

# The King's Highway.

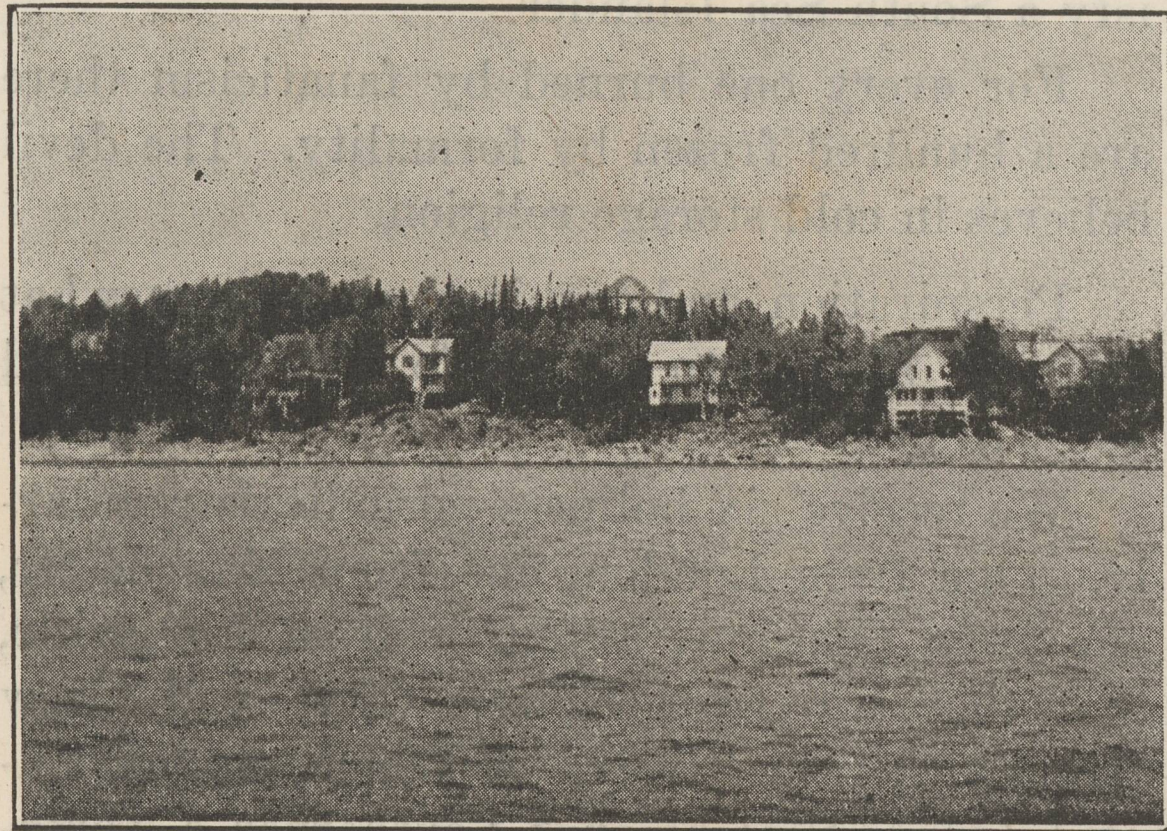
## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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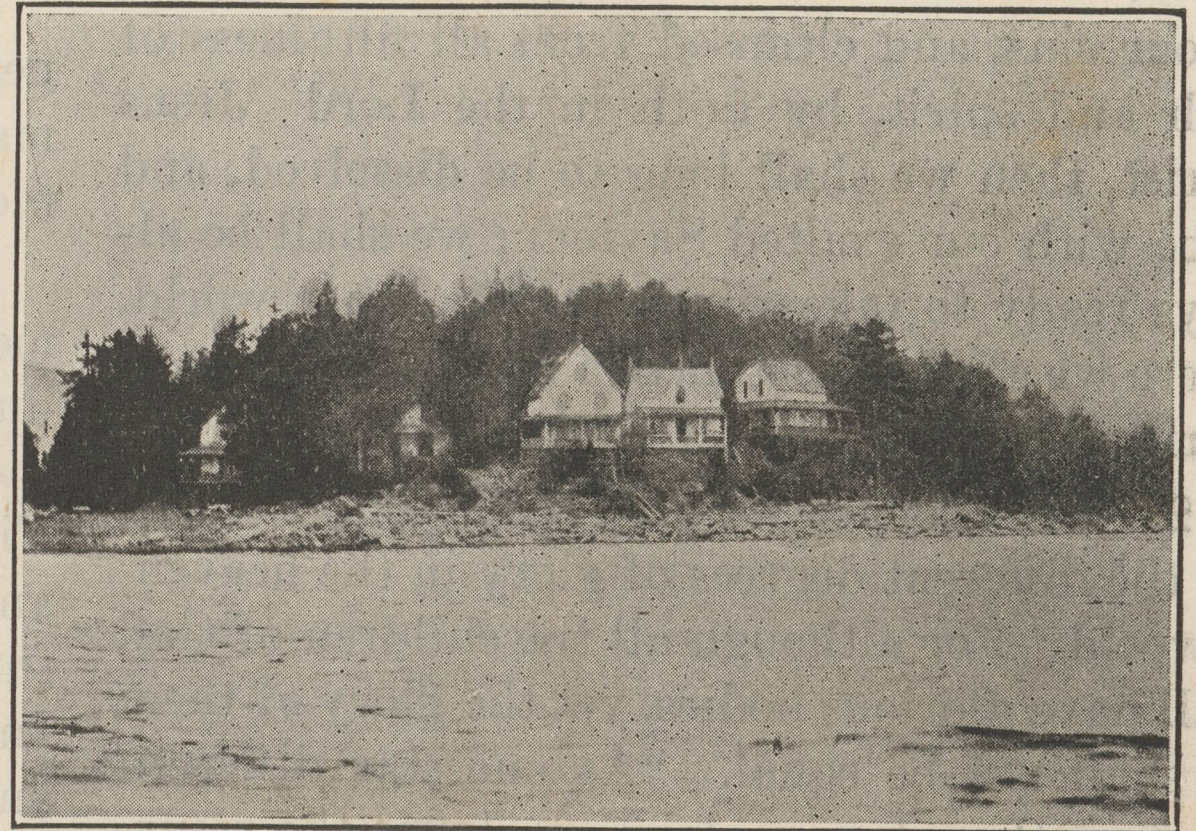


