SPACES

BY

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IN 4 PARTS.

1. High Delights of Heaven.
2. Acceptors or Non-Acceptors.
3. New Element of Fire.
4. Retrospect.
High Delights of Heaven.

THE HIGH DELIGHTS OF HEAVEN.

UR capabilities will be increased richly to enjoy everything that will be there that has delighted us on earth; the loveliness of another Eden, (this more beautiful than the first) also its tame creatures with higher intelligence—lost pets and martyred ones; not altogether a garden, nor town, nor country, but a splendid city with unending exquisite environments; all who are there of the creation no longer travailing and waiting for redemption, the lion and the lamb lying down together, actually as first intended. Pleasures will be in every way exhilarating and in full measure. No vice, lust, evil act, or evil desires of any kind. ‘The just made perfect.’¹ Highest knowledge as known to angels, and special comprehension of the former perplexities about our earthly existence. Lightness of body and ease of locomotion—whether by wings or elsewise—no weight, no trouble of the flesh; the same body, yet transfigured as Christ’s—lovely to behold, with an effulgent light shining in Heaven’s translucent atmosphere. There

¹ Cf. Hebrews 12: 22-24, in which the faithful dwell in ‘the city of the living God, the heavenly Jerusalem’, surrounded by angels and the general assembly of the church in the presence of God and Jesus. Emma elides the gendered language in quoting ‘the spirits of just men made perfect’ (12: 23).
will be resplendent jewels and splendours of all kinds, for the ‘glory of the Nations’ will be in heaven. \(^2\) Inconceivably sweet and wonderful music, heard as at Christ’s birth, the singing and choiring of angels, with perfection of voice. The redeemed will join in it, joyfully, praise itself being a joy, as in a very limited manner we know it here, when hearts are awakened to full appreciation of it. Evil being abolished absolutely of every kind, so also will all pain, sorrow, dullness, weakness, fatigue, regret, remorse, spite, cruelty, lies, hatred, persecution, all forgotten for ever,—ay, even a recollection, causing sadness about those who rejected the great salvation, all for ever banished from our remembrance—obliterated. \(^3\) Instead we shall have the society of those who on earth enjoyed whatsoever things were lovely. And greatly shall we delight in each other’s company, as well as the conversation and companionship of the angels who have never transgressed,—the

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\(^2\) Cf. Revelation 21:23-24: ‘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 honour into it.’

\(^3\) This passage seems to have been the seed from which grew Emma’s plan for her memoir Some Recollections, with its abrupt foreclosure of any memories of her married life. The unspoken memories are muted and then annihilated by the light of Christ, with which Emma concludes the manuscript:

The day we were married was a perfect September day—the 17th, 1874—not brilliant sunshine, but wearing a soft, sunny luminousness; just as it should be. I have had various experiences, interesting some, sad others, since that lovely day, but all showing that an Unseen Power of great benevolence directs my ways; . . . . As one watches happenings (and even if should occur unhappy happenings) outward circumstances are of less importance if Christ is our highest ideal. A strange unearthly brilliance shines around our path, penetrating and dispersing difficulties with its warmth and glow. (60-61)

The line ‘I have had . . . ’ is usually represented as a separate final paragraph, but it was Hardy, making editing marks on Emma’s manuscript, who suggested this paragraph division. His division suggests that Emma’s final comments reflect on her memoir as a whole – most of which is not concerned with him – whereas her original version implies that it is her memory of their marriage, specifically, that is effaced by the light of Christ.
Sons of God ever in Heaven—we there shall have the entrancing joy of dwelling with superior beings never known on earth. Whoever, even in this world, has known the delight of converse with a right and beautiful mind, will understand what such joy means. Then above all—think what bliss in the fact of being in Heaven, in absorbing happiness with God always, and with His Son our beloved Saviour, and with the Spirit of all Comfort, the peculiar joy of being and remaining in such presence! we, the fallen Angels, for it is surely by this recognition that we understand our sinful state here. Then will burst upon our astonished comprehension the whole in its complete fullness—enthralling bliss intensified by having no apprehension of its decline or end.

However, Heaven will not be the same for all saved ones. Those who have accepted late—having therefore not delighted in God’s service on earth—yet have said in their hearts, and confessed that they believe entirely in the Plan of Salvation, will have happiness made for them of the kind they most like, more material than those who have had life-long communication with God on earth. It cannot be supposed that the variety of human nature will not be satisfied most completely.

