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A Message From Hell



BY

REV. JOSEPH G. BARKER.

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CHRIS. VEASMAN,

Dixon, Mo.

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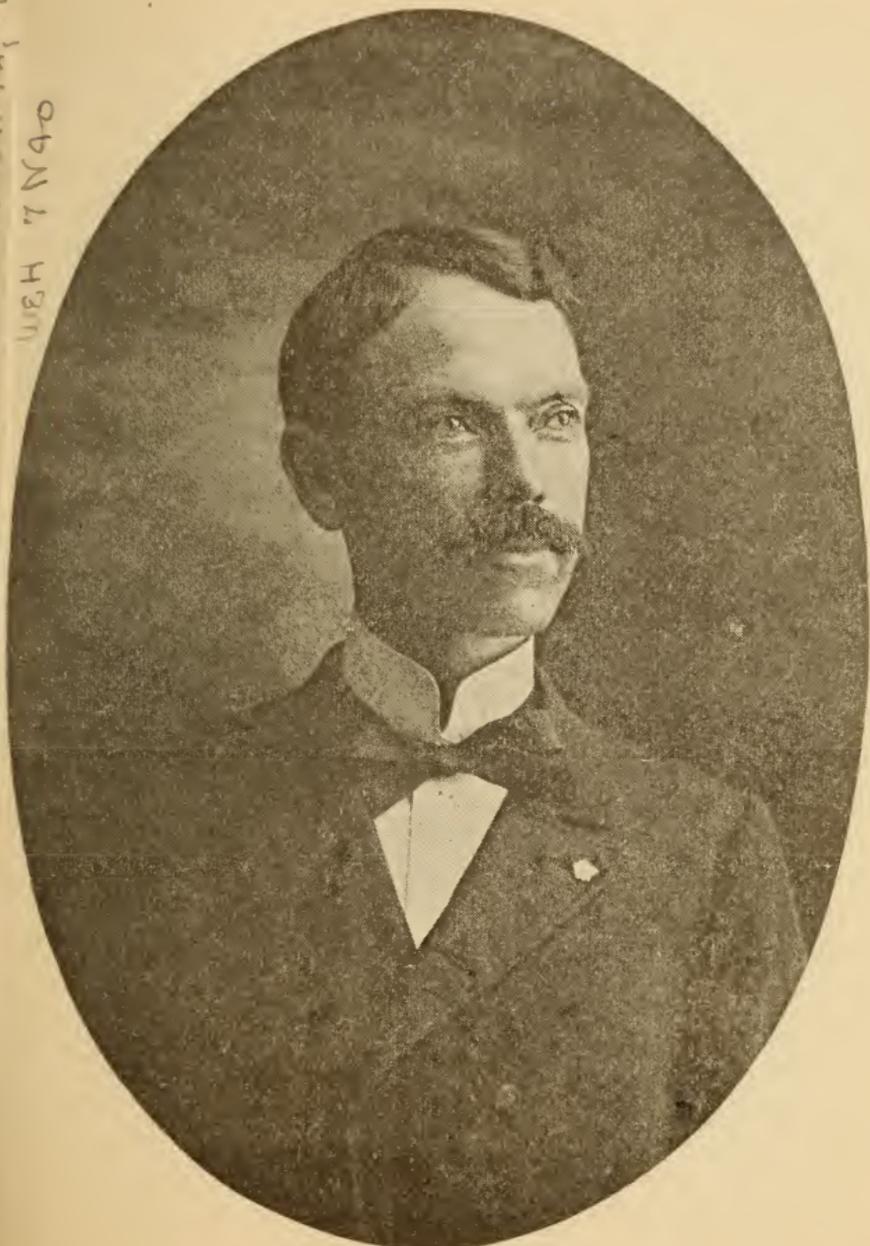
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REV. JOSEPH G. BARKER.

PREFATORY NOTE.

It is needless to say much by way of preface to this "Message"—It will speak for itself.

From the writer's standpoint, none but those "given over to hardness of heart," can read this wonderful incident without having their souls marvelously stirred within them; and none but the willfully unbelieving can say, in view of the remarkable solution to this so called "*Parable*" herein discussed, that God does not hear and regard the cries of His faithful children.

This Message is far above a mere form of words. Words of themselves are nothing, and may be much worse than nothing. The soul of the reader or utterer must be in them to give them life and power.

God hears not my words. He hears me. To be benefitted by the Spirit fraught pages herein written, your soul must rise on the wings of prayer to God for understanding. This message is of faith, prompted by the Holy Spirit, and should bear fruit from the Father whose Spirit moved its utterance in harmony with His own blessed will.

In these pages no place is given to discuss that which did not occur, and is recorded in the New Tes-

tament as a warning message calculated to do much good. When listening to Bro. Barker preaching upon this subject, we have always felt that he was rather like Paul, when, after referring to many of the mighty works wrought through faith in olden times, he said: "And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and Jephtha, of David also and Samuel, and of the Prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," etc.

Therefore we pray that through the Spirit perusal of these pages, precious souls may be led to flee the wrath of God herein portrayed; and that God's children be encouraged to trust Him more in every hour of need

Yoke-fellow,

H. M. SUTTON, U. D. M.

A MESSAGE FROM HELL.

My friend allow me to introduce you to a couple of my friends whom I have known for a long time—Dives and Lazarus whose history I wish to give you in the following pages.

I first became acquainted with these men in the sixteenth chapter of Luke, nineteenth to the thirty-first verses. Some men would make you believe that these were only imaginary men; but I want you to know them as real men like you and me; men who can talk, feel, see, hear and taste; and it is with this understanding that I proceed with the history of these two men's lives.

As already suggested there are many learned men who tell you that this account of the Rich man and Lazarus is a parable. But I want you to study the account of Dives and Lazarus while reading this little book, and look upon it as real history.

We deny then that it is a parable and affirm that it is a real historical account of these two men: first in

life, second in death and third in Judgement.

Observe reasons.

It is not called a parable in the Bible. It is not like a parable. Let us compare the account of the Rich man and Lazarus with some of the parables and see how they agree.

“Another parable put he forth unto them saying, “The kingdom of Heaven is likened unto a man that sowed good seed in his field, but while the man slept his enemy came and sowed the tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the house-holder came and said unto him: Sir, didst not thou sow good seed in thy field? From whence then hath it tares?”

He said unto them, An enemy hath done this.

The servants said unto him, Wil't thou then that we go and gather them up? But he said, nay; lest while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; In the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. Matt. 13—24-30. This is a plain illustration of the judgement. Let us go over the exposition of the parable.

First, “he that sowed the good seed is the Son of

man. Note—whatever good seed there is in the world, comes from the hand of Christ and is of His sowing. Then “the field is the world,” the world of mankind, a large field and capable of bringing forth good fruit; and it is to be lamented that it brings forth so much bad fruit.

Again “the good seed are the children of the kingdom.” Israelites indeed, incorporated in faith and obedience to Jesus Christ. “But the tares are the children of the wicked one.” They are the children of the devil. Though they do not own his name, yet they bear his image, do his lusts.

God has so ordered it that good and bad should be mixed together in this world that the good may be exorcised, the bad left inexcusable and a difference made between heaven and earth.

Again, He says: “the enemy that sowed the tares is the Devil.” He sowed them while man slept and went his way. “The blade sprang up and brought forth fruit.” The servants discovered it and wanted to pull them up; but the Master said, “No, let them grow together until the harvest, lest, while ye are pulling up the tares ye root up also the wheat with them.

Also, “the harvest is the end of the world.” This world will have an end. Though it continue long, it will not continue always. Time will be shortly

swallowed up in eternity. At the end of the world there will be a great harvest-day, a day of judgement. At harvest all is ripe and ready to be cut down, both good and bad. The reapers cut down all before them; not a field, not a corner, is left behind. And again "the reapers are the angels." They shall be employed in the great harvest at the end of the world. The angels are skillful, strong, swift and obedient servants of Christ. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth." The tares will then be gathered—The reapers, whose primary work is to gather in the wheat, shall be charged first to gather out the tares. Though good and bad are together in this world, undistinguished, yet, at the great day they shall be parted. No tares shall be left among the wheat; no sinners among the saints.

All those corrupt doctrines, worships and practices, which have offended, have been scandals to the church of the Living God, and stumbling blocks to men's consciences, shall be condemned, in that day by the Righteous Judge. In that day, shall be consumed, by the brightness of his coming, all the wood, hay and stubble.

To them that do iniquity, to them that make a

trade of it and persist in it —not only those in the last age of Christ's kingdom upon earth but those in every age, will be bundled together and cast into the furnace of fire. A bundle of atheists, a bundle of epicures, a bundle of persecutors, a bundle of liars and a great bundle of hypocrites will be cast into a furnace of fire, such will be the fate of wicked, michievous, people that are in the Church, as tares in the field; they are not fit for anything but fire and to it they shall go.

Hell is a furnace of fire kindled by the wrath of God, and kept burning by the bundles of tares cast into it who will be ever burning but never consumed. But He glides out of the metaphor into a discription of those torments that are designed to be set forth by it.

Ther shall be weeping and gnishing of teeth; comfortless sorrow, and incurable indignation at God, themselves, and one another; all this will be the endless torture of doomed souls.

“Again the kingdom of heaven is likened to a grain of mustard seed which a man-took and sowed in his field which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Matt. 13—31-32.

The scope of this parable is to show that the beginning, of the Gospel would be small but that its lat-

ter end would greatly increase. In this way the Gospel church, the *kingdom of God among us* would be set up in the world: in this way the work of grace in the heart, the kingdom of God within us, would be carried on in particular persons to the end of the world.

Now we have briefly reviewed two of the parables and find that a parable is an illustration and that this account of the rich man and Lazarus does not read like a parable.

The parable reads—"The kingdom of heaven is like unto a net"—"The kingdom of heaven is like unto leaven" (Note the difference in the reading.) "There *was* a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day." "That sounds like *history*" says every school boy or girl, and so it is history. It is the history of a certain rich man—told in a very few words. It does not take many words to tell the history of a man when Jesus is the narrator. Listen! Jesus says, "*There was a certain rich man.*" Who will say there was not? Some will tell us that this rich man represents the Jewish Nation. If so this would be a parable unlike any of the others because clouded by a mystery that cannot be understood by man until it is revealed to us by the God of Heaven. There is, in my mind, no doubt in the matter. It is history, and



the history of a wicked man; it is a matter of fact that is true every day, that poor godly people, trampled upon and neglected by men, die and are delivered from sickness, cruelty, and oppression and transplanted from this world of sorrow into a world of love, light, joy and peace, into the heavenly mansions prepared for them by our Lord and Savior Jesus Christ.

It is also a fact that the rich, who live in luxury and are cruel and unmerciful to the poor, die and go into a state of torment which is rendered more terrible to them by a knowledge of their wicked lives.

“There was a certain rich man.” From the Latin we call him Dives, a rich man. Bishop Tillotson tells us he has no name as it would have provoked criticism and caused much ill will to have named any particular rich man after such a description. So we shall continue to call him Dives.