View of Beulah Camp Ground from the River—(Front)



REV. JOSEPH H. SMITH,  
of Chicago, Ill.

Evangelist Beulah Camp Meeting, July 3 to 12, 1915.



View Beulah Camp Ground from River—(South End)

### THE RESURRECTION OF THE DEAD.

(Continued from Last Issue).

2. Our bodies shall be raised in glory. "Then shall the righteous shine as the sun in the kingdom of their Father." A resemblance of this we have in the lustre of Mose's face when he had conversed with God on the mount. His face shon so bright, that the children of Israel were afraid to come near him till he drew a veil over it. And that extraordinary majesty of Stephen's face seemed to be an earnest of his glory. "All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." How then, if it shone so gloriously even on earth, will it shine in the other world, when his and the bodies of all the saints, are made like unto Christ's glorious body! How glorious the body of Christ is we may guess from his transfiguration. St. Peter, when he saw this, when our Lord's face shone as the sun, and his raiment became shining and white as snow, was so transported with joy and admiration, that he knew not what he said. When our Saviour discovered but a little of that glory which he now possesses, and which in due time he will impart to his followers, yet that little of it made the place seem a paradise; and the disciples thought that they could wish for nothing better than always to live in such pure light and enjoy so beautiful a sight. "It is good for us to be here; let us make three tabernacles." Here let us fix our abode for ever. And if they thought it so happy only to be present with such heavenly bodies, and to behold them with their eyes, how much happier must it be to dwell in such glorious mansions, and to be themselves clothed with so much brightness!

This excellency of our heavenly bodies will probably arise in a great measure from the happiness of our souls. The unspeakable joy that

we shall then feel will break through our bodies and shine forth in our countenance. As the joy of the soul, even in this life, has some influence upon the countenance, by rendering it more open and cheerful: so Solomon tells us, "A man's wisdom makes his face to shine." Virtue, as it refines a man's heart, so it makes his very looks more cheerful and lively.

3. Our bodies shall be raised in power. This expresses the sprightliness of our heavenly bodies, the nimbleness of their motion, by which they shall be obedient and able instruments of the soul. In this state our bodies are no better than clogs and fetters, which confine and restrain the freedom of the soul. The corruptible body presses down the soul, and the earthly tabernacle weighs down the mind. Our dull, sluggish, inactive bodies are often unable, or backward, to obey the commands of the soul. But in the other life, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. Or, as another expresses it, "they shall run to and fro like sparks among the stubble." The speed of their motion shall be like that of devouring fire in stubble, and the height of it above the towering of an eagle; for they shall meet the Lord in the air, when he comes to judgment, and mount up with him into the highest heaven. This earthly body is slow and heavy in all its motions, listless and soon tired with action. But our heavenly bodies shall be as fire; as active and as nimble as our thoughts are.

4. Our bodies shall be raised spiritual bodies. Our spirits are now forced to serve our bodies, and to attend their leisure, and do greatly depend upon them for most of their actions. But our bodies shall then wholly serve our spirits, and minister to them, and depend upon them. So that, as by a natural body, we understand one fitted for this lower, sensible world, for this earthly state; so a spiritual body

is one that is suited to a spiritual state, to an invisible world, to the life of angels. And, indeed, this is the principal difference between a mortal and a glorified body. This is the most dangerous enemy we have; we therefore deny and renounce it in our baptism. It constantly tempts us to evil. Every sense is a snare to us. All its lusts and appetites are inordinate. It is ungovernable, and often rebels against reason. The law in our members wars against the law of our mind. Then the spirit is willing, the flesh is weak; so that the best of men are forced to keep it under, and use it hardly, lest it should betray them into folly and misery. And how does it hinder us in all our devotions! How soon does it jade our minds when employed on holy things! How easily by its enhancing pleasures does it divert them from those noble exercises! But when we have obtained the resurrection unto life, our bodies will be spiritualized, purified, and refined from their earthly grossness; then they will be fit instruments for the soul in all its divine and heavenly employment; we shall not be weary of our singing praises to God through infinite ages.

Thus after what little we have been able to conceive of it, it sufficiently appears that a glorified body is infinitely more excellent and desirable than this vile body. The only thing that remains is,

3. To draw some inferences from the whole. And first, from what has been said, we may learn the best way of preparing ourselves to live in those heavenly bodies, which is by cleansing ourselves more and more from all earthly affections, and weaning ourselves from the body and all the pleasures that are peculiar to it. We should begin in this life, to loosen the knot between our souls and this mortal flesh; to refine our affections, and raise them from things below to things above; to take off our thoughts and disengage them from present and sensible things, and accustom ourselves to think of, and converse with, things future and invisible;