Rest, only rest is the desideratum for tired old age and the overworked. A desire to go to a heavenly home is weak. The dying-bed is not without some comfort, if pain is little or none, to those who have toiled and moiled all their sad too diligent days. Yet they forget the Word to them—’There is yet a
rest for the people of God.'\(^4\) No wandering unhappy spirits are they waiting for the judgment. Before every other change after death comes rest complete. Muscles, nerves, brain in a state of rest, sweetest of all rests, never had in life; this state comes first and to those who are alive at the Judgment Day there will be the great change—the new Body. Very often the expression of a beautiful oblivious rest, is immediately on the countenance of ‘the dead in Christ:\(^5\)—a look so peaceful, lovely, and free, that the mourners are charmed and soothed by it

\(<11>\)

—a beauty oft-times of a kind never seen in life, so sweet so great so heavenly does it appear. Then the awakening—think of it! Like to the joy of a healthy child, rejoicing that the morn is come after the dark night. Intense joy, vitality, eagerness for the newness, and then the rapturous surprise of it. The bounding of the renewed body and soul to meet all the joy around it—'Eye hath not seen, nor ear heard, neither have entered into the heart to conceive the things which God hath prepared for them that love him.'\(^6\)

\(^4\) Cf. Hebrews 4:1-11, a discussion of people’s ability to reject the rest promised by God by hardening their hearts in unbelief. Emma paraphrases Hebrews 4: 9: ‘There remaineth therefore a rest to the people of God.’

\(^5\) Before every other change ... ‘the dead in Christ’: Emma draws on two of the Christian Bible’s most important discussions of the resurrection 1 Corinthians 15: 12-57 and 1 Thessalonians 4: 13-18.

\(^6\) Emma elides the gendered language of 1 Corinthians 2:9: ‘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.’ Her rephrasing might be intended to reverse the gendering of the original, replacing male rational ideation with female bodily birthing.
THE ACCEPTORS AND NON-ACCEPTORS.

HE ‘rash revolt’\textsuperscript{7} of the angels with Satan their leader, and the casting out of heaven, resulted in some falling upon earth (Rev.)\textsuperscript{8} others being chained in Hell (Jude).\textsuperscript{9} Those which fell on earth continued actively the evil, Satan himself had worked in Heaven. Still Sons of God they then assumed human forms and mingled with the unprotected progeny of Adam and Eve, (now under the ban of the wrath of the Almighty), who with their parents were doubly dyed in sin, and sin increased through all generations as time went on. Thus the apparent injustice of our punishments, miseries and doom of death is explicable. Yet the wrath of the Creator was mixed with deepest pity, and a plan of Salvation prepared to rescue many of them from Satan’s power in the end of time. This momentous even of the Revolt and the consequent

\textsuperscript{7} John Milton, \textit{Paradise Regained}, Book I, line 359. In the surrounding passage, Milton has Satan integrate a summary of the \textit{Paradise Lost} version of his fall with Old Testament narratives from 1 Kings and Job.

\textsuperscript{8} Emma summarizes Revelation 12: 7-9: ‘And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels … And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.’

\textsuperscript{9} Emma paraphrases Jude 1: 6: ‘And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.’
destiny of Satan and his followers is particularly recounted in Revelations, which with Adam and Eve’s fall is the explanation of the terrible fate and state of sin of mankind on earth.

Yet by His great love these miserable offenders should be saved from Satan and Hell: this love of the Father was yearning intense love for the lost, an ardent desire to get them back again to Himself, and Heaven, their proper home—still His own angels though smirched by sin and in bondage to Satan for a time. If they were acceptors of His plan of salvation, punishment should not be for them everlastingingly, but only here in this their trial place, Christ’s expiation—a terrible one—being alone sufficient for the sinful ones of Heaven and this earth, sinners by the lust of power, and the lust of the senses. Christ beloved of His Father, came willingly, entered by the Holy Spirit into Mary’s being, having an ordinary human life as child and man with earthly mother and brethren, apparent father and genealogy—’The wonderful, the Councillor, the Prince of Peace.’