Now we are told concerning this rich man first, that he was “clothed in purple and fine linen.” He had fine linen and, no doubt, plenty of it; fine linen for day wear and fine linen for night wear. He had purple for state occasions for that was the raiment of kings and princes. Some historians have thought that Jesus had Herod in mind as he never appeared before the public except in great magnificence. Second “he fared sumptuously every day.” No doubt, his table was loaded with all the dainties that nature and art

could supply; his side table loaded with massive plate; his servants clothed in the richest liveries and the guests at his table were such as he thought would grace it. Was there any sin in all this? It is not a sin to be rich; no sin to wear purple and fine linen nor to spread a bountiful table if we have the means to afford it.

We are not told that he got his wealth by fraud or oppression nor that he was a drunkard and made others drunk. But Jesus would teach us here that a man may have great wealth, all the pleasures and pomp of this world and yet die and perish forever.

Riches and pleasure are very dangerous and a great temptation to the average man; they tempt him to live a life of luxury and sensuality; cause him to forget his God and the world to come. This man might have been happy if he had not had these possessions and pleasures. Living a life of ease and pleasure and allowing full indulgence to the lusts and appetites of the body has been the ruin of many souls.

If he had first sought the kingdom of God and His righteousness all these worldly goods could have been added without danger to the soul because we would not, then, set our affections upon worldly things.

If you set your affections on earthly things you are as sure of hell as if you were there now Eating

good food and wearing good clothing are not sinful but feasting ourselves and friends forgetting the distress of the poor will bring down the wrath of God upon us and damn our souls forever. Look at that young Lawyer in the tenth chapter of Luke's Gospel! What was the matter with him? He had kept all the law from childhood to manhood; yet, he loved the world; his heart was set on earthly things.

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind and thy neighbor as thyself. This do and thou shalt live.”

Look at Abraham! He was a rich man, but he loved God with all his heart, mind, soul and strength. He was ready to surrender all to God at any time.

God called upon him to offer his only son as a burnt sacrifice. Did he refuse? Did he ask God to excuse him or relieve him from this awful sacrifice? Nay! He did not murmur but went at once and made every preparation to obey God without delay. Note this, Those that obey God heartily will do it speedily; if we delay we will lose time and our hearts will become hardened. The Bible tells of other rich men who were consecrated from their youth.

In summing up this whole matter we find that Dives made his fatal mistake when he neglected to seek first the salvation of his soul. When he went

into business he had his mind too much occupied with the ins and outs of business affairs to think of anything else. Business kept increasing and still he has no time for salvation.

Now we come to the history of a Christian man who was happy in adversity; happy in direst poverty; happy in greatest misery; happy in sickness. happy in death: happy forever more in the presence of God.

“There was a certain beggar named Lazarus.” Who would dare to say that there was not a beggar by this name when Jesus says that there was? He was a beggar eminently devout and, no doubt, was well known at that time—he was also in great distress. Some great men think that Elazar or Lazarus a fitting name for any poor man as the word signifies “The help of God” which they must fly to that are destitute of other helps.

This man was driven to the last extremity. He was as miserable as we can imagine a man in this world to be; hungry, sick, starving and no man's hand stretched forth to relieve him. His poor starved, emaciated body was covered with sores like Job. He was sick and weak in body; this in itself was a great affliction; but worse than this his body was covered with painful sores loathsome to himself and those about him.

He was forced to beg his bread and was content to

receive such scraps as might be tossed to him from rich men's doors. He was too sick and weak to walk to the rich man's house and was carried by some compassionate hand and laid at the rich man's gate. Here was a poor Christian man reduced to the last extremity penniless; in his great distress he had no means of subsistence; no friends, no relatives to extend help in the hour of direst need. Neither did the church take care of him. It is an instance of the great degeneracy of the church that a good pious man like Lazarus should be allowed to perish for the want of food when there was plenty and to spare in the homes about him.

He did not expect much from the rich man's table, he only desired the crumbs that fell from that table, (verse 21) although he ought to have had a good dinner.

He would be thankful for the crumbs, for the broken scraps of meat, for anything the rich man might bestow; Yea even the leavings of his dogs. The poor must use entreaties and be content with any thing that charity bestoweth. This poor man did not lie there howling, boisterous, annoying the household by his noisy complaints, crying aloud about his needs; but he lay there quietly, silently, wholly resigned to God's will and desiring to be fed with the crumbs.

This man was a poor, sick, miserable man, so far

as outward appearances go, yet he was happy for he was in favor with God, basking continually in the sunlight of God's love. It is often the fate of some of the dearest of God's saints to be afflicted in this world while the wicked are prospering and surrounded with an abundance of the good things of this life. In this instance we have a child of wrath and an heir of Hell surrounded with all the luxuries and comforts that wealth can provide faring sumptuously every day; and a child of love and an heir of heaven lying at the gate perishing with hunger; perishing for lack of the barest necessities of life.

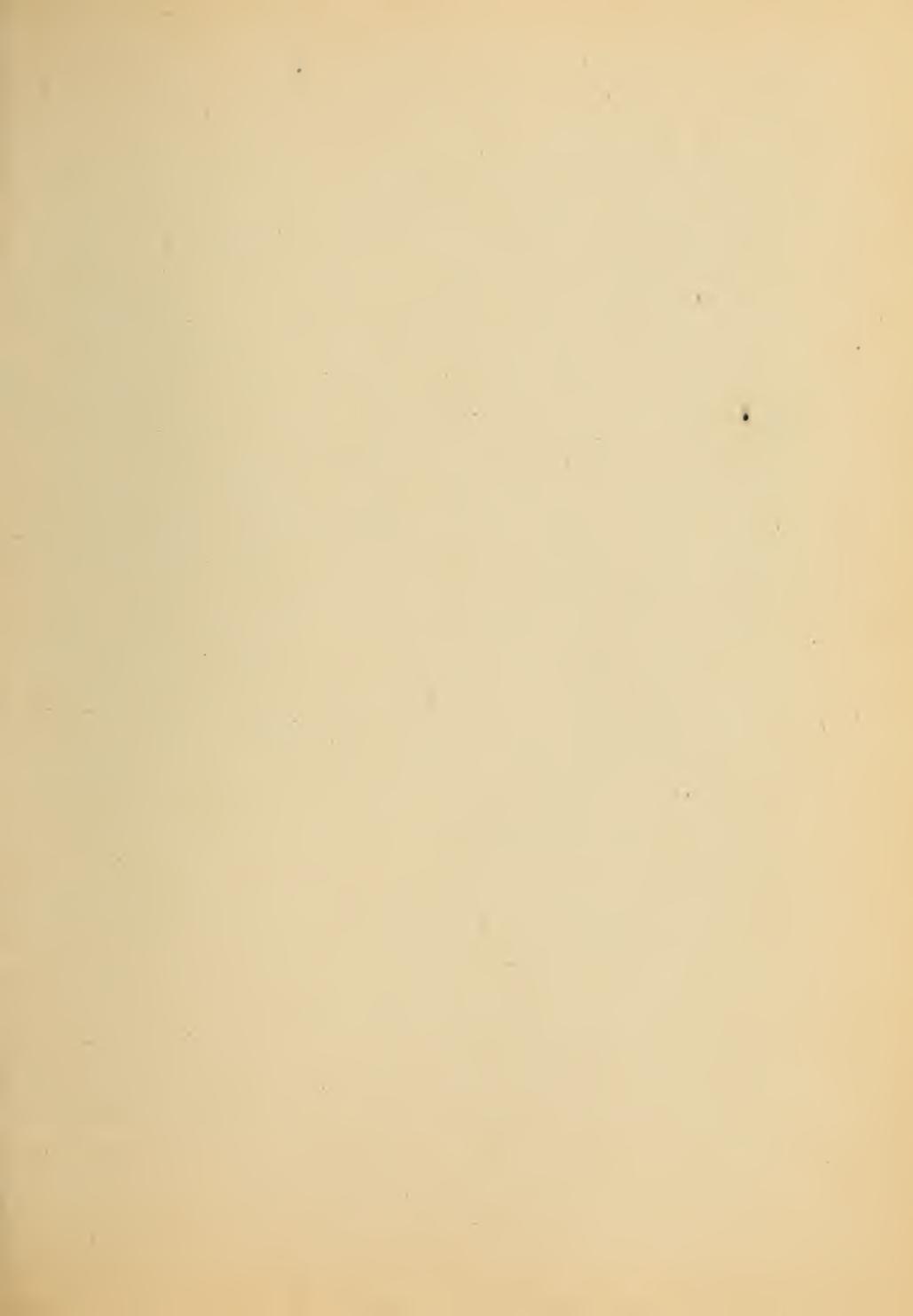
We have no record that Dives abused him or forbid him the use of his gate; neither does it say he did him any harm; but it is intimated that he had no concern for him, that he slighted him; he took no care of him although it was a case worthy of charity. A little act of kindness would have been a great thing for Lazarus. Any one whose heart was not hardened by worldliness and selfish pride could not help but be moved by compassionate sympathy towards him as he had a good character and everything that could recommend him.

Yet in spite of everything the rich man took no notice of him would not even order him taken to an outbuilding and lodged therein but allowed him to lie on the bare ground. There could be no comfortable couch for the dying Lazarus.



Our Savior gives as a reason for the most fearful doom. "I was hungry and ye gave me no meat." It was as if Christ had been laying out there at the gate. The rich man must answer to Him for it is just as if it had been Jesus who lay and starved at his gate. "As oft as ye did it not unto the least of these disciples ye did it not unto me;" Christ espouses his people's cause and interests himself in their interests and considers himself received, loved and owned in them. I wonder how those rich people who have read the Gospel of Christ and say that they believe it can be so unconcerned, as they often are in the necessities and miseries of the poor and afflicted.

"Moreover the dogs came and licked his sores." Dives probably kept a kennel of hounds or other dogs for his diversion and to please his fancy and these dogs were well cared for and fed full and plenty while Lazarus lay at the gate starving for the crumbs which would have kept life in him. The rich will have a great deal to answer for hereafter who feed and pamper dogs and other pets to the neglect of the worthy poor; and it is a great aggravation of the uncharitableness of many rich people that they bestow that upon their fancies and follies which would supply the necessity, and rejoice the hearts, of many a good christian in distress. Yea, they are an offense to God, and they put a contempt on human nature that pamper their



dogs and horses while the families of their poor neighbors starve. Now these dogs came and licked his sores which may be taken as an aggravation of his misery. His sores were bloody which, probably, tempted the dogs to lick them as they did the blood of Naboth and Ahab, I Kings 21-29 or in Ps. 68—23 we read "that the tongues of dogs were dipped in the blood of enemies." We see that these dogs attacked him while he was alive and he had not strength to drive them away. The dogs were like their master, cruel who thought they fared sumptuously when regaling themselves on human gore.

Or it may be taken as a relief to him in his misery—the master was hardened towards him but the dogs were compassionate and came and licked his sores which eased them. It is not said that they sucked them but they licked them which was good for them. The dogs were kinder to him than their master.

