ Eze. 33:11

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chance. To the unsaved I have nothing to say about a later chance. So far as I know, when I am talking to him I am telling him about a **present** and only chance. Neither he nor I have any reason to suppose that he will ever get a better chance to forsake sin than right now. Whenever I talk to the unsaved about the Lord I think it may be the last and only real chance they will ever have to be saved, for if they turn down the light and the present opportunity to come to Christ, they will be more likely to neglect the second appeal. I know they will become increasingly indifferent to the gospel. It is a fearful thing to reject light, and refusal of light by those who hear the gospel now will probably make all the light of heaven unavailing. Those who really want to find Christ, when they know about Him, seek Him now. Death changes the general dependency of no man's life.



These women of the Ka Do tribe gladly accepted the gospel, obeyed the Lord by baptism in this mountain stream, and rising in the likeness of Jesus' resurrection joyfully started their journey to the realms of glory in highest heavens.

In their village are a lot of sin- and Satan-bound men who, from the start, stubbornly refused the gospel light and for years resent all persuasions of loving friends, hate the light more and more every day and will not come to the light because their deeds are evil.

What right have such men to hope for a better chance, or to find a change of heart attitude on any plain, in any heaven after death? "He that believeth not shall be damned."

The hope for salvation beyond the grave is a hope for only those who never understandingly heard the gospel in the present life. Knowing this, will we not do all in our power to persuade men to make sure of heaven **now**? Will any man, seeing heaven's gate open so wide, ever dare to risk a later chance for eternal life if he does not gladly accept the offer of heaven and the fellowship of saints and angels extended to him here and now?

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THEY NEVER HEARD

The masses of men who are living on earth,
Never heard of its Savior, or know the New Birth,
They were born in the darkness of earth in its night
And never have heard of the Way that is right.

There are millions and millions and millions of men
Who have no real knowledge of what is real sin,
Not one in a thousand, in most heathen lands,
Ever heard of the Way that salvation demands.

They were born and they live in the devil's domain,
Where not a ray shines from a higher-up plain;
They were born in the darkness and they live in the night,
'Till they die in the darkness in pitiful plight.

The devil has systems and cults of his own—
Religions galore to detract from the Throne.
These blind all the people and also deceive
The millions, who humbly, the Lord would receive.

The world with its glitter, and hurried life, too,
Is a means of detracting, from seeking the true;
Men hurry and hustle so much they can't hear
The voices from heaven that often are near.

The members of churches, in civilized land,
Have mostly not heard and they don't understand
The way of the cross-salvation by grace,
And the blood that gives sinners in heaven a place.

As it is now, so it always has been
That most of the masses have died here in sin,
Without having heard, or did not understand
The only way ever to reach Jesus' land.

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EACH MAY CHOOSE

Men may freely each decide
Where he wishes to abide,
Whether in the plains of night,
Or in heaven's plains of light.

On the earth the gospel come,
Pointing men to heaven's home;
Giving all who hear a chance,
Up to heaven to advance.

He who hears and will believe,
Jesus says He will receive;
All rejecting heaven's Light,
Must descend to plains of night.

All believers He will save
And will raise them from the grave;
All who hear and still reject,
To hell must go for their neglect.

For in heaven they can't live
Except to whom the Lord shall give
Eternal life and power to stay
In the light of heaven's day.

Into darkness each must go —
Into plains of endless woe,
Who refuses what is right:
Who refuses Truth and Light.

They who hear and understand
Jesus' way to Jesus' land,
And His way on earth refuse
Have no better chance to choose.

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CHAPTER V

SAINTS FROM HEAVEN SERVING ON EARTH

Saints from Heaven Minister to Saints on Earth Now

Glorified saints in higher heaven minister with the angels in imparting expanding truths to other saints in lower stages of spiritual development.

According to revelations given to those caught up to heaven, the glorified Christians who have preceded us share also, to some extent, with the angels in ministering to the saints still on earth.

From what we are permitted to know of this it appears that the saints in heaven, at present, do not have a large share in this spiritual ministry to saints still in their mortal bodies. Nevertheless, those who have preceded us to glory are, at times, in unusual circumstances, permitted to return on short visits to the earth and in invisible ways like the angels minister to the spiritual comfort and encouragement of relatives and friends.

Guardian angels always minister to their particular charges to the end of their lives. Saints, however, when allowed to visit the earth do so only temporarily. The visit of saints to earth is not likely a usual ministry, nor does it appear that all saints in heaven return. But it does seem clear that saints in heaven know in part what is going on upon the earth and to some extent share with the angels in this invisible service.

While this ministration is usually invisible, as is that of angels, nothing in the Bible or in the revelations from the “cloud of witnesses” distinctly says that saints from heaven might not in some instances visibly appear on earth to those in distress or in need of encouragement, when such a visible appearance would glorify Jesus. Or may not saints from heaven in rare instances speak in an audible voice warning of danger, or for other reasons, where this would be the most effective way at that particular time? Why not? Moses came back from heaven to earth, and he could be seen.



As angels descend and ascend between heaven and earth in their ministry, so also do those who have preceded us to the other shore sometimes, for special reasons, make visits to earth, visible or invisible, as the angels come.

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All this has nothing to do with spiritism, or seeking communication with the dead through a “medium”, or one who has a familiar spirit (demon). All such efforts to communicate with the dead is strictly forbidden in the Scriptures, and any of the children of Israel dabbling with familiar spirits, acting as mediums between the living and the dead, were to be stoned to death.

It is also clear that Christians on earth are not to worship angels or saints. That is forbidden. Nor can we directly communicate with saints who have gone to heaven. They seldom visit earth, and are not to be worshipped. Only God is to be worshipped.

Although there is the false, and this is so clearly set forth in the Bible that the weakest Christian should not be fooled, we need not on this account allow Satan to scare us away from the true. No Christian comes back to talk to true Christians through an unregenerated “Medium”, but this does not set aside the beautiful truth that Christian friends who have crossed over to the golden shore may sometimes return to encourage us in our pilgrimage.

A missionary friend just recently told me of a glorified saint’s return to help his friend in an important spiritual crisis in his life.

Down through the Christian age enough instances of the visible ministry of saints from heaven have been known to cause these reports to be widely circulated.

Even if we are not to seek communication with the departed and even if we may not see for ourselves their ministry, we may still be child-hearted enough to believe that sometimes they come back to see us. Talmage³⁰ believed this, or he would not have written about it. When he returned from his heavenly visit he was asked:

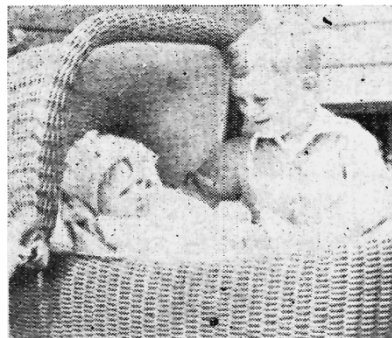
“Did you see my children there?”

“Oh, yes; I did.”

“Are there any marks of their last sickness upon them?”

“No. There was no pallor, no cough, no fever, no languor about them. They are all well and ruddy.”

“They told me to give their love to you; that they thought of you, and that when they could be excused from the heavenly playgrounds they would come down and hover over you, and kiss your cheek, and fill your dreams with their glad faces, and that they would be at the gate to greet you when you ascend to be with them forever.”



“Did you see my children there?” Talmage was asked after he was allowed to see heaven.

“Oh, yes; I did.”

“Are there any marks on them?”

“No, there was no pallor, no cough, no fever, no languor about them. They are all well and ruddy. They told me that they thought of you, and that when they could be excused from the heavenly playgrounds they came down and hovered over you, and kissed your cheek, and filled your dreams with their glad faces.”

Others who have been within the walls of the blessed city of the redeemed have also come back to tell us the same heart-cheering stories. Mr. Jensen, a Danish missionary, recently told me of an incident related to him in Denmark by the brother of two little girls. The elder of the small sisters was

³⁰ Sermon by Rev. Thomas DeWitt Talmage: “A Vision of Heaven”.

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near death, as she, herself, and others knew. The little girl was talking with her mother about going to be with Jesus and the angels.

The smaller sister said:

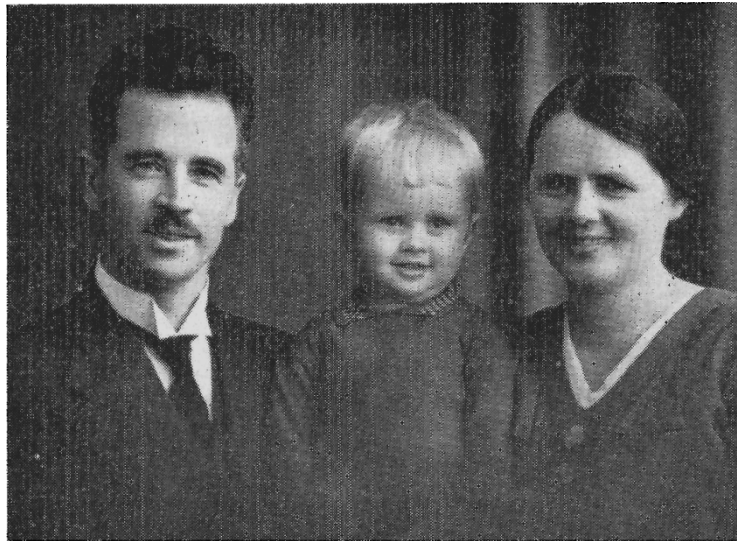
“After you get to heaven I wish I could see you in your beautiful heavenly body and in your heavenly dress.”

“When I get there I will just ask Jesus if I may come back and let you see me”, the dying sister said.

“I wish you could.”

A day or two after the sister had gone to be with Jesus and the angels, the smaller sister, gazing up excitedly, in great joy cried out:

“Oh, mamma, look! Look! There is sister come back from heaven.”



Mr. Jensen, a Danish missionary, tells the story and allows me to see the letter from his friend in Denmark about his little girl to whom an older sister appeared in her spiritual body after death, clothed in beautiful garments of white. The older sister had promised to come to her little sister if Jesus would allow. He did.

Glorified saints from heaven, and Jesus Himself, sometimes come with the angels to the death-bed of the saved to welcome them to the land of eternal peace. Mrs. Woodwirth's letter tells of such an instance. "A recently saved man was dying. I went to bid him goodbye. He said that he was dying, but would meet us in the beautiful city above. During his last hours his friends and neighbors gathered in, and he exhorted them to seek Christ and meet him in heaven. He said the angels and his little child, who had died, were in the room. He shouted and praised God until his last breath was gone. His triumphant death convinced some of the hardest sinners of the reality of religion." (*Signs and Wonders*, p. 41).

Saints from Heaven Will Minister on Earth During the Millennium

During the one thousand years of Christ's reign upon this earth after the end of the church age we shall reign with Him. The promise reads:

"I saw thrones, and they sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor their hands and

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they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”³¹

Surely no one will suppose that during that one thousand years saints from glory land will ever come back to this material earth to inhabit physical bodies of clay and become earthly men again. We shall “ever be with the Lord”³² and we shall ever be citizens of the New Jerusalem. Our homes are there, and there shall we abide, going on to increasing usefulness as servants of the Lord. Yet, as we go on to higher and higher service in heaven may we not also be prepared for lower and lower service on earth?

Whether, or not, all in heaven will reign as kings and priests upon the earth, it is clear that some will reign, such as the martyrs and others who have made special sacrifices for God. In that reign, as in every kingdom, all who are in the Kingdom of God will have a part in it. As a government upon earth is one united whole in which every citizen has a definite part, so also is it in the kingdom of heaven. In this reign, even if all are not kings, will not every citizen of heaven in some way have a part with the kings and priests? All heaven is one united harmonious co-serving organism from the lowest plain to the highest, from the lowest mansion to the King’s palace. Because of this, whether it be their part as “home forces” in heaven or “at the front” on earth, all saints in heaven will have a definite co-operating part in reigning with Christ upon the earth for one thousand years. We are all one in Him, all parts of His body, all parts of His bride, the New Jerusalem.³³

How we shall reign the Bible does not say. But it will be in spiritual bodies of the resurrection order “after the first resurrection.” Therefore it will be in bodies like those of Elijah and Enoch. It will be in spiritual bodies like the angels. Accordingly, our ministry for that one thousand years will be a spiritual ministry. It may be largely an invisible ministry like that of the angels. It may also sometimes be visible like that of the angels who, for certain, specific needs, sometimes appear as men.

Certainly our reign over the earth will not in any way necessitate our “moving out” of the heavenly mansions to live again on this material earth. Before death is the time we bear our cross, living and working on the present earth.

Neither does this one thousand-year reign upon the earth necessitate the descent of the New Jerusalem, for a thousand years down into the first heaven of this earth in order to make it “handy” for us to be near our work. Although still living and going on with our “home work” in the Celestial City, we shall always be handy to our work on earth.

The time once was that earthly workmen must move into the city to live near the factory where they worked in order to “be on time.” That day is past, due to good roads and high speed travel. The road from heaven to earth will be clear for one thousand years. The devil and his hosts will be out of the air.

How far is it from the New Jerusalem in heaven to earth? Wondering about that, Sundar Singh, when in heaven, asked an angel.

“I do not know”, replied the angel. The Sundar was surprised that the angel did not know, and then the angel added:

“I do not know the distance to earth, but it takes only a minute to get there.”

How long do you suppose it takes us to reach heaven when we die? We all believe it takes but a minute to get there. Then how long will it take us to make trips back, if delegated to return at times to perform some assigned happy part of our work for God? When once we get to heaven and have all the equipment of our glorified bodies and reign with Jesus, the King of the universe, no place in all that universe will be far away. We shall always be “near our work” whether it be in the Celestial City or on

³¹ Rev. 20:4-5

³² I Thess. 4:17

³³ Rev. 21:9-10

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this earth. It is self-evident that during that one thousand years angels and glorified saints in heaven will still live and co-labor there in heaven, building up all the saints “from glory to glory.” And since the work that is the common concern of all in heaven — saving men on earth and leading them to higher degrees of perfection — will be of vast importance, I take it that we shall co-operate with the angels in their work upon the earth **then** much as glorified saints **now** co-operate with the angels in ministering in heaven and on earth.

During that one thousand years shall we not go to and from our work on earth in company with the angels, riding up and down with them on the clouds of glory; swift as thought? Until that blessed time who knows how great a part glorified saints from heaven may have with the angels in their present service as ministering spirits serving upon the earth?

SAINTS FROM HEAVEN SERVE THE EARTH

We're coming to earth with our Savior to reign
When as King He returns to possess His domain.
For a thousand years then and for long ages, too,
We shall reign with our King o'er the world He makes new.

Since we're one with the Lord in His great Kingdom plans
To live in His life in His heavenly lands,
When we die here on earth, we're transported up there
To live in its life and its mansions to share.

We'll discard all the mortal and all that's of earth,
And live in the Spirit through the Spirit's “new birth.”
Never again in these bodies of clay
Will we come back to earth for our work or to stay.

We will leave this vile body the day of our death,
Discarding the mortal with our last earthly breath
To join the immortal in heavenly home
To last throughout all of the ages to come.

We never shall live on the earth's lower plains,
But always we'll live in the heavens' domains,
To higher and higher ascend up above
'Till we stand on the plain with the Christ we all love.

As Jesus comes down to the earth here below,
And angels descend, as we all know,
So saints gone before may also come, too,
To help to encourage and other work do.

Thus, also with Jesus in thousand year reign,
With angels descending, we may come again.
But up in the city, with Christ, is our home,
Whence we'll reign over this and the New World to come.

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CHAPTER VI

REWARDS AND REGRETS IN HEAVEN

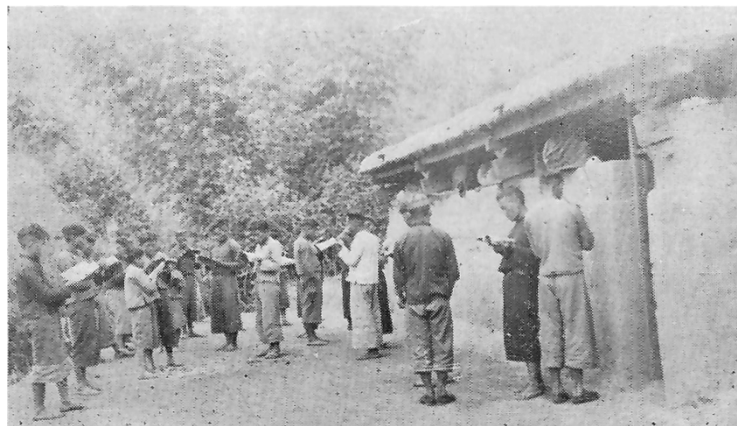
Salvation Unconditionally Given

Salvation is free, a gift to all who believe and commit their sins and lives to Jesus. **Reward** in heaven for service on earth is dependent upon “works” on earth. It is dependent upon bearing fruits of the Holy Spirit³⁴ through prayerful lives and is according to unselfish service for Christ and men. God’s grace and “free” salvation gives us heaven and gets **us there**. Our own faithfulness in living the life of Jesus among men and doing His work in saving and helping others determine the **place we shall occupy**, but salvation to heaven is not a reward for our works; it is a free **gift**.

Rewards in Heaven Conditioned By Works

Our own advancement in view of our light, our opportunity and our ability from the time we were saved on earth will determine our capacity to appropriate the blessings of heaven and our assignment for higher service there. Jesus lifts us out of sin and puts us inside the gates of heaven. We put ourselves in the particular mansion and we select our own grade of service in heaven. Since we are rewarded according to our works³⁵ — the way we behave, what we say, — what we do here on earth assigns our reward in heaven; thus we, by our own works on earth, determine our own reward and place in heaven.

In that case, where is the judgment of the saved? Wherein is the Scripture fulfilled that says, “We shall all stand before this judgment seat of Christ”, and “Everyone of us shall give account of himself to God.”³⁶



Young men of different tribes at Bible study. They are preparing for service. Rewards and regrets in heaven will be to each one in accord with his “works” and in view of his faithfulness to his light and opportunity. Though “saved by grace”, rewards and regrets will be according to “works.”

³⁴ Gal. 5:22, I Cor. 13

³⁵ Rom. 2:6

³⁶ Rom. 14:10,12

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Two Days of Judgment

There are two days of judgment, or we might say, days of “assignment of rewards” for the truly saved, as witnesses, in agreement with the Bible. The first day of judgment and rewards is at the time of death, and it comes to each individual as one by one the converted die and enter celestial realms. Then it is that each one gives account of deeds done in the body (from the day of conversion).³⁷

While at the time of death each one “must appear before the judgment seat of Christ”, it is not a literal standing of all the glorified before Jesus’ personal presence in the Third heaven to be judged, one by one, there before His face. The Holy Spirit and the Light that proceeds from the throne of Christ, filling all heaven, brings all the works of the new arrivals to their remembrance, something like on earth the Holy Spirit does when entering the heart, He convicts of sin and reproves our wrong deeds.

In this connection Sundar Singh says, “I enquired once, ‘Will the dead stand in a line all together and be judged?’ I was told, ‘No’; after leaving the body the soul knows everything that has happened to it. The memory of it all is clear and fresh, and thereby they are judged.’ ”

Judgment and Regrets at Death

The truly saved, when reaching heaven, thus have all their works since they were converted revealed to them in this light of the Holy Spirit. This regret wherein they have failed to do all their works in the Holy Spirit and for the glory of Christ is their judgment at this time. They judge themselves. General Booth experienced this in vision. After her death and ascension to heaven, Mrs. Neer also wrote of this “self-judgment” in the light of heaven. At that time these two were useless Christians. Had they not been sent back to earth their works would have been burned, while they, themselves, would have been “saved as by fire.”

General Booth wrote of this judgment: “My thoughts went back to earth; and all before me, as though unfolded by an angel’s hand, the record of my past life was unrolled before my eyes. What a record it was! I glanced over it, and in a glance seemed to master its entire contents.”

“Well, with my quickened mind I saw to my delight at that very first glance, that the register of my earthly existence — the divine biography of my life — contained no record of my misdeeds before my conversion; indeed, that part of my life seemed to be very much a blank. I further perceived that neither was there any record of the sins that I had done since that time. It was as though some friendly hand had gone through the roll and blotted out the record of the evil doings of my life.”

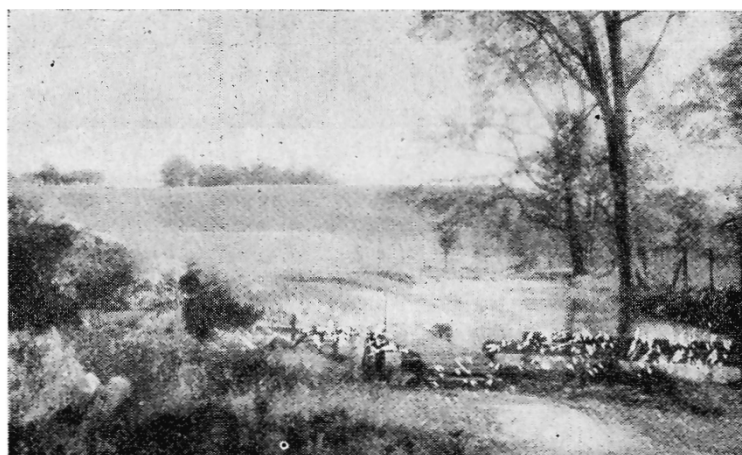


Photo by E. K. C.

³⁷ II Cor. 5:10

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General Booth, having been caught up to heaven in trance, wrote:

“The bank of roses on which I found myself reposing had, flowing by it, the waters of the clearest, purest river that seemed to dance with delight to its own murmurings. The trees that grew upon the banks were covered with the greenest foliage, and laden with the most delicious fruit — sweet beyond all earthly sweetness.”

“My thoughts went back to earth, and all before me, as though unfolded by an angel’s hand, the record of my past life was unrolled before my eyes. What a record it was! A glance at my roll appalled me. I must say I felt awfully. Oh, if at that moment I could have crept out of the ‘land of pure delight’, about which I had sung so much in the past, and could have gone back to the world — that I might spend another lifetime in poverty and cross-bearing while truly following my Lord. I was in heaven, and contradictory as it may seem, this thought filled my soul with unutterable regret.”

“Nevertheless a glance at my ‘roll’ appalled me, for was there not written therein — leaving out, as I have said, what appeared to me the sins of commission — the exact daily record of the whole of my life! Nay, it went much deeper, for it described in full detail the object for which I lived, my thoughts and feelings and actions and for what I had employed my time, my money, my influence and all the other talents and gifts which God in-trusted me with to spend for His glory and the salvation of the world.”

“I must say I felt awfully. Oh, if at that moment I could have crept out of the ‘land of pure delight’ about which I had sung so much in the past, and could have gone back to the world — that I might spend another life time in poverty and cross-bearing, while truly following my Lord! I was in heaven — and contradictory as it may seem, this thought filled my soul with unutterable regret.”

This was like the experience of Mrs. Neer, who died at Colorado Springs, Colorado, May 10, 1908. She says: “The end came quickly, dear ones, weeping about the bed, say there was no struggle, and to me there was none, only a misty, shadowy dampness which was soon passed over, and I was out into a beautiful light.”

“Such a change from death into life! Oh, that I could tell of the abundant life into which I entered, the boundlessness of life in Jesus. There was an intensity, an open vision which made true the words of Paul, ‘Now we see through a glass darkly — but then shall I know even as also I am known.’³⁸ My life unraveled as a scroll before me from the time when I was about nine years old until the present time of sickness and death.”

