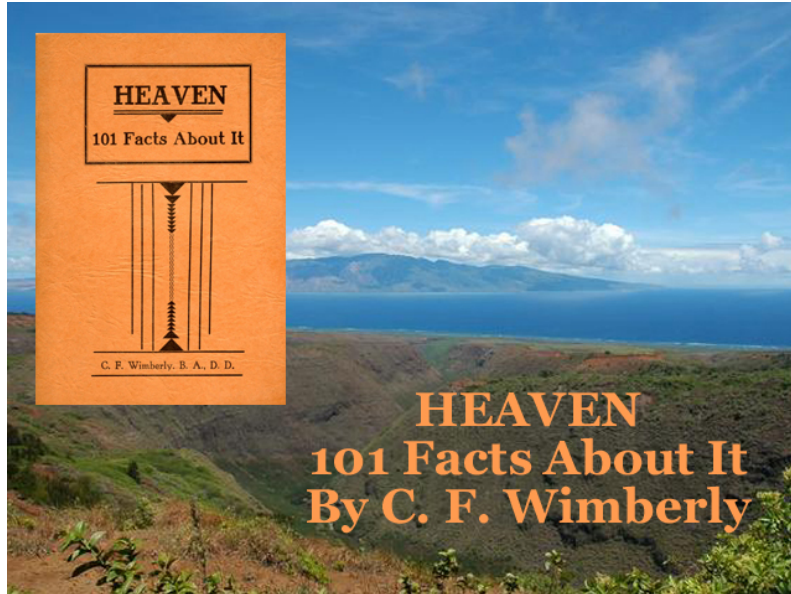


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**HEAVEN -- 101 FACTS ABOUT IT
By C. F. Wimberly**



**An Analytical Study
Of What Is Written And Implied**

**Pentecostal Publishing Company
Louisville, Kentucky**

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**Digital Edition 06/29/06
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DEDICATION

To call the weary Pilgrims who seek a city that hath foundation, whose builder and maker is God, this little Booklet is affectionately dedicated by the Author.

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HEAVEN -- A POEM

No sickness there --
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief,
No tearful eye, no broken heart, is there!

Care has no home
Within that realm of ceaseless praise and song;
Its surging billows toss and melt in foam,
Far from the mansions of the spirit throng.

The storm's black wing
Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring,
As some too tender flow'ret fades and dies.

No night distills
Its chilling dews upon the tender frame;
No morn is needed there -- the light which fills
The land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep --
No bed of death -- enduring love attends
To watch the coming of a pulseless sleep!

No withered flower,
Or blasted bud, celestial gardens know;
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred hosts with fear and dread:
The song of peace creation's morning hear,

Is sung wherever angel footsteps tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White-robed and innocent, to tread the way --
Why fear to plunge in Jordan's rolling tide
And find the heaven of eternal day?

-- Anonymous

* * * * *

101 FACTS ABOUT HEAVEN

The soul's long dream of heaven is not an idle fancy; it is not the relic of some crude superstition, now obsolete by modern investigation. The old fashion heaven, taught us at the most sacred of all earthly shrines -- our mother's knee is the sweetest of all faith's treasures. In these days of material things -- things of time and sense -- we need to have our faith renewed in the verities of that most real of all Bible revelations: not "the far away home of the soul," but a blessed fact, which is brought very near to us, in hours of bereavement.

We hear much about the life that now is-concerning various beneficent movements, which is all right; but when we eliminate the "future," touching the realities of our existence, we are cutting off the big end of the proposition. "If in this life only we have faith, we are of all men most miserable," says the great Apostle. Immortality and eternity are words too big to be measured by any human standards; we must couple them on to the infallible Word of God, in that which concerneth us. We thank God for all the beautiful sentiment about heaven; we would not rob the ideal of any of its aroma or fancy; all we do wish, is, to bring those fancies into bold and assuring realisms. We never want to surrender any of the treasures, of which we have been imagining for all the past years, concerning this blessed home. When all things go well with us, we can get along with very little being said about heaven; but when sorrow piles upon us, mountain high, we hunger -- oh, how we hunger! for such an old time fanciful gospel.