Now having reviewed the lives of these two men let us examine their death record.

We have seen the different conditions of this wicked Dives and poor saintly Lazarus and as we look at the surroundings it would seem that the wicked rich man has the advantage. But let us wait and see the end.

They both died, verse 22. The beggar died and

the rich man died. Death comes to all men; to the rich and to the poor; to the godly and to the ungodly. One dieth in his full strength trusting in Him who is able to save to the uttermost; and the other in all the bitterness of a soul that realizes that he is eternally lost.

Death is a great leveler—they shall both go down to the dust (Job 21—27).

Death is no respecter of persons. The rich die for death respects not their wealth; the poor die for death respects not their poverty. Lazarus died that he might be released from pain, sorrow and misery, and enter into his reward. The rich man died that he might close a wicked and useless life and render an account to God for his actions. And now I say to you dear reader whether you be rich or poor it concerns you to prepare for death for death waits to claim you as his prey for

“For with equal pace, impartial fate

Knocks at the palace as the cottage gate.”

The beggar died first. We often wonder why it is that God takes good pious people out of the world and leaves the wicked to flourish and do more wickedness but thus it is and what a glorious change for Lazarus when his soul was freed from its tenement of clay and carried to that haven of rest where death, sickness and sorrow are no more; “where the wicked

cease from troubling and the weary are at rest.”

It is said that the beggar died. Nothing is said about his burial. His burial if he had any was such as would be bestowed upon a dead ass. They probably dug a hole somewhere and threw him in or may be allowed the dogs that licked his sores to gnaw his bones.

The beggar died and was carried by angels into Abraham's bosom. The word carried tells the story of his acceptance by God. The golden ladder was run down from heaven and rested upon the ground at the rich man's gate and God honored him by sending a convoy of angels to be present at his death—the grandest company ever gathered around a dying couch. They ministered unto him. God had given them charge concerning him to bear him up on their hands. While he struggled with death they wiped the cold sweat from his brow and moistened his lips.

As his eyes closed upon the scenes of this life his spiritual eyes were opening upon the heavenly company gathered round where he lay upon the ground; I think I hear him say “There they are, don't you see them?” Mother! Mother! Jesus has come for me. See! his tongue becomes stiff and he talks no more. All is quiet except his heaving breast; his breath is growing shorter and shorter, with long intervals between each breath. Finally all is still outside the rich

man's gate—the groaning has ceased and Lazarus is dead.

His soul had come out of the old body or house of clay. Notice—The soul of Lazarus existed in a state of separation from his body. It did not die or fall asleep with his body but was in a state of conscious separation. It lived and acted; it knew what it did and what was done to it. His soul was removed from this land of sin and suffering to the world of spirits or in other words returned to God, the author of its being. This is implied in its being carried by the angels. They were ministering angels to this poor, down trodden, and neglected child of God, while he lived and in death and at last accompanied him on his journey to his heavenly home to be both his guide and guard through regions unknown and unsafe.

There is that innate principle in the soul of man which would cause it to spring upward were it not chained to this earth and clogged by it as all unsanctified souls are. The soul of man springs upward as soon as it is freed by death. Christ in his tender solicitude for those that are His will not allow those that he has bought with His own precious blood to make this journey alone, but sends His messengers to fetch them to Himself. It would seem that one messenger would be enough to send but many are sent as in the case of Elijah.

It is said that Amasis, king of Egypt had his

chariot drawn by kings, but what was this honor in comparison to that of the poor, despised Lazarus? When Lazarus died, one of God's saints died; he was the child of a king an heir to glory and he must be brought home in state, safely and honorably; and thus he ascended to his Father's house, to take possession of the mansion prepared for him, with all the pomp and splendor that could be devised by the angels of heaven. Poor diseased and suffering Lazarus freed from his misery and in the company of the angels of God; they were not afraid to touch him for the sores were on his body not on his soul, for that is pure and clean and without blemish. It has been washed whiter than snow by the precious blood of his crucified and risen Savior.

His soul was carried into Abraham's bosom. The Jews expressed the happiness of the redeemed after death in three ways. (1) "They go to the garden of Eden." (2) "They go to be under the throne." (3) "And they go to the bosom of Abraham."

The last expression is the one made use of by the Saviour. Abraham was called the father of the faithful and as the stream of time rolls by the faithful christians are gathering around him in his home in glory; and, when they weary and worn out with life's conflict he like a loving parent welcomes them and lays them in his bosom.

Abraham was a wealthy man yet in heaven he can

11

receive poor Lazarus to his bosom. The rich and the poor are on the same footing in heaven. He, who was not counted worthy to enter the rich man's gate is now conducted into the dining room to feast with the patriarchs of old. He whom the rich man scorned to place with his dogs is now an honored inmate of the heavenly palace. What a contrast between his former condition and his latter state!

In support of this heavenly doctrine let us quote some of the words of our Savior.

“Verily, I say unto you, he that heareth my words and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 15—24).

In order to be a christian we have first to hear the word of Christ. God has given us hearing and the first thing a sinner has to do is to hear. Sinners generally think they have to do more than that; but this is all that is required for a start; just hear God's word is your first step. The second step for the sinners is to come to the Savior which is repentance. This is a dark and troublesome road to get over. The sinner has a bitter experience on his journey to the light house. He is now condemned and handcuffed with a ball and chain to his leg in the full light of his doom; all hope of saving himself has abandoned him. He feels the quicksands giving way under his

feet to swallow him up; he thinks of trying to make his escape but every effort only sinks him deeper.

Dark storms are gathering, convolving clouds charged with no common wrath. Terrors set themselves in battle array before him.

Tempests are getting ready to burst upon him which might sweep all mankind in a moment to eternal ruin. Hark! poor sinner hear ye not the subterranean thunder? Feel ye not the tremor of the mountain? It is the shock of Satan's artillery; it is the explosion of the magazine of vengeance. Lo! the earth is quaking, the rocks are rending.

Now leap the lions roaring upon their prey; and the bulls of Bashan are bellowing; and dogs of perdition are barking, and the Unicorns toss their horns on high: the devil dancing with exultant joy, clanks his iron chains; he thrusts up his hands in defiance towards the face of Jehovah; he seeks by all the powers of darkness to capture the poor trembling sinner and pen him up forever in that prison from which no slave is ever freed.

The poor sinner in his lost and perishing condition falls prostrate to the ground saying: "Lord save me or I perish."

The Angels lift him up, and deliver to him the pardon sent him from God the Father. "Thy sins are

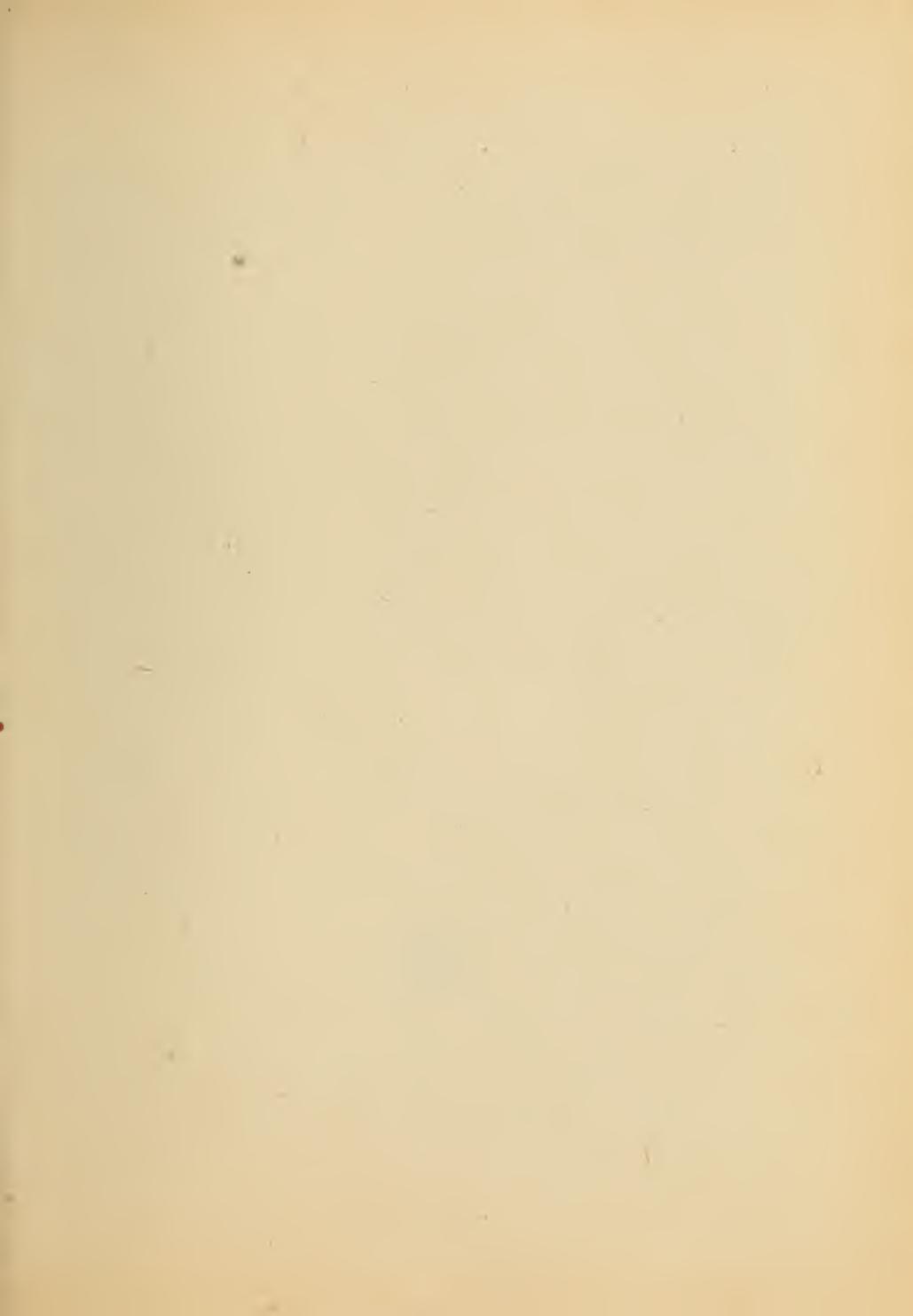


forgiven thee." That is the everlasting life of my text and the passing from death to life.

"And whosoever liveth and believeth in me shall never die." (John 11—26). His body will die but the soul shall live forever. "Verily, verily, I say unto you if a man keep my saying he shall never see death." (John 8—51). No: we shall be so delighted with the heavenly host that gathers round our bed, and the sweet music that fills the air that we will not think of it being death. What is death? Death is caused by the withdrawel of the spiritual body from this natural covering. It is no more changed by death in its form and organization than the hand is changed by withdrawing it from the glove.