The mystery of our own existence here—of Salvation through the strange incarnation of the Saviour, is perfectly clear and credible, with this perception of our angelic origin and the overpowering love of the Creator for us lost and strayed. We are now either acceptors or non-acceptors of His Salvation, redeemable or non-redeemable angels, and our angel friends in Heaven ‘desire to look into this mystery’ and rejoice ‘over one sinner that repenteth.’

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11 Here Emma’s choice of scripture references presents her argument (that all humans are either ‘acceptors or non-acceptors’ of salvation) as a summation of
If we are non-acceptors then we remain Satan’s followers,—unredeemable, revolted still—with evil natures retained, which could only be cast out of Adam’s offspring by Christ’s words, and afterwards by His disciples when He gave them power to do so; this sacrifice for offenders can only be of use if accepted, therefore the direct will of mankind is necessary through prayer for the sweet influence of the Holy Spirit, prayer being as it may be said, a kind of electrical communication with God our Creator. He knows which of His precious ones will return. To these acceptors comes shining on them a radiant light illuminating the understanding; it permeates every thought, changes every action, or the reason of them. All things are new — quite strangely new—the spirit is rapturously released from its former terrors of death, judgment, and hell. It is in verity ‘born again.’ That tremendous conflict between God and Satan—violent through hate on Satan’s side—through great love on God’s side, going on through the generations is ended for each acceptor—a victory complete through Christ’s obedience to death. God henceforth strengthens, ameliorates, rescues His beloved ones from Satan’s persecutions, sends His spirit to comfort them to their end—the blissful death of the righteous. And life is short, though in youth it seems unending. The conflict passes.

Old Testament prophecy and New Testament gospels and epistles, all at once. See 1 Peter 1:3-12, which anchors the good news of salvation which ‘the angels desire to look into’ (1:12) into the long history of Jewish scripture, and Luke 15:1-10, Jesus’s parables of the lost sheep and the lost coin which, when found by those who treasured but lost them, illustrate ‘the joy in the presence of the angels of God over one sinner that repenteth’ (15:10).

12 See the poem ‘Electric Currents’ in Emma Hardy’s Alleys.

13 Emma draws a striking connection between John 3:3-4, Jesus’s teaching about how even an old man may be ‘born again’ through the ‘Spirit,’ to Romans 8:11-23, discussing all creation groaning as it waits for the birth of a transformed and resurrected cosmos, including the resurrection of humans’ bodies.
Satan’s guile is very great; he gets mankind to attribute their afflictions to God. Calamities of all kinds, warfare, disease, famine, earthquakes, violence of winds and seas, are permitted by God (Job), but must be set down to the great hater—Satan—as the actual active and primal cause.14

<21>

New Element of Fire.

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THE NEW ELEMENT OF FIRE.

In this our element of Air we are much tried by its effects upon us, though we are born in it, varying greatly as it does through the weeks months and years with different results in each climate, in each period of our existence; sometimes too hot or too moist, or too dry or not strongly compounded enough, or impurified, or not enough of it, or too much of it, or stagnant or foggy or too rushing, buffeting us on land or water. It has all sorts of qualities, and seldom quite suiting us, or not for long anywhere. Finally, being unable to use it, we die for want of it.

Fires of Hell will not resemble fire here on earth, nor cause the same kind of misery or pain, precisely, for it will be our element to breathe in or live in, somehow. We know well we cannot live in our kind of fire, by the least experience of its terrible quality,

14 Emma draws on Job 1: 6-21, where Satan requests God’s permission to test Job with suffering.
and of the agonizing pain it causes when we are caught by it, death often occurring in consequence. But the fire of Hell keeps alive in pain and wretchedness all who come into it. It will be intermittent in fierceness and duration as in our present atmosphere, and will act on risen *changed* bodies—for we shall all be changed in the twinkling of an eye as we rise from the dust—it will then be that body which will suit the element henceforth to be lived in through all eternity—*abased* bodies, these suiting the lost souls as glorified bodies will be for the redeemed, *quite* different from these earthly ones.

Once in that element no cold can enter no other element can mingle with that one, never quenched, and where the worm, busy in our bodies will never die, because itself constituted of the same fire: no research can ever eliminate it.—'Where the worm dieth not, and the fire is not quenched.'