“It was all there, except the sins, and though there had been many, yet true to God’s precious Word, they were all blotted out.”³⁹

“This was what I saw: The works of righteousness which I had done — the words I had spoken; the prayers offered; the testimonies given — there they were before me. But how shallow and worthless they were. The intents and purposes of my heart were written plainly, and I found I had done them not alone — as I supposed — for Jesus’ sake, but also as a work of my righteousness. I tried to turn from it, but I could not. I saw my life, which I had thought so full, was barren and empty. When it should have been yielded through the Spirit to work the works of Him that sent me, I had wrought my own way. With shame I turned from all to Jesus; and what a revelation! In contrast I beheld His life as He had come to me; His life so full, His hands overflowing, bringing me forgiveness and peace — this was the Christ to whom I yielded so little of the life He had redeemed. Then to my wondering vision opened the possibilities of that abounding life through me for others.”

³⁸ I Cor. 13

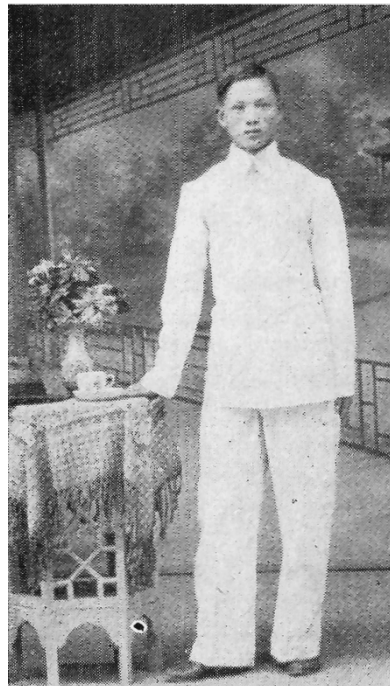
³⁹ Isa. 43:25

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“With what shame and sorrow I saw the bruised, burdened lives of those He would have loosed through me — the bowed heads, the broken hearts! Then I knew, ‘No man liveth to himself and no man dieth to himself.’ Sorrow wrapped itself around me. As I turned with bursting heart to Jesus, an agony which I cannot describe came over me. I could not, I must not pass on so empty. With strong crying and tears I pled to return to earth and continued to plead until I saw my prayer was answered.”

“Then in a new way I gave myself to Him, and as I felt those wonderful eyes piercing the shallowness of the past, so I felt the eyes of love looking through the unseen of the future, and putting within the depths of my spirit a great yieldedness into His sweet will. Then with a look of love that brings tears of joy, as I recall it, a nail-pierced hand gently motioned me back. As my gladdened spirit turned earthward I could not but pause for one more look at my dear Redeemer. Through the love that surrounded me and filled my spirit I heard the command, ‘Be thou faithful.’ Then I quickly returned to earth and into my body amidst the rejoicing of those who had watched me pass out a short time before. And I was well. The same Living Word that had sent me back had spoken soundness into my body, and it was well, every whit.”

“And how changed is my life since that day! He has given me the Holy Spirit to reveal the Christ and to teach me to do His perfect will. Could I speak a word more it would be, ‘Yield yourselves unto God.’”⁴⁰



Wang Tsai Yin at first gave a tenth of the money that came to him from his profitable trade. Then he gave all; that is, he left his promising trade to do the work of the Lord as He might lead.

His reward will be different from his Christian friends who mix love of God with love of money.

“The fire shall try every man’s (Christian’s) work of what sort it is. If any man’s work shall abide which he hath built thereupon (upon the foundation, Christ) he shall receive a reward (given a place of exalted usefulness in the realms of heaven). If any man’s work shall be burned he shall suffer loss: but he himself shall be saved: yet, so as by fire.”⁴¹ He will go to heaven empty-handed. He will find himself, like General Booth and Mrs. Neer, in the borders of the lowest planes, a regretful saint.

This cannot mean that a man could live on earth in deliberate and willful sin and still get into heaven, “saved as by fire.” General Booth and Mrs. Neer had lived as respectable, well-meaning Christians.

⁴⁰ Rom. 6:13

⁴¹ I Cor. 3:13-15

PLAINS OF GLORY AND GLOOM

Although a really born-again Christian may make many mistakes and even in his works for the Lord often be prompted by mixed and selfish motives, must it not be true that the sum total of the born-again Christian's motives will be predominating on the side of Jesus, heaven, and the angels? Jesus' sheep do in fact prefer His voice to the voice of strangers.⁴² Were they forced to a decision they would refuse the mark of the Anti-Christ,⁴³ though it cost their lives. Nevertheless, hosts of really born-again Christians in all sects and denominations, in spite of "good intentions", are almost, or entirely, useless Christians. This may be due to the "useless preaching" they are accustomed to hear, so that the real import of being a consecrated Christian never dawned upon them; it may be due to their religious association among Christians in churches where there is very little endowment, illumination or quickening power of the Holy Spirit. In fact, spiritually dying churches will always bring forth weak and sickly sheep. Other causes help to make well-meaning Christians "useless." Lack of prayer, failure to get the mind of Christ in daily tasks, working without unction, guidance, or direction of the Holy Spirit is all empty effort. Faithful church attendance and Martha-like "good works" in a hundred kinds of church or moral activities, all done with "good intentions", but more or less mixed with selfish and wrong motives, may, in part or whole, be valueless so far as reward in heaven is concerned.

Works That Will Not Burn or Bring Regrets in Heaven

Works assigned by Jesus each day to His children, and guided by the Holy Spirit, work done deliberately in love and unselfishly for the sake of Jesus and the good of others, regardless of the resulting personal joy or sorrow, are true works that His fire will not burn.

All the Saved Will Experience Some Regrets in Heaven

Few of the saved approximate the perfection of Jesus or walk so close enough to Him so that at death they can ascend at once to even the lowest plains in the Holy City — certainly not at death to His throne. But each at first must spend some time — more or less — in the plains of the Second heaven or Third heaven. This may be only days, or it may be years. Where has there ever been a saint on earth whose works were perfect before God from the day of his conversion? Even now, while we are on earth, the Holy spirit reveals to us wasted time, mistaken zeal, useless works of wood and hay and stubble. Who has not such a revelation of his past Christian life? Where is there one Christian who will not see to his regret much "useless works" and wasted life when he stands on heaven's plains in the light in which the Holy Spirit lays everything bare before him? Who is prepared from the day of his salvation to receive a perfect record?

Although General Booth and others in vision, or after death, found themselves sad beyond expression because of having gone to heaven "empty-handed," "saved as by fire."

It is to be remembered that it was God's purpose to send them back to earth to reform their "useless" lives and make them channels for His work on earth. He overruled their past mistakes or ignorance to His final glory. It does appear however, that in heaven, as on earth, we shall keenly feel our unworthiness and we shall regret our failures in not having done as much for Jesus as we might have done. Who will escape some such regret?

The regrets and feelings of unworthiness we now experience on earth is so overruled by Jesus love for us, when our repentance is genuine and our sense of unworthiness is sincere, that regrets do not hinder our joy or usefulness in our work on earth. Surely it must be so in heaven. Flashes of memory of our failures on earth can be used of God to make His grace and love in heaven, no matter in what plain or mansion, even those to which "useless" Christians go, is a place of constant regret or eternal sorrow to any soul. In spite of all that ever took place on earth the joy and love of God so prevail that everyone who gets to heaven at all is supremely happy.

⁴² John 10:4-5

⁴³ Rev. 13:16

PLAINS OF GLORY AND GLOOM

Even those who have spent on earth a “useless” Christian life, even seventy years, will not hopelessly sorrow in regretful remorse in heaven. Since they are not again to inhabit their physical bodies of clay to live their lives over, unending remorse and regret in heaven would be valueless and a constant hindrance, were it not that repentance in heaven as on earth receives forgiveness and leads to better service.

God’s Forgiveness on Earth

Right now on earth I often regret “useless” works, “useless” days and mistakes, as well as regretting past sins. My lack of love for God, my imperfections in heaven’s light, and my imperfect love and zeal for others are often matters of regret and repentance. Yet, in spite of all this, as I confess these things and repent of them all, the forgiveness of the Lord and His assuring love overrules in such a way as to increase my love for Him and my capacity to appreciate His grace. Thus these failures are no longer thorns to hurt and hinder me.

This principle of God’s forgiveness holds in heaven. Upon seeing our ‘useless works’ and our failures on earth in heaven’s light we shall genuinely regret all, repent of all; be forgiven all and be cleansed of all. We shall be renewed and endued henceforth to work and advance in the perfect will of God.

Neither upon his arrival in heaven nor subsequently at any time is a child of God punished with few or many stripes. His only punishment is his own regret for failures on earth, his loss of what cannot be redone there, and his loss of best preparation for higher service in heaven.

Earthly Stains Washed Away in Heaven’s Crystal Waters

After judgment of earthly works the things that might hinder life in heaven are all washed away in the purifying waters of Paradise. Sundar Singh says that he had “many times” seen the saved enter heaven “first of all bathe in the impalpable air-like waters within which they can move about as in open air and neither be drowned nor wet by them. By these waters the saved are cleansed and fully purified to enter the world of glory-light. These particular waters in which every new arrival in heaven must bathe take away from the ‘earth-life’ the unlovely things that remain of earth — bad memories, harrowing remorse, goading regrets for past sins and all the tendencies of the fallen nature, soul and spirit that would hinder perfect happiness and perfect love and development in heaven.”

Bathing in Heaven’s Crystal Waters a Reality

I find it easy to believe that bathing in the living waters in Paradise is literal and real. In the Bible there is a mysterious significance in “water.” Jesus came by “water” and the “blood.” The importance of water in purifying from sins stands out conspicuously in all the Old Testament. In the New Testament the Christian is to be baptized in water, and “wash away — his sins.” The washing in the blood of the Lamb and baptism of the body in “water” are in some way related.

All these things on earth are foreshadows of things in the land above whence the shadows come. The river of the pure water of life, flowing from the throne of God, the water in rivers and lakes and pools on all the paradisiacal plains and all the parks in heaven have deeper import than we suppose. I can therefore believe in the literal bathing in the purifying waters, adapted to remove the earth stains, so that the new arrival will be an altogether happy, “useful”, increasingly valuable member of the one family of God, where all dwell in perfect love.

Immersion in baptismal waters on earth, “buried” with Christ,⁴⁴ is typical of putting off the “old man”, the man of sin, the man of the world — the earth-man. It is burying him, the coming out of the water — grave pictures of a new man rising in the likeness of Jesus’ resurrection to walk in “newness of life”, a citizen of the heavenly kingdom. On earth, however, this work is not perfect. Not all the warped tendencies of our fallen nature are taken away. The peculiarities of our degenerated bodies to some extent remain in the mortal body.

⁴⁴ Rom. 6:4; Col. 2:12

PLAINS OF GLORY AND GLOOM

But after immersion by bathing in the waters of heaven, all earthly imperfections are fully washed away and gone forever, witnesses declare. Having bathed in the crystal waters, saints of every class and degree can thenceforth in the presence of Christ “draw near with a true heart of full assurance of faith, having hearts sprinkled from an evil conscience and washed with pure water.”⁴⁵



New arrivals from earth, bathing in the river of Paradise find a soul-cleansing in its waters that removes all earth stains and hindrances and helps those new in the heaven life more easily to make the new adjustment.

One Seen Washing Away Earth-Stains in Paradisiacal Water

Mrs. Spencer saw in heaven one remorseful man, who had not long before come from earth to one of the lower heavenly plains. This man had fallen into drunkenness and deep sin. Under the influence of drink and a bad woman, he had murdered his mother.

He repented and was saved. After his death when the angels took him to Paradise he was overwhelmed by a sense of utter unworthiness that a man, so sinful as he had been, who had never done anything for Jesus, should be allowed to enter this Paradise of indescribable glories. Saints and angels, who deal with those just arriving from earth, tried in vain to induce this man to bathe in the river of living waters that would enable him to cast off his “earth-life” remorse and advance to higher plains. He left too unworthy to advance, or even to live, in the glorious mansion to which he had been conducted. He declared utter unwillingness to meet Jesus, for he was so unworthy. Only when his murdered mother came from a higher plain to assure her son of her forgiveness did he consent to go with her to bathe in the waters that took away all his remorse and fully initiated him into the heavenly life.

To repeat in summary, then: At death, when taken by the angels to heaven, each individual in the presence of the light and the Holy Spirit sees his own failures in life and service as a child of God and is thus self-judged in his own yes. He regrets all his shortcomings, and is forgiven all. He bathes in the celestial waters that purge him from former weaknesses and earthly remorse that would hinder him; he then is assigned a place for instruction and service according to his works and fitness, where he is extremely happy and whence he will ascend from joy to greater joys. This applies to every saint who reached heaven. However, reward in heaven is according to “works” on earth. Failure here means loss in heaven. Consecrated service on earth means higher advancement and better service in heaven.

⁴⁵ Heb. 10:22

PLAINS OF GLORY AND GLOOM

REGRETS IN HEAVEN

In many visions pure and clear
And to saints raised from the dead,
The ways of heaven do appear
In line with all that Scripture said:

The saved in heaven all are there
Through faith in Christ alone,
And all in heaven have a share
In glory from the throne.

When each in raiment pure and white
Shall reach the golden land,
The way he lived since he was saved
Before his eyes will stand.

Although this judgment is from God
It seems to come from self,
As then he sees the way he trod
From poverty to land of wealth.

The works he did, by Spirit led
The Spirit makes him see,
Have counted here when he is dead
And live eternally.

The work he did, through self or sin,
He sees he did in vain;
While in his heart there enters in
Regrets that he can't live again.

He sadly sees them burn, with tear,
His works of wood and hay:
Yet, bathed in heaven's waters clear,
Regrets at last are done away.

CHAPTER VII

FINAL JUDGMENT AND REWARDS IN HEAVEN

Final Judgment Is Manifestation of Rewards

Some Scriptures relating to final, after-resurrection rewards read: “Thou shalt be blessed — for thou shalt be recompensed at the resurrection of the just.”⁴⁶ “For the Son of man shall come in the glory of His Father with his angels; and then shall He render unto every man according to his deeds.”⁴⁷ “When the Son of man shall come in his glory and all the holy angels with him, then shall He sit upon the throne of his glory; and before him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left, and these shall go away into everlasting punishment; but the righteous into life eternal.”⁴⁸ “And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works, and whosoever was not found written in the book of life was cast into the lake of fire.”⁴⁹

This after-the-resurrection and rewards, so far as it concerns saints who had previously died, is not to determine whether or not they go to heaven, for as we have seen, the righteous go to heaven at death. But this is a final assignment of rewards after the resurrection of the body.

The righteous and the wicked at death are judged according to works; but in this last judgment the justice of God’s judgments is made known, so that at last everyone with his body soul and spirit in the resurrected, the final state, knows that his suffering in hell is just, or that his reward in heaven is right.

According to one remarkable vision, Christ himself on the Great White Throne, does not personally speak to each individual, but there are great numbers of white thrones in the Paradise without the New Jerusalem on the expansive plain extending from the gates of the Holy City. These thrones are all a part of Jesus’ white throne, and those sitting as judges upon these thrones are redeemed men from earth, now mature saints, acting as His representatives. They are qualified by long experience to fulfill the Scriptures: “The saints shall judge the world,”⁵⁰ and they are “made kings and priests unto God — and of Christ, and shall reign with him.”⁵¹

Sundar Singh speaks of two judgments, the first being an “internal” judgment in which the individual judges himself in the revealing light of the Holy Spirit. The other judgment is the final judgment of which Sundar Singh says: “The last judgment will be a proclamation of the final result, when every true servant of God will be exalted before the whole creation.”

The Judgment Halls

“A view of this proclamation of final result”, as seen by another witness, is as follows:

“At great intervals, as far as I could see, and extending in a straight line back from the shining, gemmed wall (of the New Jerusalem), were many glittering mansions of gold and silver, which were gemmed, and larger by manifold than earth had ever produced.”

⁴⁶ Luke 14:14

⁴⁷ Matt. 16:27

⁴⁸ Matt. 25:31-32,46

⁴⁹ Rev. 20:11-12,15

⁵⁰ I Cor. 6:2

⁵¹ Rev. 1:6; 20:6

PLAINS OF GLORY AND GLOOM

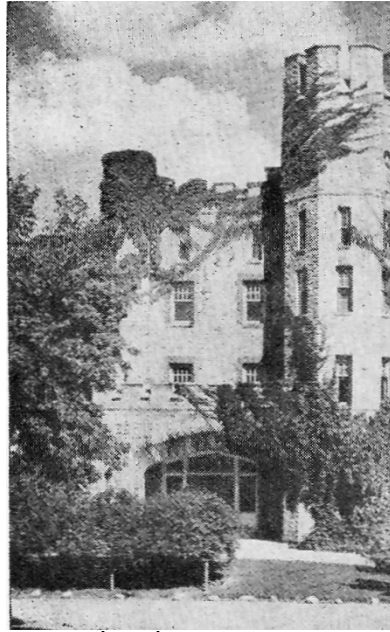


Photo by E. K. C.

“At great intervals as far as I could see and extending in a straight line back from the shining gemmed wall (of the New Jerusalem) were many glittering mansions, of gold and silver, which were gemmed, and larger by manifold than earth has ever produced.”

“Passing in and out from the sides and ends, and from the tops of these mansions were living beings in form like my own, and with countenances giving every conceivable manner of expression. Of some the faces did lighten as with inexpressible joy; others were in appearance calm and peaceful; others seemed anxious; others doubtful and not a few the picture of despair.”

Of the beings entering the mansions he said: “All those upon the right hand bore the marks of a sanctified life of experience the result of labor and courage in battling victoriously for the truth; while those upon the left bore evidence of a life spent amidst neglected opportunities, having won neither a victory for God nor man.”

The angel then led him inside one of these “mansions”, or in reality Judgment Halls. Concerning this he says:

“There I saw a large Judgment Hall. In extent it was as large as many of the largest buildings of earth put together. In the center of it was a dazzling throne of purest white upon which were rich, beautiful and costly coverings of satin or velvet, as it were, and other materials.”

“Upon the shining throne in the Judgment Hall sat a white-robed High Priest whose face did shine with all the holy characteristics a heavenly residence for generations in the presence of the Holy Father, Holy Son and Holy Spirit, and the holy angels and the redeemed could develop within him.”

The Kingly-Priest Judges

“Before the Kingly Priest were there, upon either hand, people of every kindred and tongue and nation, of every station, wealth and wisdom, and of every conceivable moral and immoral standing. There were ranges in moral worth from the ripest of saints, that ever made glad the heart of God and man, to the vilest of sinners that ever yielded to the dominion of Satan.”

“Then the angel took me before the Kingly Priest and said: ‘Servant of the Most Holy Judge, the Holy Son — I have returned from my mission to the earth, and have brought this, our brother, that he may view the things which are in this, the Paradise of the Lord, the King of glory.’ ”

“The Kingly Priest gave me a seat upon his right hand in his throne, saying: ‘My brother, son of the Most High, thou hast been brought into these borders of the New Jerusalem that thou mayest see a few of the things that are, and **that thou mayest write of these things**. I am sprung from one of feeble talent like unto thyself. I neither justify nor condemn any; neither give I reward nor punishment; nor judge I any man, for there is one judge only in heaven and earth, even the Holy Son, the Righteous. His righteous and just judgments I make known, as do many others, in this and other mansions.’ ”

PLAINS OF GLORY AND GLOOM

“And when he had finished speaking I saw there came unto him from the right hand, and the left, those who had once been upon the earth, but had now come unto their reward. I perceived that those upon the right mingled not with those upon the left and although they of both sides made efforts to pass across the great Judgment Hall, yet they could not. I wondered why, in the Judgment Hall, there should be a great gulf between those on the right and left hand. I saw further that those on the right hand had bodies and countenances radiant with light, yet differing in intensity, even as the brilliancy of one gem differs from another in brightness. I saw also that those on the left hand neither had joy nor peace to lighten their faces, but were without hope.”

“Around the Kingly Priest were many books, both large and small, with names thereon. He said, ‘These books are the records of lives of those who come before me here. By them shall each man that comes to this judgment be judged according to the deeds done in the body. Every man is given eternal life according as he hath believed and loved and accepted the truth, as found in the Holy Bible. Without this gift no man can see life eternal, for God hath immortality, and unless God forever abides in man, he cannot have this life. These thou seest to the left, have refused the gift of life everlasting, and are now without hope.’ ”

“I saw that both those on the right and left came and talked with the Kingly Priest, and that he was alike kind to all, and spake in tenderness and love.”



Priestly judges, who are highly qualified by long residences and development in the realms of heaven, sit in turns in spacious judgment halls located in Paradise-plains extending outside the gates of the heavenly Jerusalem.

These judges make known to all the inhabitants of the earth, after death, the righteous judgments of God.

In these innumerable halls, more spacious than any buildings on earth, are countless books in which are recorded all the deeds of men, a record book for each person.

Here the rewards are made known to the righteous and the punishments made known to the wicked. A gulf separated the two classes.

PLAINS OF GLORY AND GLOOM

“And one came unto the Kingly Priest and said, ‘I perceive that I am cast away, even as these others, while my works were unlike theirs!’”

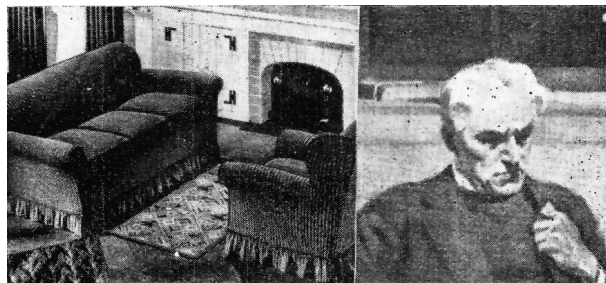
“The Kingly Priest answered, ‘Thou hast come unto judgment trusting thine own merits, and thou shalt be condemned or justified by the true record of thy own life. It testifies concerning thee that thou hast been

Rewarded on Earth

according to thy works, and that thou didst not seek for life eternal.’ ”

“Then said the being to the Kingly Priest, ‘The Bible of which thou hast spoken says that, according to his works, shall man be judged and rewarded. I worked mightily. I was a model parent, providing all the blessings for my household I could command. No father was ever more indulgent than I. And for all these I was trustee for my generosity. I often sat under the sound of the preached word, that my influence should be upon the side of right; I did all these good deeds and more that I might have reward. I cannot surely be cast out as these who have been drunken, and liars and thieves. There must be some mistake — I cannot be as these.’ ”

“The Kingly Priest replied, ‘Friend, thou art not as these, but with these. Because, like these, in all thy life thou hast not sought the Lord, neither His righteousness, but trusted in thy own merits; now thou canst not stand, but falleth short of the eternal prize, even with these. In thy good deeds thou wert rewarded and richly blessed in the earth. Men called thee liberal, a generous giver, a social, cheerful man, in many things a model man of the world. Thy record testifies thy thoughts were joyous, and thy looks and actions betoken happiness over the reward of praise from thy neighbors and friends in earth. Reward has been thine already, according to the deeds done in the body. We are **saved** through the **gift** of eternal life. We are rewarded according to our **works**. Hadst thou sought eternal life with a tithe of the earnestness thou didst labor for earthly reward, thou shouldst now have had both eternal life and eternal reward, for thy works would have followed thee on and on throughout eternity.”



“I saw that both those on the right and left came and talked with the Kingly Priest. And one came unto the Kingly Priest and said:

‘I perceive that I am cast away even as these others, while my works were unlike theirs.’

The Kingly Priest answered: ‘Thou hast come unto judgment trusting thine own merits, and thou shalt be justified or condemned according to thine own life record. It is shown concerning thee that thou hast been rewarded on earth according to thy works, and that thou didst not seek for life eternal.’

