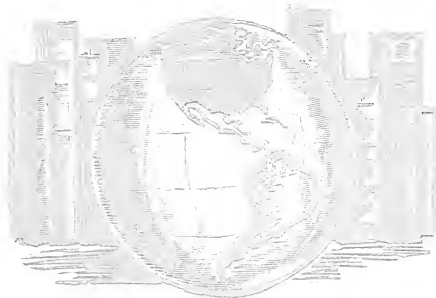


Aura Claire Showers.

**Columbia University**  
**in the City of New York**

THE LIBRARIES



Bequest of  
**Frederic Bancroft**  
1860-1945

- 1. 1. 1.

Sheet 1

2 -

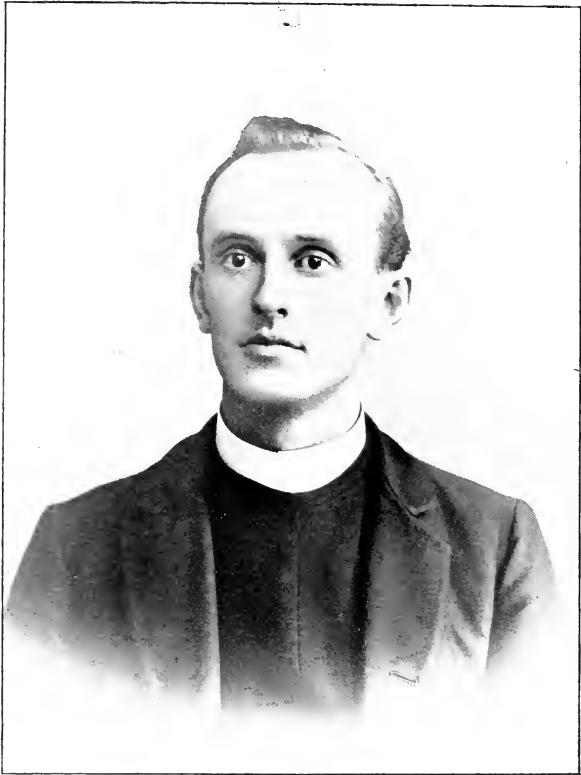
100 100











AURA CLAIRE SHOWERS.



Rev. Aura Claire Showers,

A SKETCH OF HIS LIFE

BY HIS WIFE,

---

TOGETHER WITH

TRIBUTES BY MINISTERIAL BRETHERN.

---

TO WHICH IS ADDED A TREATISE ON  
THE DOCTRINE OF

ETERNAL PUNISHMENT

AND OTHER UNPUBLISHED  
MANUSCRIPTS.

---

PUBLISHED BY  
H. D. W. SHOWERS, OIL CITY, PA.,  
1856.

PUBLISHING HOUSE OF  
THE EARNEST CHRISTIAN,  
NORTH CHILI, N. Y.

THE EARNEST CHRISTIAN  
PUBLISHING HOUSE  
NORTH CHILI, N. Y.

## Introduction.

---

In deference to the wishes of many friends to have some lasting memorial of Mr. Showers, this volume is issued from the press.

The sketch of his life, briefly written, in the eloquent language of affection, tells in substance the story of a marked career, too brief according to human thoughts.

It has fallen to the writer to revise the unpublished MSS. for the press. Had the author been spared to do this work, it would have been better done, for the active brain of the writer best knows his own thought, and such work done by another is at best a makeshift.

The MSS. of the Treatise on ETERNAL PUNISHMENT was practically complete. However, the analysis and divisions into parts was made in this office. Possibly the writer would have expanded the concluding chapters before publication.

The sermon outlines were made solely for the writer's own use, and the reader must expect the divisions would be suggestive of more to the speaker and author than to the reader. They reveal the workings of his mind to a remarkable extent.

We bespeak for this Memorial Volume the in-

## INTRODUCTION.

dulgence that such a work must command, as it is purely the outcome of affection. Especially do we bespeak a kindly reception for the manuscript posthumously published, not knowing what changes would have been suggested to the writer's mind in the work of revision for publication.

BENSON HOWARD ROBERTS.

Office of

THE EARNEST CHRISTIAN,

North Chili, N. Y.

# Contents.

---

## I.

SKETCH OF THE LIFE OF AURA CLAIRE SHOWERS, . . . . .	1-32
---	------

## II.

FRATERNAL TRIBUTES :	
REV. D. B. TOBEY, . . . . .	32-38
REV. J. S. MCGEARY, . . . . .	39-42
REV. J. BARNHART, . . . . .	42-47
B. H. ROBERTS, . . . . .	47-50
REV. W. A. SELLEW, . . . . .	50-52

## III.

TREATISE ON ETERNAL PUNISHMENT.

### PART I.

DOCTRINE OF FUTURE PUNISHMENT IN  
RELATION TO GOVERNMENT.

#### CHAPTER I.

RETRIBUTIVE JUSTICE NECESSARY TO GOVERN- MENT. . . . .	58-61
---	-------

#### CHAPTER II.

ILLUSTRATED IN THE FAMILY. . . . .	62-66
------------------------------------	-------

#### CHAPTER III.

APPLIED IN CIVIL GOVERNMENT. . . . .	67-77
--------------------------------------	-------

#### CHAPTER IV.

MANIFESTED IN THE GOVERNMENT OF GOD. . . . .	77-88
--	-------

### PART II.

TESTIMONY OF HEATHEN, JEWISH AND  
CHRISTIAN WRITERS.

CONTENTS.

CHAPTER I.

NON-CHRISTIAN BELIEFS. - - - 88-104

CHAPTER II.

JEWISH BELIEFS. - - - 104-115

CHAPTER III.

PHASES OF UNORTHODOX BELIEFS. - 116-119

CHAPTER IV.

EARLY BELIEF OF THE CHRISTIAN CHURCH. 120-128

CHAPTER V.

TESTIMONY OF LATER PATRISTIC AND SCHOLASTIC WRITERS. - - - 129-133

CHAPTER VI.

INDIVIDUAL CREEDS AND OPINIONS OF SYNODS. - - - 134-141

CHAPTER VII.

CONCLUSION. - - - 142-144

IV

MISCELLANEOUS.

LINES BY REV. M. L. SCHOOLEY. - - 145

I.

SERMON AT OPENING OF HOPE MISSION. 146-148

II.

EMOTIONAL RELIGION VS. EMOTION IN RELIGION. - - - 159-164

III.

SERMON OUTLINES. - - - 165-172

IV.

HYMNS. - - - 173-176

I.

AURA CLAIRE SHOWERS.

---

SKETCH OF HIS LIFE

BY HIS WIFE.






## Aura Claire Showers.

---

A SKETCH BY HIS WIFE.

---

N the 21st of June, 1868, just as the sun in all his evening glory was sinking behind the western horizon, Aura Claire Showers was born in the pleasant little town of Orangeville, Ohio.

No child could have found a warmer welcome or been more carefully cherished ; but it seemed as week after week the little one was carried about on a pillow, that he had only come to earth for a very brief stay.

A film began to grow over his eyes when but a few days old and gradually covered them so that he was almost completely blind. No pains or money were spared to save his life and restore his sight. A specialist from Warren, Ohio, was finally secured and the parents were gratified to see the film gradually disappear from the child's eyes and the little body daily growing stronger. God's providence had designed him to be the

instrument through which many souls should be turned to Himself.

We need not dwell on his child life. It was soon seen that God had endowed him with a bright intellect and an amiable and cheerful disposition. As a young man he was fond of society, of which his attractive person, gay disposition and ready wit made him a welcome member. It was characteristic of him to put his whole soul into whatever he undertook, and in this manner he sought to find satisfaction in the world. He matured rapidly so that at an early age he had tasted its pleasures and discovered their inability to give real or lasting joy.

His Christian parents had ever striven to lead him into the ways of righteousness; but the allurements of the world led him captive until in the year 1886 at the age of seventeen years, the Holy Spirit so strove with him and convicted him of his sins that he eagerly repented of them, turned to God and found pardon. It was at a revival meeting at Sharpsville, Pa., his home at that time, in the old Methodist Episcopal Church, that he was converted to God. He had gone to the meeting with one of his young friends out of mere curiosity. He sat in the back part of the church during the service, careless and indifferent. But while the evangelist was inviting sinners to come to Christ, he became so convicted of

his sinfulness that he hurried to the altar and urged his friend to go with him, but in vain. On his way he saw another friend and stopped and also urged him to go. The young man went and they were both gloriously converted. In speaking of his conversion afterwards Mr. Showers would relate, how after truly repenting of his sins and giving himself unreservedly to God, without waiting for feeling, he arose and publicly took Christ for his Saviour. The Holy Spirit immediately so filled his body that he could feel His wonderful presence all through him, and he shouted and praised God with a loud voice. Those who witnessed his conversion say, that as he arose to testify for Christ, he was so wonderfully baptized of the Spirit that many hardened sinners as well as the saints of God, were moved to tears by the words he uttered. At the close of these meetings he united with the Methodist Episcopal Church of Sharpsville, Pa., in January, 1886. From this time we may date his real career. God's hand was upon him. His Heavenly Father did not intend that his pilgrimage should be long upon the earth, so He led him on rapidly in the divine life.

In June, 1886, he graduated with honor from the high school of Sharpsville, after which he was engaged in his father's store of general merchandise.

There was a small class of Free Methodists in

the town. When the Showers family heard of them, they frequently attended their meetings, attracted thither by the presence of God among them. They had not attended the meetings many times before Mr. Showers felt led to unite with the little company though but few and lightly esteemed. He was somewhat surprised to be refused when he requested admittance. Among other articles sold in his father's store was tobacco. As a clerk it was frequently necessary for him to sell it ; although his father, already convicted of the evil of its use, was merely endeavoring to close out the stock on hand. The minister kindly but firmly stated that a person could not be received into the church while engaging in the sale of this article. This, Mr. Showers felt, was a right stand for the church to take, so he told his father that he could not remain longer in the store unless the tobacco was gotten rid of at once. Whereupon his father immediately disposed of it. Shortly after not only he but also his parents and sister were received by letter, into the Free Methodist Church in May, 1886.

