

**HELL AND THE GRAVE**

**And**

**WHAT IS HELL?**

BY GILBERT J. PIXLEY

AND

BY L. C. CROWDER

**HELL AND THE GRAVE**

**And**

**WHAT IS HELL?**

BY GILBERT J. PIXLEY

AND

BY L. C. CROWDER

After having heard the manuscript read "Hell and the Grave and What is Hell?" I fully endorse the doctrine and argument set forth by Bro. Gilbert J. Pixley and Bro. L. C. Crowder and heartily commend this book to every lover of Bible Truth.

—Dr. I. W. Yandell.

(This Book owned by Authors.)



## FOREWORD

As I was talking to Brother L. C. Crowder one day, I learned that he too felt the need of this subject being printed. For some time I had felt this need. After talking for awhile he told me that he had written a few pages concerning HELL. So we compiled our writings, as I had written on the subject of HELL AND THE GRAVE. Then we decided to print the material we had at hand.

We trust this small booklet will prove a Blessing in clearing this thought in the minds of those who study it.

Pastor-Evangelist, Gilbert J. Pixley.

After many years of study and meditation on this subject that has been greatly evaded, I will endeavor to prove some of the facts about the subject of HELL.

On the night of April 13, 1949, I started to prepare some manuscript on this great subject, trusting that it will prove a blessing to the human family and be a help to someone in working out their Salvation. We trust that this message will reach throughout the world in helping bring those that are in darkness to the marvelous light of his dear Son. In this day of so much skepticism and formality this subject has been greatly neglected and misunderstood. Hundreds of people are dying every day without God and without hope; may this awaken many preachers to the real truth of the Bible and that the influence of the Church may be maintained is our Prayer.

Pastor-Evangelist, L. C. Crowder.

## HELL AND THE GRAVE

It seems strange to some people for one to write on this subject, but when we think of some of the doctrines that are being taught today, we can see the urgent need of such a subject being brought before the people. Strange as it may seem, there are those who teach that Hell and the Grave are the same, and many are being deceived because of this teaching.

There are those who do not want to admit that there is a Hell, and they will do all they can to prove there isn't. In so doing they lead many to believe in infidelity, or some foreign doctrine that in the end will doom their souls. Not only do people go to hear such teachings, but there are those who go from house to house insisting that you hear and believe their doctrine.

There are those who resort to books other than the Bible for proof to base their arguments, but if the King James Version of the Bible is not true, then all our faith is in vain. Men have tried to revise the Bible in order for it to come nearer to their doctrines, but we are not to have the Bible come nearer to us, but on the contrary we are to come nearer to it. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16-25.

Some teach there is a hell and those who go there are just burned or destroyed. This too is a false doctrine. The Bible teaches it to be everlasting.

We trust you will take the following Scriptures and study them carefully, for this is a subject that involves all humanity. We must be concerned as to where we will be in eternity. We believe the Old and New Testaments are the written Word of God. These were written by men of old who were moved upon by the Holy Ghost. **2 Peter 1:21**; "For the prophecy came not in old time by the will of man; but Holy men of God spake as they were moved by the Holy Ghost." **2 Timothy 3:16** "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Some will say the Bible is in error in some places, but we must by faith accept the Bible to be the written Word of God, even as we by faith accept Christ to be the Saviour of the World." **St. John 6:68** "Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." Truly, I can say with Peter,



if the Bible be not true then to whom shall we go? There is none other name given under heaven whereby men can be saved, and this is why I believe the Bible to be the written Word of God.

Men will resort to different variations of the Bible in order to try to prove the doctrine in question. In one book I read entitled "HELL, A PLACE OF REST IN HOPE" refers to ten different versions of the Bible in order to make the story appear that Hell is a place of rest in hope. The devil will move heaven and earth in order to doom one soul, if he can do it. The word HELL appears some forty-seven times in the Bible. The word GRAVE appears some sixty-one times and the word GRAVES about twenty times. This is in the King James Version of which we most all agree to be the nearest perfect book of the Word of God in print. There isn't any doubt but that some places in the King James Version the word Hell is used in referring to the grave, but not every time. This is why we are writing this booklet entitled "HELL AND THE GRAVE." Why this is done we do not know, but we know that it is taught and we must study to see the difference in the description of the place used in different scriptures.