Then said the being to the Kingly Priest: ‘I was a model person, providing all the blessings for my household I could command. No father was ever more indulgent than I. And for all these I was made trustee for my generosity. I often sat under the sound of the preached word, that my influence might be on the side of right. I did all these good deeds and more, that I might have reward. I cannot surely be cast out as these who have been drunken and liars and thieves and murderers. There must be some mistake — I cannot be as these.’ ”

“The Kingly Priest replied, ‘Friend, thou art not AS these, but WITH these. Because, like these, in all thy life, thou hast not sought the Lord, neither His righteousness, but trusted in thy own merits.’ ”

PLAINS OF GLORY AND GLOOM

“Thou wouldst not believe the Word of God when it declared,

‘Ye Must Be Born Again’

and now thou must die because thou hast not been born into an eternal existence. Without the new birth man cannot exist eternally because, in his fleshly birth, he receives not any eternal principles. God only hath immortality. Unless God abides in man by the will of the Father, through the gift of the Holy Son, in the person of the Holy Spirit, by a new and living birth, he cannot possess eternal life, for life eternal abideth not naturally in any man. This new birth results from a living union of the germ of man’s spirit, with that which is of the Holy Spirit — the soil of truth. There must be a living union with Him who declared, ‘I am the Way, the Truth and the Life.’ ”

“Then there came unto the throne a great number of those without eternal life and asked many questions in great fear; others in a pleading manner; others with railing and defiance.”

Many instances are then given of the protests of those on the left hand and the kindly answers of the Kingly Priest as he made known to each one the righteous judgment of God.

Those on the right hand were all happy and without fear. They rejoiced in their salvation, singing praises to God. The narration continues:

“And many of the angels, and the redeemed out of the Holy City, the New Jerusalem and of the saints in Paradise, joined with harps and with voices in singing many songs. They sang oft, ‘Not unto us, not unto us, but unto Him, the only Wise God, Our Savior, be glory and majesty, dominion and power both now and forever. Amen.’ ” And I saw as they sang, some were

Rejoicing Through Their Tears.

I wondered why any should weep in that happy and holy place. I asked, ‘Why do these weep who are on the Lord’s side?’

“He answered me, ‘Some of them possessed gifts of wealth and used them not wisely. Some with rare gifts of song were rarely heard singing God’s praises. Some with gifts of discerning of spirits taught not that which was of the Holy Spirit with the zeal they should have had. Unto every man was given gifts to profit therewith, to one, one kind of gifts, to another other gifts. Some, as a result of bodily sins, are here before their time. They know that their widow and orphan children were left struggling alone to maintain existence in an unfriendly world. They rejoice over their salvation and weep over the mistakes and neglected opportunities of the past.’ ”

Vast Libraries

“Another Kingly Priest now came unto the throne of this judgment. The Kingly Priest that had now ceased from his work took me into one of the beautiful rooms on the right, that I had not before entered.”

“My understanding was opened. Neither their language nor their records were of any known on earth. Every man understandeth in his own language until he knows the heavenly tongue.”

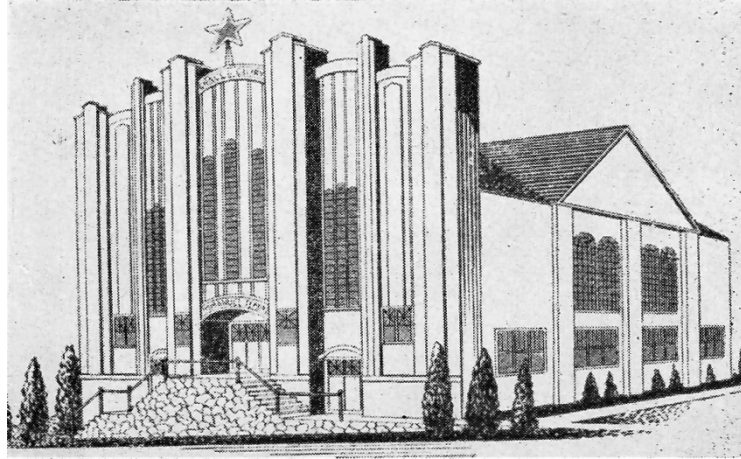
“I saw that gems of rich hues were upon the revolving doors of silver and gold. They composed written and illustrated commandments of the Lord our God; and likewise **a perfect record of the wisdom and knowledge of the universe. The redeemed had gathered together the wisdom and knowledge,** and it was marvelous to behold.”

“After I had looked upon the beauties and wonders of this place, I was taken into another room, great and high. It exceeded any rooms I had ever beheld. In the midst of it were **many books**, large and small, in a condensed handwriting, also written commandments, and illustrated together with a perfect record of and knowledge of all the universe.”

PLAINS OF GLORY AND GLOOM

The Record of the Lives of All Men

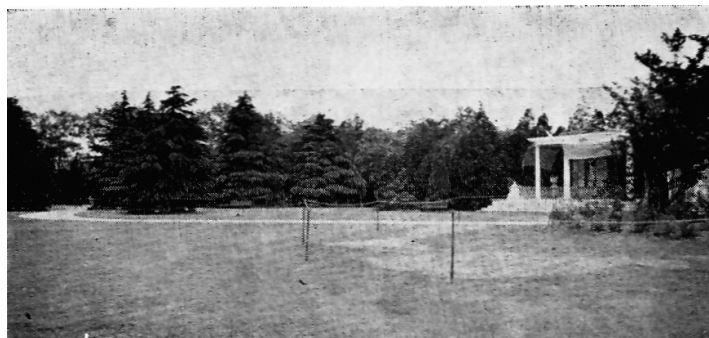
“The Kingly Priest said to me, ‘The life thou now beholdest is no more one of idleness than that of earth.’ ”



The Kingly Priest further said to me: ‘Exhort the redeemed that they carry the glad news of eternal life unto the ends of the earth, rather than provide for themselves many luxuries, or prepare unto the Lord costly temples. One soul saved for everlasting habitations is of more value and more pleasing unto the Lord than many richly adorned temples.’ ”

“Many things I saw I was forbidden to declare, lest many become anxious to be absent from the body and present with the Lord. I saw that the greatest glory to God and unto the man created is that all shall live on earth a long, faithful and useful life. **The responsibility of man is not greater than the ability he possesses.** All men might come into possession of eternal life if they would. There is no need that any perish, nor desire on the part of the Creator that they should.”

“The Kingly Priest further said to me, ‘Exhort the redeemed that they give the Holy Bible unto all them that have it not; and that they carry the glad news of eternal life unto the ends of the earth, rather than provide for themselves many luxuries, or prepare unto the Lord costly temples. One soul saved for everlasting habitations is of more value and is more pleasing unto the Lord than many richly adorned temples.’ ”



“He then took me out of the vast library room to the outside of this beautiful mansion, and upon a vast porch, wide and high, which reached entirely around the mansion on every side. It was beautiful, artistic and rich in gold, gems, fountains and flowers above anything ever beheld by mortal eye. There were running vines, flowers and the like upon gold and silver trellises, and an innumerable number of other plants of every variety and beauty, and perfume. These were in vases decorated with rich and precious stones.” *A vision outside one of the judgment halls in Paradise.*

PLAINS OF GLORY AND GLOOM

Exterior View of the Judgment Halls

“He then took me out of the vast library room to the outside of this beautiful mansion, and upon a vast porch, wide and high, which reached entirely around the mansion on every side. It was beautiful, artistic and rich in gold, gems, fountains and flowers above anything ever beheld by mortal eye. All the seasons of the earth were brought to view on it. On the north, winter; on the east, spring; on the south, summer, and on the west, autumn. There were running vines, flowers, and the like, upon gold and silver trellises, and an innumerable number of other plants of every variety and beauty and perfume. These were in vases decorated with rich and precious stones.”

From the foregoing vision and revelation it appears, in brief, that the Great White Throne Judgment is conducted by mature saints who have reached heaven's higher degrees, and who make known the righteous judgments of Christ, who alone is the real Judge. These Kingly Priests are assigned to different Judgment Halls and relieve **one another** by turns. The righteous on the right are all joyful. Their names are all in the “book of life.” The life of each individual on the left is written in a book which is his complete biography. These records of all men on earth are kept in rooms designated for this purpose in all the Judgment Halls. Each person to be judged is sent to the hall in which is the volume, or his own biography. In this day of final rewards the saints are exalted in the presence of all creation. In special, vast rooms of these halls, bigger than libraries on earth, are revolving silver door-like tablets and also books containing all the knowledge of the universe. We note also that these vast Judgment Halls in great numbers are along avenues, proceeding from the gates of the New Jerusalem. Every hall is in a paradise. On a porch-like colonnade outside each hall, on a scale greater than man ever planned, in gold and silver gemmed vessels are all the beautiful herbs, shrubs and flowers earth ever produced, and more.



Infants dying before the age of responsibility are saved by the cross of Christ that is manifested and made a part of their maturing lives in Paradise. There in paradisiacal homes they are born again of the Holy Spirit and nurtured and instructed by angels. They never come into judgment.

PLAINS OF GLORY AND GLOOM

FINAL JUDGMENTS AND REWARDS

A saint in Jesus once was led
To see the judgments of the dead;
In judgment halls on highest plain,
Extending in a vast domain
About the city of the King,
All men of earth their deeds must bring.

Within these halls of vaster range
Than were conceived by mortal brains,
And grander than the halls of earth
Were scenes of sorrow, scenes of mirth:
Where man of every race and land,
Before their living judge must stand.

These judges, in the Savior's stead
Reveal His judgments to the dead
In priestly robe of royal power
By turns in judging, hour by hour,
In halls diverse and many, too,
These judges Jesus' judging do.

The saints of old, these judges are,
Who now are fitted for this power
By living in the plains above,
For centuries in Jesus' love
To make the dead all understand
The judgment laws of heaven's land.

The saved in Jesus here must come
To see the value of their home,
And understand the just rewards
That Jesus' judgment now affords.
With joy they come and go in peace,
For Jesus' blood bought their release.

A fuller joy will now be theirs,
As now they will be full joint-heirs
With Him who died their souls to save,
And gave them triumph o'er the grave
To reign on heaven's golden shore
As kings with Christ forevermore.

PLAINS OF GLORY AND GLOOM

Another group, on other hand,
Are separated, made to stand
To hear the Judge to them proclaim
The judgments made in Jesus' name,
And make them see their judgments right,
Since they refused the Holy Light.

The books are kept in massive halls
And tell all that to man befalls.
For each a record-book is kept
Of all the steps his feet have stepped.
These books are placed on shelves up there
In systems that all heavens share,

So that there never is mistake
Which book down from its place to take
To give the Judge to open wide
For him who comes from his left side
To see the judgment Justice needs
To make according to his deeds.

Without the halls and everywhere,
In Paradise and mansions fair,
In glories more than plains below,
Are saints in robes as white as snow,
Who, dwelling just without the gates,
Have glories more that still awaits.

From plains below and plains above,
Within the city of God's love,
The saints will all rewarded be
To live and reign eternally
And higher move to higher plain
With King of Kings to ever reign.

But they who turned away from Light
Must go from dark to darker night
To meet the punishment of hell,
While in their hearts they know full well
That they are in their awful plight
By Justice that is fair and right.

PLAINS OF GLORY AND GLOOM

ALL INFANTS WHO DIE GO TO HEAVEN

At death all infants are borne in angels' arms directly to the Infant Plain in the New Jerusalem, in the Third heaven, as shown by revelations recorded in my book, **"Heaven and the Angels."** There the infants from every land on earth are nurtured and trained by angels in mansions of glory. Could parents get but one glimpse of this earth-surpassing glory, they would rejoice when their children are privileged early to receive these blessings so far beyond anything parents or all earth could give the little ones.

Since the wonders of the Infant Paradise are described at length in my other book, **The Three Worlds**, I will not repeat here.

Of innocent infants Jesus said, "Of such is the kingdom of God,"⁵² and that "it is not the will of your Father in heaven that one of these little ones should perish."⁵³

To become infant-like, free from sin, is the condition of entrance to heaven. Who can doubt the reality of what some people have seen that the same Jesus who, on earth, loved children and took them into His arms, saying, "Of such is the kingdom of heaven", now in heaven itself, He sometimes takes the children in His arms and has them gather about Him?

Small children are innocent. No law applies to them, for they are too young to decide between right and wrong.

No external forms of "christenings" or "baptisms", or "ordinances" has any value whatever in saving infants. All persons who are saved from sin on earth must be saved by **personal faith** alone. According to Bible records only those who "believed" were ever baptized.

"Sin is the transgression of the law,"⁵⁴ but "where no law is, there is no transgression."⁵⁵ Since infants cannot break law because they cannot know law, they have no sin. From unregenerated, fallen man every child inherits an imperfect, weakened body that is disposed to sin; but, this is not "sin." It is only a tendency to sin. When, at the age of responsibility a child can intelligently choose, it can and does sin. At the age of moral responsibility all men die spiritually because of sin.⁵⁶



Every infant is as sinless as was Jesus, for "sin is the transgression of law" (I John 3:4), and an infant who does not know the law of God cannot be guilty of sin by transgressing law. Every infant who dies is, accordingly, carried at once to the Infant Paradise in heaven to be cared for and developed under the angelic ministry there.

⁵² Mark 10:14

⁵³ Matt. 18:14

⁵⁴ I John 3:4

⁵⁵ Rom. 4:15

⁵⁶ Rom. 3:25; 5:12

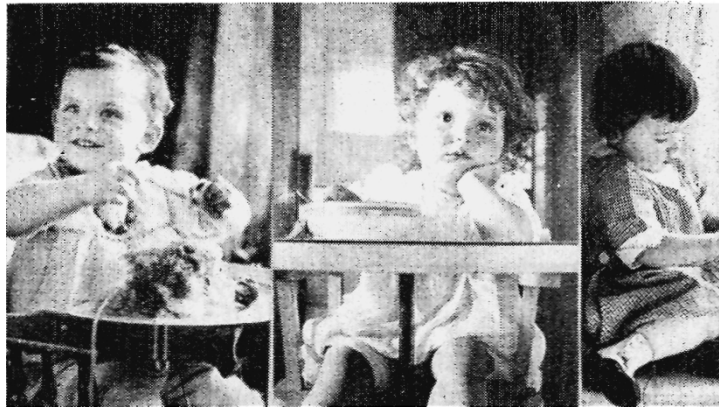
PLAINS OF GLORY AND GLOOM

As salvation is only through the cross of Christ, there is provision in His death and resurrection for infants. Consistent with these considerations, it was shown to Marietta Davis when she was caught up particularly to be shown the Infants' Paradise that every infant in heaven is "reborn" spiritually upon being carried there. It was also shown that from the earliest stages of the infant's growth in heaven, Christ on the cross is manifested before the eyes of all infants and angels in every part of the Infants' Paradise. Thus the cross becomes interwoven in their very being.

It should be added that the cross and its manifestation is a part of the experience of every adult saint in heaven, and it becomes an integral part of everyone of them.

Should anyone plead the doctrine of "election", can we not say that no elect are "saved in sin." The sinless are all elect as the Bible declares. Since infants are sinless, then until they can and do sin are they not everyone "elected" to the Infants' Paradise in the heavenly city? Most assuredly. Furthermore, unlike the infants, but few adults at death are privileged immediately to enter the Holy City in the Third heaven in its high realms of purity and light.

From the foregoing we see, then, that neither the judgment after the resurrection nor rewards in any way concerns infants.



"Of such is the kingdom of God." . . . "It is not the will of your Father in heaven . . . that one of these little ones should perish." (Mk. 10:14; Matt. 18:14).

CHAPTER VIII

THE TRAGEDY OF MISSING HEAVEN AND THE ANGELS

Hell a Reality

I would like to write only of heaven and I trust I am doing all it is possible to persuade men to follow the light which leads to glory. But where I work (in China), just as in every other place where the gospel is preached, many “hate the light because their deeds are evil.”⁵⁷ The more they see the light, the more they hate it. The brighter the light shines, the deeper is their darkness. They hate the name of Jesus. They despise the company of saints. They detest prayer. They deliberately trample on all that is holy. How could such people endure the holy life in heaven? How could the unregenerated stand in the presence of Christ and the holy angels? All who turn their backs on the light of heaven will certainly miss heaven.

As surely as there is a heaven for those who want it, there is darkness and hell for those who prefer the life that leads there. The Bible, the “cloud of witnesses”, whom the Lord has taken to see the hereafter, and reason itself all agree that as sure as there is a high heaven in which dwell the glorified saints, so surely is there a low hell in which those who reject the gospel of light suffer.

In the following discussion, by the word “hell” I mean the place in which are all, who after sufficient enlightenment, rejecting the gospel of Christ, die in their sins. It is the final place of punishment of the Christ-rejecting wicked.

Duration of Hell — Ages of Ages

I am aware of the various original words translated “hell.” I have carefully and prayerfully considered every word in the Bible that means “Sheol”, “Hades”, “Gehenna”, “Havernas”, “grave” and “the pit.” I have also studied all the passages in the Bible where the word, “season”, meaning “age”, occurs, and I am aware of the fact that the word translated “eternal” literally means “ages of ages.” I have probably read about all that can be said on the “pros” and “cons” of the question as to whether or not the Bible teaches that hell is eternal. After comparing scripture with scripture, my conviction is that hell is not absolutely eternal. The words in the Bible translated “eternal”, “everlasting”, “forever and forever”, etc., mean “ages”, or “ages of ages”, as all know now who read a literal translation of the Word of God. Ages are said to have a beginning and there is the “end of the ages.” Ages relate to time. The word does not actually mean “eternity.”

The blessings of the redeemed are usually expressed in measures of time; that is, in terms of “ages” or “ages of ages.” The life of the redeemed is “eternal”; nevertheless, because the saved have become partakers of the divine nature through union with Jesus, who is eternal, they are in the eternal life of God which is His Holy Spirit who indwells all of the saved. The Bible view, however, is usually that of “time”, both in relation to the lost and to the saved.

In that case, how long will “time” last? How long in terms of years is “ages of ages?” I do not know. In fact, I have hardly a guess. Some say an “age” is one thousand years. Some say “age of age” is twenty thousand years. Others say it might be a million years. Some think all this figuring is only guessing and theorizing without sufficient evidence to furnish real proof as to the length of “ages of ages.” I agree with the latter.

⁵⁷ John 3:19

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To me it is evident that “ages of ages” is a fearfully long time. Be it a thousand years multiplied into ten or twenty or even a hundred thousand, it gets so far out of my ability to comprehend time that it almost fades into “eternity”, a word my little mind cannot grasp.

Well, if hell is for a thousand years, that should be long enough to satisfy the most vindictive person. How about thousands of years? Is that not long enough for the torments of hell to last? The kind of hell we read about in the two following chapters is so awful and so far beyond the comprehension of mortals that it seems to me one year of its agonizing suffering would satisfy the mind of the most vindictive who wants the wicked to suffer. But we must conclude that sin is worse than we can imagine, and the definite rejection and stubborn refusal of God’s love and redemption through the shed blood of Jesus is a sin far beyond the capacity of mortals to comprehend. I do not have to understand all the things of God. I am not expected to. But I am expected to believe what is in His Word written for me to accept and believe whether or not I know all the Whys and Whereofs. Since this is true, I must believe in as literal a hell as I do in a literal heaven and paradise. One is as clearly taught in the Bible as the other. Any process of “spiritualizing” passages of Scripture, any process of interpreting the Bible to mean what it does not on the very surface appear to mean, and any explanation that disposes of a literal hell in the center of the earth; and declares there is no such torment of the wicked as such a hell teaches, by the very same method and principles of interpretation will dispose of heaven, will dispose of Paradise; and will make all the promised blessings of the saints become meaningless, figurative language — a delusion. Logically, it seems to me, if there is no hell of torment in brimstone and fire, then there is no Paradise for the saved. Hell and heaven are both realities in two distinct places, heaven in one place, hell in another.

Untold Suffering

The hell told about in the Bible and seen by present-day witnesses is so awful and the suffering so indescribably terrible that a human being in his physical state could not endure it twenty days, to say nothing of “ages and ages.”

From the Bible it is also clear that, while we are in the body, we have but a limited capacity for the appreciation and enjoyment of the glories of heaven. After death, freed from the body, our capacity enlarges. Likewise, it is apparent that the worst kind of suffering in the physical body is in a limited degree; but, after the release from the body, the capacity for suffering is so greatly enlarged that the anguish in hell exceeds ten thousand times any pain in mortal bodies.

Mincing terms, trying to make the Bible say what it does not say, or smoothing over and arguing away what it does say, is useless. As surely as the Bible tells of heaven’s indescribable glory, so surely does it tell of a hell worse than any mortal can imagine.

Jesus Himself said, “There was a certain rich man . . . and the rich man also died, and was buried. And in hell (Greek, “Hades”) he lifted up his eyes, being in torments . . . and cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.”⁵⁸

Jesus did not here speak a parable. He gave a definite historical instance of a certain rich man at whose door Lazarus, a certain beggar, was accustomed to beg. It does not make it any better to say “hell” means “hades”, the place of departed spirits. Of course, the rich man was in “the place of departed spirits”, for his body was buried. But in that place he was tormented in flames, and he was not blaming God. He was where his sins took him in spiritual suffering, which is worse than any mortal suffering, and he had a body with a tongue that might be touched.

⁵⁸ Luke 16:22-24

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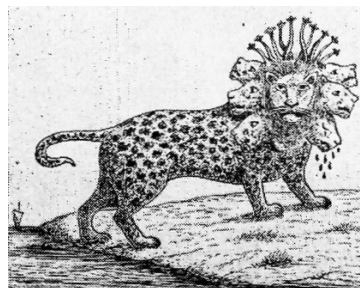
"A certain beggar named Lazarus, which was laid at his gate, full of sores, died and was carried by the angels into Abraham's bosom" (Luke 16:21-22). His body was discarded on earth, but Lazarus went to a good place escorted by angels, where Abraham was alive in his spiritual body before the resurrection of Jesus.

"The rich man also died and was buried; and in hell he lifted up his eyes, being in torments — and he cried, 'I am tormented in this flame.' " (Luke 16).

Here is clear Bible statement of a place of blessedness and a place of awful torment beyond the grave. Here is as much evidence of the one place as of the other.

As if to repeat what He had taught, after He ascended to glory Jesus sent His angel to John, giving him visions of things to come and revelations to be sent to all the churches.⁵⁹

In this message from heaven given by the resurrected Jesus, we read: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever, and they have no rest day nor night."⁶⁰ Reading further we come to a final scene: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever.



The beast, the anti-christ
(Rev. 13).

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

"And whosoever was not found written in the book of life was cast into the lake of fire."

⁵⁹ Rev. 22:16

⁶⁰ Rev. 14:10-11

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And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire.”⁶¹

This is, of course, the final judgment of the wicked after the resurrection of their bodies. Although the final state of the wicked after the resurrection of the body is far worse than before the resurrected state, the spirits of the wicked before that time suffer untold miseries in the lake of fire in regions of the underworld. The “certain rich man” was there before the death and resurrection of Jesus.

In the Bible, also according to visions, hell is “under the earth,” in the center of the earth.⁶²

As the rewards of the saints is according to works, in differing plains and degrees, in like manner the punishment of sinners in hell is “according to works.” In hell are different plains in descending horrors of severity, the lowest being the most terrible degree of punishment, the witnesses assure us.