Without the hope of heaven, the race would have grown weary with the journey, long ago. Life at its best -- such as a Solomon lived -- is at the end, "vanity and vexation." There are many inscriptions on tombstones, and caskets, which, to us, seem untrue and misleading. Here are some of them: "At Rest," "Labors Are Over." Now, when we reach the realm, "beyond the skies," we shall have bodies that will be as impervious to things that tire the present bodies as spirit is different

from matter; they shall hunger and tire no more. The very thought causes a gracious, far-reaching benediction to well up in the soul. In these pages, we shall undertake to briefly mention some of the things which heaven promises to those who are faithful.

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01 -- PART

1. The idea of heaven, and what it may mean -- often expressed in a crude form -- is universal with the race. No people, however wild or savage, but that have looked forward to a life after death. The Indian had his "happy hunting ground," and other heathen have had a similar hope in their creed. If it is a mistaken tenet, the entire race has been swept away by the delusion; human instinct has failed us. We are below the wild geese-their instinct was never at fault.

2. In a righteous government, heaven-the kind we believe ours to be -- is a necessity. The inequalities of this life can never be adjusted in any other way. Our divine government would be far below any human institution, if there were no great place across the Borderland, where righteousness could be rewarded.

3. The reality of heaven -- as a fact, standing out above every skyline and horizon -- cannot be questioned. There is no bigger truth in all the realm of natural religion, revealed religion -- and science based upon spiritual verities.

4. Heaven is a fact, because an inspired, supernatural revelation teaches it. The Word of God, which itself declares, is as eternal as God Himself -- a Word which will stand, even after all things of time and sense shall have passed away -- is unmistakable in its teaching. If we are to follow the Book that has stood the test of critics in all ages; then we may rest assured that our faith is not founded upon a shadow.

5. We were just speaking of human instinct -- how it directed us to another life, even in spite of our materialistic tendencies -- but there is another passion, which is more than an instinct -- it is a God-given ideal-the holiest sentiment of our being, which demands that there shall be such a place. Not only do we find something in us that demands the heaven of our dreams; but this divine yearning in us expects it to be so. If there is anything in faith being the power that makes a desire real, then no faith can be stronger than the hope of heaven beyond this life.

6. Then, we pass from a divine instinct, and move up still nearer in the scale of the invisible. Not only do we expect the heaven of our hopes, but there is another leverage in faith which reveals heaven as a Reality. It passes beyond the realm of doubt. Millions of sorrowing ones have so believed God's Word that they were so near they almost felt the swishing of angel wings. Faith makes heaven real.

7. Again, the Hope of heaven has been an eternal fountain, refreshing the tired, weary pilgrims along the hot, dusty pathway of life. Hearts would have been crushed and broken but for the boon of expecting some bright day to "outride the storms," and land safely on the other shore. A thousand battles would have been lost but for inspiration of this hope. Thank God it abides with Faith.

8. In the Word of God, and in all the highest standards among men, there is a call for the life of morality and righteousness. These virtues can be rewarded in no other way, unless there be a rewarding place; a place where only that which is genuine can come out of darkness into its own. "And he shall bring forth thy righteousness as the light."

9. Religious reasoning, or religious science, based upon the immortality of the soul, declares it to be a necessity. If we are immortal. Then there is life forever. Lives are as far apart here as moral extremes can make them. These lives, so far apart, cannot mingle in the life to come. They cannot mingle here; they are sometimes forced together, but there is no mixing. Like oil and water, virtue and vice must be separated. Heaven and immortality stand or fall together.

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02 -- PART

10. Heaven is a place. There is much skeptical theorizing about heaven's being a moral condition, and that it is right in the bosom of a just person, and that self justification of being morally righteous is the heaven, and no other; but this cannot be sustained. Virtue is her own rewarder; but heaven has a location just as truly as we can say that London has a location. Enough of the spiritual geography is given us to assure the fact. We will not undertake to "bound" it, as we would a state, but it has a location. There are some specifications.

11. We are taught that it is a City. If a city, then it must have a location. We cannot imagine a city as a vague ethereal virtue, or a passion of the heart. He who tells us about it, tells us it is a city, a great corporate organization.

12. So careful is the divine record, in describing this city, that it tells us of its sheets, We say of Louisville, it has asphalt streets. Heaven has them made with gold pavements, with cobblestones of gold; and not only so, but the gold is transparent, so as to be seen through as glass. The inspired John saw these extraordinary features from his lonely island.

