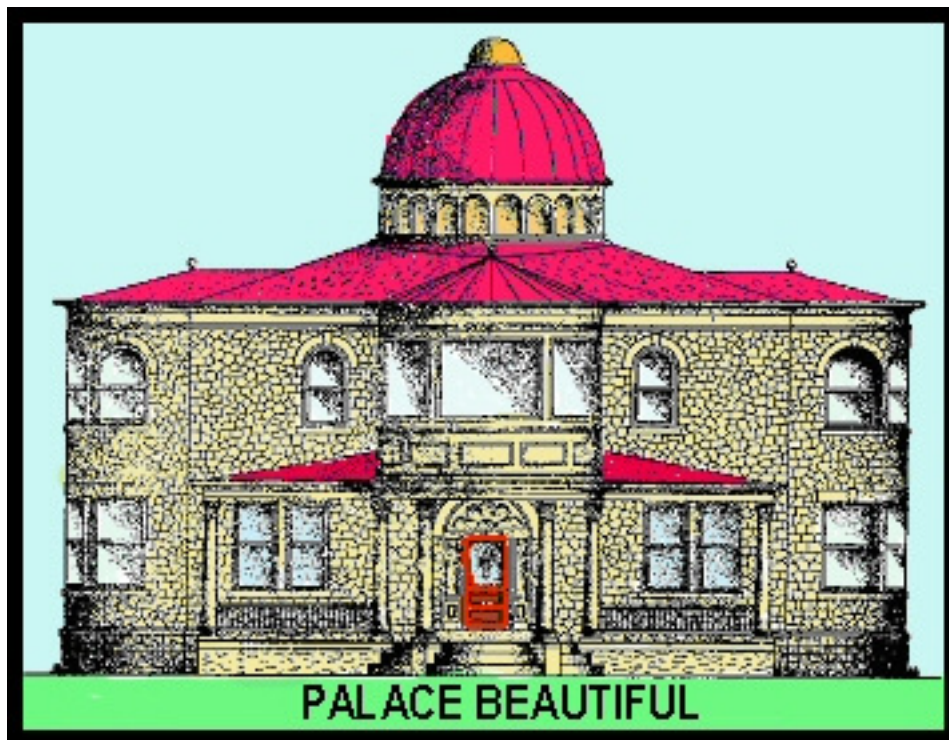


CHAPTER 29

PALACE BEAUTIFUL, OR THE CHRISTIAN LIFE UNDER THE SIMILITUDE OF A PALACE

Bunyan in his “Pilgrim’s Progress” describes “**Palace Beautiful.**” He pictures Christian as approaching it at nightfall and asking for lodging, and being met at the door by a Damsel named Discretion, and afterwards welcomed by Prudence, Piety and Charity. That night Christian slept in a large upper-room or chamber, whose window opened toward the sun rise. In the morning after breakfast they escorted him through the Palace, first taking him to the “Study.” The next day they visited the “Armory.” The third day, before they would let him depart, they took him to the top of the Palace and showed him in the distance the “Delectable Mountains,” at the foot of which lay “Immanuel’s Land.” They then took him into the “Armory,” and having armed him, sent him on his journey.