The same devotion that characterized the life of Mr. Showers in his pursuit of worldly pleasures was just as apparent in his service to Christ from the very beginning. He allowed nothing to conflict with the will of God. His own desires and ambitions were made subservient to the Divine

will. Herein, doubtless, lies the secret of his rapid spiritual growth. Like Paul, he conferred not with flesh and blood; but every call of the divine voice was readily and cheerfully obeyed at the sacrifice of every earthly interest. This was clearly manifested in the readiness with which he obeyed his call to the ministry. During these first few months of his Christian experience, God had been preparing him for a wider sphere of usefulness. From the time of his conversion he had an intense desire to win souls for Christ. The vastness of the work now began to dawn upon him more and more clearly and the opportunities afforded by a commercial life seemed too limited to his zealous mind. Accordingly, he determined to study medicine, a profession that would not only afford him greater opportunities of usefulness, but also one to which he naturally inclined. He made arrangements with Dr. Williams, a prominent physician of the place in which he lived, to study with him. The necessary books were ordered and he was only awaiting their arrival to begin work: when one day, just after leaving the doctor's office, he clearly and unmistakably received the Spirit's call to preach the Gospel. Without questioning the will of God, he immediately returned to the doctor's office, told him of his clear call to preach, and requested him to countermand his order for

books, and release him from his engagement. He clearly entered into the experience of entire sanctification August 17, 1887.

Feeling the need of the spiritual as well as the intellectual benefit of one of our Christian schools, in the fall of 1887, God's providence opened the way for him to attend the A. M. Chesbrough Seminary. The commission to the disciples "As ye go, preach," seemed to be his commission also. Although he applied himself faithfully to his studies, he never allowed them to cause him to neglect his duties to Christ, or forget his calling. However difficult his class work might be one could always see him at the student's evening prayer service and every other meeting unless unavoidably detained. Although so young in experience, it was wonderful what progress he had made in the divine life and how clearly he understood the word of God.

The following summer vacation he spent in attending camp-meetings and other active work for the Master—preaching and working as one who felt the precious worth of time and of souls. The following year, 1888, he attended Spring Arbor Seminary, from which school he was graduated in June of 1889.

After graduation he returned to his home and entered with all his powers into the work of the Lord. Throughout the summer he labored un-

tiringly in camp-meetings and grove-meetings where he doubtless won many to Jesus.

In the fall of 1889, at the age of twenty-one years, he joined the Pittsburg Conference. He had so developed in knowledge of God and strength of Christian character that the Conference sent him to the Oil City charge. It was just about this time that Rev. R. W. Hawkins, now deceased, said of him, "We will not have Brother Showers with us long." When asked for his reason for speaking thus he replied, "He is maturing too fast, he will soon be ripe for Heaven."

Rev. D. B. Tobey, District Elder of the Oil City district, says of him at this time, "I was at once powerfully impressed with his brilliancy and solidity. His religious experience and general demeanor denoted a deeper knowledge of divine things and a clearer understanding of man's relation and accountability to God than is often seen in men of twice or thrice his age," and the ministers of the Conference in general were astonished at his depth of thought, clear and prompt delivery and spiritual discernment.

His work in Oil City was marked by the help of God. He soon had the hearts of his people. During the winter he held a series of revival meetings that stirred the whole city. Rev. V. A. Dake assisted in these meetings for five

weeks. As a result of their united efforts probably more than a hundred souls were converted, many believers were sanctified, and a large number were added to the church.

So frequently were large crowds turned away from the church because of lack of room that before the year closed an addition was built to it and paid for, to accommodate the congregations. During this year he also held a series of meetings at Titusville, eighteen miles from Oil City. Although he was not the first to introduce the work in that place, yet it was due to his efforts that a Free Methodist class was formed there. He rented an old store room, the only place then available, in which to hold the meetings. It was so dirty that it kept the young minister busy all day cleaning it and preparing it for the evening service. In spite of bitter opposition from the rough class and the family who occupied the rooms above, aided only by a few, he held one of the most successful of revivals that place ever witnessed. Some who became pillars of the Titusville church were gathered in at that time.

He was returned to Oil City the following year, 1890. After holding another successful revival in Oil City, he began meetings in Salem, a small village, three miles distant. Many consecrated people, young and old alike, went in large wagon loads and on foot to help him in the meet-



ings. A good sized hall, formerly owned by the Good Templars, was secured. For weeks the country was stirred for miles around. There had never been such a revival before in the history of the place. Deep conviction rested upon the people. Through the day Brother Showers had some of the Oil City workers assist him in visiting among the people and at night he preached to very large and eager congregations. Great crowds were usually turned away. The altar, as a rule was filled with penitent souls and seekers for Holiness of heart.

Many were saved and sanctified during these meetings and a good sized class organized. Among the converts was a man who is now one of Salem's most respected citizens. Before his conversion he was a confirmed drunkard, a terror to his wife and neighbors. But God's Spirit drew him to hear the truth and at the age of sixty-three years, he sought and found pardon. The Lord took away his appetite for tobacco and whiskey and made a new man of him. He now has one of the pleasantest of homes and two happier and more devoted Christians than he and his wife would be difficult to find.

On September 16th, 1891, he was married to Harriet D. W. Slater of Brooklyn, N. Y. He was ordained deacon at Conference several weeks later and sent to the Franklin charge. The work

in that place was then in a critical condition owing to various causes and required much wisdom and patience to hold the class together. The new pastor keenly felt the need of God's help to discharge his duties aright and the needed help was granted to him. God gave him a year of blessing and victory. During the winter he held a long series of revival meetings. Rev. J. G. Terrill and Mrs. E. Sellew Roberts assisted in these meetings at different times. Quite a large number were converted and joined the church who are still standing true. Many were sanctified and the church in general was strengthened. During that year Rev. J. P. Brodhead, now a very acceptable minister in the Pittsburg Conference, and his wife, also Sister Sanford and Brother and Sister Tourtelotte, all respected members of the Methodist Episcopal Church, joined the Free Methodist Church. During that winter he also held revival meetings at Cochran, a town about twenty miles from Franklin. The meetings lasted for a number of weeks and at the close Brother Showers organized a small class of about ten members, to whom he preached once a week throughout the remainder of the year.

The following year, 1892, Conference returned him to Oil City. He was in poor health throughout the year. Besides, his wife suffered for six

weeks with typhoid fever and his darling baby lay for two months with a wasting disease: at the end of which time God took her. Yet through it all God helped his servant to keep a victorious spirit and drive the battle on. During the winter he held a very successful revival meeting, assisted by Rev. John O'Regan. The church was crowded every night. Many stood during the services in the aisles and back part of the church, while crowds were turned away from the door. The penitent form was usually filled with contrite seekers for pardon or purity. These meetings resulted in much good, and the influence of them is still felt. He also held another meeting at Salem, which resulted in strengthening and encouraging the little class at that place.

He was ordained elder at the New Brighton Conference in the fall of 1893. At his request he was made Conference evangelist. He thought that he might in this way get a short rest and regain his health to some extent before the revival season should commence. But the requests from the New Brighton class, for him to take the pastorate, which had been left to be supplied, were so strong, that he finally consented to do so, after being urged by the district elder, Rev. D. B. Tobey, also.

Brother Tobey writes thus concerning it:

“Brother Showers consented to fill the appointment at New Brighton for a few weeks until a supply could be secured. After his second trip he called at my home and said, ‘Brother Tobey, if you still insist upon it, and think that I am the right man to go to New Brighton, I will go, for I have come to the conclusion that there is no rest for me in this life. I feel better when I am at work than I do when I try to rest. I will take my place and die at my post.’ Accordingly he moved his family to New Brighton where he spent one of the most profitable and fruitful years of his life. The work was comparatively new in that place. The church was centrally located and vast congregations assembled to hear the Gospel. It would be impossible to place an estimate upon the good that was done by his preaching that year. He stood like a brave soldier and without fear or favor declared the whole counsel of God.

“It will be safe to say that his influence on that charge that year is already so wide spread that you can scarcely visit a town or hamlet within a radius of twenty miles of New Brighton, but you will find some souls that have been brought out into the light through his teachings. I was recently introduced to a gentleman from Ellwood City. He smiled and said, ‘I have seen you before. I was a member of a popular church

but used to go privately to New Brighton to hear your minister (Brother Showers). I always took a back seat. I was there when the power of God was so wonderfully displayed on that last night of the Holiness Convention. That finished me. I now have that power within my soul and am a Free Methodist on my way to Heaven.' Many incidents of a like nature might be noticed."

His year at that place was one of almost constant revival. Throughout almost the entire winter there were meetings in the church every night. Rev. Oliver Gornell, who assisted in the meetings for some weeks, estimates that there were not less than five hundred at the penitent form during the meetings. A great many were clearly converted and almost as many more wholly sanctified. A highly respected lady and her sixteen year old daughter were clearly saved. The father bitterly opposed them and treated them very harshly, even beating his daughter and threatening to kill her if she persisted in going to the Free Methodist Church. He was also greatly enraged against the minister because it was under his preaching that the lady and her daughter had become Christians. This man's wrath caused Brother Showers to fully realize what it meant to be reviled and persecuted and to have all manner of evil said against him falsely, for Christ's sake. Desiring, if possible,

to be a help to him and to win him to Christ, he took advantage of patronizing him in his business in order to obtain an interview with him. As soon as the man learned his name he flew into a rage and vehemently abused and threatened him. He listened calmly until the man finished and then kindly but firmly told him he was wrong and urged him to come to church and see for himself. He told him he ought to allow his family to save their souls at any rate and assured him that he would stand by them in spite of threats or anything he could do. The man was chagrined and beaten but still continued to oppose his family until his daughter was driven from home, disowned by her father, who, it is said, recorded her death in the family record. But, thank God, she is not dead, she is now in the A. M. Chesbrough Seminary preparing herself to work for Christ. Both mother and daughter are saved and loyal members of the Free Methodist Church, and through tribulation are washing their robes and making them white, ready to meet the Bridegroom and join the Heavenly company "where the wicked cease from troubling and the weary are at rest."

After the special meetings were closed in the church, cottage prayer meetings were begun: and during the spring and summer there was usually an evening prayer meeting in the home

of some of the members, every evening when there was not a meeting at the church. Often unsaved people, burdened by their sins, would request that the prayer meeting be held at their homes. It was the rule rather than the exception, in these meetings, that people were saved to God and sanctified. Brother Showers always made it a practice to attend these cottage meetings whenever it was possible for him to do so.