The question has been asked so many times, "Is Hell and the Grave the same?" In the way we think of Hell, I would say that the scriptures teach that Hell and the Grave certainly are different.

### **Hell, a Prepared Place**

First, we must admit that Hell is a Place, as the Grave is a Place. We readily agree that the grave is a place, but it is hard for us to conceive that hell is also a place. We see graves here with our own eyes and for this reason it is a reality. While on the other hand we have never seen hell with the natural eye, but we have the words of our Lord relating the story of the rich man and others to confirm the reality of the place called hell. Do we know that Abraham Lincoln was once President of the United States? We have never seen him but we know there was such a man.

Jesus said in **St. John 14:2** "I go to **prepare a place** for you." Here we have the words of our Lord whose words are true. If Jesus was to prepare a place for the righteous, then a place must also be prepared for the unrighteous. In as much as the abode of the righteous is a **prepared place**, the abode of the unrighteous is also a **prepared place**.

Jesus said in **Matthew 25:41** "Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, **prepared** for the devil and his angels." So in this passage we see that Hell is a prepared place. It is referred to as everlasting fire. This makes it clear that the righteous and the unrighteous must go to different places, yet both are buried in the same graveyards.

There are some scriptures that refer to the grave, when using the word Hell. Let us be very careful not to overlook this when reading the Bible. Webster gives the word Hell as meaning "The abode of the dead or of the wicked after death. Any place or state of misery, or wickedness." The word is used in Psalms 55:15 as referring to the grave and many other references.

### **SPIRIT ONE WAY, BODY THE OTHER**

**Job 14:10** "But man dieth, and wasteth away: yea, man giveth up the ghost, and **where is he?**"

If Job had known where man would be after death, then he would not have asked the question "**where is he?**" Job knew well that at death men were buried in the grave and no doubt could stand in his time at the grave markings of many who had died even as we can do today. Yet he asked the question "where is he." Job was aware of the fact that there was another place other than the grave, either Hell or Heaven.

**1 Peter 4:18** "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Peter like Job asked the question "Where will they be?" Yes, when one is in the grave we still wonder "where is he?" Only the God of glory knows that.

**Psalms 90:10** "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away."

We do not fly to the grave, they haul us there. So it is clear that the real person flies away or goes to God for him to do whatsoever He will. How will it be with YOU when the Spirit takes its flight?



### Knowledge in Hell, But Not In the Grave

**Ecc. 9:10** "There is no WORK, nor DEVICE, nor KNOWLEDGE, nor WISDOM, in the Grave whether thou goest." The Bible certainly teaches a knowledge in Hell.

**St. Luke: 16:22** "The rich man also died, and was buried; (vs. 23) And in Hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Note carefully that Ecc. 9:10 teaches there is no knowledge in the grave and St. Luke 16:23 teaches there is a knowledge in Hell. Yes, there is a difference. It is said that the words of our Lord concerning the rich man is only a parable, and as far as it teaching a burning Hell, it does not, but may I say that whatever this part of the Divine scripture may be, parable or event, it matters little for it is the teachings of our Lord.

Jesus said in **St. John 3:11** "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness." Even though the rich man be a parable, Jesus taught the parables to verify the actual.

**St. Luke 16:24** "And he 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."

Here we find a man that has passed from this life, crying and begging, who in this life had plenty. In the grave people do not cry or beg. Also, this man was thirsty and in the grave people do not get thirsty. Notice that this man was very conscious of his life while here on earth. He was so conscious that he remembered the person Lazarus so well that he called him by name and also Abraham. He could SEE, he could THINK, he could TASTE, he could HEAR, and he could FEEL. People don't do these things in the Grave. Though this man was rich on earth, he was begging in Hell. Though Lazarus was begging on earth, he was rich in Heaven.