All the senses gain just what the hand gains. A dead covering is removed from them. Death has always been represented as a mighty merciless skeleton sweeping the young and the old alike to destruction. What a mistake! He is the most loving, gentle, and beautiful of all the angels. He comes to cherish, not to destroy; to transplant not to kill. Death, blessed, lovely death, opens the prison doors to the soul, breaks off our chains and with gentle hands and smiling face leads from this land of night and storms, from this cold inhospitable desert land to a bright eternal home.

"The rich man also died and was buried." We



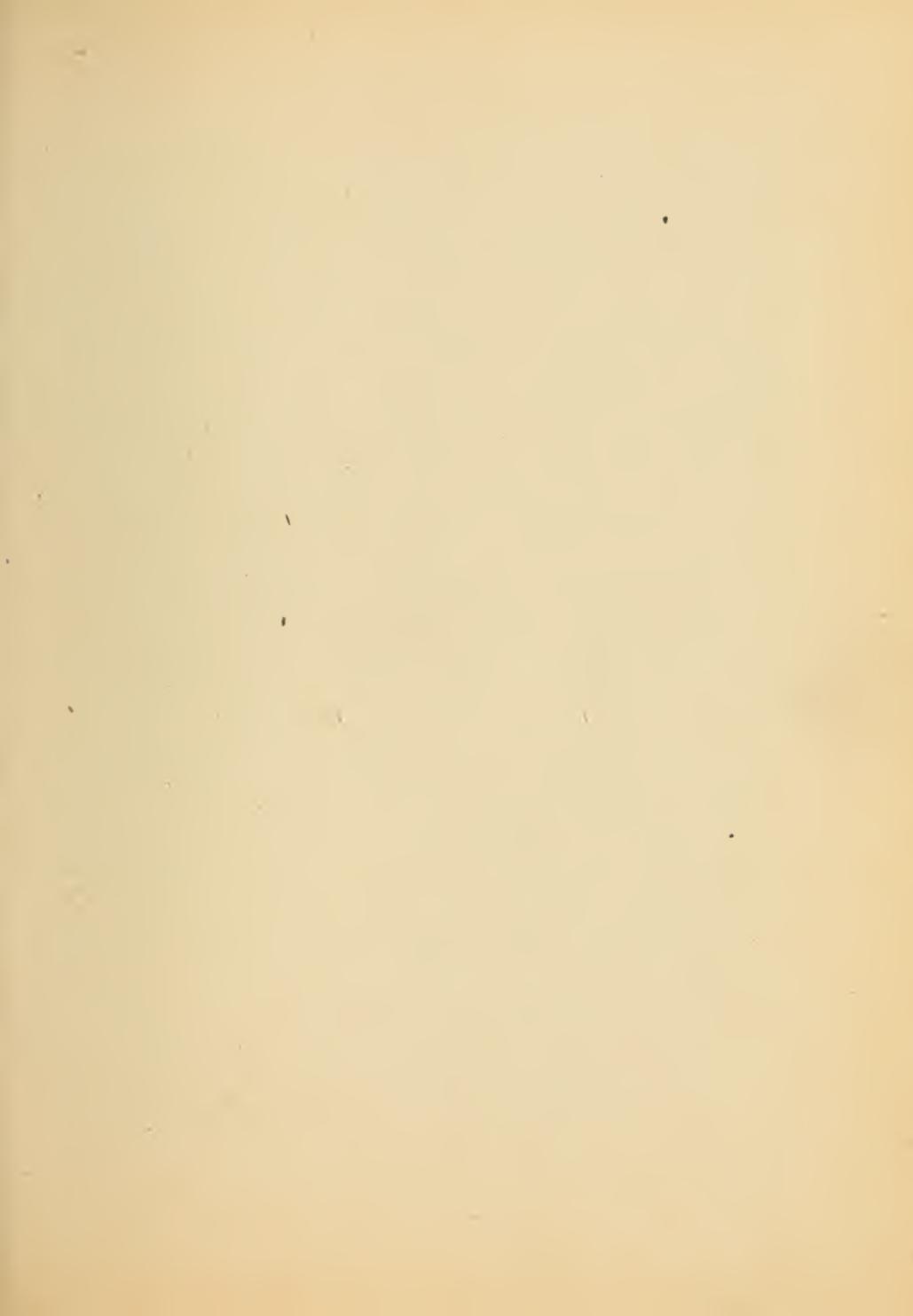
proceed next to the consideration of the death of the rich man. The term death is most commonly applied to that separation of soul and body, which is the most manifest form in which the penalty of sin is seen among men. There is a death of the soul also and it is something far more to be dreaded, by every one, than the death of the body; but this death of the soul is spiritual in its nature and does not forbid the continued existence of the soul; and its dread realities will be more plainly evinced in the unseen hereafter.

The death of the wicked is easily accounted for because it constitutes a part of the penalty of sin, to which the scriptures teach all men are liable; but from which the people of God are exempted because Christ has redeemed them from the curse of the law. "The death of the saints" instead of being accursed is "precious" in the sight of the Lord, and this is because he has redeemed them. Their death is a death unto the Lord." The sting has been removed.

None of these things are true of the wicked; they neglected or rejected the offer of salvation through Christ Jesus; and there is no other method of escape from the penalty; it rests upon him in all its fullness.

We have here the sentence uttered against those who are still in sin; still in rebellion against the King of Heaven. It occurs in the same chapter with that of the righteous.

Christ tells us: "Then shall he say unto them on



the left hand, 'Depart from me ye cursed into the eternal fire which is prepared for the devil and his angels', — "and these shall go away into eternal punishment." (Matt. 25 ch.) Thus we find the sinner not only driven away from the Fountain of all good, from the savior, from all hope of salvation but he must be driven away under the burthen of a curse, that curse of the law on every one that breaks it: Gal. 3 10. A similar sentence occurs in Luke—"I tell you I know not whence ye are; deport from me all ye workers of iniquity.

The different elements included in this sentence are also taught of the wicked elsewhere in the Scriptures as follows: "He that believeth not shall be condemned." "Rendering vengeance to them that know not God." "Who shall suffer punishment." "Severed from among the righteous." "Cast into outer darkness where the smoke of their torments shall ascend up forever and ever." "The rich man also died and was buried."

That word "buried" tells the story of his alienation from God, loss of God's favor; loss of acceptance with Him. "Buried"—the joys of salvation in this world and the life to come he will never know. "Buried," to all that is good now, henceforth, and forever; but, resurrected to everlasting shame and condemnation. "And in hell he lifted up his eyes," to behold

the eternal fiery flood rolling its flaming billows over him. There shrieks are heard, there bitter wailings, lamentations, moans, and blasphemies against the great Power in Heaven; there millions of wicked lost souls in agony gather round to see who the newcomer can be, they gnash their teeth and curse him. They would destroy him and devour one another if it were possible. They weep groan and curse the day of their birth as they plunge down over precipice after precipice headlong down into the deepest hell shrieking in deepest, darkest, despair because they were so foolish as to neglect the salvation of their souls while in the world. They pray for mercy and are reminded of the time when they of their own accord, closed the door of mercy against themselves forever. The remembrance of this is like a great fiery serpent which coils itself about them fastening its fangs of fire into their souls. There is no greater grief than to remember days of joy when misery is at hand. They cry for water to cool their parched tongues and there is no water in hell for them. Those who might be moved to sympathize with them are cut off by an impassable gulf; and the roaring flames of eternal misery roll up and seize their prey while the smoke of their torments ascends up through all the ages of Eternity. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

“Fear not them which kill the body but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell.”

The rich man is in hell—that abode peopled by the wicked and unsanctified souls after death has separated them from the body, and there he lies in agony unspeakable. When the souls of the righteous are freed from the burden of flesh they enter into a state of joy and felicity; so wicked and unsatisfied souls after being delivered from the burden of flesh are in misery endless and remediless which will be increased at the resurrection.

The whole life of the rich man had been given up to worldly pleasures and as he was wholly taken up with them he chose them for his portion and consequently he was absolutely unfit for heavenly society. To such a mind there could be no joy in heavenly pleasures, therefore, he is shut out from them; and because he had been unmerciful with God’s children he is cut off from mercy and has judgment without mercy. The happiness of Lazarus only makes his misery greater.

He lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. It is the soul that is in torment and the eyes of the mind that are lifted up. He looks around, doubtless expecting to find himself in company with Lazarus; he does not see him but as

he lifts his eyes he sees Abraham afar off; methinks what a pleasure to see Abraham. Ah! the joy is turned to bitterness—he seeth him afar off. No one near or around him but the devils and damned companions—all is agony, all is horror; dreadful sights and dreadful sounds around him, while around poor despised Lazarus are the holy angels filling heaven with the songs and shouts of the redeemed. It will be one of the torments of hell to look over and see the City of God with its walls of salvation and gates of praise surrounded with broad rivers on which no man-of-war ever has or ever will float. All the scenes of hell form one continuous horror. The sight of mother, father, brother, sister, husband or wife would only add to their misery.

Remember dear reader you are not wanted in hell even by a brother; you would only add to their misery.

Don't go there! He saw Lazarus in his bosom; that same Lazarus that he had thought too poor, mean, and contemptible, to be noticed; he now sees him exalted and the sight of his happiness brings to mind his own barbarous treatment of him and makes his own misery more grievous. We have now finished the history of these two men's lives and reviewed their death record. And now my Dear reader follow me to some lofty height where we can see and hear them

in the world beyond. and listen to the message with our own ears. We will now give our attention to "*The Message From Hell.*"

"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." (verse 24). These words were spoken in hell by the rich man robed in flames of fire, and speaking words that drop from his lips like live coals of fire rolling down from the great furnace of eternal flames and falling upon the ears of Abraham afar off.

And now one of the most wonderful dialogues ever heard by man takes place between the glorified saint and the damned rich man.

In Revelations 14-10 we find damned sinners tormented in the presence of the Lamb and in Isaiah 66-23 the faithful servants of God looking upon them that have transgressed the covenant, there where their worm dieth not and their fire is not quenched. Now in this dialogue we have first a request which the rich man made to Abraham for some relief from his sufferings. And seeing Abraham afar off, he cried to him; cried aloud, shrieked as one in great agony so that he may provoke compassion for his great suffering. He that in this world was proud and arrogant; that was accustomed to command now begs;

aloud, louder than ever Lazarus did when lying at his gate. His songs of revelry are all turned to shrieks for help.

And cried and said "Father Abraham" Ah! my friends there are many in hell that can call Abraham father, that were his seed after the flesh yea many that were in name and profession the children of the covenant made with Abraham.

No doubt this man had scoffed at Abraham and his story as do the scoffers of today; but I tell you the day is not far distant when they will be glad to scrape up an acquaintance with him and also claim relationship; and those who slight Christ will pay court to him and say, Lord, Lord. The rich man makes known to Abraham his dreadful condition:—"I am tormented in this flame." He complains that he is tormented, that is, his soul is tormented; it is such a fire as can operate upon his soul.

The wrath of God is fastening on him a guilty conscience. Horrible flames leap upon him and rush over him like the mighty cyclone sweeping from place to place upon the earth; such a fire, horror of mind is.