The doomed, probably, *certainly* are not in hell immediately after death as their bodies are not changed, and soul and body must go together at last.

There is a general belief in spirits being restless until the Judgment Day, giving us occasionally slight intimations of their existence though *viewless*. The ‘rest’ of God’s people is not for *them*.

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15 Emma quotes Jesus’s warnings about hell in Mark 9: 42-48. At this point, revising an earlier draft of *Spaces*, Emma seems to have removed an extended description of the physical torture caused by these fiery worms burrowing their way forever through the bodies of the damned, following C. W. Moule’s suggestion in his letter of 3 October 1910 (Dorset County Museum).

16 Emma again builds on Hebrews 4: 1-11; see her earlier discussion of ‘rest’ on page 10 of *Spaces*. 

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They are not in sleep, nor in peace, nor in rest, but are Satan’s myrmidons doing his bidding in his service and ‘blown with restless violence about the pendent world.’ Their probation is over for all time. Until the Judgment Day they wait.

The Last Day must not be considered as literally a day of twenty-four hours more or less, but as any prolongation, neither must the sound of the Trumpet—that awful call—be supposed to be one sudden shout, for the Divine order is usually slow, lengthy, culminating from an almost unnoticeable beginning. So will the end of all here on earth follow that order—an earthly day is, as it were, a hundred years or more by heavenly reckoning. The ominous rumbling of thunder sounds unaccompanied by lightning or rain will precede the gradual rising of a sound, terrible, penetrating, continuous, and arresting attention, producing fear, paralysing effort, after awhile stopping all energy whatever and causing a general distress of nations, which calling to each other to know if this thunder is everywhere to be heard, receive terrifying confirmation. And then will occur the general darkening of the sun, moon, and stars by blackest clouds, as at the Crucifixion, and the power of that

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17 Both the word ‘viewless’ and the lines marked as quotation come from William Shakespeare, Measure for Measure, III.1.124-125; they are part of a longer speculation about the experience of lost soul after death. Having thoroughly grounded the worldview she is advancing in numerous parts of the Christian Bible, Emma here connects this view to what she is presenting as the core of English literary tradition.

18 Cf. Matthew 24:30: ‘and then shall all the tribes of the earth mourn.’
19 Cf. Matthew 24: 29: ‘Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.’ See parallel descriptions in Isaiah 13: 10, Joel 3: 15, and Revelation 8: 12.
20 Cf. Luke 23: 45, the description of the sun being darkened at Jesus’s crucifixion.
awful Trumpet accelerated till the final blast,\textsuperscript{21} when suddenly a spot of light will appear in the East at 4 o’clock a.m. according to western time\textsuperscript{22}—and dark night of Eastern time or about that hour, varying at distances, the hot sunshine there gone completely, leaving however the weariness and dreariness of the afternoon heat of hot latitudes. And whilst bodies will be seen rising and floating in the phosphorescent great oceans, in seas, lakes, rivers, the graveyards will crowded with strange moving figures seen dimly in the darkness,\textsuperscript{23} and that much watched spot of Eastern light will brighten and be enlarged, revealing a golden cloud shaped like a \textit{cross},\textsuperscript{24} behind which will be seen extraordinary masses of beautiful beings — the Ethereal ones of Heaven.

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Peoples everywhere will prostrate themselves, the electric lights of the world will shine forth again, not \textit{lit} by mortal hands which will have failed to set them aglow through the darkness. They will gleam and burn fiercely with an awful intensity towards their final burning up of the earth with all its earthly produce.\textsuperscript{25}

Then solemnly will come the voice of God the Creator—‘\textit{Let the Book be Opened}!’

\begin{itemize}
\item \textsuperscript{21} Cf. Matthew 24: 31: ‘And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.’
\item \textsuperscript{22} Cf. Matthew 24: 36: ‘But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.’
\item \textsuperscript{23} Cf. Revelation 20: 13: ‘And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.’
\item \textsuperscript{24} Cf. Matthew 24: 30: ‘And then shall appear the sign of the Son of Man in heaven.’
\item \textsuperscript{25} Cf. Deuteronomy 32: 22: ‘For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.’ See also 2 Peter 3: 10 and Revelation 8: 7.
\end{itemize}
Retrospect.

RETROSPECT.