We wish to pause and say "Lay not up treasures on earth, but rather lay up treasures in Heaven."

**St. Luke 16:25** "But Abraham said, Son remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Yes, again we find this man doing something in Hell that will never be done

in the grave, and that is talking. Note once again that Abraham said, "Son, remember."

In **Isaiah 26:14** we find a reference of those who are in the grave as not having any memory at all. "They are dead, they shall not live; they are deceased, they shall not rise; therefore, hast thou visited and destroyed them, and made all their **memory** to perish."

**Job 14:12** "says they shall not rise, until the heavens be no more."

**St. Luke 16:27** "Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: (vs. 28) For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

We trust that those who are teaching that Hell and the Grave are the same will notice in this passage that this man was praying. "I pray thee therefore." In hell there is praying, but not in the grave. Notice the spiritual kinship he desired to acknowledge when he said "father", also the fleshly kinship and his deep concern for them. Again we desire to call your attention to the fact that Hell is a place for here the rich man said "lest they also come into this **place** of torment."

**St. Luke 16:29-30** "Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent."

Once again we find proof of the difference. Here the rich man said, "If they will repent they won't have to come here." So we find that repentance will keep you out of the place called Hell, yet both they who repent and those who do not repent are all buried in the same graveyards. Repentance will not keep you out of the grave, so we must conclude that Hell and the Grave are different places.

The tragic thing about Hell is that when you are once there you can never get out. **Psalms 49:7** "None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth forever.) It would be a shame for one to believe that he could be saved after death. Yet such are the intention of many. In the past Bible statement we find that one cannot by ANY MEANS be redeemed after death. There is not even one moment for redemption much the less a thousand years.

**Job 36:18** "Because there is wrath, beware lest he take thee away with his stroke: then a great ransom CANNOT deliver thee."



Any price that man could offer God for the redemption of a loved one would be nothing, since all things already belong to God. "The earth is the Lord's, and the fullness thereof; and the world, and they that dwell therein. **Psalms 24:1.** It has been scornfully said by men who are supposed to rightly divide the truth, and people are dependent on them for the truth, that if HELL was everlasting, that you could have everlasting life in HELL. You do not have everlasting life in HELL, but on the contrary everlasting Death. The word death implies separation. To have everlasting death would mean to be forever separated from God.

Again look at **Ecc. 9:10** "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." The part of man that is placed in the grave knoweth nothing. Why, because all that is placed in the grave is of the earth, earthy.

**Ecc. 12:7** "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Man will know no more in the grave than he did before God breathed into him the breath of life, and he became a living soul.

**Ecc. 9:5** "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

In this we can see that the outward man which is the flesh will be separated at death from the inward man which is spirit. Yet, the flesh will go to the grave, but then the spirit must go somewhere. So it will have to go to Heaven or Hell. The words of the rich man in Hell is given to us by the mouth of our Lord. He tells us how that the rich man could HEAR Abraham, SEE Lazarus, FEEL the flame and wanted water on his tongue.

#### Angels are not Buried

Angels are spirits. Therefore, they could not be buried in the grave, for how could one bury a spirit? Neither can an Angel die, since they are immortal. So it became necessary to prepare a Place for them other than the grave. God prepared the place and called it Hell, **Matt. 25:41.**

**2 Peter 2:4** "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" We must not forget that man is also a spirit

even as he is flesh. The spirit of man is what God breathed into him and God is from everlasting to everlasting. **Psalms 90:2.**

Therefore, the spirit of man can never died. Even though the flesh will waste away in the earth, the spirit is alove forevermore, it cannot die.

**2 Cor. 4:16.** "But though our outward man perish, yet the inward man is renewed day by day." While here in this life the flesh gets weaker and weaker but the spirit stronger.