Those given visions of heaven are nearly always led also to hell to see its terrors. These witnesses try in vain to describe it. In the visions of the state of the lost they agree with each other and with the Bible in clearly defined outstanding facts. One thing is clear — namely, that there is not a place in the region of hell or any of its plains, no matter what the intensity of suffering, where there is not unspeakable anguish of soul and body and “weeping and wailing and gnashing of teeth”, as Jesus said there would be among those who miss heaven and the angels.⁶³

Hell in Spiritual Underworld

Surely everybody knows that after death, before as well as after the resurrection, all is a spiritual state. Those in hell have a loathsome spiritual body which is in great contrast to the glorious, radiant body of the saved. All who have had revelations of this sad state of the lost, even in its lightest form, agree with the scriptures that the spiritual, mental and bodily suffering of those who miss heaven is as far beyond the suffering in the mortal body as the joys of heaven are beyond any joys in the physical body. The fires of hell, which Jesus said are “not quenched,”⁶⁴ are real fires, more real than fires on earth, though adapted to the spiritual state just as Paradise is real and adapted to the spiritual state in heaven. The strongest terms possible are used: “fire and brimstone” — intense heat and suffocating, putrid fumes.

The infernal regions have higher and lower plains on all of which suffering is “according to works”, or sins. In every case without exception, in any place or on any plain, to miss heaven and the angels is to miss the mercies of God.

None of God’s Blessings

On earth God sends the sunshine and the showers upon the evil and the good alike. On earth the vilest sinner enjoys much of God’s love. Although heaven’s light shines dimly upon the earth surrounded by clouds of darkness, nevertheless heaven’s light does shine; and every man, saint or sinner, enjoys much of heaven’s blessing in the natural life. All partake of the light which “lighteth every man that cometh into the world.”⁶⁵ Those who miss heaven suffer the loss of heaven’s light. The blessings of light they enjoy here turns to Stygian darkness in the hereafter.

⁶¹ Rev. 20:10-14

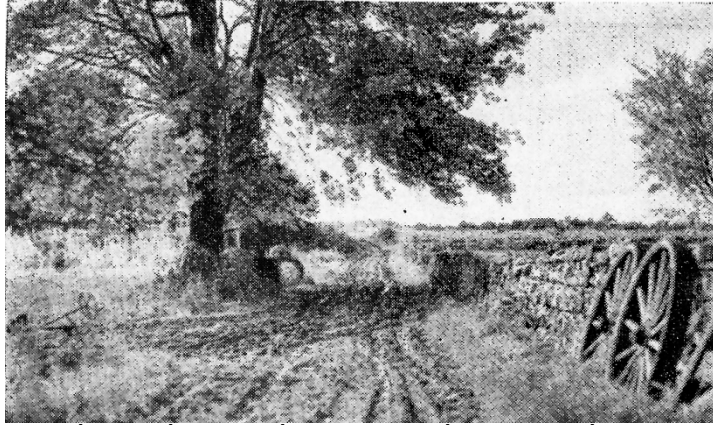
⁶² Isa. 14:9,12,15; 24:21-22; Rev. 9:1-3,11; 20:1-3

⁶³ Matt. 13:42

⁶⁴ Mark 9:43-46

⁶⁵ John 1:9

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Those who miss heaven go where everything goes wrong. The wheels come off and nothing tracks right.

No Sympathy

Thoughts are in common among the saints and angels in heaven. All hearts are transparent; all are in unison. But in the land of filthy bogs and dismal swamps everything goes wrong. Not a sympathetic tear falls. No one listens to another's tale of sorrow and woe. No ear sympathetically hears the groans and moans of a suffering soul. No tender hand soothes an aching brow in that land where love has never gone. "The best friend to have is Jesus." The worst thing that can happen to any man is to be locked away from all who know Jesus, where there's not a friend, no, not even a sin-companion.

To whom in that land can the measure of grief be shown? With whom can the ruins, the wrecks and the woes be shared? To seek sympathy among the lost is to be cursed. To try to get a hearing from the devil is to be jeered.

In heaven everyone is in love with everyone else. All are one in heart and sympathy. On the contrary, in hell nothing is in common. Every tormented victim wanders alone, goaded and hounded by the remorse of his own sins.



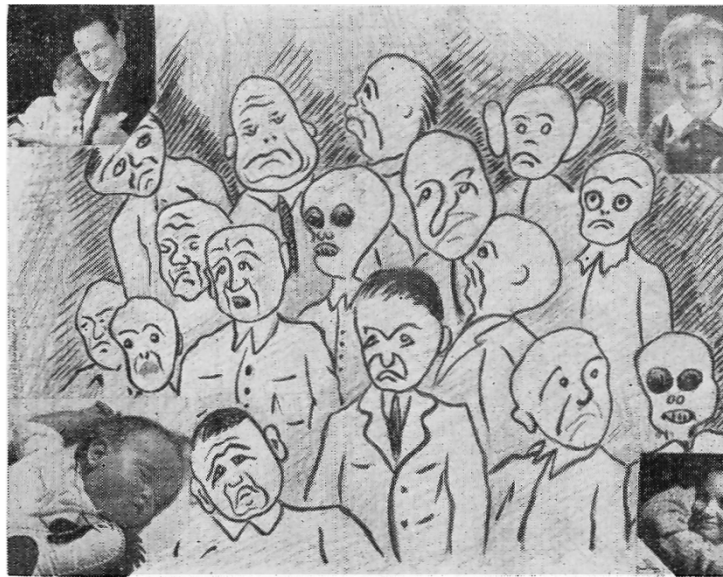
To miss heaven is to miss every bit of companionship. There is not a friend or a pleasant thought where Jesus and the saints are not.

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No Loving Faces

General Booth and Bunyan, and Talmage, and Sundar Singh, and others who have seen the saints in heaven, have tried to tell of the loving look, the heavenly beauty and radiating glory that emanates from every face in the heavens. When they attempt to write about the face of a heavenly saint, freed from care-worn wrinkles and tears, they conclude by saying: “We cannot describe the entrancing beauty of the loving face of a saint in heaven.”

Who then can depict the exceeding glories of the angels’ loving faces? They who have seen them say that nowhere in all this earth can words of any tribe or tongue be found to portray the beauty of an angel face, and when they talk of Him whom they have seen face to face, they declare that no mortal mind can comprehend the beauty of the One who is “Altogether Lovely”, “the Lily of the Valley”, and “the Fairer than Ten Thousand.”



Not a beautiful face or a pleasant smile in all the realms of hell. Every face is ugly and becomes more and more horrid and devil-like. Here, man at first created in the image of God, degrades in degrees of hell to the image of the devil himself.

Do we need describe the faces of sin-bound men? We all have seen them. Who never saw a sin-marked face, the face of a shrew, a criminal, a drunkard, a crafty money-getter and a raving maniac? Such faces are seen all over the world and in the realms of night. Is there anything in the death of a sin-bound victim to make his face any nicer after death? Where Satan reigns and the powers of darkness have dominion is there anything to make the ugly beautiful, or the uncanny charming? They who daily move about us; they whose faces are repellent reflections of every defacing sin; they whose countenances are scarred and marked by vice so low that you turn away, all these are moving pictures where he that runs may read: “What a man soweth that also will he reap.”⁶⁶

⁶⁶ Gal. 6:7

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No smile will ever be
seen in that realm of
night, the abode of the
lost, where Jesus and the
angels abide not.

How can any who miss the purifying stream flowing from the throne of God expect to find cleansing waters in the world of evil spirits? What is there to turn age into youth? In the world of departed Christ-rejectors no sin scars are washed away. They remain to rebuke, to mock and to bring remorse. The ugly here are ugly there. The repellent here are gruesome there. The debauched here are disfigured there. The unlovely here are horrid there. No fountain of youth, no living waters of life flow through the mock-paradises of hell. In that habitat of evil men what is there to make ugly faces beautiful? The discontented, distorted faces become more and more the reflections of all that sin can do, faces more devil-like than man-like.



Where heaven is not,
angels are not; the faces of
devils and hideous faces of
devils' dupes are there.

Horrid Demons

Fiends, demons, devils and fallen angels-embodiments of all that is foul and bad — are more repellent than the worst of men here. Even the fiercest of our beasts still carry marks of primal beauty. But the faces of demons in hell, varied and numerous, are faces of devils more repulsive than that of

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any mortal and more cruel than that of the wildest beast. The pictures men have sketched make none of these fiendish faces too awful. Yet, like them or not, the inmates of the nether plains must every day look upon these horrid faces of devils and the disfigured, devil-wrecked faces of men who have turned away from the face of Jesus and the faces of the angels.

Whereas, on heaven's plains the glorified, all different, in some way come to look like Jesus, in hell all the servants of sin carry on their faces the image of Satan. Association modifies the facial expression. Thus, in the land of night a lovely, peaceful, cheerful face is never found. To miss heaven is to miss every lovely face.

No Harmony

No harmony exists in the nether plains; movement lacks rhythm. Whereas, in heaven all is harmonic action as though in tune to the music filling all the air, in the infernal regions the lack of harmony would shatter rocks. Every movement causes the eyes to ache. No two walk in step. Painful jumping, restless walking and unceasing nervous action makes one whole confusing commotion in hell.

In heaven the voice of every angel and every saint, set free from all the imperfections of earth, is like a caress from hearts of love. Every word is musical. To miss heaven is to miss forever the sound of a musical voice and well articulated words. Every voice in hell is like a rasping saw. Not a voice is heard which has not been ruined by "weeping and wailing." Though one longs to hear someone talk, the cracked voices are worse than silence. All that the devils on earth and the demons in hell can do to take love and harmony out of every voice is done. Hear them talk! Who could believe that even in hell there could be such uncanny, inhuman voices? Voices, did I say? Grunts, moans, screams. Speech that is shrill, cracked. Ejaculations that are piercing. Voices harsh, voices shrewish, in one awful commotion are yelling, jeering, screaming, blating, cursing in demoniacal confusion.



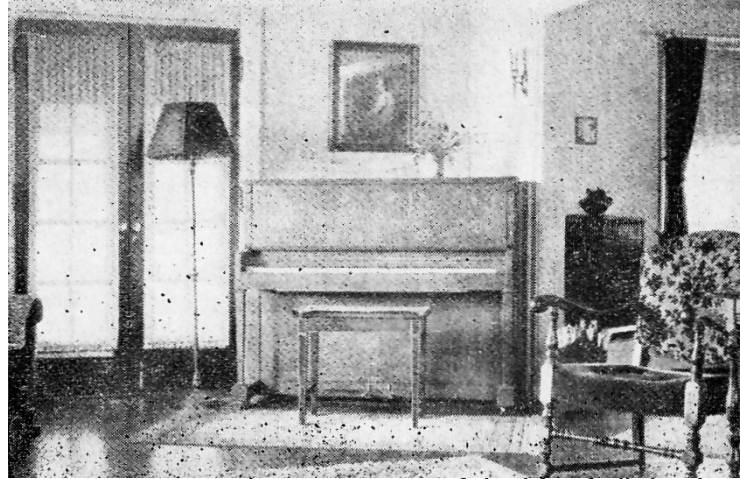
They forever miss home and friends and comforts and all home and family love who miss heaven and the angels. It may be from home here to a happier home there. It may be from home here to eternal despair and misery hereafter in eternal homeless, lonesome wandering in shades of unending night. Hell — where all the harmonies that make a home heaven-like are not, where everything is going wrong.

No Music

To miss heaven and the angels is never again to hear sweet songs. There is no music in hell. Music comes from highest heaven. There angels sing, saints join in praise and everything moves in rhythm. This music God and the angels first taught man in the Garden of Paradise when all was perfect and man walked with the Lord. God put music in the innermost soul of man and tuned his spirit to be affected by sweet melodies. Music is highest heaven come down to earth. But man has

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listened to another voice, the voice of Satan, diverting the music of heaven into ungodly strains. Heaven's music has been perverted to incite the lusts of men and women. From hut to palace ungodly song and music have distorted the tastes of all races of men to desire a perfected music that entices music-loving man to hell. Efforts to produce music in hell are in vain. The mock music is maddening. The attempted music discovers every string of each instrument untuned. Broken strings and loosened strands turn promised music into jarring noise which shatters the already unstrung nerves, so our witnesses inform us.



Music is a predominating part of the life of all that live in every mansion on every plain in all the higher heavens. Music in heaven enlarges and develops the soul into the heights of spiritual realms.

No true music in hell where Jesus is not — only rasping ranting.

No Paradise

To miss heaven and the angels is to miss Paradise — all that is beautiful. Those who enjoy God's flowers here, who wear the roses and carnations and orchids, giving Him glory will, in heaven as His bride, be wreathed with floral beauties that our earth never saw. But those who wear to carnivals of lust the beautiful roses and lilies given by Jesus and thank Him not, nor see His face and smile hidden in the petals will wear no flowers in hell. When they pluck the roses in the false paradise they will find only a nauseous odor. When they pick a lily, looking like those upon earth, it will scorch the hand. Would they again enjoy the orchid they liked on earth, they find that it exudes a putrid odor. Whereas they might have seen the face of Jesus in every flower in the heavenly Paradise, every flower in hell is a mockery, they who have seen declare.



Where heaven and paradise are not are trees in mock-paradise, whose flowers are fire, that exudes nauseous, sulphurous-fumes.

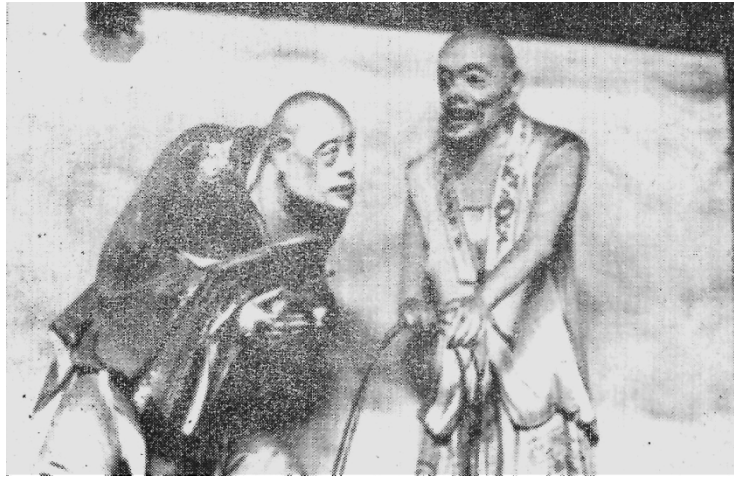
Trees in appearance like those upon earth are in that mock paradise. Yes, there are trees in hell. To seek their shade from the scorching heat is but to find their golden leaves emitting fiery, sulphurous flames. Pools and rippling rills are also in hell. They look so lovely, so earth-like. Oh, what a joy again

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to drink cold, refreshing water! Oh, for one sip to allay that never ceasing thirst! But at the first touch the water, seemingly cool and pure, burns the lips that touched it.

No One in The Image Of God

“God created man in His own image, in the image of God created He him.”⁶⁷ When God made man He made him holy; when He made woman He made her pure. He put them in the garden of God near the eastern gate in Eden where there was the tree of life and every tree for food. The tree of good and evil was also there. Eve ate of it; Adam ate of it. Eve’s body lost its aura of glory, and Adam’s body, like hers, under the curse of sin, began to deteriorate.



**The devil's dupes of every class
Are mixed in one great seething mass,
Where settles all of every race
Who, with the angels, seek no place.**

From that day onward bodies, crippled and mangled, that were meant to be in the image of God, have gone hobbling and writhing in the wake of that “old serpent that is called the devil and Satan.” In the shades of the underworld who will again clothe with beauty and purity the body that sin has marred?

In earth the sins of the body make impressions on the spiritual body within like carbon copies from external impressions. Thus when the spiritual body is released from the physical it carries into the regions below the impressions of the sin-distorted body, a witness saw.

In heaven spiritual bodies are clothed with a hundred aurora colors and hues of light. Where heaven and the angels are absent everybody is an unlovely dark-colored specter or a mocking glitter of elusive phantoms.

Whereas in heaven the aged become youthful in appearance, in the sunless land of gloom and sorrow the young grow old. Who has never seen the pinched, young-grown-old faces of the under-nourished poor in the crowded, sin-bound slum? If sin can so distort the face of man while on earth, where heaven’s light is still shining, what must be the likeness of the sin-serving victims now in the land where rays of glory never enter? The image of God will not be on even the young after they have waded through the mire down the sloping shore into the land of retribution.

No young persons with free and happy bodies exultantly shout or merrily sing in that land of darkness where flowers never bloom and joybells never ring. Yes, God made man in His image, holy, pure, heavenly, joyful, unspeakably happy. He gave him a soul and spirit — gems of heaven in a body of clay. Thus was man to live in purity, walk with God, and rule the earth.

⁶⁷ Gen. 1:27-28

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The body fell and lost its upward walk. The soul fell and lost its love for God. The spirit fell and lost its heavenly touch. Bodies and spirits meant to be pure like the angels' and live eternally in the image of God become in the world below the image of Satan and exude the nauseous fumes of hell.

No Little Children

Where heaven and the angels are not, no little children dance on verdant sward by sparkling waters. All the departed children are in heaven, playing and singing gleeful songs with the angels.



Photo by E. K. C.

All children play on heaven's shore,
The land of joys forevermore;
Of every race and tribe and tongue,
They join in saints' and angels'
song.

No Jewelled Mansions

Jewelled mansions, homes, are not to be found in the land of night, the land of sulphur and brimstone, the land of devils and filth. Locks, prisons, dungeons, stygian caverns, weeping, wailing, cursing, groaning, clashing discords, faces of devils, and bodies that look like corpses and smell like sulphur abound. Fire, but no residue. No easy chair no rest, no hope, no homes — hell! This is the place where heaven is not; where angels are not; where saints come not; where the sun shines not; where hope never rises.

Hell — a place where man goes by choice to harvest the seed he has sown on earth; a place where everything is upside down.

No “jewelled mansions”, no flowers, no music, no birds, no songs — hell. Where no wife persuades, no mother exhorts, no friends restrain; where church bells never ring; where Sunday worship never comes; where prayers are never heard. “Jewelled mansions.” Why did they miss them? “Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise they became fools . . . they did not like to retain God in their knowledge . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; back biters, haters of God, spiteful, proud, boastful, inventors of evil things, disobedient to parents, covenant breakers, unmerciful, who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”⁶⁸

They go where there are no mansions. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor adulterers, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.”⁶⁹

⁶⁸ Rom. 1:21-32

⁶⁹ I Cor. 6:9-10

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One Putrid Mass

Outside and far below the City of God is this rubbish dump where the fire is not quenched and the worm dies not. In this same putrid mass are all who, having heard the gospel, “When they knew God, they glorified him not, neither were thankful.” In this conglomeration mingle all the depraved and filthy, whether they be moral preachers or selfish priests, snobbish scorners, or worldly sages. Self-righteous men who walk on the far side of the street to avoid contact with the depraved outcast will find themselves in the same hell with all other sinners where the ‘filthy stay filthy still’.

Rebellious Prisoners

In hell, shut away from heaven and the angels, all are there because they have been unwilling to forsake their selfish wills to do the holy will of Jesus. Here are all who would not have Jesus reign over them.

Only the blood-washed ones can enter heaven to live with the angels. All in hell have refused or neglected this only salvation. Only those “born again of the Holy Spirit can enter the kingdom of God, and not one of those in hell has been “born again” of the Holy Spirit.

These stubborn rejectors of Jesus and His redeeming love must be shut in His prison to prevent further disaster to His universe. They are shut away from heaven, not because Jesus hates them, but because they hate Jesus; not because heaven’s light did not shine upon them, but because loving darkness rather than light, they turned their backs on the light. They are in hell, not because God does not love them, but because they do not love God.

From the most debauched disrepute to the most refined “good” man, all are imprisoned in hell because of the one greatest sin possible — rejection of Jesus and His salvation. All who refuse heaven and the angels are in hell because they refuse Jesus who alone is the life of heaven and the angels.

WHERE HEAVEN AND THE ANGELS ARE NOT

Where the birds never sing, nor it ever comes spring,
Nor a blade of grass nor a leaf turns green;
Where the joints all swell, and you never feel well—
This is the place the Bible calls “Hell.”

Where the friends we had are dogs turned mad
Without a word or a look that is glad;
Where the din and the roar within its door
Drive you wild forevermore:

Where for ages long is no angels’ song
At the end of the course of the life that was wrong;
Where are blasts of heat you always meet
Where ever you turn your scorching feet;

Where the wayward moan and the cultured groan
Whose hearts were hard as the hardest stone;
Where they choose to be for eternity
Who nail afresh our Lord to the tree;

Where the blackest night will never turn light,
Nor is ever a thing that ever goes right;
Where heaven is not, nor grace hath wrought
The joys that Jesus might have brought;

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Where they curse and swear and tear their hair,
And a sickening stench fills all the air —
This is the land with no helping hand,
Nor a boat that crosses to heaven's strand,

Nor a human voice is heard rejoice
In this awful place men go by choice,
Who walk away from the light of day
And the land where God and the angels stay.

WHAT THEN?

Of course I may wander wherever I like,
And do about as I please —
Can count all loss and bear the cross,
Or can live my life in ease;

But what will it be when the tide comes in,
That rolls from eternity?
Will the angels come to carry me home,
Or who will come for me?

This life I spend I will spend only once
As I travel along my way.
I can sing my song and do no wrong,
Or can spend for myself each day.

But what will it be when the last is gone,
And I come to the end of my time?
Will I sink to hell on the downward swell,
Or float on clouds sublime?

My friends and my work and a busy world
In the hurry of life, I see,
May waste my all if I heed their call,
And steal what I have from me.

Oh, what will it be on the final day
When all shall end at last?
Will the fragrance blow from glory aglow,
Or the blasts of the sulphur gas?

Will it heaven be for eternity,
When at last I must turn in?
Or, if I mistake the road that I take,
At the end of the way, what then?

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CHAPTER IX

UP-TO-DATE NEWS FROM HELL

Hell Not A Superstition of the Dark Ages

Hell is not a mythical delusion of heathen ignorance, a superstition, a by-gone belief of the dark ages, or a product of childish imagination to be rejected as false. Hell is a place, a reality, a terrible fact. In the dark ages the pagans believed in a terrible hell, and the church told about an awful hell.

As I have read about recent visions of hell given to people in England, America, China and other lands, I have marveled to see how these accounts correspond to the beliefs about hell that have come down from prehistoric times through generations in China.

In China the idea of different plains in hell is taught in the well-known Chinese expression, “*Shih bah tsen dy di iuh*”, “eighteen plains in hell.” All over China the “hell temples” depict in gruesome horror what the wicked in hell suffer, tormented by devils, each in accord with his own misdeeds. Each wrong-doer is represented as being punished by devils with the extreme retribution his particular sin brought: the murderer being slowly murdered, the covetous being fed fiery gold, and the cruel being treated like brutes.

Every Chinese who knows about these hell temples will tell you that the idols in the temples are images of what a certain emperor saw when led in spirit to see the realities of the underworld. The heathen and pagan from prehistoric times believed in hell, not because they imagined it, but because they had been allowed to see it.



The Chinese, in vision, have seen the wicked dead and their tormentors in hell.

The true church from days of old also warned of hell because from time to time some of its members were taken by angels to visit it.

The Bible also tells of hell; because its writers, inspired by the Holy Spirit wrote of realities. The pagan from prehistoric times, the church from its earliest days, the Bible of the ancients in describing the horrors of hell in varying degrees according to the depths of sin and the principle of judgment for sins committed check with

The Latest News from Hell.