13. Heaven is still further specified as a city of mansions, which are there. Our cities have mansions, but they have also hovels. In this city beautiful there will be no slum districts, where the poor huddle in poverty and squalor. This city will have nothing but mansions -- "many" of them. It seems that all the inhabitants will

have mansions, and there will be no choice streets for the more favored ones. Think of such a situation!

14. The inspired vision sees not only streets and mansions, but gates, made of solid pearl; each gate was one big pearl, and there were twelve of them. When we compare values as they are in this world, we can get some idea of that extravagant place. We saw a pearl necklace once with about fifty of these precious stones, and it was worth only \$22,000.

15. The walls are of jasper, and one hundred and forty-four cubits in length. Jasper walls, and this stone is a yellowish red, very fine and capable of high polish; used for the finest of vases. Around the Eternal City the walls are made of this valuable quartz.

16. But observe the Foundation. It seems that there are twelve foundations. Or twelve different layers: the first layer is garnished with jasper -- that is -- inlaid like we sometimes see a rare old Mosaic; literally covered. Second, sapphire; third, chalcedony; fourth, emerald; fifth, sardonyx; sixth, sardius; seventh, chrysolyte; eighth, beryl; ninth, topaz, tenth, chrysophrasus; eleventh, jacinth; twelfth, amethyst.

17. Last but not the least is the "sea of glass." We have many beautiful bodies of water; but none can be seen very far down into the depths. This sea is so clear that it is transparent as glass. But this sea is made more beautiful by being "mingled with fire." We once saw a thousand electric lights underneath the water, and it called to our memory the description of heaven's wonderful sea of glass.

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03 -- PART

18. Heaven has a specific character. Cities, homes, business houses are known by their character -- as to good, bad, wholesome, dangerous, safe, etc. Heaven has definite characteristics which place it in a class to itself, throughout the boundless reaches of the universe.

19. The presiding influence of heaven is Love -- love without dissimulation; without mixed motives. It has beauties, grandeurs, wonders; but it is heaven because it is ruled and dominated by love. Only where love touches in this world do we understand the power of that Other World. Oh, to reach a place of love!

20. Personalities will not be lost in heaven; they will be carried over beyond the grave -- even greater than here.

21. God's personality, with all His attributes, will be felt and enjoyed.

22. The Savior's personality will be all that it was here; but the dust of earth will be removed.

23. We do not know what the Holy Ghost may look like; but we know He is a person, an omnipresent person. His glorious person will be seen, as we see God.

24. Archangels are holy personalities.

25. Angels are personalities. [This doesn't make sense to me. The Bible speaks of God's "holy angels". All angels now in heaven are holy -- not just the archangels. --DVM]

26. Seraphim -- shining, burning, glorious personalities.

27. Cherubim -- about which we know but little; we are confident they are personalities.

28. Our loved ones are precious because of their personalities; they will retain these gifts in heaven.

29. There will be the millions of martyrs, who have gone to the stake for their faith -- all there.

30. Saints of all ages -- wonderful personalities: such as Wesley, Finney, Knox, Whitefield, Fletcher, et. al. [et. al. = "and others"]

31. All the beings in heaven are pure; holiness unto the Lord is not out of harmony with the atmosphere. Such mottoes are often ridiculed in this world, but it will be as harmonious and as natural as the evening zephyrs in springtime. The holy Godhead, and the saints redeemed by the Blood, and the angels that kept their first estate. All holy.

32. Nothing unclean will ever pass the portals of heaven. "The unclean shall not go up thereon; it shall not be found there." Purity, holiness, cleanness are the qualifications for entering heaven. We should think on these things.

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04 -- PART

33. Heaven is a place of supreme happiness. The race anxiously seek this boon, which is denied the people of this sphere, except in fleeting moments, as the blue sky looks out through the clouds, only to be again hid from sight. Happiness is not possible-that is continued happiness -- in this world, because it is a thing of circumstances-chance, What makes happy today will, tomorrow, be swept away, and leave us unhappy. Heaven is supreme, continued happiness.

34. It is a place of perfect harmony. We get just enough harmony in this life to teach us what it is. There is music in the singing birds -- there is harmony in the colors of the cloudland, and in all the finger prints of nature; but in our realm -- oh, the discord! the harsh, jarring, wailing sounds that pile in upon us from the cradle to the grave! No discords in heaven.