#### A Specific People in Hell

**Psalms 9:17** "The wicked shall be turned into hell, and all the nations that forget God." Notice here that a Specific People are turned into Hell, yet all die and are buried in the grave. Those who forget God are those who are turned into Hell. In this scripture we see how that God executeth his judgment on the wicked.

**Psalms 10:4** "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." While on the other hand concerning the righteous **Psalms 1:2** "But his delight is in the law of the Lord; and in his law doth he meditate day and night." The righteous, of course, are those who remember to keep the statutes and laws of God, while in this life, that they may have life in the world to come."—thoroughly furnished unto all good works." **2 Tim. 3:17.**

While on the other hand the wicked are of those of bad works—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." **2 Cor. 5:10.**

#### Grave Temporary, Hell Everlasting

Yes, the grave will last only for awhile, but hell forever. We find in **Matt. 27:51-53** "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." This is not the earthly Holy City. Here we find that some have already left the grave once and for all. Then we note further that the day is coming in the which all that are in the graves will hear the voice



of the Son of God and come forth. **St. John 5:28-29.** So it is clear that the grave is only temporary.

Now let us see if Hell is also temporary. **2 Thess. 1:9** . . . "Everlasting destruction from the presence of the Lord . . ."

**Matt. 25:45** . . . "Everlasting punishment."

**Matt. 18:8** . . . "Everlasting fire."

**Rev. 14:11** . . . "And the smoke of their torment ascendeth up for ever and ever . . ." All are referring to the same place.

**Heb. 2:3** "How shall we escape, if we neglect so great salvation . . ." Here is a question that has no answer. Why, because there is no escape, if we neglect salvation.

**Prov. 29:1** He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Concerning **Rev. 20:13-11** there is a wide range of opinion. "And the sea gave up the dead which were in it; and death and hell delivereth up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

It must be, according to this scripture, that, there is no way to escape the judgment. That at the judgment, those who are dead in trespasses and sin and those who are in the grave that have done wickedly, at the time when body and soul shall re-unite, will be cast into the lake of fire which is the second death. This is one place where hell, the place of departed spirits, will not be destroyed, but only cast into the lake of fire which is described in the same nature as hell. It is the finality of the body and soul in connection with God. Redemption of the soul is what will cease forever, not the soul itself. **Psalms 49:8.**

THE BLESSINGS OF OUR LORD BE WITH YOU.

## WHAT IS HELL?

Hell, the rendering of several terms denoting at times, the grave, the place of the dead regardless of their moral state, and the place of punishment.

"SHEOL" the rendering of the Hebrew word, occurs sixty-five times in the Authorized Version. The rendering thirty-one times is grave. The same number of times is "hell" and three times "pit."

As is the place of the dead, the righteous are specified in **Psalms 16:10, 30:3; Isaiah 38:10.** The place of the wicked in **Numbers 16:33; Job 24:19; Psalms 9:17** and other passages.

The future life is more distinctly set forth in the New Testament than in the old. The semitic conception of Sheol was vague. They thought of it as beneath the earth. **Ezek. 17; Amos 9:2,** enter by gates **Isaiah 38:10,** an inactive state of existence **2 Samuel 22:6; Psalms 6:5.**

In this state some enjoy rewards and others suffer punishment.

"HADES," a Greek term of the New Testament, is also rendered "hell" and has a significance similar to that of SHEOL, the place of the dead. It occurs eleven times, and with the exception of **1 Cor. 15:55** the Authorized Version renders the word "hell" while the Revised Version reads "hades."

"GEHANNA," Greek from the Hebrew ge-hinnon, signifies the valley of Hinnom, where sacrifices were made to Moloch (**1 Kings 11:7**). It was here that dead bodies were burned by order of King Jo-siah (**2 Kings 23:13,14**) and also refuse and it became the symbol of the place of lost souls. It occurs twelve times and always translated "hell" which is the right translation. **Matt. 10:28; 15, 33; Luke 12:5; Jas. 3:6.** It is important that the distinction between HADES and GEHANNA be made. By the latter we understand the teachings of our Lord regarding the future state of the wicked.