The hell of the past is the unchanged hell of the present. As I have written in my former book, **Visions Beyond The Veil**, the Lord so poured out the Holy Spirit on the children of our Chinese orphanage and gave such repeated and unmistakable God-sent visions of hell that I could as easily doubt my own existence as doubt the reality of hell as revealed in the Bible and seen by these present-day witnesses. The children saw their acquaintances in hell. That is surely up-to-date news.

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Many similar reports recently given corroborate the same facts. For instance when Miss D. lay in a trance from which she could not be wakened for seven days, she visited not only heaven, but also hell. While in the latter place she met Miss W., who had died during the time of Miss Ds. trance. As Miss D. was leaving that awful place she saw Mr. C. also enter the infernal region. He, too, had suddenly died. Not even the friends watching by Miss Ds. side had heard of the death of this man so clearly seen.

A View of Hell

“Miss D. was next conducted to a place which she described in the most terrifying language and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognized many in the place of torment **whom she had known on earth**, some having been considered Christians. There were princes and peasants, rich and poor, learned and unlearned writhing together in a dreadful unquenchable fire where all earthly distinctions and titles were forever at an end. Among them she beheld a Miss W., who had occupied a prominent station in society, but had died during the trance of Miss D. She said that when Miss W. saw her approach her shrieks were appalling beyond the power of language to describe and that she made a desperate, but unsuccessful effort to escape.

“Punishment of lost souls she represented as symbolizing the respective sins which had occasioned their condemnation.⁷⁰ Miss W., for instance, was condemned for her love of money,⁷¹ which I had every reason to believe was her besetting sin; and she seemed to be robed in a garment of gold, all on fire. Mr. O., whom she saw, was lost through intemperance; he appeared to be punished by devils administering to him some boiling liquid. She said that there was no sympathy amongst these unhappy spirits, but that **unmixed hatred** in all its frightful forms prevailed in every part of the fiery regions.

“She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other’s society, and heard them in fiendish accents upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair, and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth.⁷² Whilst she gazed upon the revolting scene, many souls arrived from earth, and were greedily seized by innumerable devils of monstrous shape amidst horrid shouts of hellish triumph.

This fearful view of the state of the lost agrees with the testimony of S. T., whose case is on record in Mr. Wesley’s Journal (Vol. 11, pp 22-26).



⁷⁰ Gal. 6:7-8; Rom. 2:6

⁷¹ I Tim. 6:9-10; Jer. 17:10-11

⁷² Matt. 13:41-42; Mark 9:43,48; Rev. 14:9, 11; Rev. 21:8; Rev. 20:10,15

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Another Person Saw Acquaintances Enter Hell

We have another record of a person seeing in hell people whom he knew on earth. Among them was a former school mate of whose death this witness had not heard. If this man was not seeing realities, how did he see in hell these deceased people? He tells his own story thus:

“My guide said, ‘Look.’ As I looked, oh, horror of horrors! There was an ocean of fire with many people in it, a few of whom I knew. As far as I could see there was fire and people. The fire I am accustomed to seeing does not look so horrible, or so hot, as that awful fire did. It was so hot that there was a vapor looking a little like steam everywhere. Oh, the misery and suffering! Words utterly fail me to give an idea of what I saw and heard.”

“Some of the people were crying, some groaning the most pitiable groans and begging for water, water! Some were pulling their hair; some gnashing with their teeth; some biting their hands and arms; such a sight is impossible for me to describe. One I knew was a young man, formerly a schoolmate of mine. His mother was my Sunday school teacher, and we all thought her to be a Christian. He raised up and said, ‘**Mamma is here, too.**’ **At that time I did not know that either this boy or his mother was dead.** I saw others who died as they had lived, in deep sin. One was a woman who cursed, but when she saw it did no good she groaned and said, ‘That used to ease my temper, but it doesn’t anymore.’ Another standing near remarked, ‘Well, we had our own choice.’ ”

“Then my guide said to me, ‘Do you want to go farther?’ ‘No’, I replied; ‘never again do I want to see this place of torment.’ It makes me shudder now to think of that place of misery and suffering called hell. No one can possibly imagine how awful it is. It seemed to me that I was suffering at the time I was seeing hell.’ ”



Hell's darkness is at times partially lightened by flashes of glow from hell's fires.

Too Horrible to Look Upon

Of another testimony we read:

“She tried to tell us something of the horror of the scene upon which she looked; she declared that she had no language with which to describe it, that it was beyond the power of words to describe the misery of lost souls. She saw an innumerable company of them, weeping and wailing and gnashing their teeth; tearing their hair and digging their faces with their nails until the blood ran. The unsaved soldiers who fought in the late war were still engaged in deadly conflict and fought and bled unceasingly. The misery of all was augmented by the torment of demons, multitudes of whom thronged the pit, while hosts of others were driven out by the master demon to bring in the souls of men. They were faithful in the discharge of this duty, and were constantly dragging in their shrieking, terrified victims whom they threw down in the midst of that mass of wretchedness. The most vivid impression made upon the mind of the girl who viewed this horrible scene was that hell was enlarging its borders to make room for the throngs who were trending that way. Constantly the prince of devils

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urged his co-workers to greater activity and encouraged them to repeat, 'The harvest will be great. The harvest will be great!' Lost souls were vainly trying to escape to warn their friends of the depths of misery which await if they refuse the mercy of God.

'This was told to us as a continued story, but was related slowly, with frequent pauses, as the terrible scene once more presented itself to the mind of the young woman. Frequently she cried out in anguish and covered her eyes with her hand as if to blot out her vision. 'Oh!' she cried, 'I cannot even think of it for a long time lest it drive me crazy.' "



The man who left the empty chair
has gone to realms of dire despair,
where flames forever will abide
The man who left this nice fire-side
and failed for future to prepare.

What Bunyan Saw In Hell

Of what he saw, he says in part: 'Then bowing low before the Almighty's throne, swifter than thought my guardian angel carried me more than ten thousand leagues below the imperial heavens. We were soon surrounded with darkness much more black than night, which was attended with a stink more suffocating far than that of burning brimstone; my ears were likewise filled with the horrid yellings of the damned spirits, that all the most discordant notes on earth were, in comparison with this, melodious music.'



Photo by E. K. C.

Hypocrite preachers, God-less public speakers who despise Christ and His blood, false teachers, blind leaders of the blind will, in hell, be forced to speak to the dupes they led there, amidst scorn and derision and cursing from the fools they led astray. A witness saw it so.

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Now, said my guardian angel, 'you are on the verge of hell, but do not fear the power of the destroyers, for my commission from the imperial throne secures you from all dangers. Here you may hear from devils and damned souls the cursed causes of their endless ruin. And what you have a mind to ask, inquire, and they shall answer you.'

"We now were come within hell's territories, placed in the caverns of the deep. There earth's center reconciles all things."

"... We then passed on further, among dismal scenes of unmixed sorrow, and saw two wretched souls tormented by a fiend who, without ceasing, plunged them in liquid fire and burning brimstone, while they, at the same time, accused and cursed each other. One of them said to his tormented fellow sufferer, 'Oh, cursed be your face, that ever I set eyes upon you; my misery is due to you; I may thank you for this, for it was your persuasions brought me hither; you enticed me, it was you who ensnared me thus. And since I could not shun your company there, oh, that I could have been without it here!'"

"From this sad dialogue I soon perceived that those who are companions upon earth in sin, shall be so, too, in hell, in punishment. And though on earth they love each other's company, they will not care for it in hell."



Photo by E. K. C.

Much of heaven here below
Is shed abroad in heaven's glow.
In heaven's light that's always shed
Upon the children, curly head;
To point all men of every race —
Who've left the Father's lovely face,
To Him who is the life of men
And to the land of youth again.

"'Oh!' said I, 'could but wicked men on earth, for one small moment lay their ears to this mouth of Tophet⁷³ and hear these horrid shrieks of damned souls, they would not be in love with sin again.'"

"'Eternal Truth', said the angel, has told us otherwise, for those who will not fear His ministers, nor have regard to what His Word contains will not be warned though one should come from hell.'"

"We had not come much further before we saw a wretched soul almost choked with brimstone, who cried out as one under a dreadful anguish, with a note of desperation which made me desire of my conductor to stay a while that I might listen more attentively to what he said; and thereupon I heard him speak as follows: 'Why was I made with an immortal soul and yet should take so little care of it? Oh, how my own neglect stings me to death, and yet I know I cannot die, I must not die; but, living a dying life, worse than ten thousand deaths; and yet I might once have helped all this, and would not! Oh, that is the gnawing worm that never dies! I might once have been happy, salvation once was offered me and I refused it. Ah, had it been but once, yet to refuse it had been a folly not to be forgiven, but it was offered me a thousand times, and yet (wretch that I was) I still as often refused it. Oh, cursed sin, that with deluding pleasures bewitches mankind to eternal ruin!'"

⁷³ Jer. 7:32

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“But as our torments here are various, so are they universal, too; afflicting each part of the body, and tormenting all the powers of the soul, which renders what we suffer most un-sufferable. In those distempers you men are seized with on earth, though some parts are afflicted, other parts are free. Although your body may be out of order, your head may yet be well; and though your head be ill, your vitals may be free; or though your vitals be affected, your arms and legs may still be clear. But here it is otherwise; each member of the soul and body is at once tormented.”

“ ‘The eye is here tormented with the sight of devils who do appear in all the horrid shapes and black appearances that sin can give them. The ear is continually tormented with the loud yellings and continual outcries of the damned. The nostrils smothered with sulphurous flames; the tongue with burning blisters and the whole body rolled in flames of liquid fire. And all the powers and faculties of our souls are here tormented. The imagination, with the thoughts of present pain; the memory lost with reflection on what a heaven we have lost and of those opportunities we had of being saved. Our minds are here tormented with considering how vainly we have spent our precious time and how we have abused it. Our understanding is tormented in the thoughts of our past pleasures, present pains and future sorrows, which are to last forever. And our consciences are tormented with a continual gnawing worm.’ ”



A gate to heaven and the angels!

**A tabernacle where men are saved,
washed in the blood of Jesus, baptized with
the Holy Spirit, a down payment of
Paradise.**

**Hell, where church bells never ring;
Where saints and angels never sing;
Where all that's heard is moans and wails;
Where every face with horror pales.**

“ ‘Another thing that makes our misery awful is the extremity of our torments. The fire that burns us is so violent that all the water in the sea can never quench it. The pains we suffer here are so extreme that it is impossible they should be known by anyone but those that feel them.

The society or company we have here is another element in our misery. Tormenting devils and tormented souls are all our company; and dreadful shrieks and howlings, under the fierceness of our pain, and fearful oaths, is all our conversation. And here the torments of our fellow-sufferers are so far from lessening our misery that they increase our pain.’ ”

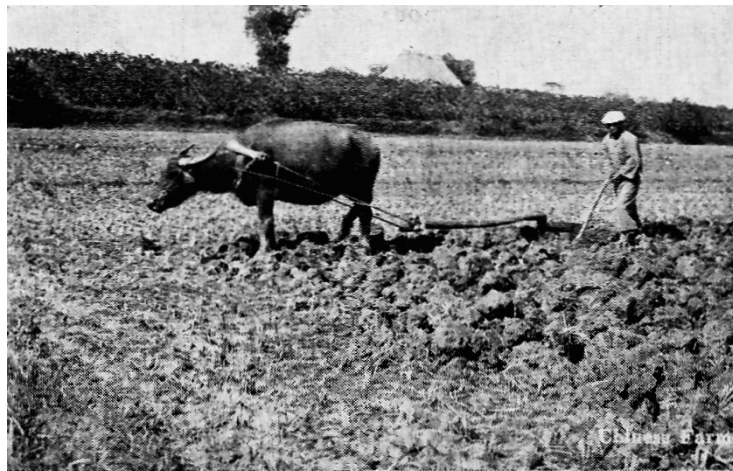
What Sundar Singh Saw

Seldom upon the earth has any one moved among men more like a saint from heaven than did Sundar Singh. As a traveling Sadhu, a prophet upon the earth, he so lived in Christ and Christ in him so that both his face and his conduct reflected the love of Jesus. He, more than any others, appeared to walk with Christ and oftener than any others was caught up to converse with saints and angels in heaven. If any man was ever free from a vindictive spirit it was this saint who gave his all, at last his life, as a love-gift to save the lost.

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Yet true to what he learned in conversation with saints and angels in heaven about the realities of the other world Sundar Singh confirms what others have seen in visions, and repeats what we find in the Word of God about hell being a place of “weeping and wailing and gnashing of teeth.”

He says that: “from the lowest and darkest parts of the world of spirits a black and evil-smelling smoke rises, and in their effort to hide themselves from the light, these sons of darkness rush down and cast themselves headlong into it, and from it their bitter wails of remorse and anguish are heard constantly to rise.” This condition, he means, prevails even on the highest plains in hell. From what he has seen he further writes: “The state of evil-doers in that place is so terrible and so inexpressibly fierce in their torment that those who see them tremble at the sight. Because of the limitations of our worldly speech, we can say only this: Wherever the soul of a sinner is, ALWAYS and in EVERY WAY, there is NOTHING BUT PAIN THAT CEASES NOT FOR A MOMENT. A kind of lightless fire burns forever and torments these souls, but neither are they altogether consumed, nor does the fire die out.”



“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.” Death is the reaper.

In conclusion, it is clear that in all the degrees of hell in all its plains and in every way, the torture of all sinners is such that it cannot be described in human speech, and efforts at description must end when the Bible description ends — namely,

“Died . . . was buried . . . in Hades . . . in torments . . . in this flame.”⁷⁴

“Lake of fire and brimstone.”⁷⁵

“Smoke of torment forever and ever.”⁷⁶

“Weeping, wailing, gnashing of teeth.”⁷⁷

“Whosoever was not found written in the Book of life.”⁷⁸

All are bidden to the marriage feast of the King’s only Son, “the marriage supper of the Lamb.” The invitation, “whosoever will may come,” is heralded over the earth in its highways and byways. All who fail to accept it and be made clean in the blood of the Lamb and to be clothed upon with the garment of His righteousness will too late bear with utter remorse the words from the Lover of men’s souls:

⁷⁴ Luke 16:22-24

⁷⁵ Rev. 20:10

⁷⁶ Rev. 14:11

⁷⁷ Matt. 22:13

⁷⁸ Rev. 20:15

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Photo by E. K. C.

The child is without and cannot enter in
The portals of darkness and hatred and sin,
Where parents have gone who ignored all love
Of their Father who fed them with food from above.

“Friend, how camest thou here not having a wedding garment?” The fate of one such reads, “He was speechless [no reason for his neglect]. Then said the King, “Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”⁷⁹

THE END OF THE ROAD

As his soul was passing into the night,
He called for help with all of his might.
He heard no answer by angel throng,
But devils came clanking along,
As, rattling their chains, they came so near
That he saw their forms and well could hear
Their rasping rant in hellish glee
That seemed like revelers on a spree.

“He’s here,” they yelled, “and breathing his last.
We’ll use these chains and bind him fast
As soon’s as he leaves that putrid clay,
And drag him along with us away.”

“Get out of here, you imps from hell,
You can’t fool me with your subtle spell.”
“Ah, ha!” they shout. “You said you were free.
Now try to get up, and we will see.”

“I curse and I damn you imps of air.”
And he raged and swore and tore his hair.
“By God I damn and curse you all
For mocking an answer to my call.”

⁷⁹ Matt. 22:8-13

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“You may curse away by the God we hate,
While we drag you down to the curser’s fate.
You’ve served us long and served us well;
We’ve come along now to take you to hell.”
“Here we will have some devils’ glee
With this victim ours, who might have been free.”

Then they clattered and clogged and danced around
With broken rhythm and mocking sound,
And rattled their chains and waved their hands
And yelled, “Come along to the devils’ lands,
Where you never will see the light again,
Or a saint or an angel will enter in.”
Then they scratched and they tore and they spit in the face
Of the dupe they had fooled to miss God’s grace.

When the dupe came out of his mortal form
And entered this awful devils’ storm
They bound him fast, then jerked him down,
And dragged and hauled and pulled him along.
You had a plenty of chance to know
The way of right that a man should go.
They punched him and pushed him and knocked him along
As staggering and stumbling he often fell down
With aches and pains and head a swoon,
On the rocky road to the realms of gloom.

The gloomy road became pitch dark,
Without a ray or the tiniest spark,
As down toward hell they now all went —
These hellish fiends the devil had sent,
Laughing and mocking and sneering in turn,
Telling their victim how he would burn.

In the inky darkness to left and right
He heard more devils laugh at his plight,
While their putrid presence filled the air
With a nauseous stench that was everywhere.
Far down in the blackness of stygian night
They came to a plain not dark or light,
The highest plain of lowest hell,
Where men gone wrong are doomed to dwell;
Where the wails and the moans and the cries of men
Are harvests gathered from fields of sin;
Where devils with their victims play,
And torture the souls they led astray.

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As these returned from the trip they made
To bring this man to the realms of shade,
More devils, worse, and men gathered round
To see the sort of trophy they'd found.
They peered at him; they cheered at him
As he stood still bound in the deafening din.

The demons then who had brought him here
Amused themselves, at his awful fear,
And jerked his chains and beat him anew,
And said, "This place is too good for you.
Down, on down, far down you'll go
'Till you reach hell's deeper and direr woe.

On a lower plain in lowest hell,
In the midst of its nauseous, awful smell,
This man just brought from the earth above
Was pushed along by the devils' shove

As though through a prison's barred back door,
Whose word above read, "EVERMORE."

His chains they loosed with a gruesome clang
As the door behind they closed with a bang.

"THIS IS THE PLACE OF THE VICKED DEAD."

From misty gloom in a fiendish voice
He heard one say, "You are here by choice.
There is a God and you knew it, too,
But you said He could have no place in you.
Throughout your life on the earth above
You hated the light and all God's love,
There was many a time and many a place
When you saw the truth as face to face.
There was many a man and your mother, too,
Who stood in your way and pled with you
To change the course of your stub born feet
To walk to the land where the good will meet;
To the land of light where all is bright,
The land of God where never comes night.
But you liked the darkness, you chose its sin,
And that's the reason you've entered in
This lowest hell with its filthy smell,
Where all of your kind will always dwell.
It's murky here; it's always night;
But what you get is just and right.
The Christ you spurned you'll never see,
Nor ever again will you be free.

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THUS HE WENT TO SHADES OF NIGHT

Tripping and skipping and whirling around
In the devil's dance on the devil's ground,
Feeling and stealing and sneaking about
In the dark of the night with the lamps all out,
Moping and doping and loafing the while,
Steeped in the stench of all that is vile,
Rolling and bowling and "bumming" all day,
Frittering time and talent away,
Dressing and messing and strutting with pride,
With heart awry and hat on the side,

In the snare of sin and the pits of slime,
He thinks he is having "a jolly time"
As he wastes the days and carouses the night
With a mind that is dead to all that is right,
As jigging and jazzing perverted chord
He swings in step at the devil's word.
This derelict dup of the fallen race
Dances through life in death's embrace.

ANOTHER

Working, not shirking, or stopping to play,
Chasing the dollar by night and by day,
Saving and craving, not wasting a scrap,
Gathering money into his lap,
Hustling and bustling and pushing along,
Stopping his ears to the chords of the song,
Meeting and greeting his friends all the day,
Finding no time for a moment to pray,
Supposing he's posing a wonderful man,
Forgetting that God is the Great I Am,

ANOTHER

Working, not shirking, or stopping to play,
Chasing the dollar by night and by day,
Saving and craving, not wasting a scrap,
Gathering money into his lap,
Hustling and bustling and pushing along,
Stopping his ears to the chords of the song,
Meeting and greeting his friends all the day,
Finding no time for a moment to pray,
Supposing he's posing a wonderful man,
Forgetting that God is the Great I Am,

PLAINS OF GLORY AND GLOOM



Another

He's bound for regions of midnight dark
To join the others who missed the mark
And lived ungrateful for all the grace
Held out by the Lord to all of the race —
This other fool who was worldly-wise,
But blind to the glories of the skies,
And deafened so deaf by the clamor of life,
He lost his soul in the useless strife.

PLAINS OF GLORY AND GLOOM

CHAPTER X

THE NEW EARTH

Peter through revelation by inspiration of the Holy Spirit gives us a prophetic view of the Lord's manifest ultimate triumph — the New Earth. He outlines the defeat of evil and the final victory of Jesus as follows:

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

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness."⁸⁰

The apostle John wrote: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

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

And he that sat upon the throne said, Behold I make all things new. And he that sat upon the throne said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely: He that overcometh shall inherit these things; and I will be his God, and he shall be my son."⁸¹

What Peter inspired by the Holy Spirit wrote about and what John saw in vision and was told to write, Jesus has, with added details, shown to other later servants. In all these revelations we find harmonious agreement that the ultimate sphere of redeeming grace will be the New Heaven and the New Earth and the new order wherein all sin and all results of sin — all evil and all pain — will be done away. The final Kingdom of God will be, "according to promise," "new heavens and a new earth." No longer will evil spirits or bad spirits of unregenerated men inhabit the First Heaven. Nevermore will there be an earth wherein men live in wickedness.



To repent and follow Jesus, to be washed in Jesus' blood as pure as a little child; to humbly follow Him as a little child; to love Jesus more than a child loves its father, is to go where children, all children, go — the New Earth.

"Verily I say unto you, except ye be converted and become as little children, shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:3-4).

⁸⁰ II Pet. 3:10-13

⁸¹ Rev. 21:4-7

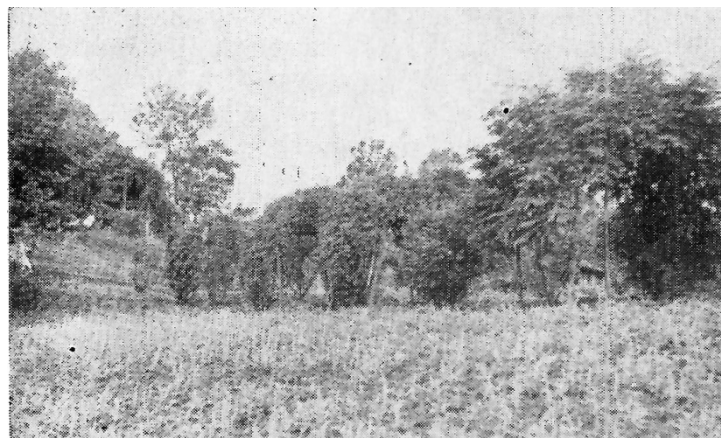
PLAINS OF GLORY AND GLOOM

The New Earth will be a new order, not a material earth like the present one, for the present earth and its atmosphere will all “pass away.” All the material elements of this physical earth will “melt with fervent heat”, and will perish and be no more. Therefore the New Earth will not be this earth; it will be another earth of a spiritual order, the order to which Jesus in his spiritual body belongs since His resurrection. Before His death His body was physical, material; but after His resurrection His body was spiritual, although similar to His former body. Being the “first fruits” of the final order and the “first born” of all creation, Jesus is the manifestation of the ultimate spiritual order of the New Earth. In Him “all things consist,” and in the new creation He is in all things, the spiritual order of the New Earth. God’s final Kingdom in all of its aspects is spiritual, yet as real as was Jesus’ body after His resurrection. And so all the New Earth and its nations will be spiritual, though real, after the resurrection-order of Christ, “the first fruits.”

Exactly where the New Earth will be located in relation to the present First, Second and Third heavens is not clearly revealed in scripture. We find no statement that the New Earth will replace the present earth in its present solar position. At any rate, it will not need either the sun or the moon, and, for all we know, it will not be in the position of our present earth.