In May of that year an eight day Holiness convention was held in the Free Methodist Church of New Brighton. There was a very large attendance throughout the entire convention. Almost all the ministers and workers of the district, the district elders of the Conference, and Rev. B. H. Roberts, Rev. J. S. McGearry, and others from a distance, were present. It was a season of remarkable enlightenment and encouragement to all. Many entered into the blessed state of holiness of heart. The last night especially, will ever be memorable to all who were present. After the sermon, seekers began to rush to the altar before the invitation was given and soon the whole front of the church was filled. Not only were God's children burdened for pure hearts, but sinners were so powerfully convicted of their sins that when there was no longer room in front, people knelt in the aisles and in their seats praying to God for mercy and

for clean hearts. A camp-meeting was also held in that place that year. It was an unusually large meeting. Over four hundred persons were in the tents on the ground. Much good was done and seed sown that is still springing into sight.

At the close of the year Mr. Showers' health was so poor that he decided to move with his family to California, thinking that a change of climate would benefit him. His parents and friends, however, whom he visited on his way to Conference opposed his going and dissuaded him from it. He then decided to request Conference to leave him without appointment for one year. He had already commenced a book on "Hell." He thought that a year without work would enable him to finish it and at the same time afford him an opportunity to regain his health. Conference, however, did not grant his request but made him District Elder of the New Castle district. He did not seek this position. On the contrary he would have resigned it at once had not his friends, who knew of his intentions, persuaded him to let the Conference decide for him. He ever had a fear of getting out of the order of the Lord, and although he felt the weakness of his body, he obeyed the voice of the Conference, gave up his expectation of a year's rest from active work, and entered upon the work of his district with all his powers. God honored his



faithfulness and revived his strength. Throughout the entire year he grew more and more Christlike. His gentleness and teachableness were remarkable. He had implicit confidence in the ministers of his district and had the welfare of every one of them greatly at heart. He humbly and prayerfully sought to be a real benefit in upbuilding every circuit on his district. He loved God's Zion as his own soul and zealously watched over and prayed for it. As he went about from circuit to circuit he earnestly studied the needs of the people and endeavored to give them just the Spiritual food that would build them up in the most holy faith. He seemed to take especial pains with the small classes. Whenever he noticed signs of discord or spiritual decline, he became greatly burdened and would hold on to God in faith and prayer, until Christ's Spirit prevailed.

Of his work on the district, Brother Tobey writes thus: "In subjection to his Conference, he threw all the faculties of his three-fold being into the work of the New Castle district. There were some things connected with the work that made it very difficult to preside over, and would call into action every power and faculty of the most able mind. But he was so perfectly master of the most perilous situation that, under God, he was able to meet and dispose of the most in-

tricate cases and he settled matters so that they would stay settled. After passing through one of the most trying ordeals at one of his district quarterly meetings, although he had been laboring hard until about midnight Saturday night and the society had been shaken to its very centre, on Sabbath morning, after the love-feast, he quietly arose, announced his text from Romans 12:22, and proceeded to deliver one of his characteristic sermons showing clearly the principle of righteousness that demands nonconformity to the world. Although the subject was foreign to the trouble that existed there at that time, yet the power of God was so wonderfully manifest and the preaching so supernatural that it eclipsed all the trouble, dispersed every cloud, melted the audience to tears, and the powers of darkness gave way. Justice, righteousness and holiness triumphed, every saint took his place, and the work moved on." An elder remarked at the close of that service, "If that boy keeps his health, he will soon occupy the highest position of the church. No bishop could handle that subject better than it was handled this morning." As district elder he succeeded in giving character to the work and since his decease the work has gone steadily forward."

Brother Tobey also writes, "During the last seven, and especially during the last two, years of

his short but eventful life, he was present at nearly every camp-meeting, holiness convention and meeting of importance in the Conference always leaving his impress on the minds of the majority of the people who heard him speak. He was present at the Leechburg Holiness Convention last summer. The people by whom he was entertained although non-professors and previously unacquainted with him, were so won to him, that had they heard of his death in time, they would have attended his funeral: which would have caused them to travel a distance of one hundred and ten miles and return. I also attribute to the words, work, and general influence of Brother Showers more than to any other instrument used of God, the winning of more than a score of the choicest of the Pentecost workers, who were sent into the bounds of our Conference together with a large number who were converted under their labors. Brother Showers had the confidence of these dear people. He seemed to explain matters to them so clearly that in every case where he was thrown into their society they were drawn towards us. He attended both the camp-meetings held by the Pentecost Brethren within the Pittsburg district during the years 1893, '94, and '95. During these meetings it was not an uncommon thing to see him in the interval of public services, seated beneath

some shade tree, surrounded by a group of from four to twelve of these earnest students, eager to catch every word that fell from his lips. After the meetings had closed and he had gone, such remarks as the following might be heard, "Isn't Brother Showers grand? He makes every thing so plain! Hasn't he a blessed spirit? How I do love to hear him talk and preach. I believe I could listen to him all day and not get tired," and so on. But eternity alone will know all the work of his hands that under God he wrought."

The last summer of his life was doubtless the busiest one he had ever spent in Christ's service. Beside holding his quarterly meetings he attended four camp-meetings, several grove meetings and holiness convention. At each of these meetings he preached at least twice, usually three or four times. Some times he would feel so weary and worn in body at the close of one meeting that he would scarcely see how he would get to the next one. Then the Lord would so touch his body that he would some times say he never felt better in his life.

The last camp-meeting he held was the one on his own district held in Greenville, Pa. Although very much worn in body he labored untiringly throughout this meeting. He felt that as district elder, it rested upon him particularly to make the meeting a success through God's help. Regard-

less of his feelings he attended all the early morning meetings and was present for a portion, at least, of every ring meeting and street meeting, besides almost all the preaching services. One night long after evening services had closed, the tenters who had almost all retired and fallen asleep, were suddenly aroused by loud shouts, singing, etc. There had been a person on the grounds at different times, who had endeavored to scatter "wildfire." Brother Showers did not know but that this person was the cause of the noise. He immediately arose, dressed himself, and went to look into the matter. He found that an earnest and persistent seeker after holiness of heart, had received the blessing and together with his tent company was rejoicing over it. He rejoiced with them and returned to his bed to get the rest he so much needed. He seemed so gentle and unselfish. During this meeting one of his ministers asked him how he was feeling in body. He replied that he was feeling very poorly but added "don't let the pilgrims know it." He feared that it might in some way detract from the interest of the meetings. God's blessing rested upon him in an especial manner.

On the last Sabbath of the meeting he gave opportunity for any who might desire to do so to unite with the church. A successful revivalist and his wife and six or seven others

joined. The work is still going on in that vicinity and it is believed that it will not be long before a church will be organized in Greenville. After this camp-meeting closed he went to Brookfield, Ohio, to hold a Quarterly meeting. The work was new in this place and he endeavored to make the meeting one that would upbuild the little church. This was the last active work that God had marked out for him to do. Although the fatal disease was even then revealing its presence in his weakened body, he summoned all his powers and faculties to the work that was to be done, and in God's strength went through as though he were strong and well. On the Sabbath he preached twice and immersed seven persons in a small body of water about two miles from the church. Those who heard him preach the last Sabbath say that God's Spirit was wonderfully manifest in his words. Especially the last sermon held the people spell bound. Deep conviction rested upon them and God's message will not soon be forgotten by the large congregation who listened that night. After the night's service he returned to his brother-in-law's home and, although the hour was late, and all were tired in body, God's Spirit seemed to be on His servant so manifestly that none of them cared to retire. His sister and her husband little knew that they were listening

to the parting words of their brother to them, as they eagerly communed with him on the things of God. He was the youngest of the three, but they willingly took the place of learners before him. His favorite theme of holiness absorbed them that night and after talking over the wonderfulness of the state and the greatness of the profession of it, he humbly but firmly and solemnly testified that he had the blessing.

He felt concerned about a certain work on his district and the next morning he left for that work. He regulated matters as far as possible and remained among the people until the following day. When I met him at the station that afternoon I was immediately struck with the fact that my precious husband was unusually filled with the Spirit. He had ever been thoughtful, gentle, and noble, but that day he excelled all the past. His character never seemed so grand and Christ-like. His words were freighted with the love of Christ. It was sometime before he made it known that he was feeling unusually bad in body. A severe pain in his head rapidly grew worse and other serious symptoms speedily developed. The following day he consulted the doctor, who at once expressed fears that he was threatened with typhoid fever. Hoping that the doctor's fears were groundless he endeavored to so care for himself that he would be able to go

to his next Quarterly meeting over the Sabbath. His heart was in the work. He did not like to think of losing any time: but he soon saw that he would be obliged to remain at home. He at once arranged for one of his brethren to hold the meeting. Not only did he attend to securing some one to hold this meeting, but dictated various letters concerning the work. His head was racked with pain and he could scarcely think, still he persevered until he had even the smallest matters attended to. On Thursday, the 15th of August, he summoned all his fast failing strength and drove to town to pay several small bills of very short standing. He told one store keeper that the doctor feared he was threatened with fever and he desired to attend to all of his affairs while he was able to do so. On Friday morning he walked to his parents' home—a short distance. He went into the parlor and, seating himself at the piano, played and sang the song entitled "When the roll is called up yonder I'll be there." Shortly after he returned home and endeavored to help entertain some friends who came just about that time, but his strength failed him and he was obliged to excuse himself and lie down. He began to suffer so intensely that we sent for the physician. Through the remainder of the day and night his symptoms became more alarming. The following



morning (Saturday) he was not able to leave his bed. When the doctor called he positively pronounced his sickness typhoid fever. As soon as this was announced for a certainty he requested that he be taken to the hospital. We endeavored to dissuade him from this decision, but he still insisted on it, and the doctor approved of his decision. Accordingly a carriage was secured in the evening and he was slowly and carefully driven to the hospital, a distance of about two miles. On the way he spoke of how wonderfully God had been blessing him of late and remarked that he was glad that it was under such circumstances that he was taken sick, also that we loved one another so truly and that there was nothing but harmony and love between us. Notwithstanding he was suffering intensely in every part of his body, and the ride was long and tedious he did not murmur once or become restless. When we finally reached the hospital they carried him to a large, pleasant room, he said as they placed him on the bed, "O I am glad I am here! This was the right thing to do."

We may never fully know until eternity, why his last days were spent in the Oil City Hospital, but this is a certainty, that Christ was upheld and glorified, yes even preached, by the words, life and influence of his servant's last days.