HELL is a PLACE where Unsaved People go after death. There is life in Hell, people can see, hear, feel and talk in hell. A place of torment, suffering and regret, a place with impassable gulfs. It was prepared for the Devil and his angels, **Matt. 25:41.** Hell is a place where there is wailing and gnashing of teeth. There are further truths recorded in **Luke 16:19-31** relating to Lazarus and the rich man.



Russellism and Rutherfordism teach the non-existence of the Dead. Vol. 5, pp. 68, 329, 353. Del. 324.

If one becomes unconscious and non-existent after death, what did Paul mean by these statement?

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot no. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:" **Phil. 1:21-23**.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." **2 Cor. 5:8**.

Our Lord is not in the tomb or grave. It is empty. He is at the right hand of the Father. Moses and Elias, both being dead hundreds of years, talked with Christ on the mount of transfiguration, **Luke 9:30**. The rich man talked. He died and afterward he talked to Abraham across the great gulf about his brothers at his father's house, **Luke 16:19-31**. Some scriptures that seem to teach the unconsciousness of the Dead can only refer to the physical body of the dead that is under the sun and not the Souls that are with Christ in the Paradise of God.

**Ecclesiastes 9:5** "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten."

The living know that they shall die. This is so self-evident that none need to doubt it; but the dead know not any thing. They are cut off from life; they know nothing of what passes under the sun. Their day of probation is ended, and therefore, they can have no further reward in living a Holy Life, nor can they be liable to any further punishment for crimes in a state of probation, that being ended.

People who had been slain talked with and reigned with the Lord, **Rev. 6:9-10**; **Ch. 20:4-5**. All of this was while there were other people on the earth. Thus, the general resurrection had not taken place. These talks did not take place in the grave for there is no remembrance there, knowledge there, gone out of existence. And then talking? That is what Russellism teaches and that teaching is absurd.

Death is a separation of soul and body. One can be dead and be able to feed swine, live in pleasure, bury dead people, do works and walk according to the world, according to **Luke 15:24-23** and **1 Tim. 5:6**; **Luke 9:60**; **Rev. 3:1**. "And you hath he quickened, who were dead in

trespasses and sins: Wherein in time past ye walked according to the course of this world . . ." **Eph. 2:2-3**. This is not non-existent as Russellism defined death. It is a separation from God's special favor because of his or her sin, **Isaiah 59:2**.

According to the Scriptures, in every case when the words Destroyed, Perish and Consumed appear it does not mean annihilated, as taught in some doctrines as Russellism and Rutherfordism.

**Job 9:22** ". . . He destroyeth the perfect and the wicked."

**Job 19:10** "He hath destroyed me on every side, and I am gone:"

Job was still in existence and talking.

**Hosea 13:9** "Oh, Israel, thou hast destroyed thyself . . ."

Yet Israel was still in existence and heard what was said. Thus, the word destroy does not mean to annihilate; to put out of existence. Destroy or destruction has the following uses: **Hosea 13:9** Injury or Ruin; **1 Cor. 1:19** To expose and confound by showing its false pretension; **Romans 3:16** to make misery lie in their paths; **Luke 12:27** death by drowning; **Acts 9:21**, to persecute or at most to kill the body; **Matt. 5:17** to repeal or abrogate. **Jeremiah 7:28** ". . . Truth is perished, and cut off from their mouth." This does not mean the truth went out of existence. **Matt. 8:25** ". . . Lord, save us: we perish." Here perishing means death by drowning. Teaching of Russellism is to try to escape the damnation of hell and punishment.