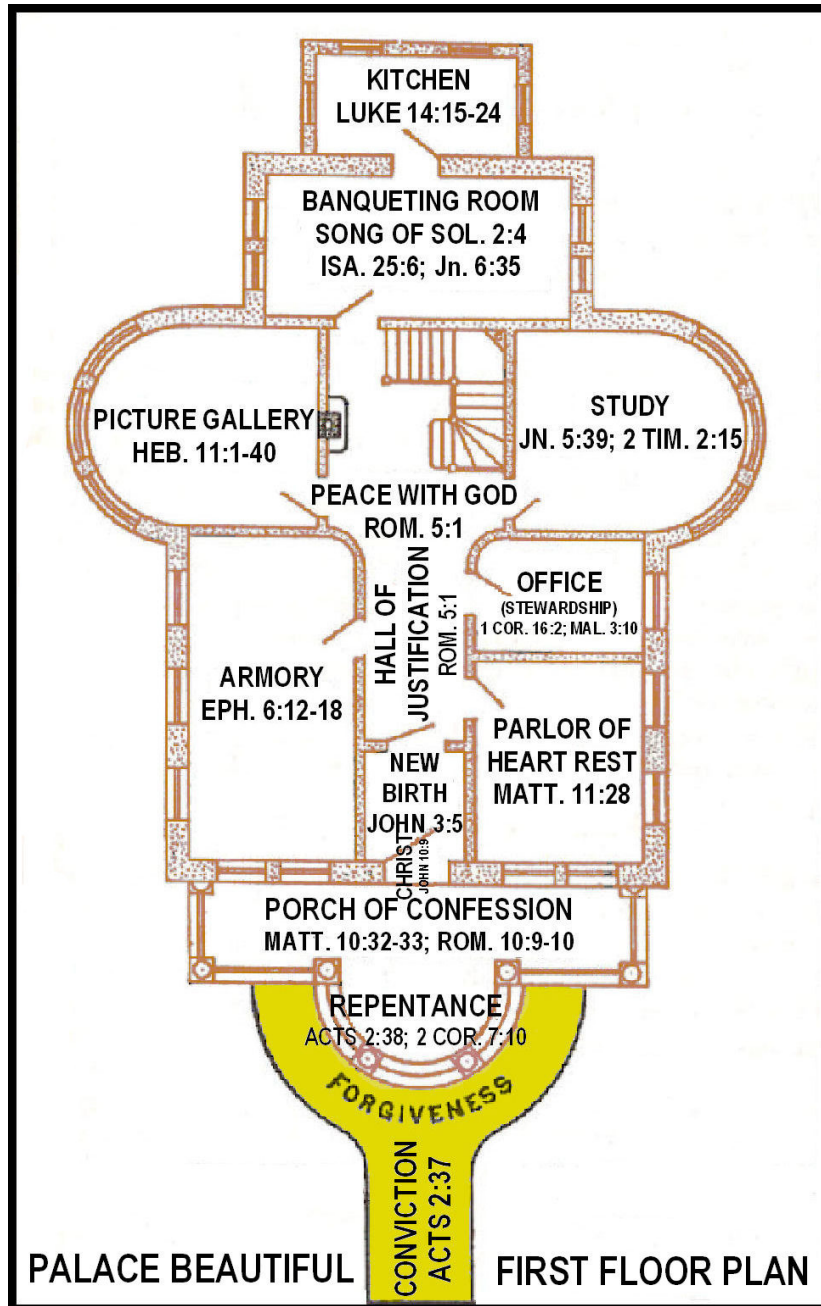


In Dr. F. B. Meyer’s little book, “Steps Into the Blessed Life,” in chapter three, he speaks of the “Chambers of the King,” in which he compares the successive experiences of the Christian to the chambers of a Palace, such as the “Chamber of the New Birth,” the “Chamber of Assurance,” the “Chamber of the Surrendered Will,” etc., these chambers opening one into the other.

Dr. George F. Pentecost in his little book on “Grace Abounding in the Forgiveness of Sins,” takes up the thought of Bunyan and Meyers and enlarges on it. He says—“I have often conceived to myself God’s Salvation being provided for us in a

splendid mansion, set in the midst of a garden of delights and parks of loveliness, into which there is an always-open gate. Many people wander into the grounds and go from flowerbed to flowerbed, and stroll with delight about the grounds, casting now and again a passing glance at the splendid mansion, which is God's 'House of Mercy;' but, upon the whole, are content to stay outside, satisfied with the free range of the grounds. Some are anxious to avail themselves of the privilege, which is freely published abroad, of entering the house and becoming guests of Him who dwells therein. These approach the door and mount the wide marble steps and are cheered by the inscription written over the doorway—'**Whosoever will, let Him Come,**' and '**Him That Cometh I Will is no Wise Cast Out.**' The splendid door of this great house is set wide open, and on either side there are servants of God who stand day and night publishing God's free invitation to sinners to enter. No price is demanded, no certificates of character are required, no questions are asked as to previous conduct or present condition, neither wealth nor social standing are inquired into; whether in the garb of prince or beggar, all alike are welcome. . . In my fancy I have seen some come up to the threshold of the door and look in and sigh and turn back. Some linger for days and weeks longing to enter in, but not doing so because they say, they are not fit, or are too unworthy, or that they cannot believe, though the invitation remains written over the door of the mansion."