Providentially I was enabled to be with him the greater part of the time. He remained rational until about Tuesday, the 20th. During these days he communed with God. His mind was on heavenly things. The physician ordered that he be kept as quiet as possible, so we denied ourselves the privilege of talking to him very much that he might have a better chance of recovery. He, however, would frequently speak of the Lord and praise Him. Sometimes he would ask, "Are the pilgrims praying for me?" and when assured that they were, he would seem so satisfied. After he became delirious, he was almost constantly praising God or praying or preaching. He often insisted that the nurse should say, "Praise the Lord," "Amen" or "Hallelujah." He frequently seemed to think that he was in some church service. On one occasion, especially, he made one of the most wonderful prayers for seekers, whom he thought were seeking pardon for their sins. In this prayer he expressed the most sublime thoughts and connected them so perfectly, that the nurse, a Catholic lady, who was just about to leave the room to get his medicine, stood still and listened until he finished. It was indeed a very touching sight.

It was not until Friday evening (the 23rd) that any dangerous symptoms manifested themselves.

Up to this time his fever had been gradually decreasing, and his heart's action had been improving, seemingly. The delirium, though violent, was not the most alarming form. But Friday evening his pulse began gradually to fail and continued to do so in spite of all that could be done. During that night he praised God almost continuously. By morning he became so weak that he could speak only in whispers and by the movement of his lips. He became rational however, and knew his relatives as they all stood around his bedside.

He seemed to be in perfect peace, not suffering, but gradually becoming weaker and weaker. He would often move his lips to say "pray" and as we prayed and sang, the angels were hastening to carry the precious soul away. He knew that he was dying and when asked if all was well to press the hand, he strongly pressed his mother's hand several times. Twice he motioned to his wife to kiss him and when his little baby boy was brought to him he recognized him and took his little hand in his while the baby lovingly laid his head on his father's noble forehead. At about four o'clock in the afternoon, he passed away.

Like a faithful servant, willing and glad to work on for the beloved Master, yet ready to lay down the cross and take up the crown when God

in His wisdom, says "It is enough, come up higher," this faithful servant—purified and tried, passed over the bounds of time into the realm of eternity. Not a shadow of doubt arises to mar the blessedness of the thought that he is now among the redeemed and blood-washed. His death is only another illustration of the fact that "God's ways are not our ways." The finite mind could scarcely comprehend how he could be spared—so young, so talented, and so useful. He was truly a man of God. Ever valiant for the truth, he was one of those who did not count his life dear to him, that he might advance Christ's cause. He was ever bold, uncompromising, and fearless wherever the right was concerned, but an eager advocate for peace whenever it could be had on righteous lines.

As a preacher, he shunned not to declare the whole counsel of God. During the last few months of his life one of his most common themes was future punishment. Perhaps because so few, comparatively, dared to preach of its awful truths, God used this willing servant to proclaim them.

Another theme which he loved was holiness of heart. It was a very noticeable feature of his ministry that he always endeavored to lead God's children into the blessing of holiness, as soon as possible after their conversion. Whenever he

conducted an altar service, seekers for holiness would be found as well as seekers for pardon.

He always took especial pains to interest himself in those who were poor and despised, and he made them feel that he was their friend. The humblest and poorest loved him. But in no place did the richness and strength, the loveliness and purity of his character, manifest itself better than in his home. He had a very high ideal of home life and with God's grace he always endeavored to realize it. Nothing delighted him more than to have his home a place where God's children, the poor and the needy, as well as those more favored, could feel free to come.

As a parent he was remarkably tender and affectionate and yet equally firm. By the time his children reached the age of three months he had almost perfect control of them and without any seeming difficulty in gaining it.

As a husband he was gentle, affectionate and true. A spiritual guide and a trusted friend. Four years of married life only served to deepen and strengthen the already deep respect and tenderness of

*His affectionate Wife.*

“ If you have a friend worth loving  
Love him : yes ! and let him know  
    You love him,  
E'er life's evening tinge his brow  
    With sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead.”

II.

**Fraternal Tributes.**

Son, good and faithful, well done,  
Lay the cross and armor down:  
Swift thy race of life hast run,  
Quickly thou hast earned thy crown:  
Enter thou the realm of bliss,  
Calm and peaceful be thy rest,  
While friends on earth thy spirit miss,  
Thou canst recline on Jesus' breast.

Thou shalt have a robe of white,  
A victor's palm thy hand shalt bear:  
And in that world with spirits bright,  
A crown of righteousness shalt wear,  
Until thy brethren, martyrs here,  
Have kept the faith, and fought the fight,  
Then Christ shall brush away our tears,  
Our spirits kindred will unite.



## II.

### FRATERNAL TRIBUTES.

REV. D. B. TOBEY.

**F**OR the past six years it has been my privilege to be most intimately associated with Aura Claire Showers, and I am ready to say now, as I did many times while he was yet living, he was intellectually the most brilliant young man I ever met, and one of the greatest preachers I ever heard speak.

Some may think this too strong, but I do not say it because he is dead, but because, to my mind, it is the truth. So far as my appreciation of and love for him was concerned, he knew what I thought of him for I often told him and he never doubted my sincerity.

There were those among us who would criticize his sermons, because, as they claimed, they were more intellectual than spiritual, and also because the words he used were above the comprehension of the common people.

To these objections, I answer that many of these critics were not spiritual enough themselves to discern the fact that the Holy Spirit had pos-

session of his brain, mind, soul, and vocal organs, and his preaching was supernatural, and yet it is a fact that the most simple minded sat at his feet to learn of him, and he nearly always made himself understood by all classes of persons. While most of us have only the power to reach the few, he could reach the high and the low, the learned and the unlearned. No man could reach down lower to help a poor ignorant soul up out of his ignorance, and filth, and no man could write his name higher on the pinnacle of fame, as orator, and minister of the pure Gospel of Jesus Christ. I was often moved to remark concerning him, "He stands for the defense of the Gospel."

He was able too, and did, walk into the arena and measure arms with, and defeat on their own ground, skeptics, infidels, Adventists, No-sects, Spiritualists, and Christian Scientists. In fact I never knew of him meeting defeat in anything he undertook.

He lived a life of absolute abandonment to the Holy Spirit of God, and he would undertake nothing without the endorsement of God, and thus he went forth conquering and to conquer. He seemed to step boldly out on the very ragged edge of finite existence; look into the great beyond, and bring the judgment, hell and heaven into view in such a way that his audience would

be forced to confess the truth whether they yielded and obeyed or not.

His favorite theme was the eternal punishment of the wicked, and its relation to the mercy and justice of Almighty God.

He has left a book partly written, on the subject of Hell, that I think his bereaved wife expects to give to the world, in connection with a few of his sermons. Let us pray God to give her health and strength and inspiration to finish, as best she can, the work of his hands. I know of no one so capable of doing it as herself. Let all who have the power in any way hold up her hands.

Brother Showers and myself were together in four camp-meetings and two holiness conventions this summer, and as I look back on those meetings and his work, it seems to me I can see written in bright letters, "It is finished." He left no duty unperformed, no work partly done. In his own district camp-meetings, from beginning to end, he seemed to move in divine order, and everything was done so perfectly and so promptly that it attracted the attention of nearly all present. And O, what an influence has gone abroad from that meeting! Eternity alone will disclose it. I have already come in touch with so much good that was done there. He preached, exhorted, sung, prayed, and was wonderfully

blest, and inspired of God. I especially noticed his untiring labor around the altar. The last night, about 12 o'clock, after we had marched around the ground, and had shaken hands, and dismissed the congregation, many lingered, and the saints gathered in the stand and sang a number of hymns. The last hymn sung on that memorable night was "When the Roll is called up yonder I'll be there." After singing it, and singing the chorus over many times, while the saints were weeping, laughing and shouting, he stepped out to the front and asked for the attention of all. Instantly every voice was hushed, as by divine touch, and in clear, ringing accents he said, "In a little while I'll be there (pointing up), and when you get there you will hear me sing that chorus, and I will then sing soprano, alto, bass, and tenor all at one time." "Now," said he, "while you sing it again, try to imagine how it will sound when we all get there, and each sing all the parts at one time." And while we raised our voices and sang it again, God gave us our parting benediction. The cloud of fire seemed to envelop us for a time, as it did the disciples on the mount of transfiguration, and then we found ourselves again in the realities of this sin-burdened world.

I look at his district, I see his dear brethren and sisters in the ministry and work of God, as

with aching heart, and throbbing brow, they set their teeth, and choke back the coming tear, and press on in the battle, doing their utmost to fill the gap and finish their work, and die at their post, as he did.

I look at his young wife who, in the hottest fire and at the heaviest blows, still whispers, "As God will, and in the hottest fire holds still." I look at his orphan boy (over whom he had the most perfect control), left in this wicked world. I look at his bereaved parents, to whom, in their old age, he was such a comfort. I look at the relatives, and those that depended upon him for counsel and advice. My soul cries out, O, God, why is this? How the work of God needed him, how his district needed him, how his wife, boy and parents needed him, and last, but not least, how I needed him. He was my bosom friend. I withheld nothing from him. I can see but one reason, and even from my finite point of view, I can see why, and I believe I express the sentiment of the Church, his wife, parents and all, when I say that, through my blinding tears, and while my heart-strings break, Lord, Thou hast done it, and our souls say amen, and we would not wish it different.

He has slain more in his death, than in his life. The mouths of his highest critics are closed. Some who would discourage in his life are loud-

est in his praise, and to those who loved and appreciated him, and sat at his feet, earth has less attraction, and heaven is dearer. All who knew him feel that a pure spirit who blessed the world with his presence has gone to that bright clime where holy characters blend, and sorrow is not known, in a word, the Christ-life in him has been lifted up, and all who knew him are drawn.

Brethren, let us be better brothers, sisters, fathers, mothers, and neighbors, and let us be abandoned to the divine will, that we may follow him as he followed Christ, and be forever with his Lord, and our Lord.

The last time I shook hands with him was on the Greenville camp-ground the morning after the meeting closed (August 8th), he walked rapidly across the ground and as he extended his hand he said, "My heart is just bounding with love for you, as I shake hands and say good bye."

It was the last good bye, the last handshake, the last look into those keen, pure eyes here, but not the last handclasp, for we shall meet and clasp hands and see as we are seen and know as we are known.

I wait, dear Lord, for further explanation until then.

Good bye till then, Aura.