There can be nothing more horrible or painful or more terrible to the body than to be burned by fire. The agonies of the damned are as by fire.

"Have mercy on me!" Oh my friends the day is coming when those that make light of divine mercy

will beg hard for it Oh, for mercy, mercy! the day of mercy will be past and gone for ever. The door of mercy will be closed against you as it was against the rich man. He had no mercy on poor Lazarus, yet, he expects Lazarus to have mercy on him for, he thinks Lazarus is better natured than ever he was so he asks a particular favor. "Send Lazarus that he may dip the tip of his finger in water and cool my tongue."

What is his trouble? Oh, my tongue, my tongue! It might be inferred that he was more tormented in that member than any other part of the body. The tongue is one of the organs of speech and by the torment of that he is put in mind of all the wicked words that he had spoken against God and man; all his cursing and swearing and blaspheming; all his filthy speeches.

By his words he is condemned and tormented in his tongue. The tongue is also one of the organs of tasting, and the torments of that member will remind him of his great relish of the delights of sense which he had rolled under his tongue."

"Send Lazarus to dip the tip of his finger in water and cool my tongue." He does not say "Father Abraham, send for me to come out of this dreadful place, relieve me from my misery." No he utterly despaired of this. Lost souls in hell cannot truly desire the happiness of heaven so he asks as small a fa-

vor as possible—a drop of water to cool his parched tongue for one mement. But why does he want Lazarus to bring it? It might be that he had some evil design upon Lazarus and thought if he could only get him within reach he might prevent him from returning to his abode of rest.

When the heart of a sinner is filled with wrath against God it is filled with wrath against the people of God and would rend them in pieces.

But it may be that he intended to show respect to Lazarus as one to whom he is willing now to ask favors. Plato, in describing the miseries of the damned says: "They are continually raving on those whom they have murdered or in any way injured, calling upon them to forgive the wrongs done to them." And my friends, remember, the time is coming when those who now hate and despise the people of God will gladly receive a kindness from them.

We will now listen to the reply which Abraham gave to his request. He did not grant it, there is no record that he would grant one drop of water to cool his tongue.

There is no promise that the damned in hell shall have the least release from their torment not so much as a drop of water to cool their tongue.

If we improve the day of our opportunities we may be comforted in the knowledge that we shall

have everlasting streams of mercy. God offers mercy *now* to all repentant sinners and if you reject his offer you may rest assured that in hell you will be beyond the reach of mercy.

The rich man receives his recompense; he refused a crumb and now is refused a drop of water. "Ask and it shall be given you;" and now dear reader remember that "Now is the accepted time" and if you fail to take advantage of it and enter within the portals of hell you are doomed; hope and mercy can not enter there. If Abraham had only said "No you can not have water to abate your torments it would have been very sad; but he says a great deal more and every word he says only adds to his torment and makes the flames of hell hotter and hotter; everything is a torment in hell.

"He calls him "Son " This only aggravates the denial of his request; it shuts up the compassion of a father from him.

No doubt he had been a son, but a rebellious son and now an abandoned and disinherited one. From this, you may now see how foolish it is to rely upon that oft repeated plea "*We have Abraham to our Father.*" We have found one in hell who will be there forever—and Abraham called him *son*.

"*Son, remember, that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things.*"

"*Son, remember! O remembrance, remembrance,*

remembrance! That was just what he did not want to do. The memories of the damned souls will be their tormentors; by stirring up and awakening conscience to do its office which they would not suffer it to do here.

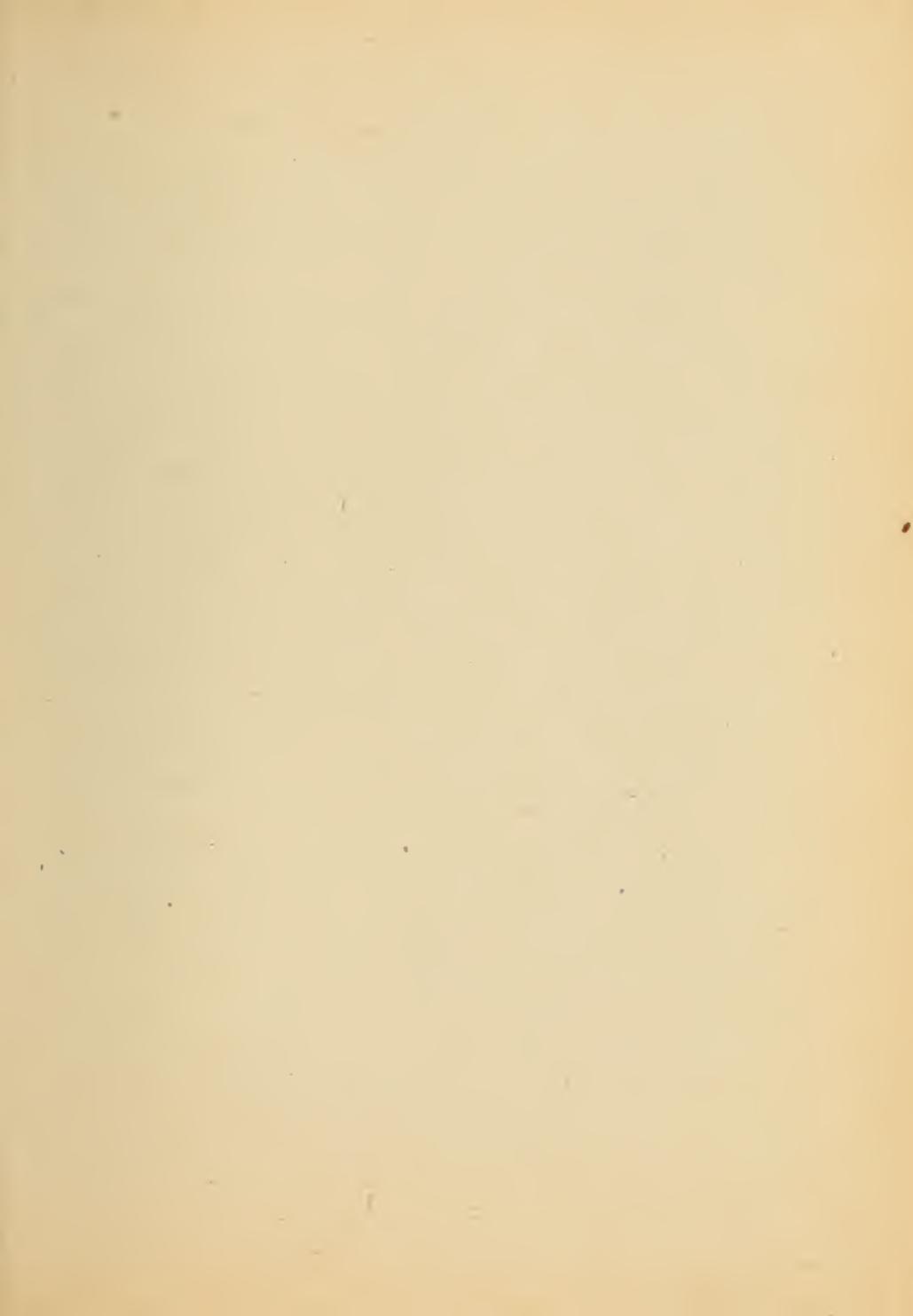
Son, remember, this is the uncapping of the oil well which shall supply the fuel to the flames of hell forever and ever. We call upon sinners to *remember* in this world but they still the voice of conscience and refuse to let memory do her work. They will not remember. O, my reader, remember thy Creator thy Redeemer, thy latter end—they turn a deaf ear to these reminders. Justly therefore will their everlasting misery arise from “*Son remember.*” and to this they will not be able to turn a deaf ear. “*Son remember*” the many warnings that were given thee not to come to this place which thou wouldst not regard; remember the fair offers made thee of eternal life and glory which you would not accept?

But that which he is here put in mind of is:

(1) That thou in thy lifetime received thy good things. He does not say he abused them but that he received them: Remember what a bountiful benefactor God has been to thee, how ready he was to do thee good; and you can not say he owes you anything; no not even a drop of water. What he gave thou hast received and that is all. And now, what hast thou

done? Thou hast not given him even thankful acknowledgements for the favors received. Not only have you not made any grateful returns for them or improvement on them but you have been the grave of God's blessings, the grave in which they were buried.

"Thou receivedst thy good things." You received and used them as if they had been your own and not accountable to anyone for them. Remember you chose the good things of yonder world, the meat, the drink and clothes of the richest and finest. You set your affections on them and they were thy reward and thy consolation; thou didst agree for a penny and thou hast had it; you were for the good things of thy life time and no thought for better things in the world to come, and there is no reason why he should expect them now. The day of your good things is past and gone and now is the day of thy evil things. You have already had the last drop from the vials of mercy that you could expect to fall to your share and now nothing but vials of wrath without mixture remains for you. "*Son remember,*" what evil things Lazarus received and now you envy him his happiness here. Think of the misery he was in while he lay at your gate, while you had so much more good than should have fallen to the lot of so bad a man; he suffered for the crumb that fell from your table, but you would not give it to him; no you would not give him a bed of straw for a



death bed. Lazarus received his evil things and bore them patiently, received them as Job did as coming from the hand of God. If we receive good from the hand of God shall we not receive evil also?

Lazarus received them as a physic appointed for the cure of his spiritual distempers, and the cure was effected. Wicked people have good things in this life only, and at death they are forever separated from them; so godly people have evil only in this world for at death they are called home to join the redeemed in songs of everlasting joy around the throne of God throughout all the ages of eternity.

“Now he is comforted! Heaven is comfort and hell is torment; heaven is joy, peace and happiness; hell is weeping, wailing and inexpressable agony. The soul, as soon as it leaves the body goes either to heaven or hell; goes either to comfort or torment immediately and does not sleep or go to purgatory.

Heaven will be a comfort indeed to those who have come up through great tribulation; those who had grace, but little comfort in this world when they have fallen asleep in Christ; and of them, we can truly say—Now they are comforted and he shall wipe all tears away and they shall have no more sorrow. In heaven there is everlasting comfort, while on the other hand, hell will be everlasting torment. Hell will be hell, indeed, to those that go there from the



midst of the enjoyment and pleasures of sense. To them the torture is the greater as temporal calamities, they are described to be—as the tender and delicate woman that would not set so much as the soul of her foot to ground for tenderness and delicacy. See Deut. 28-56.

No relief by the ministry of Lazarus. “Besides all this”—worse yet—“between us and you there is a great gulf fixed,” an impassable gulf—a great chasm so there can be no visiting between hell and heaven, between glorified saints and damned sinners. The kindest saint in heaven can not visit the regions of the damned, neither can they do any thing to comfort or relieve.