The thoughts of these three writers, Bunyan, Meyer and Pentecost have suggested to me the idea of drawing the plan of "**PALACE BEAUTIFUL,**" with all the halls, stairways, public rooms, and private chambers, with their spiritual significance, in the "Palace of Mansoul," and thus present in pictorial form the "Steps in the Christian Life."



The Pilgrim approaches “Palace Beautiful” by the broad paved pathway of

CONVICTION ([John 8:9](#); [Ac 2:37](#))

that widens out into the circular pavement

FORGIVENESS ([Acts 13:38](#))

that stretches completely around the circular steps of

REPENTANCE ([Acts 2:38](#); [2Co 7:10](#))

up which the Pilgrim must walk to the

PORCH OF CONFESSION ([Matt. 10:32-33](#); [Rom. 10:9-10](#))

that runs completely across the front of the Palace, and that is railed in except where the steps lead up to it. The knowledge that God has forgiven men, and all that is needed is that they be reconciled to Him, is necessary to lead men to repentance. [2 Cor. 5:18-20](#). We are now ready to enter the Palace.

1. THE DOOR.

The “Door” is **CHRIST**, who said of Himself, “I am **the DOOR**; by **ME** if any man enter in he shall be saved, and shall go in and out, and find pasture.” [John 10:9](#). Paul puts the same truth thus—“For **THROUGH HIM we both have access** by one Spirit (Holy Spirit) to the **Father**.” [Eph. 2:18](#). The front door Christ leads into--

2. THE VESTIBULE

of the “**NEW BIRTH**,” without passing through which experience no one can take possession of the Palace, for “Except a man be born of **water** (The Word) and the **Spirit** (Holy Spirit), he **CANNOT ENTER** into the Kingdom of God.” [John 3:5](#). The “Vestibule of the New Birth” opens into--

3. THE HALL OF JUSTIFICATION.

From this “Hall” access is had to the whole of the interior of the Palace by doors and stairways. It ends on the first floor in a larger Hall or room in which is the main stairway. This larger Hall is lighted from above, and is known as the Hall of

PEACE WITH GOD.

Over the open “Fireplace” in this larger Hall are painted the words--

“Therefore BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD through our LORD JESUS CHRIST.” [Rom. 5:1](#).

The first room that we enter on the right from the “Hall of justification,” after passing through the “Vestibule of the New Birth,” is--

4. THE PARLOR OF HEART REST.

Over the door of entrance into the “Parlor” are the words--

“Come unto me, all ye that labor and are heavy laden and **I WILL GIVE YOU REST.**” [Matt. 11:28](#).

The “Parlor” is furnished with easy chairs and luxurious couches, and over the mantelpiece hangs an allegorical picture of the saying of the prophet—“**And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the SHADOW OF A GREAT ROCK IN A WEARY LAND.**” [Isa. 32:2](#). At the rear end of the room is a picture of Elim, the resting place of Israel after their deliverance from Egypt, where they refreshed themselves under the three-score and ten palm trees, and beside the twelve wells of water. Delightful music from the sweetest of instruments, accompanied by the most melodious of voices, floats through the air of the room, now near and loud, and then low and far away as evening chimes from some far-off belfry calling to worship and filling the soul with peace, and causing the hearer to forget all weariness and sorrow and imagine that he has entered unto “the rest that remaineth for the people of God.” [Heb. 4:9](#).

On the opposite side of the "Hall of justification" is--

5. THE ARMORY.

Over the door of entrance are the words--

“FIGHT THE GOOD FIGHT OF FAITH.” [1 Tim. 6:12](#).