## REV. J. S. MCGEARY.

My acquaintance with A. C. Showers began at a camp-meeting held at Titusville, Pa., in August, 1887. He had then been converted but a short time. The impression of his countenance and individuality then made upon me has never been effaced. The following summer, while I was in charge of the New Castle district, he came before me for examination for local preacher's license. The clearness with which he answered all questions put to him at that time and the breadth of mind shown impressed me that his was no ordinary mind. It was a source of sincere regret to me when, with his father's family, he removed to another part of the conference and we were no longer closely associated in the work. Yet by frequent association I learned to appreciate the many excellent qualities of which he was possessed. Upon his remarking to me at the Apollo, Pa., camp-meeting in 1889, which he attended by my invitation, that he did not know who was his spiritual father, I replied, "I will adopt you." he frequently afterwards addressed myself and wife as "father" and "mother." As a brother and friend he held a very high place in my heart.

Among the things in his character and individuality which impressed me were the following: He was a marked example of the power of grace. Young, talented, educated, with abundant opportunity to taste the sweets of worldly pleasure, and with all the capacity for the keen enjoyment of the world which such an endowment gave him, he was from the first thoroughly saved from it all. In this he gloried. His testimony at the Sharon, Pa., camp-meeting, in 1889, as he stood upon the altar and cried, "Look at me! Look at me! I am a young man and *saved!*" was not indicative of self, but of glorying that grace had redeemed him out from among the mass of young men who were running madly after the world and sin.

His disposition was bright, sunny and cheerful. Although far removed from lightness and foolishness, he was just as far removed from austerity on the other hand. He lived in the sunlight of heaven, and scattered sunshine wherever he went.

He was absolutely devoted to God and His work, pushing forward, especially during the last year of his life, with praise to God in his heart and on his lips when his frail body was trembling with fatigue, and going forward with his public ministrations when he felt that he was only able to preach as he was directly strengthened from above, in body as well as in spirit.



Gladly he went until the body, always too frail for the spirit within, succumbed to weakness and the spirit enraptured escaped to the God he loved and served.

His intellect was brilliant, and he was a clear, forcible speaker and writer. He was an uncompromising and fearless preacher and defender of the whole truth. His scathing denunciations of sin and worldliness were sufficient to encourage lovers of truth to believe that the spirit of the old prophets was not extinct, and to make sinners, hypocrites and half-hearted professors of religion tremble. As a preacher he was always instructive and spiritual, and often eloquent. He dealt faithfully with souls. No one under his labors was ever daubed with untempered mortar or healed slightly. By the aid of the Spirit he laid bare the sin of the heart and insisted on genuine repentance and seeking the Lord.

His sudden and, to us, untimely death was one of those providences which we shall only understand "when the mists have rolled away." It seemed we could not spare him, but Father knoweth best and He took him. For us there still remain the thorns and ruggedness of the way for him the glory of the Paradise of God; for us yet a little longer of cross bearing, self-denial and reproach because of the cross of Christ, for

him the rest among the "spirits of just men made perfect:" for us a few more days, or years perhaps, of warfare, for him the eternal victory and the Master's "Well done." Farewell, brother, friend, beloved!

"In that bright and cloudless morning,  
When the dead in Christ shall rise,  
And the glory of His resurrection share,"

we expect again to meet thee and greet thee where "sickness, sorrow, pain and death are felt and feared no more," and with thee share His glory and sing His praise who hath "loved us and washed us from our sins in His own blood," "Let us," who are left

"Labor for the Master from the dawn till setting sun,  
Let us talk of all His wondrous love and care,  
Then when all of life is over, and our work on earth is done,  
And the roll is called up yonder I'll be there."

Till then, brother, "Good Night."

---

REV. J. BARNHART.

Rev. A. C. Showers was a man of God such as we seldom meet. His presence would impress you with a seriousness without sadness, a lightness which was not levity. You could never meet him and converse with him without feeling that you had been benefited and that you went out from his presence a better man than when

you met him. He had a well developed physical form yet his body was weak and always had a delicate appearance, but he had a giant's brain and was always ready to enter the battle for God without shrinking, and would inspire any man to do so.

He would impress you with the thought that he expected to pass through this world but once; and any good thing that he could do, or any kindness that he could show to a human being, or a word that he could speak for Jesus, he seemed to say, let me do it now; let me not neglect nor defer it, for I shall not pass this way again. He was more than an ordinary preacher. He was surely raised up by God himself for the defense of the Gospel of Jesus Christ. He had a perfect flow of language and never lacked for the choicest words; his arguments were strong and convincing and his conclusions were logical and unanswerable, he depended upon God to carry his words to his hearers. As a man he knew his place and kept it. He never sought for position and all that was given to him by the church of his choice, came unsought for by himself. But his gifts and talents were recognized by his brethren who freely gave him the place he filled in their ranks. As we met him from time to time we could see how the Lord was using him. We could not help but say, "O for a body to go with

his soul." But he seemed to live where he could claim the promise. "As thy day is so shall thy strength be," and would impress you with the following words written by Francis R. Havergal,

In thee I trust, on thee I rest,  
 O Saviour dear, Redeemer blest !  
 No earthly friend, no brother knows  
 My weariness, my wants, my woes.  
 On thee I call, who knowest all.  
 O Saviour dear, Redeemer blest,  
 In thee I trust, on thee I rest.

We hoped with his simple trust in Jesus that he would stay with us longer, but over the wire at lightning's speed the message came to us, "pulse 120, temperature 104." With the advantages of this 19th century we hurried to the spot where sin had laid him: not outward sin for that was all blotted out, not inborn sin for that had been cleansed, but the consequences of sin, and we were not permitted to see his blessed face. Duty called us away and again the news over the wire at lightning's speed and before we could see him or be in his presence where we so much loved to be.—

He plumed his glad wings and soared upward,  
 The angels attending his flight,  
 He was met at the gates by his loved ones,  
 And the Saviour who is the true light.

We cannot understand with our finite minds why he left us, but perhaps

The angels were lonely without him,  
 So they wooed him and won him away,  
 The gates of the city were open  
 The city of unending day.

He in life met all his opposers with strength  
 and character, with a spirit of kindness and of  
 Christ, but no doubt often,—

While here in the Valley of Shadows,  
 He often was longing for rest,  
 For the companionship of the Holy,  
 And the joys only known to the blest.

But we can all rest in this thought and say,—

“We know that an entrance was welcome,  
 That a mansion for him was prepared,  
 That a robe and a palm had been granted,  
 And a crown which the glorified wear.

“And though our hearts were sad at the parting,  
 As we’re passing through sorrow’s dark night,  
 Yet we all again hope to meet him,  
 In the bright resurrection light.”

He was a man of tenderness and compassion  
 and naturally he would never have written the  
 book on Eternal Punishment but that his untiring  
 zeal and his intense yearning over the lost of  
 earth brought before his spiritual eyes the awful  
 fate of lost souls, and Jesus seemed to take him  
 on the Isle of Patmos and draw aside the curtains  
 of Eternity and inspired his soul to preach and to

write and warn the lost of earth as he did. He was my own true friend and brother.

He was not an extremist, nor was he a hobbyist, as some might suppose in reading his book. Any subject he took up he treated with the same strong arguments and logical conclusions as the subject before us. He would preach about heaven and portray its glories and grandeur, until you would almost imagine yourself among the angelic host and with the redeemed who have washed their robes and made them white in the blood of the Lamb. He would take the negative side of a question or subject and produce one of the strongest and most convincing arguments. For illustration, he would take the text, "We know that this man is a sinner" and preach the strongest and most powerful holiness sermons.

We had the privilege of attending his camp-meeting, held at Greenville, Pa., the first and last camp-meeting of which he ever had the entire management. There under much physical suffering and many discouraging things to meet, he proved himself to be a general, a leader, a commander, who could stand in the van and in every meeting lead a band of pilgrims to God and victory.

The meeting was pronounced a grand success by the oldest and most experienced who were in attendance.

I was with him in the Butler holiness convention. During one of the meetings of this convention where the two extremes of holiness teaching were represented, the "Popular" or mere theory, destitute of the Spirit and power of the Holy Ghost, and the "death route" to carnality by physical suffering, our brother came to me with the following outline, showing his clear perception of the subject. "A candidate for holiness must,

1st. Be clearly converted.

2nd. Have no condemnation.

3rd. Have a definite idea of carnality.

4th. A consecration of his redeemed powers to God.

5th. Faith or a reception of sanctifying grace

6th. Cleanness and power."

His heart and soul and life were in God's work. He faithfully advocated the issues of our church, and was a living witness of them. The work of God was fulfilled in him, "He maketh his ministers a flame of fire." May God let his mantle fall on some one who will take his place and fill up the ranks.

---

#### PRINCIPAL B. H. ROBERTS.

In my experience of twenty years in the school room it has been my good fortune to have many young people of deep piety under my charge.

But in all the number there was none who for brightness of intellect, integrity to principle, devotion to the work of God, excelled our Brother Aura Showers. He came to Chili in the bloom of youth, at the age when the world is most attractive, when the natural gaiety of youth impels many to frivolity. He was of a highly social disposition, but so thoroughly was he given to God that he was saved alike from folly and frivolity and from moroseness. He was pleasant, cheerful, companionable, yet in all he was devout.

He set his mark high. It was his purpose to be a minister. The discussion, if he ever had one, on that point was ended. Thenceforth for him was no retreat. He then set himself to become a good preacher. To that end he studied and studied hard. Greek he mastered thoroughly for that would help in his ministerial work. He set himself to do a man's work and counted that he should one day undertake great responsibilities for God. But he did not as so many do, leave the day of his usefulness for God, to dawn in the future, but in school he worked and lived for God. So while intent on his studies, he was at every meeting prepared to help. Do you wonder that he had an influence for good? He proved that it was not necessary to let young associates and the pressure of school



life draw one from God by drawing others to God. Instead of letting Satan work hurt to him, he wrought great hurt to the satanic kingdom.

At Chili he was faithful, at Spring Arbor he was faithful. Says one who knew him well, of this period of his life:

“While in the above institution, his life was a blessing to it. Being not only a faithful and industrious student, but also an active worker in the cause of Christ, he won the respect and love not only of his fellow students but also of the faculty. He frequently preached in Spring Arbor, and during the latter part of the year he took an appointment at Battle Creek, Mich. He preached faithfully in this place every Sabbath during the remainder of the year besides doing extra work in his studies—taking two years work in the study of Greek in one year. Battle Creek being the centre of the people known as Adventists, he frequently came in contact with them and their fallacious doctrine. As he learned how wide spread it was becoming, he felt led to write his little book entitled ‘Sabbatarianism,’ in which he strongly and successfully refutes their doctrine. Concerning this book Rev. R. W. Hawkins wrote under date of Feb. 26, 1891.”