Satan . . . . ‘Thou sayest Thou art from Everlasting\textsuperscript{26}: that Thou didst create all things—even me. Thou sayest that Thou lovest all. Thou dost not love us—Thy angels love not thee. I love Thee not. Me they love, and my behests shall they obey, not Thine. My power is as great as Thine. Thou didst not create me.

God . . . . Mine they are, Mine thou wert. My love has been greatly given to thee, so thou art fairer than all angels and a large portion of my power has been upon thee—but thou canst not create. I have created thee and these my angels. Again I have now created beings which are but a little lower than the angels.\textsuperscript{27}

Satan . . . . If I cannot create as Thou, yet I can make these beings worship me, even as they do Thee, so shall they give me worship and honour, and I will mar Thy new creation. I will learn too Thy secret of Creation and by means of themselves.

\textsuperscript{26} A frequent phrase for God, seen as Creator or as Judge: see for example Psalm 90: 2, Habakkuk 1: 12.

\textsuperscript{27} Cf. Hebrews 2: 7: ‘Thou madest him [mankind] a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of they hands.’
Michael Almighty Creator, he accuses us wrongfully. We adore Thee only, Everlasting God and Father. We will neither love nor obey him.

Some of the Angels . . . . We will love Satan and obey him.

Michael… Evil one! thou hast made these false to worship thee.

Satan . . . . . . Do not ye, all angels, envy Him, and hate Him, even as I do? Have ye not also disobeyed Him? Wishing to create as He creates?

Son . . . . . I am His only begotten Son. I obey Him.

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God . . . . . . . Sprung from My Heart to do My express bidding. Behold I love Him best. He is born to defeat thee, Satan.

Son . . . . . Lo! I come to do Thy Will, O Father.

God . . . . . Depart Satan. Depart ye evil ones with him.

Satan . . Whither? — To Thy newly created world? There will I go and no elsewhither. I will go and give them of my subtle knowledge until I and they find out this great secret of Thy creative power—my revenge shall be commensurate with my hatred and my power which Thou sayest Thou hast given me. I will use that to destroy Thy beings—or make them my angels. I will be Thy equal.
God . . . . None can be my equal; thou canst never know My full power, nor ever shalt thou or My created beings search it out. I, God, will finally prevail over evil, and to all Eternity. Thee and those who will not accept Redemption, shall live for ever in a place I shall appoint:—Hell—not here, not on earth. And but a short time and My Redeemed ones shall live again with me.

Satan . . . Evil shall last as long as I can make it. I will strive and struggle with Thee for Thy creature; they shall do all manner of evil—I will show them how to hurt and destroy each other and every creature Thou hast made, with horrible cruelties, terrible to bear. Then shall they blame Thee for all their evil. Fearfully and horribly will I mar them. Pain and death will I bring on all this substance Thou callest ‘living flesh.’

Michael . Hear ye this, Angels? No words were ever heard like to these words.

God . . . . Depart—Devil-enemy! Hurl him from us ye angels of love. Henceforth ye are named Evil—Depart with thy legions.

Son . . . . Depart hence, Satan.

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28 Emma here has Satan foreshadow the corruption of the earth and the salvation of only a few in the story of Noah’s ark, Genesis 6-9. The words marked as quotation paraphrase a phrase frequently used in conjunction with that destruction, and with God’s promise of a new covenant: cf. Genesis 6: 19, 8: 17, 9: 15-16.
The Holy Spirit. (An ineffable brightness as a halo surrounding God and His Son. Without substance, but with a still small voice penetrating all.)

Depart!

Michael and All Angels . . . . Thus we hurl thee, Evil One, from us, and from this abode of brightness, and thy devils with thee.

The Devil Oh, oh! (horrid laughter—the first laughter ever emitted!) The warfare begins. Come legions mine. Come Moloch, Chemos, Belial, Dagan, Thammuz, Rimmon, my devils all. Let us work mischief!

Then was heard in Heaven a loud voice proclaiming—

‘Now is come Salvation and Strength and the Kingdom of Our God, and the power of His Christ. For the accuser of our brethren is cast down which accused us before God day and night.’

THE END.

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30 Cf. Revelation 12: 10, and note Emma Hardy’s shift to the first person plural pronoun, from ‘accused them’ (original biblical text) to ‘accused us.’