35. It is a place of supreme beauty. We do not see the beautiful all around us, but perfect beauty is unknown here. When we know of all that is beautiful, and that gladdens the eye, and then read concerning heaven, that eye hath not seen such as will be revealed to us in that land, we know the beauty will be perfect and supreme. No false lines; no false blending of colors; no false reflection of light and shadow -- it is so beautiful that our eyes have seen nothing to compare with it.

36. Since childhood we have been taught that heaven is a place of music, and we have only to consult the Scriptures to verify this. Singing the songs of Moses and the Lamb, and harpers playing on their harps; we believe that the music of heaven will be as far superior to any of the grand: oratorios, operas, and matchless hymns heard in this world, as these masterpieces are superior to the low grade music in cheap vaudeville. "Ear hath not heard," that is the way the Book describes it, Think of what it would mean -- just to have all the great composers and artists: of this world there in one great chorus and orchestra! But ear hath not heard what it will be like.

37. It will be a place of unhampered and untrammelled affection. No one thing in this life has caused more tragedies than misplaced and unrequited affection. It will not be so there; our affections will be mutual and reciprocated.

38. It will be a place of unbroken fellowship -- one of life's sweetest and most necessary relationships. Blessed fellowship -- true, lasting, and pure. We have glimpses of it here; but it is so limited -- so few with whom we can really enjoy the true spirit of genuine fellowship -- free from all deception and cant.

39. One of the most blessed thoughts in connection with heaven is that the ties of this life, so sorely broken, will be reunited. Here is a field wide enough for volumes. Think of the ties that are being severed every time the hearse backs up to our doors; golden cords, so dear, that we cannot place an estimate upon them. They are broken on this earth forever; but thank God -- the great Father of our spirits -- these ties will be woven together again.

40. Then, such a blessed fact would be unreal and impossible without another gracious fact; we shall know each other there. The reunion of broken hearts is predicated upon the knowing of each other when we meet them. Heaven would be such a disappointment, if we could not meet and know our own over there. "We shall know, even as we are known;" thank God forever!

41. Now, we are describing that which will produce supreme happiness. We will mention a few of the many things which will contribute to this happiness. We are told there will be a wonderful River in heaven: water pure as crystal, flowing out from the throne of God and the Lamb. It will have banks, just as our rivers have banks; this will surpass the Rhine, the Danube, or the Colorado.

42. Then, the beauty and realism of this River are still further described, in that upon the banks thereof, grows the "Tree of Life." The leaves of this tree are for the healing of the nations. It seems that an eternal balm is in the very touch of the leaves; they have magic healing powers.

43. Then, it is to be a place of eternal light -- just everything is light; and this light is produced by the very nature of the place. No sun nor moon is required; just the presence of the Father's face will wreath it all in glorious never-fading light.

44. This is all the more wonderful, when we remember that there will be no darkness at all; no shadows to cross the pathway of those who roam within the glorious City-that "White City -- Pearly White City."

45. It is one eternal Day; no night. There will be no going down of the sun to wrap us in gloom. Night is our blessed friend here; for it is then we can rest our weary bodies; but we shall not need the nights for rest -- we shall know no more weary, tired bodies. "There will be no more night."

46. Our hearts will leap for joy every time we remember -- "no more death." Oh, the terrible enemy! How he steals in upon us, snatching away our sweetest and purest flowers, leaving behind the dead, cold, gray ashes of broken hopes and pains. He rides over us without mercy; but Death will be forever shut out of the City whither we are going by faith in the precious Atoning Blood of Jesus. We say farewell to Death forever. He will be unknown in heaven.

47. Sorrow and sighing shall flee away on the wings of the wind. All things that cause the heart to ache, and the eyes to weep, will pass away in heaven. Sorrow, that blights our tender hopes and affections like the sirocco from the desert -- like the hot wind upon the field of tender vegetables and flowers -- it can come to us no more. As we say good-bye to death, we say it likewise to sorrow.

48. What causes most trouble in this life? The wicked. Oh, how they do trouble every earnest, sincere heart. Satan operates in and through those who know not the law and love of God; but with every other hindering element, they will be shut out among the dogs, sorcerers and the vile. They will trouble us no more.

49. We shall see Jesus -- face to face. We shall see the prints of the nails and the place where He wore the crown of thorns. "And we shall see His face."