John saw the New Jerusalem “coming down from God out of heaven,” apparently becoming the capital of the New Earth, since “the nations of them which are saved shall walk in the light of it; and the kings of the earth [the New Earth, of course] do bring their glory and honor into it.”⁸²

This does not, however, locate the relative position of the New Earth in God’s universe. That this language is figurative in part is apparent in the statement that on the one hand God is said to be above and apart from the New Jerusalem, in a higher heaven, while, on the other hand, He is said to be WITHIN, not above, the Holy City in its final glory.



The greatest truth of ultimate redemption in Jesus is that in the perfect spiritual new earth God and man will live together amidst the realities of perfect paradise.

The Scripture reads: “Come hither, I will show thee the bride, the Lamb’s wife, and he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God . . . and I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.” . . . and there shall be no more curse: but the throne of God and of the Lamb

⁸² Rev. 21:24

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shall be in it; and his servants shall serve him . . . and they shall see his face . . . and they shall reign for ever and ever.”⁸³

Where was the mountain from which John saw this glorious scene of consummation? It could not have been a mountain of our material earth, for he said that this earth had already “fled away.” Did he stand upon a high mountain of the New Earth? If so, what was its relative location? Since God’s order is, as we have seen, an ascending order from lower plains of First Heaven all the way up through the plains of Second and Third Heavens, and since His throne is in the New Jerusalem, now highest and above all, are we to suppose that He will descend to a lower order?

Jesus did, in fact, come down to the very lowest order, but it was to lift man out of the low order and transform and exalt him to the highest order. This is the order of the resurrected Lord of glory, the Lamb of God who is the life and the light and the king of the New Jerusalem in the highest plain of the highest heaven.

In view of this, is it not apparent that when John, in vision on the one hand, saw the New Jerusalem descending away from God and coming down and, on the other hand, saw that God was, in fact, within the city to dwell therein in the midst of the nations of redeemed and gloried men, there must be an element of figurative language, as appears in some other parts of the book of Revelation, such as chapters 12 and 10.

If, however, the New Jerusalem will in fact “descend” into some other place anywhere in or above the universe, which of course is possible, though improbable, the great truth here emphasized is that in the ultimate order “the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself will be with them, and be their God.”⁸⁴

The outstanding picture is the nations of the redeemed upon the New Earth bringing their honor and glory into the capital, the New Jerusalem. There God in Jesus, the Lamb of God, as King of kings, reigns supreme. Here is a view of ultimate redeeming grace — the Lamb of God and man redeemed through His blood by His Spirit now transformed into oneness — God in mankind and mankind in God.



I enjoy it where flowers bloom, where birds sing, where a little paradise can be restored. This is a little down-payment that is the present lot of the redeemed sons of God.

⁸³ Rev. 21:9-10; 21:22-24; 22:3-5

⁸⁴ Rev. 21:3

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Since the throne of God, according to Scripture, is in the New, Jerusalem in the Third heaven, and the throne of the Lamb is now there, and on the New Earth will still be there, those redeemed in the blood of the Lamb will at last be in this highest heaven, it appears.

In accord with these considerations, which I believe to be scriptural, our “cloud of witnesses” were given revelations in visions. One such witness was given a special revelation of the final judgment and the order on the New Earth, as already stated. An angel led him to the Third heaven to behold some of the glories of God’s ultimate order upon the New Earth, and the angel told him he was to write and make known to men the blessing the Lord has prepared for His children.

In vision this humble servant of the Lord definitely saw himself taken by the angel up through the First and Second and Third heavens to a position above and over the New Earth Jerusalem and the New Earth. He was shown in part some of the glories of the new order of the New Earth and its Holy City.

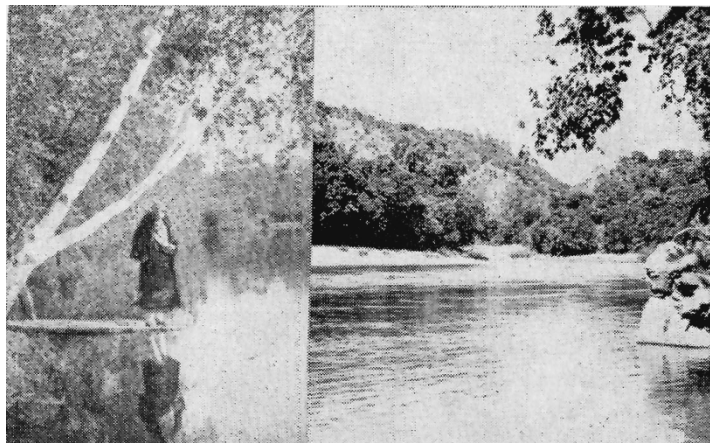
In a preceding chapter I have quoted at considerable length what this visitor saw of the final judgment and the announcement of rewards and punishments by the judges on the thrones. In the next two chapters I have given an account of the visions of the state of the lost in hell in the lake of fire, where are cast all the wicked after the last judgment.

In the following record of a vision of the Holy City and the New Earth we see, on the other hand, some of the blessing into which the saved will enter after the final judgment and announcement of rewards after the resurrection. From this wonderful vision I quote what we may be sure our eyes will one day behold: “I looked upon

The New Earth

and saw a duplicate of all things I had ever seen on earth.

There were trees, shrubs, plants, fruits, flowers, vines, herbs, and such like. I also saw all kinds of animals the earth ever produced. The lion, tiger, leopard and other beasts played harmlessly with the lamb, the calf and the kid.



“There were also lakes and streams, filled with all kinds of fish and other inhabitants of the waters. There never was any creature known on earth — of air, land, or water — which was not produced in perfection and in harmlessness in this, the second Garden of Eden.”

“The eagle, the condor, the ostrich, the dove, the robin, the canary and all other kinds of birds ever upon earth were there found, and many of them singing with supreme delight.

There were also lakes and streams filled with all kinds fish and other inhabitants of the water.

There never was any creature known upon earth — of air, land, or water — which was not produced in perfection and in harmlessness in this, the Second Garden of Eden.”

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“He then took me into another garden many times larger than the first. It was also as much more beautiful as the sun exceeds the moon in brightness. When I looked upon it with wondrous delight, he (the Kingly-Priest) said to me: ‘Thy lips shall, in a measure, be sealed concerning this garden of the redeemed; nevertheless, some things thou mayest declare.’ ”

“And I saw that the saints had come into this Paradise (the most resplendent one) after much time and experience. Now they were as swift messengers. I beheld their many

Mansions

in which they dwelt in perfect love, happiness, peace and joy, ‘I heard their songs of praise and thanksgiving unto God. In my presence there were uttered forth joyous laughter and many declarations of wisdom, experience and hope’.”

“I knew some who were there and I rejoiced in heart, for I was ignorant of their saving faith and humble works of love they had done while on earth.”

“At this time there came unto us again the angelic being who had brought me on my journey thither, and said to me, ‘Now shalt thou come again to thy earthly abode. If thou art faithful in a few things He will make thee ruler over many.’ ”

The foregoing vision of Paradise and its splendors was but a mere glimpse, as it were, of the New Earth on the plain that extended from the jeweled gates of the celestial city into which the nations of the New Earth will bring their glorious tribute. Within the city itself in its higher plains were more exceeding grandeurs. But this heavenly witness was told that he might not enter therein until after the redemption of his body.



This new country in which the many mansions were built was, as it were, transparent earth, solid, variously hued and having a look of glassy hardness, yet possessing a feeling of softness to the touch as of the finest velvet. Streams of limpid water were in many directions. Trees with variously colored trunks and leaves, and flowers of all sizes and rich in fragrance abounded in great numbers. Their beauty and fragrance were beyond all human comparison.

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WE OUGHT TO LOVE TO DO

We ought to love without alloy
In love that's pure and full of joy;
That's sound enough for every test,
By fire or sword, as God sees best.

We ought to love with all our might,
And love to die for truth and right,
And seek, as Jesus did, to give
Our lives that others, too, might live.

We ought to love in word and deed,
So that our hands and feet would bleed,
In serving Him Who set us free
By shedding blood on Calvary.

We ought to love our Lord enough
To travel on a road that's rough . . .
The rugged road He went before
To open heaven's golden door.

We ought to love no smoother way
To lead to resurrection day
Than saints have sought from days of yore,
Who martyrs were gone on before

We ought to love to walk with God
So close we'd know how Jesus trod
The rugged road of nails and thorns
That tender flesh abhors and scorns.

We ought to love to seek to be
Like Him who died on Calvary,
And wish to walk to heaven's land
With bloody feet and nail-pierced hand.

PLAINS OF GLORY AND GLOOM

CHAPTER XI

THE NATURAL PROJECTED INTO THE SPIRITUAL

The Development of the Redeemed

In the companion volume **HEAVEN AND THE ANGELS**, I have given an account of some revelations of some phases of developing the redeemed from lower to higher degrees of glory. There it is shown that progressive development into higher degrees of perfection and usefulness takes place in every individual from the infant who, dies at birth to the elderly saint mentally and spiritually developed on the earth. Two chapters in that book are devoted to the attempt of witnesses to describe the perfect man in his high estate in highest heaven.

It is in place here to add further revelations and deductions from these revelations concerning the development of redeemed man.

We know that all capabilities, or gifts, are from God. We also know that not one of these inherent gifts find as full development in this present life, even when a man has the benefit of the help of the Holy Spirit. This lack of full development is due to man's fallen estate in a degenerated, hindering body of clay as well as due to hindrances from the world and the devil. Moreover, since development in God's kingdom is by degrees, the shortness of life upon the earth prevents development into the fullness and perfection of Jesus.

These visions and revelations through our "cloud of witnesses" are in harmony with the fundamental principle taught in the Word of God that the present natural life of man with all his inherent natural gifts, when regenerated by the Holy Spirit, at death are spiritualized and projected into the life beyond the grave. In other words, everything that is right and valuable in man's life in his earthly body will be carried over and developed into perfect fruition in his glorified spiritual body. Discarding the imperfect body of the flesh and all that hinders the perfecting of the soul and spirit, the man who emerges from the shadow of the valley of death is the same man who entered the valley. The one great difference is that all that hindered was left behind in the river of death. This is the testimony of the "cloud of witnesses" and the Word of God.



**Children with their
diverse inherent gifts and
characteristics will, on the
New Earth, be developed
into similar perfect fruition.**

This being true, since the natural man becomes divine by union with Jesus through the new birth in the Holy Spirit, his manifest "natural" gifts and good traits will be perfected in heaven in ways they could not have been when upon earth. Also latent inherent powers and gifts dormant while in the body will come to light and progress to perfection in the Lord's educational systems on heaven's plains of glory.

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In all of heaven's plains where infants dwell, and all the way up through higher plains are elaborate and perfect schools of instruction where infants and mature saints are trained and developed from glory to glory under the instruction and care of angels and heavenly saints from higher plains, as shown in my book, **Heaven and the Angels**.

In the vision just described we further read of the saints in Paradise on the New Earth as follows: "They were WISE IN ALL KNOWLEDGE, CUNNING IN WORKMANSHIP, and joyous in useful and holy occupations. I saw the temples in which they worshiped and TAUGHT and SOUGHT after and FOUND TRUE WISDOM." In one of the great edifices, larger than any on earth, this visitor saw in the midst of it MANY BOOKS, large and small, in a condensed handwriting containing commandments, the record of the lives of all men, illustrated, together with a perfect record of the WISDOM and KNOWLEDGE of the UNIVERSE. And he saw that "the redeemed had gathered together this wisdom and knowledge, and it was marvelous to behold."

Do not these simple statements include everything to which mortal man might aspire? Do not they indicate that in heaven every man will attain at last to the perfect fulfillment of every right ambition? Does not this show that every natural gift in man, latent or active, when brought in tune with God, will reach full perfection? As a tiny seed develops into a fruit-bearing tree when planted in proper soil under favorable conditions, or as an egg properly mothered develops into a caroling bird of the air, likewise the germ of all natural gifts and abilities in man, when warmed and nurtured by God through the Holy Spirit, will be brought by degrees into the full perfection of the perfect man.

But while all will be brought from glory to glory to full perfection at last, not any two will ever be the same. As no two animals, no two birds, no two flowers, or no two men on earth are exactly the same, so it will be in heaven, Heaven, as we see, is a protection of the present earth-life. Heaven's plains, as we have seen, are the realities of which the earthly things are shadows. The realities are as wonderful and endless in variation as are the shadows.



The inherent gifts, the natural abilities, the work in which each individual engages, whether it be work of handicraft, work of art, or study, or teaching, varies in the individuals in all of these homes. There is a great variation in heaven; but, in heaven on the New Earth, everything will be in greatest humility and in perfect love.

In the development on heaven's plains of all that is latent in the human race and in every man who is redeemed, the possibilities of the Lord's educational systems go far beyond man's range of imagination. Since in its farthest reaches it includes ALL WISDOM and ALL KNOWLEDGE, will not development in heaven include everything worthwhile in all of earth's educational systems from kindergarten to centers of highest learning? Of course, only what is of value in the kingdom of God

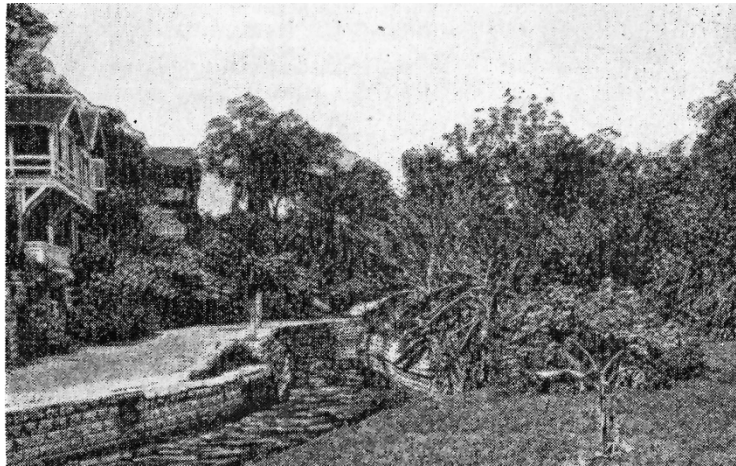
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will be continued in the spiritual realm. Think of all the types of interest and instruction in earth's schools. A man who has devoted a lifetime to but one small phase of study finds that in his highest attainment he has only crossed the threshold of that one little subject, and the ocean of fuller truth still lies undiscovered before him.

In view of what has been said, we may conclude that heaven's schools are more varied and inclusive than those on earth. Of course, heaven's systems of training are not the same as those planned by man, although there may be some similarity. But all the latent and diverse right ambitions and manifold desires of man will find fruition in the ages to come. What is your ambition? What type of truth do you love most? What is your personal, inherent gift? With every ambition sanctified, humbled, and made right in Jesus, will you not find yourself fully satisfied in the fulfillment of every ambition?

Think of the whole realm of music and art and all of the dormant powers of man's mental faculties; then consider that in the life to come all dormant powers and natural talents will find fruition far exceeding the imagination of earthly men.

Does not "wisdom in all knowledge" include the correct knowledge of all truth in its diverse and the far-reaching range of all true science and correct thinking in man's schools of research and learning? In man's schools, along with more or less real truth, there is much error. In the heavenly schools all is truth and no error. In the present life we are as mere children in poorly planned and poorly taught primary schools. When we advance into the Lord's perfect order where teacher and pupil are in the life of the Holy Spirit, we will rejoice forevermore in advancing into perfect knowledge in the realm of truth which our inherent gifts have directed and interested us in.



"The Kingly Priest then took me into another garden many times larger than the first. It was as much more beautiful than the other, as the sun exceeds the moon in brightness. And I saw that the Saints had come into this paradise after much time and experience. They were swift messengers, wise in all knowledge, cunning in all workmanship and had various, joyous useful and holy occupations. I saw also the temples in which they worshipped and taught and sought after and found true wisdom. I beheld their mansions in which they dwelt in perfect love."

— A vision of one of heaven's highest plains, on the new earth.

We conclude, then, that "all wisdom and all knowledge" will include the development of each individual into a fuller and more correct understanding of the truths his natural gifts and training upon earth have especially fitted him for.

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Diverse Work

Those in heaven being “cunning in WORKMANSHIP and joyous in useful and holy OCCUPATIONS” will doubtless be occupied in works as diverse as are the occupations on earth. While some of these “occupations,” as revealed to witnesses, will correspond to work on earth, such as teaching and pastoring the less advanced in the ways of heaven, at the same time, other and very different “occupations” will be the joyous lot of multitudes. Many witnesses saw that this was so, and some of them saw a part of the heavenly occupations, but were told not to make known the types of service, lest the contemplation of such heavenly joys detract from proper concentration on work to be done while here on earth.

Serving in Love

As on earth, so in heaven the eternal principle holds true that receiving and giving are inseparable in the development of truth. There can be no proper growth where receiving is not translated into giving, and serving is giving. All the saints in all of heaven’s plains are both pupils and servants. All the teachers are students, and all the students are teachers. The experts in arts are both students and teachers of arts. The cunning in all “workmanship” are students of higher “cunning” and master-teachers of apprentices. Those advanced in “all wisdom” continue to meditate upon the truths of all the universe and upon “all wisdom and knowledge” gathered by the saints throughout the ages and written in a fine hand in the books in the libraries of heaven. At the same time, these advanced students are themselves, by oral teaching and by their own written books, serving others in teaching those less advanced than themselves.



Photo by E. K. C.

Through the shadows
shines from heaven,
Light that's Holy Spirit
given;
Teaching us that love, as
mother's,
Is the way to serve with
others.

All heaven is an order of receiving and giving in love, being served and serving, and receiving instruction and extending helpfulness.

Jesus came to unite man and God, to redeem and perfect all that is in the human race. He came to save all that Adam lost and to perfect it into a higher spiritual realm than the first Adam ever saw. But it must all be through faith in Jesus and through His blood shed on the cross. It must be through His death and resurrection and through our own death to self and resurrection into a new life through the Holy Spirit.

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Jesus came to save men, all men — not angels. “He took not on him the nature of angels; but he took on him the seed of Abraham.”⁸⁵ Jesus’ work on the cross pertains to **man**, and man alone, so far as any word of Scripture goes.

The Consummation

The consummation will be a perfect New Earth and perfect heavens in which righteousness will abide forever. Evil angels will never enter the New heavens. Hell was prepared for the devil and his angels.⁸⁶ The final Bible view of the devil is: “The devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever” [ages of ages]. Who can see any hope for the devil and his angels beyond this, since Jesus is God come in the flesh to save men, not angels or the devil. His salvation is for MAN, all men, all that were lost through the first Adam.

Ultimately all sin and all effects of sin must be eliminated from God’s perfected universe. God and Truth, Jesus, must triumph over all evil. “There shall be no more curse.”⁸⁷

Through the work of the cross bringing in as “first-fruits” the saved on earth and then the later fruits of the whole harvest, the effects of Jesus’ sacrifice will be universal.

A large percentage of the human race dies in infancy, perhaps half in the heathen countries, and these are taken to the New Jerusalem in the Third heaven. As “first-fruits” are the “saved” before death. The majority of mankind die not having heard the gospel. According to visions, the greater part of this number will hear and believe the gospel in the First Heaven after death.

But according to Sundar Singh’s visions and conversations with the saints and angels in heaven, a small minority, a comparatively negligible group, who knowingly, deliberately, and stubbornly reject Jesus, will not have Him rule over them. As already stated, those who reject Jesus will at death, be cast into hell. Those who after death, for the first time, hear the gospel in the First Heaven and reject it, will also be cast into hell. There is no other place in all God’s universe where they could exist if they would, for every other place will be holy and pure where only the holiness can stand the light.

When Sundar Singh asked the angels about this persistently rebellious group, he was told that he must not inquire about their final destiny. The Sundar believed that they would be annihilated. He was made to understand that Jesus’ cross would triumph so universally that the dross to be burned would be negligible, and ultimately the universe would be perfectly purified.

The person to whom was given such marvelous visions of the New Earth (quoted in this and other chapters) asked in heaven what is man’s greatest error. He was told that two great errors prevail. One is the belief among the SAVED “that souls in all eternity will continue in existence and torment, all who are not born again of the Holy Spirit.”

The other great error was the belief of the UNSAVED “that after the death of the body, a way of escape and a plan of salvation are provided so they perish not at the second death, but do all at last come to life everlasting.”

As regards the first erroneous belief of the saved, we see that it agrees with the Bible teaching that the wicked are punished for “ages and ages” — how many millenniums no one knows. Ultimately, the end of the persistent wicked, the Bible says, is to “burn them,” “destroy them,” “cause them to perish,” annihilate them by the “second death.” The scriptures are too numerous to quote them all. Look them up in a concordance.

Just before the visitor to the New Earth returned to this world below, he was given a revelation of the end of the lost. He says:

⁸⁵ Heb. 2:16

⁸⁶ Matt. 25:41

⁸⁷ Rev. 22:3

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“I was taken by the angel above them that perish in the second death. In this vale of tears was made known to me the end of all that do not love the truth, nor do the truth in love. They were as stubble and were burned up; they perished and were consumed, leaving neither root nor branch.”

“In the earth, the HUMAN BODY, forsaken of its spirit, or life principle, had perished, returning to that from which it came. The HUMAN SOUL — which compared with the body, in length of life, is as a tree to a blade of grass — here perished also, because, forsaken of the spirit, or eternal life principle, which had now returned unto God who gave it. And I cried out, ‘Truly, the wages of sin is death!’ ”

From all we have written it must be apparent that the most important question is not whether hell will last (as we believe) for “ages and ages,” or whether it will be “eternal.” The fact is that hell is THERE, clearly told about by the Word of God and seen in vision and revealed to the servants of Christ, in horrors beyond the power of language to describe, or the imagination of man to comprehend.

On the other hand, heaven and its joys and glories are told about in the Word of God, and have been seen by the living and the dead. Jesus by His Holy Spirit now speaks to man through His written Word and through the lips of the Holy Spirit inspired servants, and He speaks directly to men’s minds and consciences, calling upon all who read and run and hear to come to Him for forgiveness of sins and cleansing in His blood shed on Calvary. To all who accept, He will give His Holy Spirit, “the eternal life principle” that unites him with Jesus. Being born from above, he becomes a citizen of the New Earth that abides forever. To neglect and reject this invitation is to miss heaven. To delay acceptance of Jesus’ salvation is to make the greatest mistake a man can make in believing there will be any chance or any hope beyond the grave. Refusal of Jesus means to be in hell for ages and ages and to perish at last.

Heaven! Eye-witnesses have tried in vain to describe its transcendent glory and joys. Hell! Eye-witnesses cover their eyes at the awful sight and shudder while asserting that its horrors are beyond human utterance.

Which shall it be? Heaven? Hell? Here and now is the time and place to make the great decision and face toward the light that radiates from open pearly gates of the New Jerusalem and from the New Earth wherein dwelleth righteousness and joys forevermore. Read again what God says:

“Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”⁸⁸



The Chinese realize that flowering trees and shrubs and artistic floral arrangements together with birds and crystal pools and trickling streams make homes on earth more glorious. They may not know it, but this is some of the Lord’s primeval paradise still in the hearts of men.

⁸⁸ Rev. 21:3-5

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WE BEGIN HERE

It's here we take the upward way
That leads from darkness into day.
The pathway running by our door
Leads to the land of evermore.

The vine that clings upon our wall
Climbs toward Him Who made us all,
While flowers that fragrance round us shed
Remind us of the home ahead.

The bird that sings on yonder tree
Its song so happy and so free,
Is telling us we here should sing
In praises to our Lord and King.

Are from the glories over there,
Reflections falling everywhere
That cast their shadows on our plain
To turn our eyes on God's domain.

There's heaven in the river's flow
That comes from glory-land aglow;
Like birds about us, children, too,
Remind us of the earth's that new.