In this room are preserved many of the instruments of warfare used by God’s servants in ancient times. Here is to be seen “Moses’ Rod;” the “Hammer and Nail” with which Jael slew Sisera; the “Pitchers, Trumpets and Lamps” with which Gideon put to flight the armies of Midian; the “Ox-Goad” wherewith Shamgar slew 600 men; the “Jawbone” with which Samson destroyed 1000 Philistines, and last, but not least, the “Sling and Stone” with which David slew Goliath of Gath. There are also many other relics as “Ram’s-horns,” “Handkerchiefs” to heal the sick, the “Cruse” in which the widow kept her oil, etc.

But the purpose of this room is principally to furnish weapons and armor for Christian soldiers, and in it are to be found in abundance helmets, swords, shields, breastplates, girdles and sandals, “For we wrestle not against flesh and blood, but against ‘**Principalities,**’ against ‘**Powers,**’ against the ‘**Rulers of the Darkness**’ of this Age, against ‘**SPIRITUAL WICKEDNESS**’ IN HIGH PLACES.” Wherefore we are to put on the whole “**Armor of God.**” [Eph. 6:13-18](#).

Crossing again to the right of the Hall, in the rear of the Parlor we find a small room called--

6. THE OFFICE.

This is a room not sufficiently noticed in the Christian life because it is the room of “Christian Stewardship” from which come the funds to carry on all Christian work. It is neatly fitted up with desk, chairs, safe, and shelves to hold the annual reports of Missionary Societies and different organizations of Christian work. There are also boxes to hold envelopes for weekly and monthly offerings, on the back of which is printed “**UPON THE FIRST DAY OF THE WEEK let every one of you lay by him in store, as God hath prospered him.**” [1 Cor. 16:2](#). And over the safe hangs the “Scripture Text”--

"Bring ye all the **TITHES** into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the **‘Windows of Heaven,’** and pour you out a blessing, that there shall not be room enough to receive it.” [Mal. 3:10](#).

Passing out of the “Office” we enter into--

7. THE STUDY.

This is a beautiful room with a circular bay window facing the sun as it rises, and splendidly adapted to the early morning study of the Scriptures. On the broad flat-top study table are to be found translations of the Scriptures, concordances, Bible textbooks and dictionaries, commentaries, etc., while the shelves that line the room are filled with biographical sketches of missionaries, martyrs, and the saints of all ages, church histories, expositions of Bible doctrines, volumes of sermons, and Christian evidences of all kinds. On the wall in front of the study table are the words--

“**SEARCH THE SCRIPTURES, for in them ye think ye have ‘Eternal Life;’ and they are they which testify of me.**” [John 5:39](#).

Opposite the “Study,” on the other side of the Hall is--

8. THE PICTURE GALLERY.

This room is as beautiful as the “Study,” with a circular bay window, and as it faces the West the light is good to produce the best effect on the pictures that line its walls. These pictures are representations of Old and New Testament incidents that bring out in type the life and character of the Master. Among the great paintings in the “Gallery” are—“Abraham Offering Isaac;” “The Blood upon the Doorposts,” “Moses smiting the Rock,” “The Serpent in the Wilderness,” “The Scape Goat,” “Daniel in the Lion’s Den,” “The Transfiguration,” “The Crucifixion,” “The Resurrection” and “The Ascension.”

Passing out of the "Picture Gallery" it is but a step to the left to--

9. THE BANQUETING ROOM.

Over the door of entrance is painted in large letters--

“He brought me to ‘THE BANQUETING HOUSE’ and His Banner over me was LOVE.” [Song 2:4](#).