“The author has succeeded in producing a very valuable, and interesting book: Valuable because of the amount of important information condensed

within so small a compass: Interesting because of the vigorous manner in which the subject is treated. Many persons not directly interested in the discussion will read it because of its entertaining style.

“ ‘As a literary work the book is a surprising effort for so young an author. It will take its place among the best, and gives great promise for future productions. It will be highly prized as a treasury of facts for ready reference, and will doubtless accomplish great good by supplying sincere seekers of truth with a satisfactory defense of the Christian Sabbath.’ ”

Others have written of his ministry, but I cannot pass without paying tribute to his marvelous clearness as a preacher. The sermon preached at North Chili the anniversary week of 1895 was masterful in argument, diction and the power of the Spirit.

What a shock it was to read, two months later in a strange land, the words, “Brother Showers has gone.” The tie strengthens that binds us to the other shore.

---

#### REV. WALTER A. SELLEW.

Aura Claire Showers would attract attention in any gathering. Surface indications as to character are usually very unreliable except to

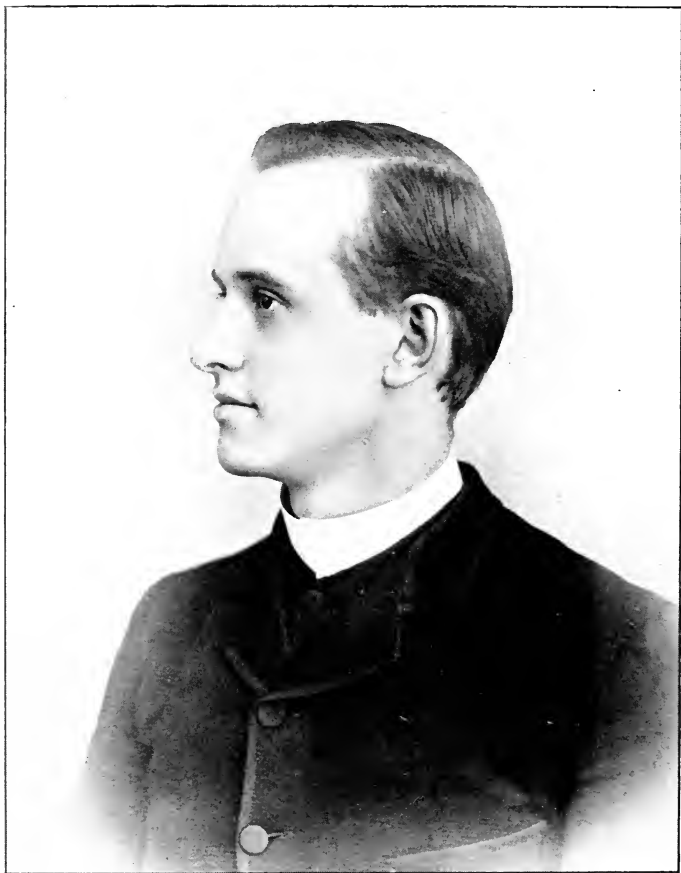
the practiced observer, but Brother Showers almost carried his character in his face. His mind and soul seemed to illuminate his very features. An educated Christian lady residing in Oil City, Pa., remarked at the funeral, that the first time she met Brother Showers on the street she found herself so impressed with his face that she actually turned to get a second look at him after passing. She said that his face impressed her as almost a revelation, remarkably expressing a character seemingly composed of about equal parts of intellectuality and spirituality.

Such indeed was the rare combination in his character. He was intensely intellectual. Everything was made to pass through his mind. At times, this phase of his character seemed even to his friends to be almost a fault. He accepted nothing before it had passed intellectual inspection. Things seemingly so insignificant, or so well established by long continued acceptance that they passed most people without exciting thought, were halted by the challenge of his mind for the countersign. They must pass his thoughtful inspection. With considerate regard for older men, admittedly his superiors in intelligence, he insisted upon doing his own thinking and reasoning.

This intense intellectuality was modified by,

and ever blended with, a strong spirituality. Intellectual strength of itself is admirable, but never lovable. It inclines to egotism, and criticism. Brother Showers' spirituality surpassed all other qualities of his nature, and was the final arbiter in all matters. While many others with his intellectual abilities would have been admired and feared, he was respected for his ability and loved for his spirituality.





AURA CLAIRE SHOWERS.

III.

THE DOCTRINE

OF

**Future Punishment,**

FROM THE UNPUBLISHED MANUSCRIPT

OF

REV. AURA CLAIRE SHOWERS.





PART I.

DOCTRINE OF FUTURE PUNISHMENT IN  
RELATION TO GOVERNMENT.



## CHAPTER I.

### RETRIBUTIVE JUSTICE NECESSARY TO GOVERNMENT.

**T**HE fact of hell cannot consistently be denied with any concise ideas of government.

Government implies the governor and the governed. These complements could not hold their relative positions, except by the authority of law. Law is effective when its disregard involves punishment. It must be efficient enough to be able to administer its retributions, when in its judgment, law has been violated. Without this inherent power, it is no protection nor encouragement to the lawful.

It cannot be truthfully asserted that punishment is usually for reformation; for punishment, in many cases, is simply the desert of broken law. The penalty is inflicted for the sake of the law, rather than for the sake of the lawless. Twisten (Dogmatik Th. 11.) says to this point:—"Punishment is not a proper means of reformation, for true reformation can issue only from free self-determination. It is voluntary in its nature. But a self-determination that is brought about

by the fear of pain would not be moral and of the nature of virtue. Furthermore, if true reformation could be produced by punishment, why should not the legal and punitive method of the Old Testament have been the only one? The old economy was full of threatenings and penalties, and fearful examples of their actual execution. Why did God send his Son, and make a new covenant and economy of mercy? Of what use is redemption, or the remission of punishment, if punishment is, in itself, healing and remedial? The Scriptures never represent punishment as reformatory. The proper punishment of sin is death. (Rom. 6:23). As temporal death, which is the extreme penalty in human legislation, is not intended to reform the criminal, and reinstate him in human society, but forever cuts him off from it, so eternal death, in the Biblical representation, is not intended to be a means of educating the sinner, and fitting him for the kingdom of heaven, but forever banishes and excludes him from it."

This thought is too obvious to demand elaboration. To allow heterogeneous peoples to understand that "justice is tempered with mercy" is to throw open the flood-gates of crime.

It is the knowledge that law is inexorable that makes it effective. The government that practices leniency in the administration of its laws,

so as to become in repute for it, also becomes dangerous and presages its utter subversion and ruin. And just in proportion as individuals or nations disbelieve in future retribution, in the same proportion do crime and lawlessness prevail. Dr. Shedd (Endless Punishment) says:—"The French people, at the close of the last century, were a very demoralized and vicious generation, and there was a very general disbelief and denial of the doctrines of the Divine existence, the immortality of the soul, the freedom of the will, and future retribution. And upon a small scale, the same fact is continually repeating itself. And every little circle of business men, who are known to deny future rewards and punishments, are shunned by those who desire safe investments. The recent uncommon energy of opposition to endless punishment, which started about ten years ago in this country, (1875) synchronized with great defalcations and breaches of trust, uncommon corruption in mercantile and political life, and great distrust between man and man. No theological tenet is more important than eternal retribution to those modern nations which, like England, Germany and the United States, are growing rapidly in riches, luxury, and earthly power."

The human family constitutes one vast government. This government has its laws. These

laws are imperative. No one, as yet, has ever objected to the law of gravity, yet it as surely works death as life.

We see, all around us, the most pitiable and indubitable proof that law is, to our feelings, merciless.

Many a man, by a momentary disregard of some law known or unknown, has set in motion a chain of circumstances which has utterly ruined him! In fact the force of law, in many instances, only becomes apparent at the expense of the happiness or life of some unfortunate. How expensive are some of the lessons we have learned concerning the law of steam or electricity!

Look at the maniac, the cripple, the idiot, the libertine! Look at the asylum, the hospital, the poor house, the prison! Do these teach us the mercy and suavity, or the rigor of law?

This view of affairs may produce pessimists, but optimism, which is born of error or ignorance is fatal.

However unhandsome the thought may seem, it is, nevertheless, true that law is more discernible and government more authoritative through the medium of their retributions than by their benefits.

There comes associated with the very principle of government the law of retribution. Its severity, nature and duration are not pertinent here

or now. It remains for relations and circumstances to give character to the answers that may be necessary.

But to be more particular, and yet quite as consistent, let us glance at several departments of government in the affairs of life, and discern their teachings.

## CHAPTER II.

### ILLUSTRATED IN THE FAMILY.

AND first: consider domestic government or the function of law in the home circle. Where a moral question is not involved, the authority of a father or mother is considered absolute. This authority is and must be maintained by the most effective and rigorous discipline. The power and function to coerce an obdurate child are the prerogatives of the parents. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) is a wholesome admonition, though lamentably disregarded.

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes, (Prov. 13:24) seems corroborative of necessity for stern methods in the correction of children. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence." is well calculated to banish the conception of ignobility and harshness from paternal reproof, and is also a stinging blow against the sentimen-



talism that will refuse to exercise this office of fatherhood in wisdom.

We observe that the power that resides in the parents is principally for the safety and salvation of the offspring. This, however, cannot invalidate its force as pointing to a fundamental principle, viz: that certain relations, even in this life, insist that punishment is the just desert of disobedience.

That parents, in the greater number of cases, do not cut off their children from all hope of reconciliation is not expressive of any governing principle in the relations of parent and child, except simple limitation in the line of the parent's powers.

The relations of the earthly parent to the child are too nearly like those relations of man to man, to admit of a final and endless breach in every irremediable case. Were the one divine because he is father, and the other human because he is son, then we might expect and demand a more rigorous and absolute power on the part of the parent.

One thing, however, is worthy our attention, viz: parents exercise to the full extent their native and delegated power, and frequently this power leads to the entire divorcement of the child from the parent.

Furthermore, it may be noted, that the future

of a child is entirely in the decision of the parents. One might think this arbitrary: it is however an arbitrary fact. The immeasurable distances between the destinies of two children, even of the same parentage, is remarkable. And there seems to be nothing but an arbitrary reason for the fact that one man's children are successful and respectable in the world and another man's children are far from it.