All nature in her varied ways
About us sings in heaven's lays
In voice, in song, in carols sweet,
In everything we see and meet.

Thus all about us everywhere,
In all we do and all we share,
Are leadings from the land of love
To turn our gaze to things above.

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CHAPTER XII

THE REDEEMED ALL VICTORS

Victors through Christ

All who are saved through the blood of Jesus are victors in Him. We win, for Jesus is on our side, and He is greater than all other principalities and powers on earth or in heaven or in hell.

Jesus in person sometimes comes down among the shadows to help His people. He is still the same humble Jesus, Who after His resurrection gave His hungry disciples food prepared by His own nail-pierced hands, removed their doubts, strengthened their faith, and uplifted their spirits. This same Jesus has not changed since that day He appeared to His beloved disciples by the shore of Galilee. His disciples now, like those of old, at times sorely need His personal encouragement. I know of instances of His appearing, and I have in my possession written accounts telling of His appearance to strengthen the weak, encourage the despairing, heal the sick, and raise the dead.

We must not suppose that the exaltation of Jesus to heaven makes it impossible for Him to appear on earth as the One, Who, after His resurrection, walked and talked with His two discouraged disciples on the road to Emmaus.⁸⁹ For thirty-three years, Jesus humbly ministered on earth while the universe continued in its course. Now, after His resurrection, He can and still does at times walk in the midst of the churches among the candlesticks.⁹⁰

Hence, Jesus in the midst of His churches on earth, assures our victory.

Furthermore, we are sure of our victory because of His exaltation “far above all principalities, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come.”⁹¹



We are
everlasting victors
because, when Jesus
was crucified, we were
crucified with and in
Him.

“Our old man was
crucified with Him.
Death hath no more
dominion over Him. He
died unto sin ONCE.”
(Rom. 6:1-11).

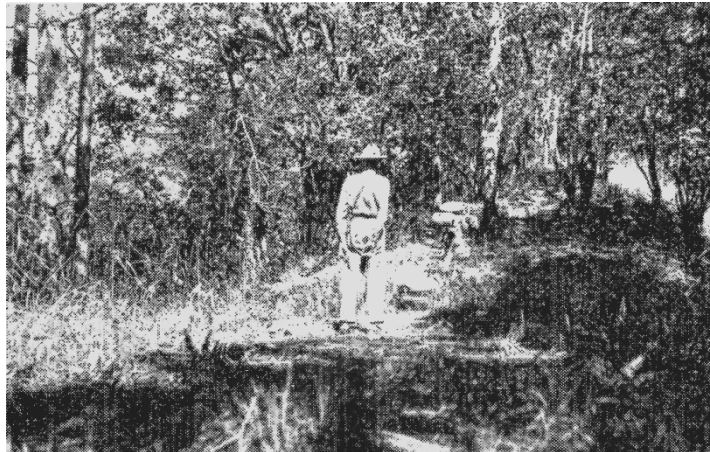
⁸⁹ Luke 24

⁹⁰ Rev. 1:13

⁹¹ Eph. 1:21

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In this exaltation and power “He is able to save them to the uttermost (in the hottest battles against all the forces of hell) that come unto him (all the converted), seeing he ever liveth to make intercession for them.”⁹² The intercession of Jesus will surely avail for the very weakest who “come unto God by him” — avail for all the saved. When Satan would have sifted Peter as wheat, Jesus kept him secure by His intercession for him. Likewise, Jesus, at the right hand of God, by intercession, keeps us safe from Satan. He covenanted to keep us, and He sealed the covenant in His blood.⁹³ He will fulfill His covenant promise. Accordingly, the work of Jesus in exalted power in heaven assures our final and complete victory, for in His divine power He is on our side.



We are overcomers, all of us, because the angels and the resurrected Jesus come down to walk with us through the shadows.

Furthermore, our victory is certain because of the work of Jesus on the cross. In His death and shed blood He took the sinners’ sins once and forever. He became “the propitiation for our sins”⁹⁴ before we were saved and after we are saved. He bears ALL THE SINS OF ALL BELIEVERS FOR ALL TIME. “By one offering He hath perfected FOREVER them that are sanctified [the saved]” — perfected once and forever by Jesus’ one sacrifice.⁹⁵ Therefore, the death of Jesus on the cross made every one of us victors over the guilt of sins — past, present and future.

Then, again, we are victors because of Jesus’ resurrection from the dead. In His resurrected state we were also resurrected and seated with Him in exaltation in glory far above the shadows, and far above all the powers of death, hell, and the grave. Ye are “buried with him in baptism wherein also ye are risen with him.”⁹⁶

⁹² Heb. 7:25

⁹³ Matt. 26:28

⁹⁴ I John 2:2

⁹⁵ Heb. 10:10

⁹⁶ Col. 2:12

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These Ka Dos were here buried in baptism. Those who, in truth, have thus turned to the Lord, need be baptized and buried with Him but once, seeing that, being now risen in Him, death shall no more have dominion over them, and sin no more have dominion over them. (Rom. 6:1-14).

Because we are eternal victors with Jesus in His burial and resurrection, we are baptized only ONCE — one death, one burial, one resurrection, all of them everlasting.

We are not only risen with Christ; we are also glorified with Him. “Our life is hid with Christ in God.”⁹⁷ He “hath raised us up together and made us sit together in heavenly places in Christ Jesus”,⁹⁸ for “Whom he justified (saved), them he also glorified.”⁹⁹ Hence, we are victors, for we are already resurrected and seated with Christ in high heaven far above and away from all that could defeat us — forever safe, being complete in Him, “Which is the head of all principality and power,” in whom “dwelleth all the fullness of the Godhead.”¹⁰⁰

Saved and seated with the Savior in the Holy City. What a salvation. What a Savior. What unexpected grace. “By grace ye are saved,”¹⁰¹ — now and forever.

Victors Because the Holy Spirit Is In Our Bodies

Moreover, our victory is certain because of the help of the Holy Spirit in our fight in the shadows. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself . . . maketh intercession for the saints of God according to the will of God.”¹⁰² We do not know how to pray right, and we cannot pray the prayers that will surely be answered, but the Holy Spirit can. He prays for all the saints. He prays “according to the will of God.” His prayers will be answered. We are safe in this supernatural conflict, because the supernatural Holy Spirit prays for us to a supernatural, Almighty God Who will answer this prayer of the Holy Spirit in our behalf. We are victors, therefore, because the Holy Spirit is on our side, and He prays us through to complete triumph.

Another help of the Holy Spirit, His work in the heart, also assures our victory. In the heart of every saint the Holy Spirit dwells and works, causing the truly saved “both to will and to do His good pleasure.”¹⁰³

Thus the Holy Spirit puts into us a new heart: “If any man be in Christ, he is a new creature,”¹⁰⁴ so that whereas we once had a heart that proposed to do what was contrary to the will of God, now we have a heart in which dwells the Holy Spirit, who causes us not only “to will” [desire, determine]

⁹⁷ Col. 3:3

⁹⁸ Eph. 2:6

⁹⁹ Rom. 8:30

¹⁰⁰ Col. 2:9-10

¹⁰¹ Eph. 2:5

¹⁰² Rom. 8:26-27

¹⁰³ Phil. 2:13

¹⁰⁴ II Cor. 5:17

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obedience to God, but also enables us “to do” the will of God. Through His indwelling, the Holy Spirit gives us new and right purposes to obey God, and then He enables us to carry out successfully these purposes to a victorious finish.

Hence, we see a second sure victory: the Holy Spirit is not only on our side; He is IN US. Without fail, in the case of all the true children of God, no matter how naturally weak, the supernatural Holy Spirit in them will make them final victors over all the waywardness of their own evil hearts, victors over the temptations from wicked men, and victors over all onslaughts from evil spirits. “Greater is he [the Holy Spirit] that is in you than he [the devil] that is in the world.”¹⁰⁵

Victors, certain victors, are we who are “new creatures.” We win (1) because the Holy Spirit prays for our victory a prayer that is answered by God, and (2) because the Holy Spirit in us overcomes for us.

From what has been said, we see that our victory is sure, because the angels are on our side and come down to defeat our foes in the shadows; because Jesus still comes down into earth’s shadows to help us; because Jesus at the right hand of God intercedes in our behalf; because Jesus is our mediator; because Christ is our covenant; because we are resurrected in Christ and in Him are complete; because the Holy Spirit in heaven prays a supernatural prayer for our victory; because the Holy Spirit in us overcomes for us all weaknesses inside of us and all evil forces outside of us.

General Considerations of Our Victory

All the assurance of our victory in the shadows can be summarized in one scripture, “By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, for we are His workmanship, created in Christ.”¹⁰⁶ Salvation in the first, continuous, and final, is a supernatural gift through Christ to any sinner who will accept it — a past victory, a present victory, and a final victory.



**We are overcomers
because we are in His body,
crucified with Him, buried
with Him, resurrected with
Him, glorified with Him,
seated with Him in heaven.**

Victory first and forever is in Jesus, Who came down low “to save them to the uttermost who came unto God by him.”¹⁰⁷ Yes, Jesus is our victory. “In Him we are more than conquerors.”¹⁰⁸ Those who trust in Him will never be put to shame. He is the Head. We are the body — a united whole — united to the Head. Therefore Christ’s victory is ours, for we are “in Him” and a part of His body. Though Satan and his host rage, though black clouds of Satan’s power in the air almost shut out the light from heaven; though the shadows about us be crowded with ten thousand devils, we are victors. “Ye are of God and have [already, now] overcome them [devils], because greater is he that is in you

¹⁰⁵ I John 4:4

¹⁰⁶ Eph. 2:10

¹⁰⁷ Heb. 7:25

¹⁰⁸ Rom. 8:37

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than he that is in the world.”¹⁰⁹ Be of good cheer. This victory is a victory for everyone of the children of God. “He that is in you” is in every saved man, for “if any man have not the Spirit of Christ [Holy Spirit], he is none of his.”¹¹⁰ Jesus IN US is our victory. Yes, without doubt, victors in Him Who “is gone into heaven and is on the right hand of God; angels and authorities and powers [all evil powers] being made subject unto him.”¹¹¹ We may not seem to be victors, but we are.

While still on earth in our degenerate bodies of clay, not one of us will live in perfection in act, in word, or in thought. “In many things we offend all.”¹¹² Failure in prayer life there may be. Shortage in full cross-bearing service there probably always will be. Lack of love for all the saints because of differences in sects and opinions there is almost sure to be. Failure to “pray without ceasing”, failure to “live in the spirit” every minute there assuredly is. Side-stepping into unbelief there sometimes is, thus enabling Satan to gain temporary advantage. Because of not persevering in fasting and prayer and Bible study we may miss much of what the Lord intended us to have through the “gifts of the Spirit”¹¹³ Through hindrances of the world, the flesh, and the devil we may, yes, we do fail to produce all of the beautiful “fruits” of the Holy Spirit — “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”¹¹⁴ Let all who can answer, “Perfect”, in all these things stand up or raise a hand. If we see ourselves in the light that shines from heaven, so that we know what we really are and have been — who will dare stand to his feet, or even lift a finger?

But, thank God, in spite of “shortcomings” in many of these things, we are “overcomers” in all of them. If, in truth, we are “born from above”, the Holy Spirit within us makes our **predominating** desires and actions become efforts tending upward. When in part we fail, as fail we do, the blood that washed us once will wash us again — day by day, hour by hour, moment by moment — clean!

Since we are in Christ, our imperfections are reckoned His, while His perfection is reckoned ours. Jesus, who saved us, is the Victor who keeps us. We are victors. Say it again, Victors! Overcomers! In spite of all our weaknesses and mistakes on earth — Victors! Our sins forgiven and forgotten. Our weakness becomes strength in Him — Victors! Yes, all. Every one of us. Every real, born-again member of the family of God. Victors! You and I, and all the rest of the Lord’s family in heaven and on earth. Let us all stand up, take off our hats and throw them into the air, clap our hands and shout, “More than conquerors through Him who loved us.”¹¹⁵ Overcomers with a margin on our side — **“more than conquerors.”**

Let us clap our hands and shout again and dance and rejoice, and keep it up — everlastingly keep it up. Keep shouting and praising God and dancing and clapping our hands until all devils and fiends and imps and all the hosts of foul spirits in defeat rush away, falling over one another and trampling one another in their wild pell-mell to get out of the sound of our victorious shout. We will watch them flee into the darkness to escape the light that radiates from us. And when the last devil has disappeared out of sight, falling headfirst into the blackness of hell we will still stand on the conquered fields of earth and roam over its purified plains of Paradise regained. There we shall triumphantly and forever sing the praises of Him who loved us and owned us and kept us and sent His angels to lead us out of the shadows and made us “more than conquerors” standing on the battlefield.

¹⁰⁹ I John 4:4

¹¹⁰ Rom. 8:9

¹¹¹ I Pet. 3:22

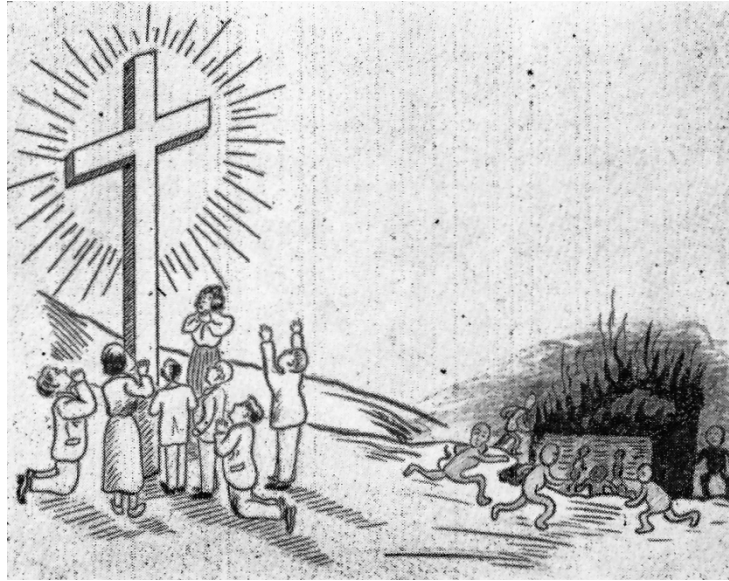
¹¹² James 3:2

¹¹³ I Cor. 12

¹¹⁴ Gal. 5:22-23

¹¹⁵ Rom. 8:37

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We are more than conquerors through Him that loved us.

In spite of our purpose to walk aright in paths of service we fall down sometimes. “If we say we have no sin we deceive ourselves.”¹¹⁶ But, “If any man sin, we have an advocate with the Father, Jesus Christ the Righteous.”¹¹⁷

Jesus is there in heaven. He pleads our cause successfully. Take courage, we are victors. When we have sinned and know it, “if we confess our sins, He is faithful and just to forgive us our sins.”¹¹⁸ Confess to Jesus, and on we go shouting “victory.” Believe it. In spite of everything, believe it. “Your sins are forgiven for His name’s sake.”¹¹⁹

This is something that is **done**, a past victory — not a “Will Be” or a “May Be.” We have overcome sin and Satan and all of his. It is because the outcome is already settled that with John “I write unto you — because ye have overcome the wicked one” (Satan).¹²⁰

“The wicked one” may knock us down; in his rage he may sometimes tramp all over us; he may prowl about us, roaring like a lion seeking whom he may devour. Even so, oh, Christian, get up again, shake off the dust of unbelief; in Jesus’ blood wash away the sin-stains and go on, for “ye have overcome the wicked one.” This is as sure as God’s Word and the foundations of the golden city. Friends and enemies and your own conscience may say you are so weak there can be no certain victorious outcome. Believe it not. It is not so, for Jesus is our strength. “I have written unto you because you are strong (in Jesus) and the Word of God (Jesus) **abideth** in you (stays in you, always), and ye have overcome the wicked one (Satan).¹²¹ For whatsoever is born of God (the saved) **overcometh the world:** and this is the **victory** that overcometh the world, even our faith.”¹²²

Let us all fix our eyes more steadily on the New Jerusalem. Let us not get discouraged in the shadows. Let not stones that stumble our feet divert our direction. Let not the clouds in the air above us, nor the fogs in the valley below us, cover us with confusion. We are overcomers who are, or ever have been; citizens of the heavenly Jerusalem — the weakest and the strongest, the poorest and the

¹¹⁶ I John 1:8

¹¹⁷ I John 2:1

¹¹⁸ I John 1:9

¹¹⁹ I John 2:12

¹²⁰ I John 2:14

¹²¹ I John 2:4

¹²² I John 5:4

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best, the youngest and the oldest believer is an overcomer. “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God” (as all the converted do believe.)¹²³

“What shall we say, then, to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (all heaven, in time, and all its glories), or “who shall lay anything to the charge of God’s elect?” It is God that justifieth (declares us ‘all right’). Who is he that condemneth (men, or devils, or Satan himself?) It is Christ that died, that is risen again, who is ever at the right hand of God, who also maketh intercession for us (prevailing intercession).

“Who shall separate us from the love of Christ (take away our salvation?) — nay, in all these things we (all real believers) are more than conquerors through Him that loved us (conquerors through Christ, not through our own righteousness). For I am persuaded that neither death nor life, nor angels (the devil’s angels), nor principalities (Satan’s evil spiritual rulers), nor powers (evil powers), nor things to come (future onslaughts from hell and the enticements of wicked men), nor height (evil spirits in the heaven above us), nor depth (demons from hell), nor any other creature (man or woman, or beast) shall be able to separate us from the love of God,”¹²⁴ that is, cause God to turn His back upon us and allow us to be dragged again into darkness and be lost.

We are Conquerors. We are Overcomers. We are Victors. Believe it! Thank God, now, before you read another line.



He watches over. Our boat will never sink, though powers of darkness blacken the heavens and rage in storms about us, and hosts from hell below us beat our boat with billows to engulf us.

¹²³ I John 5:5

¹²⁴ Rom. 8:33-39

WHO COULD SAFER BE?

Is any man safer, I'd like you to tell
Than the man in whom Jesus has entered to dwell?
In Jesus he's made as secure by His grace)
As if in the land where they look on His face.

He's a part of the Lord, for he shares in His life
To be safe as his Savior in Satan-bound strife.
He's a covenant-kept one; he's Jesus in man,
He's sealed by the blood for eternity's span.

It is not through his virtue or goodness at all
That Jesus has saved him out of death's thrall;
It's the blood that was shed which alone did avail,
And this blood over sin will forever prevail.

A stronger one never can steal us away,
He will guard us and guide us and hands never take
From the man He has bought for His Own Father's sake.

He selects us, elects us, protects us al'way
Through our journey on earth; through eternity's day.
He prays for us, stays with us, lays for us ground
For assurance of life to forever abound.

He's God and He's Saviour, the First and the Last,
We are sanctified in Him, and in Him are classed:
That, as He is in man, so His own are in God,
As Jesus was when on the earth here He trod.

The earthly and carnal will all pass away,
That hinders our lives in these vessels of clay,
When Jesus within, Who is free from all sin,
Takes spirit and soul to be in and with Him.

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CHAPTER XIII

WHO THE VICTORS ARE

The Question

At the end of the way whom will the angels meet and escort to everlasting mansions? The Bible clearly answers: All the real children of God will surely be taken by the angels to join the family in heaven.



At the end of the way, who will those be whom the angels will meet and escort to heaven's plains? It is not a question of successfully completing life's journey. It is only a question of being on the right path. To be on the right path is to surely go to heaven with the angels.

It is not a question, therefore, as to whether the saved will surely enter heaven. The question is, who are the saved? It is not a question as to whether every Christian weak or strong, will be supremely happy in celestial realms. The question is, who are the Christians? It is not a question of Jesus keeping His sheep. The question is, who are the sheep? It is not a question as to whether those made "joint heirs with Him" will get their possession. The question is, who are the "joint heirs"? It is not a question as to whether every born-from-above person is an overcomer. The question is, who are the reborn ones?

There is no question as to where the sheep will pasture, nor where the goats will languish. The question is, who are, indeed, the sheep, and who are, in fact, the goats? Where is the division made between the saved and the lost, and who makes the division? Here the "Guide Book" speaks so plainly that no traveler on life's journey need make any mistake. It tells who are and who are not; who will and who will not; who can and who cannot.

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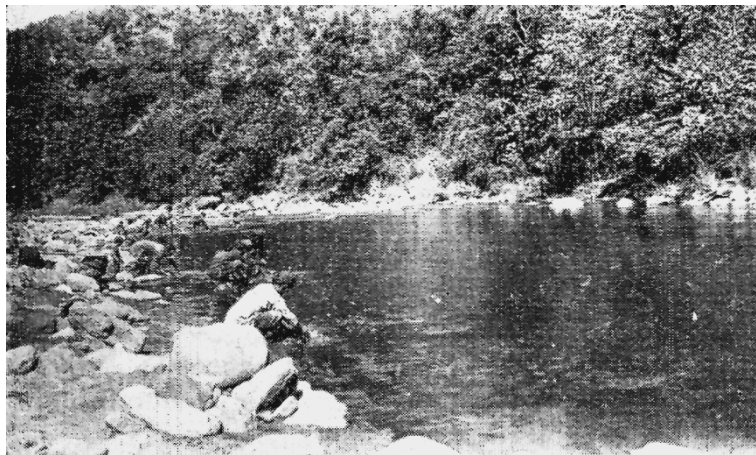


It is not a question of where the Lord's sheep will pasture. He has covenanted to lead them to green pastures and by still waters. It is simply a question of who the Lord's sheep are.

Only Two Divisions of Men

The division is made here on earth — clear division, eternal division. Helped by the Holy Spirit and the angels, men themselves do the dividing.

The Bible tells who will not go to heaven with the angels: “The lovers of self more than the lovers of God” will not go to live in His mansions. All selfishness is sin, and all sin is selfishness. If a man puts love of self on one side of the balance and love of God and man on the other side, and the love-self-side is heavier than the love-God-side he is **predominatingly** selfish and is unsaved.



Ka Dos washing clothes after baptism. Some may be mistaken in thinking they are saved because they are baptized. Neither baptism nor any kind of church joining will save any man. Except a man be born again from above by the Holy Spirit he cannot see the kingdom of God. Baptism is to manifest to the world, to God and to the angels an act of faith that we are buried with Christ, resurrected in Him and have become His through the work of the Holy Spirit within our hearts by trusting in Jesus' blood, shed on the cross.

A man may “suppose” that his sins are taken away and “suppose” that he is on his way to heaven because he “joined church”, or is a member of some religious sect; yet, he may be a lost goat. A saved man has something he got from heaven — a new heart. A lost man lacks something — the Holy Spirit. The saved man shows evidence of what he has, the lost man of what he has not.

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Right here the “Guide Book” helps again. It says: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”¹²⁵ Plain, isn’t it? If any man (or woman) prefers to talk like people in the world, to walk like they do and to please the eyes of men more than the eyes of God, he is not saved. “The love of the Father is not in him.” That sounds rough, but it is true.

The Bible says, “Be not conformed to this world; but be ye transformed by the renewing of your mind.”¹²⁶ To be conformed rather than transformed is to be lost.

Men talk about “worldly Christians.” Call any such person a “pagan”, the dictionary definition that means “neither a Christian, a Jew, nor a Mohammedan.” Any person whose love is on the side of the world is a pagan. All who love the praise of men more than the praise of God¹²⁷ are men-pleasers, not Christ-pleasers. They are not Christians at all. They who devote their dollars to selfish ends and cast their dimes to beggars and God are pagan worshippers of gods of gold.