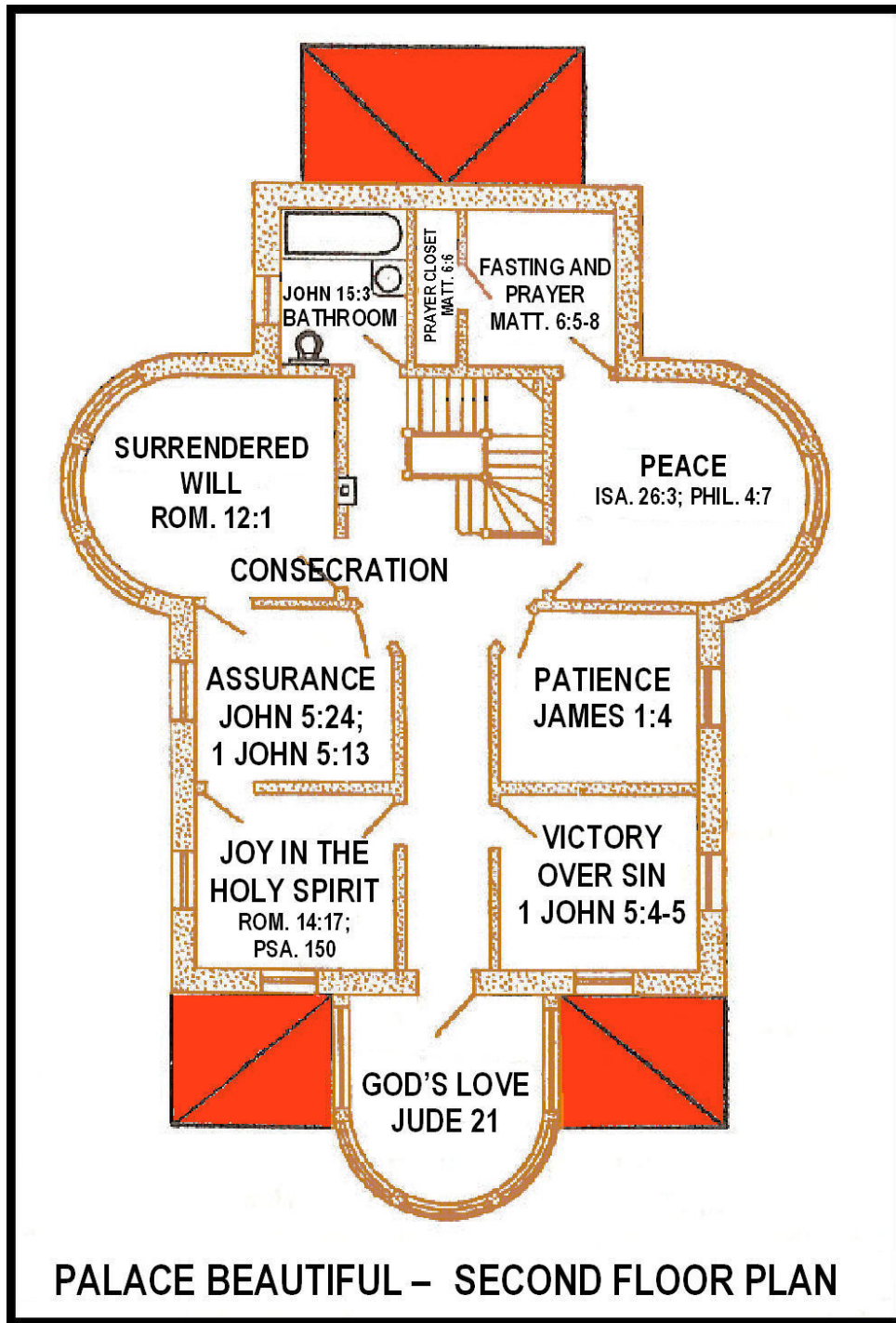
In this room the tables are laden with the richest viands and the most costly wines, for—“The Lord of Hosts shall make unto all people a **‘FEAST OF FAT THINGS,’** a Feast of **wines on the lees**, of fat things **full of marrow**, of wines on the lees **well refined.**” [Isa. 25:6](#).

The ceiling and walls of this “Banqueting Room” are richly frescoed in fruit and floral designs, and over the sideboard are the words—“**I AM THE BREAD OF LIFE:** he that cometh to me shall **never hunger**; and he that believeth on me shall **never thirst.**” [John 6:35](#).