“They that would pass hence to you can not.” Nor can the most daring sinner in hell force his way out of that prison—can not pass over that great gulf. “They can not pass to us that would come from thence.” You can not expect it for the door of mercy is shut and the bridge is down. But blessed be God there is no gulf fixed between a state of nature and grace in this world and we can pass from one to the other, from sin to God. But if we die in our sins the door of God’s mercy is forever closed, there is no relief, no help for us, we have been the instruments for our own doing. We have deliberately, and in spite of all warnings cast ourselves into the pit of destruction;

there is no coming out: there is no water no redemption. This impassable gulf was fixed by the decrees of God and all the powers of earth can not change it. So this miserable creature must abandon himself to despair. It is too late for relief or any change in his condition whatever. This wretched condition might have been prevented in time past but it is too late now. The state of the damned sinner is fixed by an irreversable and unalterable sentence. The door of hell is closed by a stone that can not be rolled away.

Again we hear a voice coming up from the pit of flame and smoke to his father, Abraham: but not for himself this time—his mouth is stopped; he has nothing to say in answer to Abraham's denial of a drop of water. Damned sinners are made to know that the sentence they are under is just; they make no objection to it but humbly bow in submission to their fate as this rich man did when he found he could not obtain one drop of water to cool his tongue. There is no exaggeration to say he gnawed his tongue for pain as those are said to do on whom one of the vials of God's wrath is poured out. Rev. 16-10. The shrieks and outcries which we may suppose to be now uttered by him were hideous.

On coming to himself and finding that he still has the opportunity of speaking to Father Abraham he will improve it for the relatives he left behind who he knows

are walking in the broad way which leadeth to destruction. He knows they are faring sumptuously and spending their time riotously and now if he could he would warn them and set a different example for them to follow, but it is too late. But he will not let the opportunity pass to beg Father Abraham to send Lazarus to his father's house. "*I Pray thee.*" Oh deny me not this! If he had prayed when he was on earth he might have been heard. He now prays in vain. Thou hast denied me the former request, surely for the sake of the poor blind sinner on earth thou wilt not deny me this. For thou knowest there is a great gulf fixed and there is no getting out hence when they are once here. O send and warn them not to come to this place of torment! There is a great gulf fixed between you and me but there is no such gulf betwixt you and them. Then he said "I pray thee, therefore, father that thou wouldst send him to my father's house for I have five brethren, that he might testify to them lest they also come to this place of torment." I presume this is the first time he has ever been interested in foriign missions. He would go to the foreign field himself if he could get out of his prison or he would give all that he possessed on earth if he had it with him to have Lazarus go back to earth to warn his brethren not to come to that place of torment.

Send Lazarus back to my father's house, he

knows well enough where it is, he has been there many times and been denied the crumbs that fell from my table. He knows I have five brethren there. If he goes back and appears to them they will know him and believe what he says for they know him to be an honest man.

Oh father let him go and testify to them; let him tell them of my condition and that I brought myself to it by luxury and sensuality and my unmercifulness to the poor. Let him tell them not to walk in my footsteps, nor to go on in the way wherein I led them and left them, lest they also come to this place of torment. He would have them stopped in their sinful course.

Why does he not say give me leave to go to them that I may testify to them. Ah he knew that there was a great gulf fixed over which he could not cross. He despaired of a permission so favorable to himself; and he knew that if he went he would frighten them out of their wits.

Send Lazarus whose address will be less terrible and yet his testimony will be sufficient to frighten them out of their sins. Therefore he would raise the dead to prevent his brothers from coming to that place of torment, partly in tenderness to them for whom he had a natural affection; he knew their temper their temptations, their ignorance, their infidelity, their

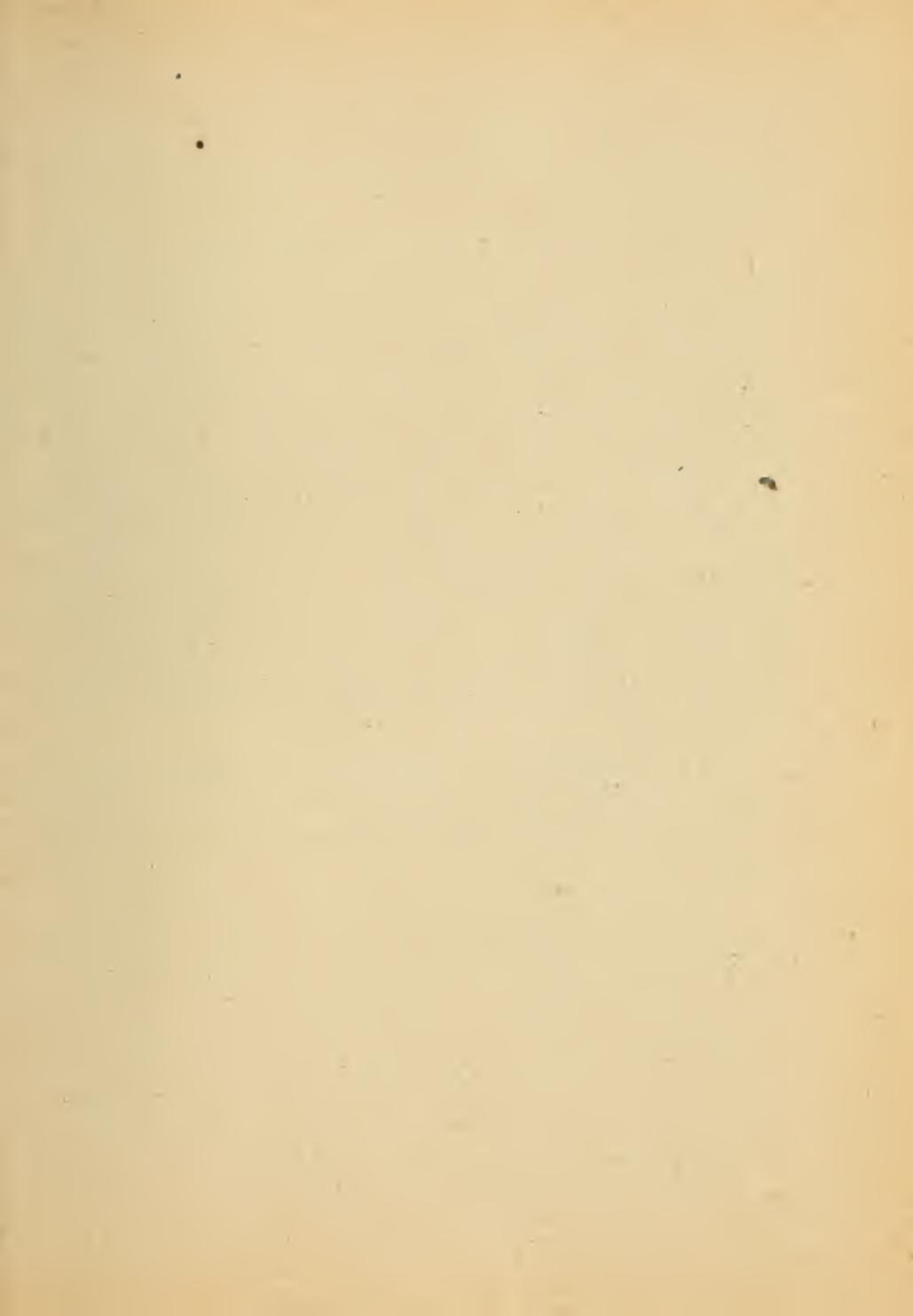
inconsideration and wished to prevent the destruction they were running into.

And it was partly in tenderness to himself; for their coming to that place of torment would aggravate his own misery to think he had helped to show them the way to that place.

When partners in sin come to be partners in woe, as tares bound in bundles for the fire they will be a terror to one another.

And in behalf of the damned I would say to all who may read this book, don't go there. Your mother, if she was there, would not want you to come to that awful place. So, out of pure sympathy for those miserable damned sinners don't go there; the very sight of you will only add to their misery; and in answer to this prayer, "I pray thee send him to my father's house," I preach this sermon and plead with poor misguided sinners not to go to that place of torment, for you see they would send you a missionary all the way from heaven to earth, if it were possible, to warn you not to come to that place of torment but to tread the straight and narrow path which leads to the courts of heaven.

Yea, I believe I am writing this book and preaching this sermon in answer to the prayers of those wretched souls. I believe they all join in saying amen



every time I try to warn sinners not to go to that place of torment.

Think of it while you are reading this sermon millions of poor damned sinners are praying for you: praying that you will take warning and repent of your sins while you can; while there is no gulf between you and the throne of grace, while God is calling "Son give me thy heart." He leaves you to decide this question. You must decide it for yourself. "Choose ye this day whom ye will serve. God or the devil." God gives you your choice, you can turn from sin, follow God and lie in the bosom of Abraham after death or, you can go on in your sins and after death you can lift up your eyes in hell being tormented. The rich man made his choice and is reaping his reward.

You are going to reap your reward; it is for you to say what that reward shall be. Will it be everlasting life, or will it be everlasting shame and condemnation?

Will he say to you in that day "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world?" Or will he say, "*Depart from me ye cursed?*" Every word has a sting in it like that of the trumpet of Sinai, waxing louder and louder every accent more and more doleful and exclusive of comfort. "*Depart from me.*"

In this world you are often called to come to

Christ, to come for life and rest but if you turn a deaf ear to His calls, you will therefore, justly, be told to depart from Him; to depart from the Fountain of all good; to depart from the Savior, and therefore, from all hope of salvation.

“Depart from me ye cursed.” Those who will not come to Christ and inherit a blessing must depart from him under the curse of the law; the curse that is on every one that breaks it. (Gal. 3—10).

“They have sold themselves, have laid themselves under the curse.” (Isa. 50—1).

But if they must depart, and depart with a curse, may they not go into some place of ease and rest? Will it not be misery enough for them to bewail their loss?

No, there is a punishment of sense, as well as loss; they must go into fire, into torment as grievous as that of fire to the body, and much more. This fire is the wrath of the eternal God fastening upon the guilty soul and conscience of each condemned sinner. They have made themselves fuel for it.

“Our God is a consuming fire” and sinners fall immediately into his hands. (Heb. 12—29. Rom. 11—8-9).

Now if they must depart into fire may it not be some light or gentle fire?

“No, it is prepared fire; it is a torment ordained of old.” (Isa. 30—33).

The damnation of sinners is often spoken of as an act of divine power; "He is able to cast into hell; in the vessels of wrath He makes his power known; it is a destruction from the presence of the Lord and from the glory of his power."

In this may be seen what a provoked God can do to make a provoking creature miserable. "Depart from me." "Into prepared fire;" now may this be of short continuance, let them but pass through fire; no, the fire of God's wrath will be an everlasting fire; a fire, that fastening and preying upon immortal souls, can never go out for want of fuel or being kindled and kept burning by the wrath of an immortal God. Neither can it be extinguished by the streams of mercy and grace as they are forever excluded.

If a drop of water be denied to cool the tongue, buckets of water will never be granted to quench this flame.

If they must depart, doomed to endless misery may they not have some good company there? No, none but the devil and his angels: their sworn enemies, who helped to bring them to this misery and will triumph over them in it.