The thought that is frequently advanced that an earthly father would not do thus and so, and especially, would not consign his children to endless torment, is not pertinent nor relevant, for it is not an earthly parent's prerogative.

Nor does he understand the relative or intrinsic heinousness of sin or disobedience. It is also a fact that the analogy of an earthly parent is not traceable in every point up to the heavenly father. As long as there is an analogy in the relations of the earthly and heavenly parent, it is safe to reason from one to the other. But in trying to make what an earthly parent does in some cases, the rule by which the heavenly father is to act in all instances is extremely illogical and absurd. The fact that a father weakens in a given crisis, and is unable to extend his punishments may be both wise and salutary. But to call his weakness goodness is a misnomer.

James Freeman Clark, in using the "fatherhood

of God" argument says:—"If God is a father, he is at least as good as the best earthly father." To which we reply: that the essential errors in this argument are the assumption that because a man does some things under certain circumstances, therefore God will do likewise; and also the assumption that God's "fatherhood" includes no higher functions than man's. If one will but cast his eyes about him, he will not be long in discovering that God, as our father, does many things from which our earthly parent shrinks in weakness and horror.

Sufficient for the present line of argument is the indubitable fact that domestic government implies the authority of the parent and the obedience of the child. Where there is no authority in the parent, it is because he is unfitted for this august relation, and where authority reigns, disobedience is followed by punishment, and this punishment is commended by the good sense of both parent and child, and the enlightened of the community.

Calvin Townsend says:—"This was the first and the oldest human government. It is family government, or that form exercised by the father over his family. From the necessary relations of a father to his household, this kind of government is founded in nature. It existed from the earliest before ages, long states and

nations were known, and while there were but few inhabitants on the earth. It was the only form until several centuries after the flood. Strictly speaking, it lies at the foundation of all good government. When every father becomes a true patriarch at home, the national security will rest on the moral sense and intelligence of the people." (Civ. Gov. pp. 3—4.)

## CHAPTER III.

### APPLIED IN CIVIL GOVERNMENT.

**T**HE second department of the discussion pertains to the power of the state or nation; and is properly known as Civil Government.

“The sovereign of a nation governs the people of whom it is constituted. No nation could exist, as such, for a single month without organized government in some form or other.

“No citizen could enforce his rights to security of property and personal safety against the attacks of the vicious and depraved. He would not be safe under his own roof, but would be in constant danger while sleeping in his own bed, and reposing on his own pillow.

This would be a condition of fearful anarchy. Under such a state of things, no person could feel the least interest in the accumulation of property; for it would be sure to be wrested from him by the hands of thieves and robbers. He could feel no incentive to the cultivation of fields and gardens; for they would be despoiled by ruthless vandals and reckless marauders. Without the power of government in some organized form,

the sufferers from such outrages could obtain no redress, except through those retaliatory measures that must lead to anarchy and bloodshed among the parties concerned. There would be no tribunal by which to try, condemn, and by whose authority to punish such offenders. The weak must surrender to the strong, and right must give way to might. Mere physical force and brutality would triumph over justice and reason. The strong man, like the strong beast of the forest, would be king among his kindred. But under the authority of good government, the bad man however gigantic in form and strength, may be restrained in his vices, and punished for his crimes." Townsend. (Civil Government.)

The fact and authority of civil government are before us. Its necessity and wholesomeness are presumptively proved by its presence. Nothing is more evident than that, without effective laws, no government can exist successfully. And effective laws are those, in the violation of which, there is the forfeiture of the opportunity, for a greater or less time, for committing the same transgression again. As the power to exercise law becomes more comprehensive, so also does the penalty become more absolute and final.

Just as the administration of God's judgments are surer than those of civil penalty, so civil pun-

ishment is more absolute than chastening, resulting from disobedience to parents. But, however, given a clear case, and allowing justice to take its course, the results of violated law are usually administered. The lessons to be learned from civil government are forceful as far as the penalties are founded upon righteousness, and comprehend the motive from which action springs, as well as the object toward which violence is directed. The sphere of civil government is limited. It pretends to deal, not so much with motives, as with fact.

“Earthly courts and judges look at the transgression of law, with reference to man’s temporal relations, not his eternal. They punish an offence as a crime against the state, not as a sin against God. Neither do they look into the human heart, and estimate crime in its absolute and intrinsic nature, as does the Searcher of Hearts and the Omniscient Judge.

A human tribunal punishes maiming, we will say, with six months imprisonment, because it does not take into consideration either the malicious and wicked anger that prompts the maiming, or the dishonor done to the Supreme being by the transgression of his commandment.” Dr. Sheel. (*Endless Punishment.*)

Says Paley (*Moral Philosophy*) “Human laws omit many duties, such as piety to God, bounty

to the poor, forgiveness of injuries, education of children, gratitude to benefactors. And they permit, or, which is the same thing, suffer to go unpunished, many crimes, such as luxury, prodigality, caprice in the disposition of property by will, disrespect to parents, and a multitude of similar examples."

Where civil crime is allowed to go unpunished it is obviously because of some circumstance that is never regarded as giving a precedent nor rule by which a similar case should be decided. Where there is satisfactory evidence of crime, and justice is allowed its course, the penalty of broken law must be experienced by the violator.

This is so true and evident that it hardly needs proof. Yet the evidence is so common-place, and the truth so easily and forcibly attested that reference to the facts may go far to confirm a criminal are not sufficient motives to lead to his release or pardon. There must be more than a feeling of commiseration for an unfortunate law-breaker. One needs a lively sense of the fact that the government, and its laws must be preserved. Also the dutiful and law-abiding have rights that are disregarded in the liberation of him who is a criminal.

Our penitentiaries forcibly proclaim the wholesomeness of retribution. Our county jails are a menace to the lawless. Our houses for correc-



tion and "work-houses" are unequivocal in their testimony as to the necessity, hence legitimacy, of rendering due punishment to the guilty and offending. No palliating circumstances can mitigate against this use of law. He may have been intoxicated, he may have inherited a disposition to steal, he may have been thrown into society, that, but too surely developed his latent iniquity and lawlessness, yet the law holds the offender guilty as a criminal. And this disposition to bring the criminal to account can never be criticised as unfeeling or unnatural. No one can reasonably suppose that the penalty expresses a disposition to hate the offender. Love for rectitude, and the protection of the law-abiding, may be the greatest necessity in the case. Rev. John W. Haley, M. A., says "The jailor, as he locks the door of the dungeon, feels compassion for the prisoner, but may not interfere with the course of justice, or endanger the welfare of society, by suffering the culprit to escape. We can easily see that leniency to the criminal might prove the greatest cruelty to the innocent. The judge, as he puts on the "black-cap," to pronounce sentence of death upon a human being, is not infrequently moved to tears; still his duty toward the public will not permit him to let the murderer go free. There are other, and far weightier, considerations than the mere emo-

tion of pity. The needful sanctions of the law, the welfare of society, the interests of the innocent and unprotected, the prevention of crime,—all these motives constrain the judge to pronounce the dread sentence. And, be it remembered, the penalty is not inflicted as revenge. It is simply “the necessary exponent of the law. Without it, the law would be a dead letter. On the same principle we shut up evil-doers in penitentiaries, and infected persons in pest-houses, for the public good.”

Nor are all the punishments of the civil law for the reformation of the lawless. Some punishments do not recognize the possibility nor probability of reform. If the man, who is incarcerated for the term of life, expects to reform, the penalty for his crime is, however, of such duration as not to allow his reformation to become socially nor legally possible. And the individual who “hangs by the neck till he is dead” is wholly cut off from the hope of any sort of reformation.

These last instances indicate that the people see no inconsistency, nor injustice, in rendering such extreme punishment as to cut off all hope for reformation.

It is also the recorded testimony of centuries that all punishment is not for the sake of the punished. And, since the infliction of death is

the crisis attained in the punishment of lawlessness, it must include the greatest number of incentives to good, and the most successful manner of dealing with the crime of which the death penalty is the result. It plainly declares that some kinds of sin are so heinous as to launch their perpetrators beyond the hope or advisability of repentance.

The penalty for murder in the first degree in each of the states and territories, in the United States, with the exception of about three, is death by hanging. In New York it is death by electrocution, and in Michigan (1890) imprisonment for life. Hon. R. F. Glenn says:—"In all states and territories the penalty (for murder in the first degree) is the permanent retiring of the criminal from society" (1894).

The preservation of the law, and the welfare of society, demand the payment of the penalty at the hands of the criminal. And who will assert that the death penalty is undeserved or unreasonable. The possibility of reformation and effective repentance has been eliminated, and the only consolation the criminal has is the fact that his government punishes crime and rewards virtue. That there is an analogy between physical death, as a penalty for crime, and eternal death, as the wages of sin, is fearfully true. The technical make-shift that there is a difference between

being eternally punished, and being in a state or condition where one suffers conscious punishment eternally is most unworthy and absurd. Neither physical death, as a penalty, nor eternal death as the wages of sin, introduce their victims into a state of unconscious punishment. Did the murderer believe the extinction of physical life terminated the sufferings due his crime, he would seek rather than avoid it. The thought that the last stroke of earthly vengeance and law launches him into a condition and place where he will just begin to realize the lashings of conscience and feel the repugnance of defamed virtue, goes far to make death a penalty more nearly suited to his crime, and also the analogy to the "wages of sin."

Carlyle says:—"On the whole we are not here altogether to tolerate. We do not tolerate Falsehoods, Thieveries, Iniquities,—we say to them, 'Thou art not tolerable! We are here to extinguish falsehoods, and put an end to them in some wise way. Tolerance has to be just in its very wrath, when it can tolerate no longer.'"

It is only a morbid sentimentality, entirely at variance with what we see interwoven with the whole web of existence, which prompts one to ignore this essential condition of things. A vacillating prince in a time of impending revolt, or an irresolute judge in the face of defiant crimin-

als, is not a friend, but the worst enemy society can have. To compromise, then, is no exhibition of the genuine quality of mercy. It is confession of weakness, and worse—it is deliberately “unchaining the tiger.” And herein lies the necessity of the irrevocableness of future judgment. There can, then, be no weakening in the unbending decisiveness of Him who sitteth on the throne, which will not send a shudder of dislocation through the moral bonds of immensity. Do not our State governments immure criminals for life? May not punishment continue as long as sinning? Why, then, may it not be true that the Supreme Governor of the Universe may immure in the State Prison of the Universe, such as cannot be permitted to go at large without jeopardizing the order, harmony, peace, and happiness of the Universe?” (Doom Eternal).