In the rear of the “Banqueting Room” is “**THE KITCHEN,**” where the employees of the Palace prepare the Feasts that they serve in the “Banqueting Room.”

Retracing our steps to the large Hall we leave the first floor and ascend the broad stairway, stopping on the first landing to admire the beautiful old Grandfather’s Clock that stands there, but quicken our pace as we read on its dial the words--

“REDEEMING THE TIME, because the days are evil.” [Eph. 5:16](#).



The first room to the right at the head of the stairs is--

10. THE BATHROOM.

Here there is every convenience for the cleansing of the body and the application of cosmetics, but we will not stop here, for we are already supposed to be clean through

the Word ([John 15:3](#)), and to have been saved “**By the washing of REGENERATION**” ([Titus 3:5](#)), which we have symbolized by “Baptism.” [Rom. 6:3-4](#).

We now enter the first chamber--

11. THE CHAMBER OF THE “SURRENDERED WILL.”

The door to this Chamber is called “**CONSECRATION**,” and over it are written the words--

“I beseech you therefore, brethren, by the **mercies of God**, that ye present **your bodies ‘A LIVING SACRIFICE,’ holy, acceptable unto God**, which is your **reasonable service.**” [Rom. 12:1](#).

The doorway is narrow and only those can enter who are willing to not only give up every known **sin**, but to lay aside every **WEIGHT** that interferes with their running the Christian race. [Heb. 12:1](#).

This room is directly over the “Picture Gallery,” and it has a bay window of glass, and as it faces the West, the setting sun floods it with glory, and fills the soul that is conscious of having **yielded all** to God with a heavenly light.

From this Chamber, through a communicating door, we pass into

12. THE CHAMBER OF “ASSURANCE.”

The door to this Chamber is not called “**Feeling**,” as some suppose, but **KNOWLEDGE**, and over it are the words--

“**These things have I written unto you that believe on the name of the Son of God; that YE MAY KNOW that ye HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God.**” [1 John 5:13](#).

The walls of the “Chamber of Assurance” are covered with Scripture texts, such as--

“**He that believeth on the Son HATH EVERLASTING LIFE.**” [John 3:36](#).

“**Verily, verily, I say unto you, He that heareth my word and believeth on Him that seat me, HATH EVERLASTING LIFE, and shall not come into condemnation: but IS PASSED FROM DEATH UNTO LIFE.**” [John 5:24](#).

“**Beloved, NOW ARE WE THE SONS OF GOD**, and it doth not yet appear what we shall be: but we know that, **when He shall appear**, we shall be **LIKE HIM**; for we shall see Him as He is.” [1 John 3:2](#).

From the “Chamber of Assurance,” through another communicating door, it is but a step into--

13. THE CHAMBER OF “JOY IN THE HOLY GHOST.”

On the glass of this communicating door are painted in letters of gold, shaded with red, the words--

“For the Kingdom of God is not **meat** and **drink**; but **righteousness**, and **peace**, and **JOY IN THE HOLY GHOST.**” [Rom. 14:17.](#)

This room is filled with Musical Instruments, Hymnals, and Songs of Praise, so that the glad heart may voice its joy in the inspired psalms, hymns, and songs of those who have been especially gifted of the Lord in this direction. On the wall hangs in illuminated text. [Psa. 150.](#)

It is but a step or two across the hall to the door of--

14. THE CHAMBER OF “VICTORY OVER SIN.”

But while we enter this room directly from the hall, it will be to no use unless we have first been in the Chamber of “The Surrendered Will.” Over the door of the Chamber of “Victory over Sin” are inscribed the words--

“**WHOSOEVER ABIDETH IN HIM SINNETH NOT.**” [1 John 3:6.](#)

The peculiarity of this room is the “Symbols of Death” to be seen everywhere about it. On the wall of one side is a picture of the “Crucifixion of Christ” under which are the words—“**I AM CRUCIFIED WITH CHRIST.**” [Gal. 2:20.](#)