They served the devil while on earth and therefore are justly sentenced to be where he is, as those

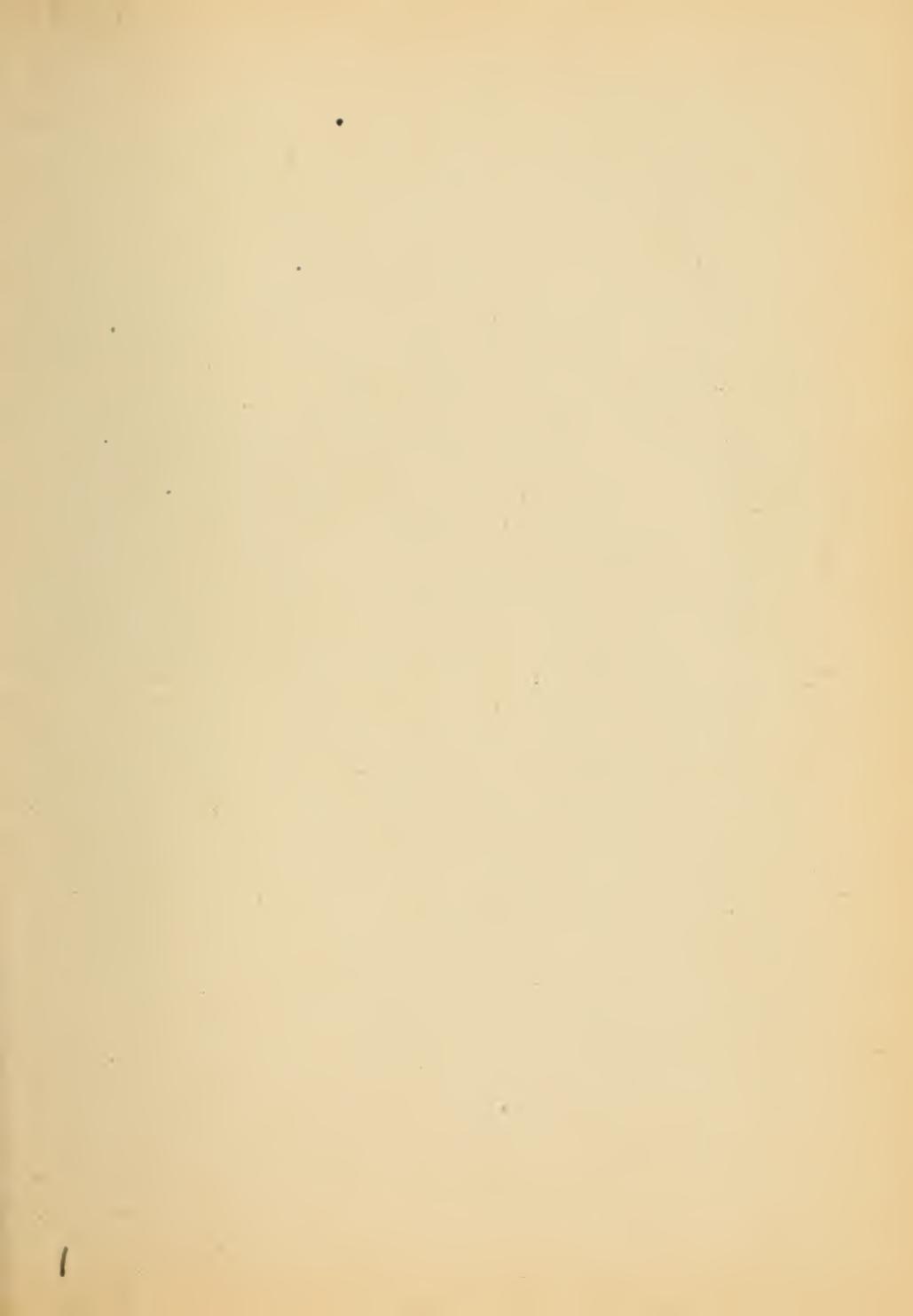
that serve Christ are taken to be with Him where He is.

It would be a fearful thought to lie one night in a house haunted with devils; what will it be then, to be companions with them forever? Christ intimates that there is one that is the prince of devils, the ring-leader of the rebellion and that the rest are his angels, his messengers, by whose agency he supports his kingdom. Christ and his angels will in that day triumph over the dragon and his angels. (Rev. 12—76).

In the first place this fire is prepared for the devil and his angels. and if sinners make themselves associates of satan by indulging their lusts they may thank themselves if they become sharers in that misery which was prepared for the devil and his angels

Abraham denied this second request: and said unto him "They have Moses and the prophets, let them hear *them.*"

"*They have Moses and the Prophets!*" God's own appointed way and means of the conviction and conversion of sinners. The written word of God, let them read that and it will be sufficient warning for them. Let them hear that word and their souls shall live. "God will make an everlasting covenant with them even the sure mercies of David." Abraham gives him to understand that God will not go out of His own con-



mon method of convicting and converting sinners, to save the entire population of the earth.

God is unchangeable, hence, he can not change his methods of saving sinners; and, if your brothers would be saved let them hear Moses and the prophets and exercise faith; and that will be sufficient to keep them from this place of torment.

By this it appears that there is sufficient evidence in the Old Testament, in Moses and the prophets, to convince those, that will hear them impartially, that there is another life after this, and a state of rewards and punishments for good and bad men, for, that was the thing the rich man would have his brethren assured of and for that they were turned over to Moses and the prophets.

But he urges his request yet farther in verse thirty—"Nay father Abraham! But if one went unto them from the dead they will repent." "I know they have Moses and the prophets and if they would read them or hear them read it would be sufficient; but they read them not, neither will they take the time from their worldly cares to hear them read and if they are left to search the Scriptures they will surely come to this place of torment. But if one went unto them from the dead they would repent."

That would be something new and more apt to awaken and convict them of their sin. They are ac-

customed to hear of Moses and the prophets, they give them no attention but will go on disregarding them until it is too late for repentance. Foolish people are apt to think any method of conviction better than that which God has chosen and appointed for their salvation; but they will find out that God has pointed out the way, and the only way by which a man may be saved.

While on earth the rich man thought very little about salvation or it may be that like some other people he thought that religion is only for women and children, but he has now found out that a man needs religion more than anything else in the world, and would now frighten his brethren into it by raising one from the dead and sending him as a missionary to his father's house.

What a difference there is in him now!

While on earth he did not believe in any excitement in religion; did not think it was necessary for him to look into divine things: he, no doubt, as many others have done, said that God was too good to create a man and then damn him forever; besides, if he at some future time, thought it was necessary he would turn to God, and as God was so anxious to save men He would, no doubt, receive him whenever he presented himself. But now all such notions are changed. He now believes that the first thing a man

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should do on this earth, after reaching the years of accountability should be to "seek first the kingdom and His righteousness." He recognizes the fact that divine things should be all in all to man on earth; and he would create a great excitement in his father's house, and all the country round, by sending a man who had risen from the dead to preach to them.

Just think what a great excitement that would make in his father's house, of the news that would go out from thence; some would believe it was true, others would say they saw a ghost; some would not pay any attention to it while others would come from afar to see this wonder of the age.

Abraham insists upon the denial of his request and gives a conclusive reason in verse (3); "If they hear not Moses and the prophets and will not believe their testimony nor heed the warning they give neither will they be persuaded though one rose from the dead." No, no, if they regard not the public revelation, which is confirmed by ministers, neither would they be wrought upon by a private testimony to themselves. This matter has been long since settled, that God should speak by Moses and the prophets and not by immediate messenger from heaven.

Israel chose this way on Mount Sinai because they could not bear the glory that shone about the countenance of the Holy One; and a messenger from

the dead could say no more than is said in the Scriptures, neither could they say it with more authority.

Besides there would be as much or more reason to suspect a cheat or delusion as to suspect the Scriptures, and infidels in one case would certainly be so in the other

The same strength of corruption that breaks through the convictions of the written word would certainly triumph over those by a witness from the dead; and though a sinner might be frightened at first by such a testimony when the fright was over he would return to his wallow.

The Scripture is now the ordinary way by which God makes known his mind to us and it is sufficient.

It is presumption for us to prescribe any other way, neither can we have any ground to expect or pray for the grace of God to work upon us in any way save the one he has prescribed.

What our Savior here said was soon after verified in the unbelieving Jews who would not hear Moses and the prophets Christ and the Apostle. Neither would they be persuaded though one rose from the dead. When Eutychus was raised to life the people that were present continued to hear Paul preach, but did not turn to God. Acts 22—10-11.

Let us not therefore desire visions and apparitions but let us look to the law and to the testimony.

Isa. 8—19-20. For that is the sure word of prophecy upon which we may depend.

Those, who reject divine revelation have not so much as human sence; neither do these rightly admit the oracles of reason who will not admit the oracles of God.

Those that shut their eyes against the law of God's word will justly be abandoned to darkness and left to wander endlessly, and the sparks of their own kindling will do them no kindness.

THE END.



IS THERE A HELL?

I say yes, and will presently prove it by the Scriptures. To those who hold to the doctrine of final and universal salvation, I will say to you, that you have no support for this assumption in the word of God; for there is the same reason for believing that the punishment of the wicked is *eternal*, as there is for believing that the bliss of the righteous is eternal. "These shall go away into *everlasting punishment*, but the righteous into life *everlasting*." (Matt. 25—46.) If these statements of Jesus are not true, we do not know whether any of His other statements are true or not. He surely knew what He was talking about if He was the Son of God. Neither has the doctrine of *annihilation*, or the extinction of conscious being any sanction in the word of God.

How could there be an everlasting punishment without an everlasting being to be punished?

Why speak of "unquenchable flames," and of "the worm that never dies" unless there is a conscious being to endure these horrible realities?

The doctrine of annihilation, or conditional im-

mortality, is "*an infinite belittling*" of a human being, who, by virtue of his creation in the image of God seems to have been endowed with "endless being." Sin makes man *eternally miserable*—which is "eternal death," or "the second death." (Rev. 20—14). Nor is there any reason for believing that there will be another chance for salvation, after one has departed this life. While there are certain isolated statements of Scripture that, at the first glance, might seem to support the idea of a "second probation," the great mass of the Scripture teachings on this subject are directly and determinedly opposed to it, and as we know that the dogmas of universalism, annihilation, and a second probation, all tend to lessen the motive for an immediate acceptance of the Gospel of Christ, we may justly regard them all so many devices of Satan to ensnare men, and cause them to lose their souls.

Some may say what about the heathen?