50. And we shall see the Father -- the great God who made the heavens and the earth. We are told that no human eye could see Him and live. His very presence would kill the organisms of our body just as the blaze of the noon-day sun will paralyze the optic nerves, if looked upon steadily. We shall see Him then, and rejoice.

51. Our associations will be with angels -- those holy beings who never fell, and have always been in the atmosphere of God and holiness. What a privilege to associate with great and good men! To meet some men is a chance of a life time. What would it have meant to associate with Paul, Wesley, Knox, et. al. [and others]? but we can then associate with greater beings than men.

52. But the association of angels will not hinder us from being with the choice spirits who have lived on this foot-stool, and triumphed. Patriarchs, prophets, apostles, martyrs, saints of all ages, will be met, known, and enjoyed.

53. We have accomplished wonders by the God given power of mind; but oh, how all these are handicapped by human limitations! All the time we feel there are visions, powers, aspirations, and ideals in us which we cannot quite reach. In heaven all limitations will be removed, and no barriers will obstruct our flight of powers untrammelled, as at present. Mind, spirit, and body will be free.

54. Not only will they be free as to the fullest exercise, but there will be no longer pain and suffering, either to body or spirit. Human pain and anguish will be forgotten. The holy ozone of heaven will revive, rejuvenate, and remake us, far removed from such afflictions.

55. Oh, the bread question -- how it puzzles us here below! Millions are today starving. How are the hungry mouths to be fed? "They shall hunger no more." "They shall thirst no more." The little street waif thought that the greatest heaven he could imagine was where he could once get enough to eat.

56. No more moaning widows, and sobbing orphans; we shall hear their cries never again. Our old sin-burdened world is like an eternal funeral. The world is filled with crepe and emblems of grief and loneliness. They will all be over then. Hallelujah!

57. How wonderful it will be to some day reach a world where there are no separations. Death is an enemy, and it is an enemy because of coming into our homes, and taking from us our loved ones. We can see them no more; we can but view the empty chairs, and vacant seat at the table; they are gone from us. In heaven there will be no more separations.

58. Here we are frozen in the winter, and burned unto suffocation in the summer; in heaven the zephyrs will cool and fan our cheeks, free from any sensation of heat or cold. Seasons will be unknown -- all will be glorious, satisfying,

invigorating, delightful. Summer and winter will be forgotten, in that nothing will remind us of such sufferings of the past.

59. All the childhood of earth, and all ages will be there; all the sweet, innocent babies, which have been torn from our arms will be there. A man dreamed of heaven, and said, its greatest feature to him was the millions of beautiful white infant spirits, swarming like flocks of white doves, all over and through the city. Rich and poor, high and low, prince and pauper.

60. The fountains of living water will be there. The Master will lead us to these fountains, and the joy will be inexpressible and full of glory. God will wipe away all tears from our eyes. We can drink and be glad forever.

61. All these wonderful things will never end; we get little tiny visions of some of these things here in this beautiful world-but they come today, and depart tomorrow. In heaven they will never end.

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05 -- PART

62. Heaven will be an exemplification of God's will.

63. There will be no counter-wills in heaven; just what we pray for here, the will of God, done perfectly, will be carried out without opposition. His will is done perfectly in heaven. There never was but one counter-will, and that was when Lucifer-now Satan -- was cast out, and his followers with him.

64. Heaven will be an expression of God's love. We read John 3:16, but we do not understand what it means. Then we shall see Him in a way so as to understand how much He loved us.

65. Heaven will be the best that Omnipotent love can do for us. When He paints the cloudland, it is the best He can do, and nothing can be added -- it is perfection. The glorious preparation He makes for us there will be perfect. Love does its best always; He will do His best for us.

66. Our imagination can not suggest anything lacking, that will be for our good and our glory. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what things God hath in store for him that loves Him."

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06 -- PART

67. Heaven is a prepared place. "I go to prepare a place for you," said the Master. Think of heavenly beings preparing a place for us here, while we are trying to fight the good fight of faith.

68. This place -- blessed be God -- being supervised by our Lord and Savior Jesus Christ. it is being done under His direction. He is the Master Architect in planning all the mansions for His people in heaven. No cathedral -- no, not even St. Peter's or St. Sophia' -- can approach the grandeur of what He is fixing for us.

69. Here we can but draw on our faith and imagination. We are told that the angels are ministering angels; then, who knows but that they are the ones who are carrying out His divine plans in the construction of our mansions.