While on the opposite wall is a picture of the empty tomb of Joseph of Arimathea, under which are the words—“If ye then be **RISEN WITH CHRIST**, seek those things which are above, where Christ sitteth on the right hand of God.” [Col. 3:1.](#)

The whole teaching of the room is—“**RECKON** ye also yourselves **TO BE DEAD** indeed unto sin, but **alive unto God** through Jesus Christ our Lord.” [Rom. 6:11.](#)

Passing out of this Chamber and into the next on the same side we find ourselves in--

15. THE CHAMBER OF “PATIENCE,” over the door of which are the words--

“**LET PATIENCE HAVE HER PERFECT WORK.**” [James 1:4.](#)

This room is for the purpose of retirement when we are fretted by our work, or have had our patience sorely tried. Passing out into the hall again we step into the Chamber over the study--

16. THE CHAMBER OF "PEACE."

Over the door are the words--

"Thou wilt keep him in PERFECT PEACE whose mind is stayed on Thee."
[Isa. 26:3.](#)

It was in this Chamber that the sisters laid Christian to sleep, and as it looked out toward the East, he awakened at the rising of the sun. It is the Chamber of the "**PEACE OF GOD,**" and when the sleeper awakes in the morning he sees before him on the opposite wall—"And the '**PEACE OF GOD,**' which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Phil. 4:7.](#)

The furniture and decorations of this room are very soothing.

The Chamber of "Peace" communicates with a private Chamber--

17. THE CHAMBER OF "FASTING AND PRAYER."

Into this the occupant of the Chamber of "Peace" should go in the morning before he breaks his fast and commune with God. This anteroom has no side windows, so the occupant may not be disturbed from without. But it has a "Skylight," by which he can look into the heavens, upward to the "Throne of Grace." In this Chamber is a dark closet, the contents of which seem to reflect upon the character of the Palace and its inmates. It is a "**PRAYER CLOSET,**" into which the occupant of the Chamber of "Peace" is directed or commanded to go and be filled. The command is written on the door of the Closet in large characters and reads--

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. [Matt. 6:6](#)

It was from this "Upper Room" of "Fasting and Prayer," filled with the Holy Spirit that the "One Hundred and Twenty" emerged on the morning of the "Day of Pentecost," **GOD-FILLED PEOPLE.**

But there is one Chamber on this second floor that we have not yet visited--

18. THE CHAMBER OF "GOD'S LOVE."

It is located in the front of the house, over the porch, and is in the form of a circular "Bay Window," with a dome-shaped top, but strange to relate it is made all of

glass, both sides and top, like a conservatory, and is for the purpose of taking a “**SUN BATH.**” To sit in this room is the secret of “**Spiritual Health,**” for the chemical rays from “**THE SUN OF RIGHTEOUSNESS**” fill the soul with spiritual vitality and vigor. The Motto over the door being--

“KEEP YOURSELF IN THE LOVE OF GOD.” [Jude 1:21.](#)

And last, but not least, is the

“OBSERVATORY.”

It is located on the roof of the Palace and is reached by the main stairway. From it a view can be had of the country for miles around, but the most beautiful landscape lies to the South. There in the distance are to be seen vineyards and orchards, springs and fountains. There is the sun shining in its strength, and as it is within sight of the

“CELESTIAL CITY,”

the “Shining Ones” often walk there. It is called the

“LAND OF BEULAH,”

and from its hilltops on clear nights, the “Celestial City” can be easily seen.

All these things are clearly revealed to the “Eye of the Soul” from the “Observatory” of the Palace, for the Apostle tells us--

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God **HATH REVEALED THEM UNTO US BY HIS SPIRIT:** for the Spirit searcheth all things, yea, the **deep things of God.**” [1 Cor. 2:9-10.](#)

Dear Friends-- Our “Similitude of a Palace” is not all a dream. Many of us have lived in the Palace and experienced its delights, and in the Paradise of God we shall dwell in it forever.