That the heathen will not be saved apart from the acceptance of Christ as their Savior, is manifest from the Scriptures; for they declare that "as many as have sinned without law shall also perish without law," (Rom. 2—12): that, "There is none other name (than that of Jesus) under Heaven, given among men, whereby we must be saved," (Acts 4—12) and, in fact, that, for all who have personally sinned, there is no salvation, except through faith in Jesus Christ. And

if any heathen should keep the law, as "written in the heart," (Acte 2—14-15), it is difficult to see how this would fit him for Heaven; for "except a man be born again, he cannot see the Kingdom of God," (John 3—3); and there is absolutely no proof in the Bible that regeneration can take place except in virtue of Christ's atoning blood." By the deeds of the law there shall no flesh be justified in His sight," (Rom. 3—20) whether the law be written on *stones or in the heart*. How utterly contrary to the teachings of the Scriptures, whether by precept or example, would it be for christians to try to induce the heathen to obey the law of nature written in their heart, with the view of saving them, and securing for themselves seats in Heaven! But why, you say, make such an adoo about Hell? I answer because I must preach a full Gospel with all its rewards and penalties; because, it is surely one of the elements that may help the sinner to "make up his mind" to seek Christ.

To be sure, if nothing but the fear of Hell were brought to bear upon the sinner, he would never savingly trust Christ; but the Holy Spirit can mightily use the Scriptures that speak of Hell as a place of eternal suffering, and by leading one to take hold of the promise of salvation to the penitent who trusts in Christ. He may lead him to shun Hell, and reach Heaven, through faith in Christ.

Moreover if Christian parents, preachers, and

christians generally had a firm belief that, without repentance and faith in Christ, their children, congregations and friends, would be lost in Hell, how much more earnestly they would seek to lead them to Christ! It is because Hell has, to a great extent, lost its terrors through the false teachings, of the so called "*Higher Critics*," that Christians have so slight a conception of it and of its endless realities. The terrible delusion of universalists, annihilationists, second probationists, etc., have had much to do in lessening the terrors of Hell in the minds of the people, and eternity alone can tell what evil they have wrought.

Is there a hell? Let the Scriptures answer! "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;" (2 Peter 2—47). "The way of life is above to the wise, that he may depart from Hell beneath." (Prov. 15—24.)

"Her house is the way to Hell, going down to the chambers of death." (Prov. 7 · 27.)

' But I will forewarn you whom ye shall fear, fear Him who, after he hath killed hath power to cast into Hell," (Luke 12—5).

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into Hell." (Mark 9—43).

"Ye serpents, ye generation of vipers, how can ye

escape the damnation of Hell?" (Matt. 23--33).

"The wicked shall be turned into Hell and all the nations that forget God." (Psa. 9—17).

There is a Hell. What sort of a place is it? Let the Scriptures answer.

"The sinners in Zion are afraid, fearfulness hath surprised the hypocrite. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Isa. 33—14).

"The same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of His indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." (Rev. 14—10-11).

"And the beast was taken, and with him the false prophet * * * * * these both were cast alive into a lake of fire burning with brimstone." (Rev. 19—20).

"And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophets are and shall be tormented day and night for ever and ever." (Rev. 20—10).

This does not look like annihilation; for, if people can endure hell torments for a thousand years, and

then be able to endure them for ever, and ever there is no room for annihilation.

Neither does it appear that those who are cast into hell will ever come out purified and saved. Neither annihilation nor universal salvation can find any countenance in the word of God.

“But the fearful and unbelieving, and abominable, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death.” (Rev. 21—8).

“The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” (Matt. 13—41-42).

If these scriptures mean anything, it is a place of *punishment*. Dives said; “I am tormented in this flame.” (Luke 16—54).

Is the punishment everlasting?

Who among us shall dwell in everlasting burnings?” (Isa. 33—14).

“Some of them that sleep in the earth shall awake; some to everlasting life and some to shame and everlasting contempt.” (Dan 12—2).

“Whose fan is in his hand, and He shall thoroughly purge His floor and gather His wheat into the

garner, but he will burn up the chaff with unquenchable fire." (Matt. 3—12).

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched," (Mark 9—43-44).

"Then shall he say to them on His left hand, depart from me ye accursed, into everlasting fire, prepared for the devil and his angels," (Matt. 25—41).

The punishment of the wicked is everlasting, if such a thought can be expressed in simple language; and if God's word, as it speaks so plainly on this subject, does not mean what it says, who has sufficient knowledge to tell us just what it does mean? "Let God be true and every man a liar." And now careless and indifferent sinner let me give you a few passages of Scripture showing you your state and peril in the sight of God.

"Behold I was shapen in iniquity; and in sin did my mother conceive me," (Psa. 51—5).

"There is none righteous; no, not one." (Rom. 3—10).

"There is not a just man on the earth, that doeth good and sinneth not." (Ec. 7—20).

"All have sinned, and come short of the glory of God." (Rom. 3—23).

"If we say that we have no sin, we deceive our-

selves, and the truth is not in us." (1 John 1—8).

"The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17—9).

"Wherefore, as by one man sin came into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." (Rom. 5—12).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6—5).

"We are all as an unclean thing; and all our righteousness are as filthy rags," (Isa. 64—6).

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." (Eph. 4—18).

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies." Matt. (15—19).

"From the soul of the foot even unto the head there is no soundness; but wounds, and bruises and putrifying sores." (Isa. 1—6).

"God looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back. They are altogether become filthy. There is none that doeth good; no, not one." (Psa. 53—2-3).

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” (Eph. 2—3).

“The natural man receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned.” (1 Cor. 2-4).

The Scriptures have much more to say on this subject, but the above is deemed sufficient to reveal the sad condition of the human family, and their utter hopelessness apart from Jesus Christ.

The Peril of the sinner. Hear what God’s word says on this subject.

“The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.” (Psa. 34—16).

“But he that doeth wrong shall suffer for the wrong which he hath done; and there is no respect of persons.” (Col. 3—25).

“Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap * * * He that soweth to this flesh shall of the flesh reap corruption.” (Gal. 6—7-8).

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel

of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of God, and from the glory of His power." (II Thess. 1—7-9).

"But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57—20-21).

"Sin when it is finished, bringeth forth death." (Jas. 1—15).

"The sting of sin is death." (I Cor. 15—56).

"The soul that sinneth, it shall die." (Ez. 18—4).

"The wages of sin is death." (Rom. 6—23).

"He that despised Moses' law died without mercy, under two or three witnesses. Of how much sore punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God." (Heb. 10—28-29).

"Every one shall give account of himself to God. As I live saith the Lord every knee shall bow to me, and every tongue shall confess to God." (Rom. 14—11-12).

"The hour cometh in which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5—28-29).

"Be sure your sins will find you out." (Numb. 32—23).



“The wicked shall be turned into hell and all the nations that forget God.” (Psa. 9—17).

“Every idle word that man shall speak, they shall give account thereof in the day of judgment.” (Matt. 12—36).

“These shall go away into everlasting punishment, but the righteous into everlasting life.” (Matt. 25—46).

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matt. 25—41).

Much more might be quoted from the Scriptures to the same effect. How unspeakably gloomy is the prospect of the sinner, viewed in the light of God’s word? Have we friends and kindred exposed to eternal death? If so, let us do all that we can to arrest their dreadful doom.

What is sin?

“The thought of foolishness is sin.” (Prov. 24—9).

Unbelief is sin: “Of sin because they believe not on me.” (John 16—9).

“Whatsoever is not of faith is sin.” (Rom. 14—23).

“The transgression of the law is sin.” (I John 3—4).

“All unrighteousness is sin.” (I John 5—17).

Sins of omission: “Therefore to him that know-

eth to do good, and doeth it not, to him it is sin." (Jas. 4—17).

The origin of sin: "He that committeth sin is of the devil." (I John 3—8).

Sins of commission are sins committed in violation of some *prohibitive* law: as, "Thou shalt not kill." "Thou shalt not steal," etc.

A sin of omission attaches to one who fails to keep a *positive* law of God; as, "Thou shalt love the Lord thy God with all thy heart;" "Thou shalt love thy neighbor as thyself." (Matt. 23—37-39).

Sins of omission are fearfully numerous; and these sins leave the soul in guilt and impotency as truly as do sins of commission.

All are included under sin: "We have before proved both Jews and Gentiles, that they are all under sin." (Rom. 3—10).

Persons may sin, who do not have the written law; and as many as do so sin will perish, unless they receive pardon through Christ: "For as many as have sinned *without law* shall perish *without law*." (Rom. 2—12).

HOW TO BE SAVED.

The first work that the Holy Spirit does toward leading one to Christ is to *convince* or *convict* him of sin (John 16—8). This He usually does through the preached Word, or through the instructions and admonitions of pious parents or other earnest Christians. The sinner may resist conviction, and drive the Spirit from him; thus preferring to remain in sin and darkness rather than to be saved. But if one will yield to conviction, he will speedily reach the place of true repentance—which is godly sorrow for sin, death to the love of sin, and a fixed purpose to break with it forever.

Hear what God's word says about repentance.

Jesus says: "I am not come to call the righteous, but sinners to repentance." (Matt 9—13).

The Holy Spirit says: "Repent, therefore, and be converted, that your sins may be blotted out." (Acts 3—19).

"He now commandeth all men everywhere to repent." (Acts 17—30)

"Godly sorrow worketh repentance to salvation

not to be repented of; but the sorrow of the world worketh death." (II Cor. 7—10).

"Not knowing that the goodness of God leadeth thee to repentance." (Rom. 2—4).

"That repentance and remission of sins should be preached in his name among all nations." (Luke 24—47.)

"Not willing that any should perish, but that all should come to repentance." (II Peter 3—9).

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth." (Luke 15—37).

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51—17).

"Repent, and believe the Gospel" (Mark 1—15).

"Testifying, both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20—21). When the penitent sinner is thoroughly killed to the love of sin he will no longer wish to commit sin, even if he knew that its penalty would never be visited upon him.

He has his fill of sin. When the penitent reaches the place, where he utterly despairs of pardon and salvation through deeds of law, he is then in a right

attitude to accept Christ as his personal Sin bearer any Savior.

Faith in Christ, the last step.

When the penitent soul sees salvation in none other, and then deliberately commits his poor guilty soul to Christ, and trusts Him for pardon and salvation, instantly he is pardoned, regenerated, and saved.

The word says to the penitent who realizes his lost condition, and desires to be saved: "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" (Acts 16—31).

Oh sinsick soul, fear not to trust Him. He hath already put away your sin by His death for you on the cross; and now, if you will only believe it and trust Him you will realize your pardon; your burden of sin will be removed; the peace of God will come into your heart and his love will be shed abroad therein." (Rom. 5—1-5).

Illustration—If you had a matter of business that had to go through the forms of law, and you knew a perfectly competent and trustworthy lawyer who had skill in attending to just such cases, and you should entrust your business to him, and rest satisfied that he would manage it properly—that would be faith. You might have all confidence in the skill and trustworthiness of the lawyer; but, if you did not entrust your business to him, it would do you no good.

Jesus Christ is the only Advocate that can adjust

the charge against us at the high court of Heaven; and, whoever really commits his case to Him, will speedily realize that it has been properly adjusted; and through the Holy Spirit, he will receive the witness and assurance that his past sins have all been washed away in the blood of Jesus Christ.

Other Scriptures—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the only begotten Son of God." (John 3—16-18)

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (v. 36); see also John 1—15; 6—46; Rom. 1—17; I John 5—10; etc., etc.

THE END.

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