70. Nothing will be left undone, that would add to the beauty of the "home over there." These things ought to be wonderful incentives to our faith and labors, as we are strangers and pilgrims here below seeking that city, whose builder and maker is God. Heaven -- our hope dazzles with glorious anticipation.

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07 -- PART

71. Heaven is not an accident. Its arrangement, reality, and what it is and will be to all who may some day reach it -- are the result of fundamental laws touching life, conduct, character, etc. It is not an accident.

72. There is not one feature about that place -- the city, and all that belongs to heaven that was not in the divine mind from the foundation of the world. He had it all in His original plans -- and for us, His children. God was anticipating our needs for happiness millenniums before the world was. Wonderful to think of.

73. Heaven is gained by each individual -- as an individual, predicated upon a free choice of a free moral agent. No human can hinder the humblest soul from reaching heaven. No influence can take one there, without a choice, as a free moral agent. Heaven will not be forced upon the greatest, or the smallest.

74. Heaven can not be gained by indifferent, careless, thoughtless endeavor. The Master said, "Strive to enter in, for broad is the road that leadeth to destruction," and many will prefer the broad, easy way. But strive means that we must force our way through bitter obstacles; there will be nothing easy about the good fight of faith. Strive means: split a log -- drive in a wedge; the way must be forced.

75. But, we do not have to do the striving alone; there is no merit in anything we may do, or ever will do; but there is merit in the precious Blood of Christ. We may overcome the Beast -- the Old Serpent, by the blood of the Lamb.

76. We have also great and precious promises, relative to our fight for heaven. We can believe God's Word, so full and wonderful. Heaven may be gained by looking unto the Blood, and by trusting in His Word. No ground here for uncertainty.

77. We must also remember that we can enter heaven by being crucified unto the world; if we love the world, the love of the Father is not in us. "Whosoever will be a friend to the world is an enemy of God." So we must be crucified unto the world, or heaven will be lost to us forever. Paul gloried in the Cross, because on it he was crucified unto the world.

78. All who enter heaven will not be surprised. The Holy Spirit will witness to us, as to how we stand before God. There is no need for us to be disappointed or uncertain as to how it will all end, as we have His witness now. Death will not alarm the faithful saint who has fought and won in life's battles. He will know. Heaven will not be a surprise.

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08 -- PART

79. Heaven can be lost by those for whom it was established. While God has done so much for us, it is for our choosing as to whether we will accept all He has done or not. If we undertake to enter without the wedding garment, He can not help it. Remember, dear reader, heaven can be lost to you forever.

80. When we continue to neglect our salvation, under the influence of the Holy Spirit, we are beginning at that moment to close the door of heaven in our own face. "How shall we escape if we neglect so great a salvation?" We cannot and must not trifle with the means of grace, which God is using for our redemption, and when we procrastinate in obeying the gospel, we are running the risk of being lost.

81. We can further close the door of heaven by living the self-life; seeing all the blessing and opportunities around us as just for our special enjoyment. We may be so self-centered as to fail to see the day of our visitation. The chance may come and go while we are busy with self, and self interests.

82. We can also close the door of heaven by actual deeds of transgression. By wilful disobedience to God's commandments -- breaking the moral law. "The soul that sinneth it shall surely die."

83. Again, we may cheat ourselves out of heaven by not actually breaking any specific commandment, but devoting our time and energies to the world, and world interests. We can do it by community service -- social service -- humanitarian activities. All this can be done without God getting any of the praise or glory.

"Whatsoever is not of faith is sin." So we can do so many good things, and worthy things, losing God while doing them.

84. The saddest fact of all, we can miss heaven, cheat our soul, utterly bankrupt ourselves, by DOING NOTHING. We may break no moral law, break no social law, be useful and efficient, looking to all the best interests of humanity, and yet neglect to do the one thing necessary -- seek first the kingdom of God and His righteousness. Herein is one of the most dreadful warnings. Keep in mind that we can miss heaven by doing, or by not doing.

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09 -- PART

85. Heaven sustains a most vital place in the gospel of Jesus Christ. He was not unmindful of its value, while preaching His own truth. He held up to His hearers the truth concerning heaven, and told them how they might reach that good city. Its importance should not be underestimated now. Every weary, tired pilgrim is looking and expecting for the unfolding of these wonderful promises. Let us keep our eyes open to the promised heaven prepared for us in the skies.