Men talk about “carnal Christians.” The Bible says that “to be carnally minded is death, but to be spiritually minded is life.”¹²⁸ Therefore, the balance on the side of the carnal mind means “death.” The balance on the spiritual side means life. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”¹²⁹

I have read much that people write about three supposed classes of men: (1) the lost, (2) the saved, (3) the hybrids — those with one foot on earth and one in heaven. I have also very earnestly hunted all through the Bible. I find clear demarcation of “unsaved” and “saved.” But I cannot find anything convincing about there being “hybrids.” The real Christian is a peculiar person. He is the queerest person on earth, for he alone of all the multitudinous types has heaven in him — the Holy Spirit. Jesus “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous, for good works.”¹³⁰ A Christian is peculiar, or he is not a Christian.



A Christian is a “peculiar person”, or he is not a Christian at all. “Because ye are not of this world — the world hateth you.” (John 15:19). A Christian is not a “worldly” person. He is a new world citizen. A distinct and different sort — despised.

¹²⁵ I John 2:15

¹²⁶ Rom. 12:2

¹²⁷ John 12:43

¹²⁸ Rom. 8:6

¹²⁹ Rom. 8:7

¹³⁰ Titus 2:14

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He is a peculiar kind of man the world hates. “Because ye are not of this world — the world hateth you.”¹³¹ If darkness does not hate the Christian’s light he must be still in the world’s darkness. The world and the Christian mix no better than oil and water. The “Christian” and the “world-ling” are two distinct kinds, immutable species.

Some would divide the really saved into groups: the Old Testament saints one group, and the New Testament saints a different group; the “Overcomers” one group, and the “carnal Christians” another group; the “rapture-saints” one group and the “left-behind” another group; the “man-child” believers one group, and the rest of the believers another group; those who escape great tribulation one group, and those who enter the kingdom of God through great tribulation, a different group, and so on and on.

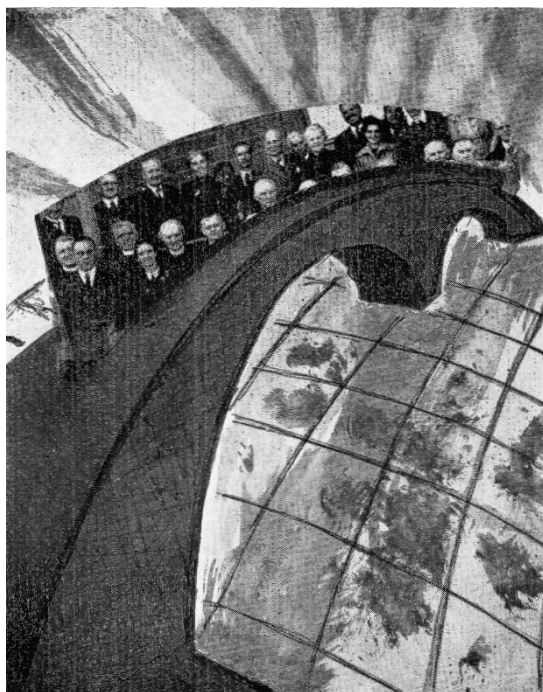
I do not know how these writers would divide into groups the Old Testament saints who have died from the day of Adam. Little is said about divisions that must have prevailed in Old Testament days if such prevail now, for then as now saints differed in holiness.

We may all see through a glass too darkly, but what I see in the Bible agrees with “the cloud of witnesses” as follows:

Many Grades Among The Saved

In the past, when saints died on earth, they were all taken by angels to join the saints in heaven; when saints die now they are likewise taken by the angels to join the saints in heaven; and when the Lord returns, those who do not have time to die will be taken by the angels to join the other saints in heaven.

“When we all get to heaven what a day of rejoicing that will be!” But we shall not all live in the same house. We shall be one family, for “the family in heaven and on earth”¹³² is one family in God the Father in Jesus, and all the members are joint heirs with the saved.



The whole body, all Christians, for “whosoever believeth that Jesus is the Christ is born of God. And whatsoever is born of God overcometh the world.” (1 John 5:1-4).

¹³¹ John 15:19

¹³² Eph. 3:15

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But in Second and Third heaven are “innumerable” plains and on each plain are “innumerable” mansions, and the mansions are in “innumerable” grades, and in the mansions are; “innumerable” classes. Thus the one family, living in the one Spirit, saved by the one salvation, although one in love and spirit, are divided into countless homes and classes — not two or seven classes, or seventy-seven, but more classes.

On earth right before our eyes this earth-part of the one family of God consists of more than two, or even seven, grades of believers. In every church, consisting of “born-from-above” Christians, saved through Jesus’ blood, are many grades and classes. Almost everyone is in a class by himself. At death, or if at the coming of Christ we do not have time to die, the angels divide us into as many hundreds or thousands of classes as is best to enable them and the glorified saints already in heaven to care for us and lead us on from glory to glory.

In the past, at present and in the future higher or lower assignments into, classes in heaven depend upon the development and resourcefulness in the family life and work on earth, in accord with our ability, our light and our opportunity. These assignments, or degrees in heaven (Second or Third) are not in two or seventy times seven classes or degrees. Only God and the angels know how many classes there will be. At the same time all are one family with the Holy Spirit and the angels to judge and classify its members.

Works or Character Not A Basis For Entrance Into Heaven

“Works”, or any progress, or lack of progress, in character, or any more or less successful service for the Lord on earth have nothing whatever to do with our ascension to heaven at death. This is true regardless of which plain or mansion any of the saved are assigned. Whether a devoted Christian lives almost Christ-like, or a weak Christian lives much less Christ-like has nothing to do with getting inside the gates of the golden city. Neither does anything in the character or the service of the Christian on earth have anything to do with the **time** any Christian will ascend to heaven. Works and character concern the **place** the Christian will occupy **after** he gets to heaven. They also concern the rewards for further service in heaven to be assigned on the basis of these “works” — character and service — done for the Lord on earth. This is because our salvation is “not of works.” “By grace are ye saved — it is the gift of God — not of works.”¹³³

Our “works” then — character, fruits of the Holy Spirit, service — have nothing at all to do with our salvation, our getting to heaven.

On the basis of “works” not one is an overcomer, for “by the deeds of the law (obedience, service) shall no flesh be justified in His sight.”¹³⁴ To expect any kind of “works” to be the basis of trust for the **time** (at death, or at the Lord’s coming) we are to go to heaven, or the assurance of our actually getting there, is to trust in **law** — not in **grace**.

As we have said and as the Bible says, salvation is by grace; “it is the gift of God”, something given to us, not something **earned**. “Otherwise grace is no more grace.”¹³⁵

This being true, God’s gift of salvation is given to one Christian as much as to another. What one receives all receive. Since salvation is “not of works” or character, or any kind of service, one saved person is as much saved as another; one is as sure of heaven as another. Our walk and acts do not affect in the least the bestowal of this gift that God offers. All who are saved and all who ever will be saved are saved through faith in Jesus’ blood, and His blood cleanses one as clean as another. All who are washed in His blood are perfectly clean. All who are not washed in His blood are filthy — entirely unsaved.

¹³³ Eph. 2:8-9

¹³⁴ Rom. 3:20

¹³⁵ Rom. 11:6

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Man's works do not save him in the first place. Neither do man's works help keep him saved. "Otherwise grace is no more grace."



OVERCOMERS

Since we are "overcomers" "by GRACE through faith" true believers are all "overcomers." Were we to be "overcomers" by WORKS — our character, our conduct — who could be an "overcomer?" "By the deeds of the law (works, character, conduct) there shall no flesh be justified" — no man be an "overcomer."

"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (I John 5:4-5).

From all this it is clear that there is only **one class** of saved, only one basis for ascending to heaven from the grave or in the rapture (when Jesus returns). That basis is salvation by faith through Jesus' blood — a straight, unconditional gift from God, and not one Christian will have precedence over another so far as getting to heaven is concerned.

That the Bible teaches only one class of Christians — not a class of "overcomers" who are certain of heaven and a second class of "failures" or "worldly Christians" whose future is uncertain — appears from the Scriptures we now give. The Bible shows that what is said about "overcomers" is said about all Christians.

All Christians Overcomers — One Class

Of the "overcomer" we read: "Whosoever is born of God overcometh the world."¹³⁶ But **every** saved person is born of God, for, "Except a man be born again he cannot see the kingdom of God."¹³⁷ The overcomers believe in Christ: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."¹³⁸ But **all** the saved believe that Jesus is the Son of God, for "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."¹³⁹ Thus all believers are overcomers, and all others are lost. The overcomers overcome by faith: "This is the victory that overcometh the world, even our faith."¹⁴⁰ But this victorious faith is "our faith", the faith of **all**. The "overcomers" are "sons of God"; "He that overcometh shall inherit all things; and I will be

¹³⁶ I John 5:4

¹³⁷ John 3:5

¹³⁸ I John 5:5

¹³⁹ John 3:36

¹⁴⁰ I John 5:4

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his God and he shall be my son.”¹⁴¹ But every saved person is a “son of God”, for “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”¹⁴² The overcomers have their names confessed before the Father.¹⁴³ This is true of all the saved.¹⁴⁴ The overcomers eat of the hidden manna,¹⁴⁵ and they include **all** the saved. The overcomers “shall be arrayed in white,”¹⁴⁶ and this is also true of all the saved.¹⁴⁷ “They have washed their robes and made them white in the blood of the Lamb. Overcomers, overcome by **the blood** of the Lamb.”¹⁴⁸ **All** the saved have been loosed from sin by the blood.¹⁴⁹ The overcomers “loved not their lives unto death.”¹⁵⁰ No true disciple loves his life unto death, for “whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.”¹⁵¹ Does not this apply to **all** the truly saved? Is there any other class than this class?

Whom does this Scripture include? “If any man come to me and hate not — his own life, also, he cannot be my disciple.”¹⁵² How can a worldly, carnal, love-his-own-life man get into discipleship and be saved when in such a state?

The overcomer is made a pillar in the temple of God, and takes upon him the name of God and the New Jerusalem.¹⁵³ This is true of all the saved, as all of Christ’s disciples are called Christians, and all the saved belong to the New Jerusalem, for “she is our mother.”¹⁵⁴ The overcomers will sit with Christ on His throne.¹⁵⁵ This reign includes all the saved in some capacity, for we are all joint heirs, “blessed with all spiritual blessing in heavenly places in Christ.”¹⁵⁶ The overcomer is one that keepeth the works of Christ unto the end.¹⁵⁷ But saving faith causes every Christian to do works of God, for if faith have not works, it is dead,¹⁵⁸ and all those who know God (the saved) keep His commandments. “He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him”¹⁵⁹ (he is not saved).

All the truly saved are Jesus’ sheep, who follow him to the end. They “shall never perish.” **All** are overcomers! The overcomer will not have his name blotted out of the book of life.¹⁶⁰

¹⁴¹ Rev. 21:7

¹⁴² John 1:12

¹⁴³ Rev. 3:5

¹⁴⁴ Luke 12:8

¹⁴⁵ Rev. 2:17

¹⁴⁶ Rev. 7:13

¹⁴⁷ Rev. 7:14

¹⁴⁸ Rev. 12:11

¹⁴⁹ Rev. 1:5

¹⁵⁰ Rev. 12:11

¹⁵¹ Luke 9:24

¹⁵² Luke 14:26

¹⁵³ Rev. 3:12

¹⁵⁴ Gal. 4:26

¹⁵⁵ Rev. 3:21

¹⁵⁶ Eph. 1:3

¹⁵⁷ Rev. 2:26

¹⁵⁸ James 2:26

¹⁵⁹ I John 2:4

¹⁶⁰ Rev. 3:5

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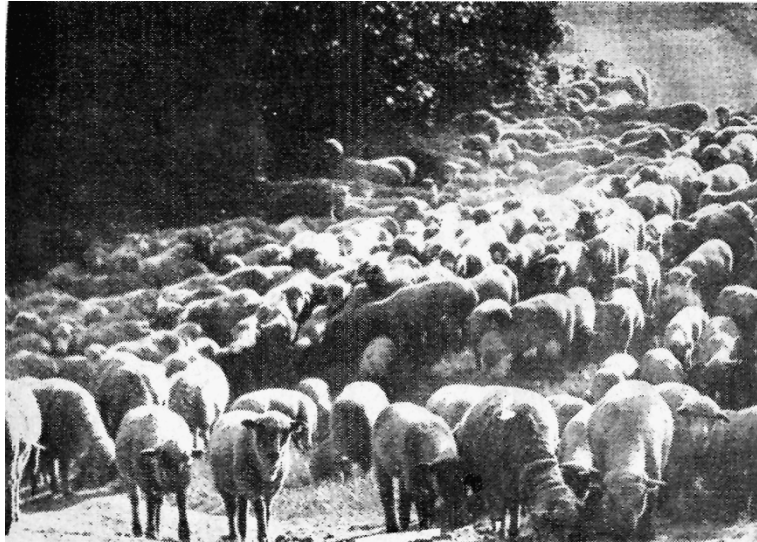


Photo by E. K. C.

"My sheep hear my voice, and I know them, and they follow me: and I will give unto them eternal life; and they shall never perish" (John 10:27-28). It is not a question of Jesus keeping all His sheep, so that not one will be lost. The question is: Who are, in truth, Jesus' sheep? The answer is: "The sheep follow him." These are His sheep; the followers, those who love Him most of all and do not follow strangers.

This is true of every saved person, for Jesus said, "This is the Father's will which hath sent me, that of **all** which he hath given me I shall lose nothing (not even one), but shall raise it (him) up again at the last day. And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him may have everlasting life: and I will raise him up at the last day!"¹⁶¹ Thus all the saved are overcomers who will "go no more out."¹⁶²

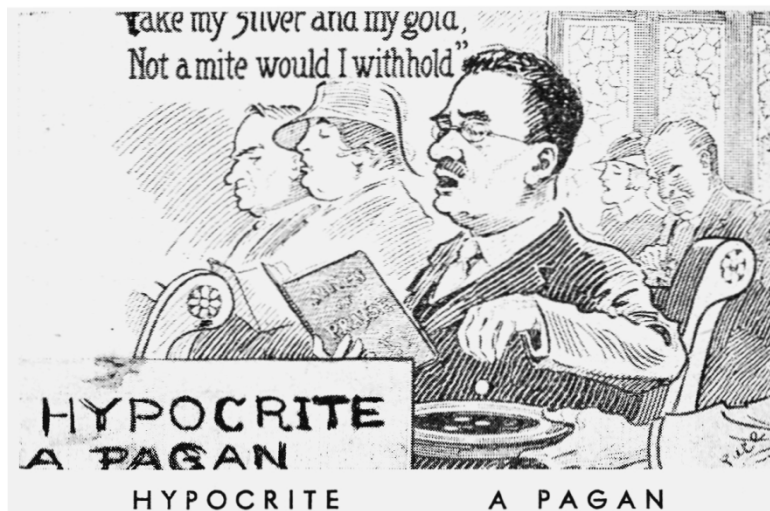
Therefore, so far as getting to heaven with the angels is concerned, what the Bible says about one really saved person it says about all.

Consistent with the foregoing considerations **all** the saved are called by various names which includes **all** the truly converted in **one** class. Some of these all-inclusive terms are: the saints, the sanctified, the called, the chosen, the elect, the saved, the believers, the body of Christ, the church, the just, the righteous, the justified, the redeemed, those in Christ, those who overcome, Christians, disciples, the sheep, the little flock, the children of God, the sons of God, children of light. There is **one faith, the faith**, our **common** faith, and many other terms that include everyone of the body of Christ, which is **one**.

¹⁶¹ John 6:39-40

¹⁶² Rev. 3:12

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HYPOCRITE A PAGAN
A hypocrite gives a nickel to God; a Christian gives his life. A hypocrite gives a trifle of his possessions; a Christian gives his all to Jesus; a hypocrite serves God with only his lips; a Christian serves with his whole heart.

Today, as when Jesus was on earth, many who were near Him for a while, go back and walk with Him no more. In view of what the Scripture says that Jesus' sheep hear His voice and follow Him, and "shall never perish,"¹⁶³ in spite of all appearances to the contrary, we must be satisfied with what John says, that "They went out from us, but they were not of us: for if they had been of us they would have continued with us."¹⁶⁴ This is to say, that those who go out never were, in fact, true disciples who were actually willing to put Jesus first. The rich young ruler was that way — almost perfect, it seemed, but he had a hidden god that was above Jesus. The scribes and Pharisees were that way — wonderful religionists: church every Sabbath, many prayers, long prayers, much Bible reading, fasting twice a week, tithers, moralists, men of good reputation, front-seaters in the synagogues; but they kept a secret god who was, in truth, their real God — self. They crucified the humble Jesus.

The hypocrites were that way — good church workers as far as the common people could see, looked like good people, acted like refined people; but Jesus, who searches the secrets and reins of the heart, called them hypocrites. Every one of them worked hard to get others to join the church, searching all over "land and sea to make one proselyte (get into his particular sect) and when he is made, ye make him twofold more the child of hell than yourselves", Jesus said to them.¹⁶⁵ Hypocrites! Pharisees! Scribes! Pagan church members. Everyone of them has a god hidden somewhere that he puts before Him who said, "Ye shall have no other god before me", and again, "Thou shalt love the Lord thy God with all thy heart."¹⁶⁶

No matter how often the Lord speaks to these people, no matter how much they are touched by the Holy Spirit, no matter how much they weep, if these hypocrites do not put Jesus first they are not Christians; they are pagans.

Those who "go out from us" must be such, and if they continue among us they will not go to heaven with us. Even if they got into heaven they could not endure the light in the presence of the holy saints and the angels. "There are no hypocrites in heaven." There are no people in heaven who put other gods before Jesus. On the other hand, as we have seen, every saved person puts Jesus supremely first. Such persons, called out by His grace apart from works, redeemed by His blood, and kept by His

¹⁶³ John 10:28

¹⁶⁴ I John 2:19

¹⁶⁵ Matt. 23:15

¹⁶⁶ Mark 12:30

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power, without respect of persons, will surely see Jesus face to face and dwell in heaven in the fellowship with the glorified saints and the angels.



Who Could Safer Be?

"I give unto them eternal life; and they shall NEVER PERISH, neither shall anyone pluck them out of my hand."

"My Father who gave them me is greater than all, and no one is able to pluck them out of my father's hand." (John 10:28-29).

The unfailing Word of the Almighty Savior says it. Receive it; BELIEVE it.

WHO ARE THE CHRISTIANS?

Who are the Christians? man may ask,
To answer is no irksome task;
A Christian is a Christ-like man,
Who serves his Lord the best he can.

A man who has no other aim
Than live for Him who rose again,
An in His triumph from above
Now fills His people with His love.

A Christian man is set apart
To serve his Lord with all his heart;
He is a person "sanctified",
A person "called" and "justified"

They're "sanctified", yes, one and all,
Who rescued are from Satan's thrall;
They're cleansed by Jesus from all taints—
That's why the Bible calls them "saints."

They're "holy ones", "the sanctified";
They, in the Savior's will abide,
For in the power of Jesus' blood
They're kept though Satan's whelming flood.

The Christian never will be lost,
For Christ Himself has paid the cost)
And purchased him to be His own,
To reign with Him upon His throne.

He guards and guides each of His sheep,
And in His power will ever keep
Each Christian born from God above,
In resurrection, hope and love.

About the Author



Harold Armstrong Baker (1881–1971), known as H. A. Baker, was an American author and missionary to Tibet, China and Taiwan.

At thirteen or fourteen years of age Baker was baptized in the Christian Church, but professed that a real experience of conversion did not come until five years later. He entered Hiram College to prepare for ministry and while there, served as president of the local chapter of the Student Volunteer Movement for Foreign Missions. After graduation in 1909, he pastored a church in Buffalo, New York.

In 1911 he married Josephine Witherstay and soon after the couple went as missionaries under the auspices of the Christian Church to Nanking in China to study the Chinese language. After two years of study they moved to Batang on the Tibetan border.

After five years of work in Batang his wife and co-worker Josephine became sick and they returned to the US in 1918. While on furlough they received the baptism of the Holy Spirit, having been influenced by Allan A. Swift, another missionary to China.

They returned to China in 1924 as independent Pentecostal missionaries and started a work in the town of Kotchiu (now Gejiu) in Yunnan Province, where they opened an orphanage named *Adullam Rescue Mission* for homeless boys (the orphanage was later moved to the city of Kunming) and eventually witnessed an outpouring of the Spirit among the boys. In 1932 Baker started missionary work among the tribal people living in the mountains of southwest Yunnan and a great outpouring of the Spirit started in the area.

In his book, *Visions Beyond the Veil* (1938), Baker describes the experiences that the boys at Adullam experienced when they received visions of heaven and hell; this proved to be his most popular book and was eventually printed in thirteen languages. He also wrote *Tribulation to Glory* (1931) and *Through Tribulation* (n.d.), in which he argued for post-tribulational rapture of the church. His other publications included *God in Ka Do Land* (1937), *Seeking and Saving* (1940), *Heaven and the Angels* (n.d.), *The Three Worlds* (1937), *Plains of Glory and Gloom* (n.d.), *They Saw Hell* (n.d.), *Devils and Dupes* (n.d.). His autobiography is entitled *Under His Wings* (n.d.).

The Bakers remained in China until a year following the Communist takeover. Returning to the US in 1950, they ministered among the Navajo Indians in New Mexico.

For the last sixteen years of Baker's life (1955-1971, his wife preceded him in death by several months) he ministered among the Hakka people in the town of Miaoli, Taiwan until his death at the age of ninety in November 1971. His little known last book, written at the end of his life, has the title *My Good-bye Book* (1969?).

The Baker's one son, James Eugene and his wife, Marjorie started Bible schools in Asia and ministered in Hong Kong. H. A. Baker and his wife were the grandparents of Rolland Baker. Rolland and his wife Heidi Baker are the founders of Iris Ministries (now Iris Global).

BOOKS BY H. A. BAKER

VISIONS BEYOND THE VEIL

An account of a remarkable outpouring of the Holy Spirit upon an orphanage of Chinese children. Fourth edition in English, also printed in Denmark, Sweden and in China.

THE THREE WORLDS

The world before the flood, the world at present and the world to come.

GOD IN KA DO LAND

An account of missionary work among tribes in the province of Yunnan, southwest China, where several thousands have been baptized, and hundreds have received the Holy Spirit. Third edition. Also printed in Denmark and Sweden.

SEEKING AND SAVING, a sequel to **GOD IN KA DO LAND**

DEVILS AND DUPES, authentic instances of demon activities.

NINE DAYS IN HEAVEN

A reprint of **SCENES BEYOND THE GRAVE** by Marietta Davis, circulated throughout the Christian world one hundred years ago.

HEALING IN JESUS, a Bible study.

DEMONS, a Bible study.

THE THREE WORLDS

By H. A. Baker

While climbing a mountain trail on my first trip into Ka Do Land there came the inspiration to enlarge on the heaven aspect of the revelations recorded in **Visions Beyond The Veil**.

The deeper experiences of the things of eternity, entered into at the time of the outpouring of the Holy Ghost as described in **Visions Beyond The Veil**, and the insight into heavenly realms, bringing new revelations of the heaven life, created the urge to share in **The Three World's blessings** that often enabled us to sit with Christ Jesus in heavenly places.

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By H. A. Baker

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An outpouring of the Holy Spirit immediately followed in his village. The Pentecostal fire spread over mountain and valley. Through outpourings of the Holy Spirit attended by revelations and prophecy, settlement after settlement was stirred and a great turning to God followed. Young men were miraculously raised up to carry on this work of the Lord, carry the fire further abroad, establish and build up assemblies, so that churches were soon started in nearly thirty centers.

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