The Bible teaches that they, the unsaved, shall not rest day or night, **Rev. 14:11**, "And whosoever was not found written in the book of life was cast into the lake of fire." **Rev. 20:15**. ". . . the lake which burneth with fire and brimstone: . . .", **Rev. 21:8**. "Where their worm dieth not, and the fire is not quenched," **Mark 9:44**. "And these shall go away into everlasting punishment: . ." **Matt. 25:46**. Who? The Unsaved. They shall be punished with everlasting destruction. (olethros from the verb ollumi means to ruin, to kill, to destroy, to undo. It never means to annihilate) from the presence of the Lord.

**2 Thess. 1:7-10** The world everlasting before punishment and destruction, in the preceding quotation, comes from the Greek word *aionios*. It is the same word as eternal life in **John 3:15** and **Matt. 25:46**. It is the very same word that we find in **Rom. 16:26** and the commandment of the everlasting (*aionios*) God. Then if Eternal life is really everlasting and if God himself is everlasting so is eternal punish-



ment; everlasting, for the same identical word is used in all cases. We will have to give account of the way that we divide the word and may we be careful how we handle it. In this day of so much skepticism people are trying to soft-peddle and white-wash the word and trying to take the punishment out of Hell and Amen out of the Church and the joy out of Salvation. May God help people to be awakened to the truth. Yes, some will try to tell us that Hell is just the grave but may we listen to what the Lord said about it. "And death and hell (let it be the grave) were cast into the lake of fire" Rev. 20:14. There can be no hope there for the wicked. Be not afraid of them that can kill the body, and after that have no more that they can do. But I will forewarn who you shall fear. Fear him, which after he hath killed hath power to cast into hell (Gehenna, the place of punishment for the wicked). The Lord can only perform this last act. Some say that you will have a chance after death to repent. Let us not what (Hosea 13:14 has to say about this). I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." There are such passages as Eccl. 9:5 "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Also, their love and their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the son. Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whether thou goest."

To us it is a matter of wonder that such passages could ever be supposed to have any bearing upon the doctrine of the real state of the soul after it leaves the body.

The sacred writer is speaking expressly of the relations of the dead, not to the realities of the invisible world, but exclusively to what men are doing in this present world. Relatively to this world, and to what men are here employed about the departed spirit has nothing whatever to do. So the writer would have us to know that in this life probation ends. The work for eternity is completed. So at death the spirit returns to God and the body back to earth. Paul said in speaking of the believer in Christ concerning the soul when at home in the body, is absent from the Lord; hence the Apostle desired to be absent from the body that he might be present with the Lord. Therefore, the Spirit and the body do not go to the same place at death.

In the conclusion, on the subject What is Hell? (Greek Gehenna) A Place of Punishment, Matt. 5:22-29, Matt. 10:28 also 18:9, Mark 9:43, Luke 12:5, James 3:6 (Greek Tartarus) The place of punishment II Peter 2:4. A place of punishment, II Peter 2:4. A place that is never full, Prov. 27:20. A place that hath enlarged herself, Isaiah 5:14. Hell a place from beneath Isaiah 14:9. Hell, a place where the strong and mighty shall speak Ezk. 32:21. Hell, a place where fallen angels are cast down, II Peter 2:4. A place where the wicked shall be turned, Psalms 9:17. Hell, a place where people will pray, Luke 16:23-24. Hell, a place where the fire is never quenched, Mark 9:43. Where their worm dieth not, Matt. 9:44-46. People will be tormented forever and ever, Rev. 20:10.

Reader, if you are not prepared now to meet God, call a red light in your life and prepare now.



## EVERLASTING PUNISHMENT

Now the gentle voice of the gospel calls  
And it says to all repent  
If you slight it's call it will be your doom  
Everlasting punishment.

Everlasting punishment meet the wicked in that day  
Sad regret a life misspent  
Will the sinners portion be  
Everlasting punishment.

Sinners think, O think, may be drawing near,  
Where the wicked rich man went  
Who in torment woke opened eyes and saw  
Everlasting punishment.