86. It sustains not only a vital place in the gospel, but it is the heart of our message. It is all right to teach men how to live, but they must be taught the objects of true life-the welfare of our immortal souls.

87. To some time reach a place beyond the grave -- a city -- wherein are palaces where loved ones will meet, and know our joys forever more -- is the strongest human appeal. When we fail to emphasize heaven we have lost the heart of the gospel message.

88. Heaven has been the inspiration of heart-broken pilgrims since the days of Abraham-even when Enoch walked with God-and Noah obeyed His warnings. It is the crutch upon which the cripples of earth have hobbled their way over life's dusty, rugged roads. Men and women have suffered, but with the vision of heaven before them the thorny pathway became smooth.

89. Without the hope of heaven, we are of all men most miserable. Why? Because this life and its emoluments are not worth what they cost, if there is nothing better beyond.

90. Our supreme happiness could not be obtained in any other way, except the realization of a heaven, such as our mothers taught us, and the Bible sustains. We shall endeavor to hold fast the doctrine of heaven, leaving out none of its sentimental features, if such can be found written or implied in our precious Book.

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10 -- PART

91. The full glories of heaven can not be, or will not be, realized at death. The saint will go to the bosom of the Father, in that he will be in the Paradise of God; but the human program is, or will not then be over. The time for general settling up of all accounts is not yet. Death is the last battle we shall have to fight, winning the crown; but the full glories of heaven will be reserved until other things are accomplished.

92. The full glories of heaven will not be fully realized until after the Millennium. Jesus Christ will reign here upon earth for one thousand years before the final consummation of time,* ending in the eternal gates of heaven being thrown wide open. [*I disagree with this interpretation of Second Coming prophecy, and refer the reader to my own views on the subject in hdm0124, "His Appearing and His Kingdom," and in hdm2494, "Eschatological Subjects." -- DVM]

93. The full glories of heaven will not be realized until after the Last Great Judgment Day. God cannot reward men and women for all they have done, until their life's influence has reached its limit upon men and women. All the account must be in, and cast up, before final adjustments can be made. We are affecting others, not yet born, and so we must wait until all is over, for the full benefits of heaven.

94. Heaven will not be the same to everyone. There are degrees in heaven, as there are in this world. This life cannot mean the same to all. Heaven will not mean the same to all. Paul saw into the "third heaven," and what he saw was unlawful to tell. We could not understand it, had he tried to tell us. We will enjoy heaven up to our full capacity, and no more.

95. Paradise is the ante-room of heaven. We shall think we have reached the eternal city when we meet in Paradise; but it will not be all. It is what we get before the Millennium, and the Judgment Day, etc.

96. The crowns we sing about are not to be worn as heavenly ornaments; but a crown is nothing but the badge of rulership. The crown of a deposed king means not more than the value of the jewels thereon; it means nothing. Crowns are to be worn, because we shall be ruling with Jesus Christ-"reign with Him a thousand years." The harp and crown sentiment -- in heaven -- is only a sentiment, without the authority of the Book.

97. Heaven will be a universe university. All the things of eternity: God, the mysteries, the infinite space, will be open to us; we may ever rise higher and higher in knowledge and power. The curriculum will be inexhaustible.

98. Heaven is a city -- a place -- a home; but we shall not be shut up within its walls. We believe the entire universe of space will be our playground: Mars, Venus, Jupiter, etc., and big Polaris -- the burning star, from which it requires seventy years for the light to reach us -- all these will be our realm of recreation.

99. We shall not only be allowed to roam over these vast domains, but we shall also be messengers -- ministering servants -- perhaps to other worlds, where people are struggling with sin, and temptation. Entering heaven will be our grand Commencement Day -- graduating into the real and abiding life, which shall know no past, no present, no future -- an Eternal Now. No idleness -- but no need of rest.

100. This earth will be renewed and purified by fire, and will be a place as holy as heaven; it will be a part of heaven's corporate limits. We shall yet inherit this earth, and enjoy it. Heaven will be united to earth as a part of the habitation of the saints. John saw it come down to earth, adorned as a bride for the bridegroom.

101. Now hear the sweetest of all -- the conclusion of the whole matter:

**"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first begun."**

AMEN.

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THE END