O, the awful pangs that will meet the soul  
In the place of vanishment  
Sinners weep and wail for their doom has come  
Everlasting punishment.

While it's mercy's day and the gospel calls  
And the message to us sent  
To our ways take heed e're it come to all  
Everlasting punishment.

—Dr. I. W. Yandell.

## THE MODERNIST PREACHER . . . ENTERING HELL

(He Preached There Was No Hell)

He was an ordained minister, but modern in his views  
He preached his twisted doctrines to people in the pews  
He would not hurt their feelings whate'er the cost might be,  
But for their smiles and friendship sought he.  
His church was filled with wicked souls that should be saved from sin  
Bue never once did he show the way or tried a toul to win.  
He preached about the lovely birds that twitter in the trees  
The babb'ling of the running brooks, the mur'ming of the seas.

He quoted fancy poetry that tickled list'ning ears;  
When sorrow came to them he tried to laugh away their tears,  
His smooth and slipp'ry sermons made the people slide to hell,  
The harm he did by preaching goes beyond what we can tell.  
He took our Holy Bible and preached it full of holes,  
The virgin birth said he, can't be believed by honest souls,  
The miracles of Jesus and the resurrection tale.  
For educated ones like us today, cannot avail.  
We're living in an age said he, when the wisdom rules and reigns,  
When man's intelligence is great and superstition wanes.

He said, we're all God's children who live upon this earth,  
No message of salvation, no need of second birth.  
His coat was bought with money that he had wrongly gained,  
For through his lying sermons his wealth he had obtained,  
He was just like the soldiers that watched at Jesus' grave,  
For abundance in money, to them, the peeople gave;  
It all was theirs by telling what a sinful lie—  
A resurrected Savior they too were to deny.

The day had at last come for the minister to die,  
When to his congregation he had said good-by.  
His form lay cold and lifeless, his ministry past,  
His tongue with all its poison was hushed and stilled at last.  
His funeral was grand, he was launched to the sky's—  
They preached him into heaven where there are no good-byes  
Upon the hilltop underneath the shady trees,  
His form was laid to rest in the whisp'ring of the breeze.



A tombstone was erected with words: "He is at rest,  
He's gone to heaven to be with the blest,"  
His body now is lifeless, but ah! his soul lives on.  
He failed to enter where they thought he had gone.  
The letters on the tombstone or that sermon some had heard,  
Could not decide his destiny "Twas not the final word.  
He still had God to deal with, the one who knows the heart;  
While others entered heaven, he heard the word Depart.

He pauses a minute on the brink of hell;  
He stares into the depths where he will forever dwell,  
He heard the cries and groanings of the souls he had misled,  
He recognizes faces among the screaming dead—  
He sees departed deacons he had once highly praised,  
Their fingers pointing at him as their voices raised:  
"YOU stood behind the pulpit and lived an awful sin,  
We took you for a saint and a serpent you have been."  
Accusing cries! he hears them, ah! you have been to blame.  
You led us into darkness when you were seeking fame.

"You preached your deadly poison we thought you knew the way,  
We fed you, we clothed you, we even raised your pay.  
You've robbed us of a home where no tear drops ever flow.  
Where days are fair and the heav'nly breezes blow,  
Where living streams are flowing and saints and angels sing,  
Where everyone is happy and Hallelujahs ring;  
We're in this place of torment, from which no soul returns,  
We hear the cry of lost ones, we feel the sizzling burns,  
Give us a drop of water, we're tortured in this flame;  
You failed to preach salvation to us through Jesus Name."

The preacher turns in horror, he tries to leave the scene,  
He knows the awful future for every soul unclean,  
But there he meets the devil whom he has served so well,  
He feels the demon powers, they drag him into hell.  
Throughout the eternal ages, his groan too must be heard,  
He too must suffer torment—he failed to heed God's word,  
He feels God's wrath upon him—he hears the hot flames roar,  
His doctrine now is different, he ridicules no more.

By Oscar Eliason.