## CHAPTER IV.

### MANIFESTED IN THE GOVERNMENT OF GOD.

**T**HE Government of God will next occupy our attention. It is with reverence that we would speak of the "ways of God." He is a Governor as certainly as He is a Father. He has His laws with appropriate penalties attached to their disregard. What He does is right. We cannot reason to Him. We must content ourselves to reason from Him. Our surest knowledge of His judgments must come through His revelation. There we discern that "justice and judgment are the habitations of his throne."

He is described by many expressions which prove Him to be a Law-Giver. The history of God's ways with the children of men is also a history of law. The human family, and particularly that nation which was the chosen medium of His truth, know God as a law-abiding and law-exacting being.

The first stroke of the inspired pen gives us an account of man legally related to God. If mercy is the enemy of justice, there can be no explanation to the death penalty pronounced upon

Adam. Eliminate the principle of law and we say, without hesitancy, that God could more easily have avoided the death penalty than by a vicarious atonement.

We assume to believe, that, if some one of those who are "wise above what is written," had been consulted in the adjustment of the catastrophe that involved the death sentence they would either have had to reconstruct legal usage, or change their present ideas of God.

We speak of the inevitable. We usually relate this to impotence of a human sort, but we can easily see in the fall of Adam a divine inevitable that argues no intelligent impotence, but expresses free-will and justice. We are not warranted in assuming that Adam and Eve were cognizant of the extent nor import of the penalty they incurred till its weight fell upon them.

God's requirement in this case was positive. "The nature of the prohibition made to Adam has been considered by some as a ground of serious complaint against the divine administration. In reference to this prohibition, it may be observed, that the objection is not that man was placed under a law—the propriety of this, all who acknowledge that he was constituted a moral agent, must admit, but the ground of complaint is against the peculiar character of the law. "What harm could there be in eating an

apple." it is asked, "that our first parents should be placed under so strict and unreasonable a restraint?"

To this we reply that we can see no just reason for complaint, because the prohibition was what has been termed, not a moral, but a positive precept. In reference to moral precepts, it must be admitted that the reasonableness of the duty is not, in every case, equally obvious. May we not therefore infer that, in positive precepts, a sufficient reason for them may exist, in the mind of God, which, in consequence of the weakness of our understanding, we cannot perceive? That our minds do not perceive the reason upon which a command is founded, cannot possibly be an evidence that no such reason exists, with any who admit the finiteness of the human understanding. Therefore, to object to the prohibition as unreasonable, because we do not perceive the reason upon which it is founded, is seen to be fallacious." T. N. Ralston, D. D.

Adam disobeyed, and the penalty was inflicted. Six thousand years have witnessed the withering, baneful effects of one sin.

If God has not been moved by the hopeless condition, and pitiless cries of His children—He is no God of love! And yet He has never revoked His pristine decision to manifest that love.

He that offendeth in one point is guilty of



the whole, is a New Testament interpretation of the same principle that led God to pronounce the curse on Adam and Eve, and, through them on their posterity. At present we do not assume to decide upon the nature of the penalty inflicted upon Adam. We simply call attention to the fact that Adam, without the complete knowledge we now have of divine jurisprudence, severed himself and his posterity from God by his first offence—and the friends of the Gospel have never regarded this act of justice as questionable.

Kant says: "The notion of ill-desert and punishableness, is necessarily implied in the idea of voluntary transgression; and the idea of punishment excludes that of happiness in all its forms. In every instance of punishment, properly so called, justice is the very first thing, and constitutes the essence of it. All that he (the criminal) deserves is punishment, and that is all that he can expect from the law which he has transgressed."

The principal modern advocates who claim that punishment is based upon expediency and utility are Beccaria and Bentham. Dr. Shedd tells us that from these writers this theory has passed considerably into jurisprudence, and Austin, a popular writer on law, follows Bentham. He further states that the theory which founds punishment upon justice, which evidently is the

Scriptural theory, is quite historical, and has for its devotees the following galaxy of worthy names: Plato (*Laws* X. 904, 905), Cicero (*De Legibus* 1.14 sg.), Grotius and the great English jurists, Coke Bacon, Selden and Blackstone; also Kant, Herbert, Stahl, Hortenstein, Rothe and Woolsey define punishment as the satisfaction of law and justice. To found the law of punishment on any other than the principle of justice is to practically concede its entire uselessness. The theory that punishment is necessary simply as an example, and for the moral improvement of others, is not intelligent. "Suppose that there were but one person in the universe. If he should transgress the law of God, then, upon the principle of expediency as the ground of penalty this solitary subject of moral government could not be punished—that is, visited with a suffering that is purely retributive, and not exemplary or corrective. His act has not injured the public, for there is no public. There is no need of his suffering as an example to deter others. But upon the principle of justice in distinction from expediency, this solitary subject of moral government could be punished."

That this case of Adam is not thus severe, simply as a precedent, warning men to fear God in the future is very evident from the fact that God has repeated Himself in numerous subse-

quent acts and regulations, harmonious with this first disposition.

Notice again, as corroborative of our position, the case of the Sabbath breaker which, if possible, is still more personally severe than Adam's punishment. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died: as the Lord commanded Moses."—Num. 15:32-36. The following considerations appear from the foregoing case:

First, it is noticeable that the crime is humanly disproportionate to the penalty.

Second, God decides upon the relative heinousness of the offence.

Third, the penalty precludes the possible chance for practical repentance.

Fourth, the congregation acquiesces in the decision, and inflicts the penalty.

We will not now discuss the merits or demerit

of this incident. It stands as an exponent of the divine economy, as it appertains to offences against God's government.

The following excerpt is taken from the book of Leviticus, as showing the divine attitude towards a transgressing nation as surely as towards an individual. "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me; then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me, I will also send wild beasts among you, which

shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by these things but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odours. And I will bring the land into desolation; and your enemies which dwell therein shall be aston-

ished at it. And I will scatter you among the heathen, and I will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it did not rest in your Sabbaths when ye dwelt upon it. And upon them that are left alive of you I will send faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

The foregoing description of the manner in which God treats offenders against His law challenges the most fanciful imagination. There is the utter absence of apology or explanation. That God has acted in the manner just described by his own words should, at least, fill his creatures with fear, that under similar circum-

stances He might do the same, and still not forfeit His fatherhood nor love.

The familiar story of Sodom and Gomorrah is well at hand; demonstrative of the authority exercised by the Divine One against the impudent and impenitent. Sodom and Gomorrah have been used as figures and synonyms to represent the most reprehensible characteristics and sins. The denunciation of the prophet Isaiah against an apostate church is fitly represented in the following words: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah," and then denouncing in forcible language their mock worship, he closes with this significant passage: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Nor is the case in need of any private interpretation, or special pleading. No phase of New Testament truth stands against it. The Holy Spirit with unbiased wisdom used the case of Sodom and Gomorrah in its appropriate sense. The apostle known as "Jude the servant of Jesus Christ" bases a fundamental argument upon the very case under consideration. Writing to those who "are sanctified by God the Father" he says: "For there are certain men crept in unawares, who were before of old ordained to this condem-

nation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 4-7).

Whatever may be the truth behind the scenes, Jude, evidently, holds to the orthodox opinion concerning God's right to punish eternally those who in His judgment deserve and merit it.

So far we have been dealing with the Old Testament. We now turn to the New Testament for further evidence. The opinion may be obtaining, in some quarters, that the adherents to the doctrine of endless punishment are forced to the Old Testament for most of their proof. We wish to disabuse the minds of our readers of this opinion. One of the most prominent and authoritative passages, establishing the law of punishment and



principle of retribution in God, is found in Acts, chapter 5, verses 1-11. "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter, said, Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much: Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straight-way at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried

her by her husband. And great fear came upon all the church, and upon as many as heard these things."

That God will inflict retributive punishment is evident from the following Scriptures, Rom. 12:19 "Vengeance is mine; I will repay, saith the Lord." 11 Thess. 1:7, 8, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel." Rom. 2:6, 8, 9, "Who will render to every man according to his deeds: unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

PART II.

TESTIMONY OF HEATHEN, JEWISH AND  
CHRISTIAN WRITERS.



## CHAPTER I.

### NON-CHRISTIAN BELIEFS.

**T**HE consideration of a theme so great as eternal doom must, of necessity, have in it an interest second to no other question pertaining to human destiny. If there be the fact of hell, it cannot be incidental and secondary. It must be fundamentally important. Neither can it reasonably be a fact hidden beneath the surface, only obtainable by abstruse metaphysics and syllogistic reasonings.

We might, therefore, expect to find the conception of it woven into the woof and fibre of the universe, and also a possession of the native mind, safely intrenched in the fastnesses of axiomatic truths. To know that a belief in some sort of future retribution has been the rule of the world, is significant. It seems to say that human intelligences are so constructed as to demand it, and, also that such a general tendency to this belief is presumptive proof of its necessity, truthfulness and legitimacy.

A thought so repulsive to the sinner, as eternal misery, would meet with immediate denial, if

simple sentimentalism were to decide the question.

It has been urged that the single fact that mankind, in all ages, have believed in future punishment is no argument in its favor, and does not prove it to be a tenable position. It is said that mankind have also regarded, with favor, other beliefs and tenets quite contrary to logic and revelation.

We grant the force of this argument on general grounds, but are quite unwilling to admit its potency when applied to the question of future retribution.

The heart of man is deceitful above all things and desperately wicked. We cannot grant the hypothesis that mankind would have fallen into the error of believing in a place of future torment; for the very feelings of <sup>the</sup> depraved heart would be interested in its overthrow.

Look around you, and see who those are who reject the doctrine of future punishment. Are they persons who have a concise and profound regard for God's law, and maintain a holy walk with God? We fear the answer to this question would be embarrassing.

A general belief in heaven might easily have taken possession of mankind; for their selfishness might have impelled them toward its reception. But it would be an anomaly of unparalleled sur-

prise to find men transmitting, from age to age, the knowledge of a truth, the outcome of which would be their ruin in a world of outer darkness—when such knowledge is falsely based, and supported by a fanciful imagination! If we are to interpret the facts of mankind, we must do so in keeping with the laws governing men's thoughts, beliefs, and actions. And until we know that men have a selfish interest and purpose in the propaganda of the doctrine of endless doom, we must believe that such propaganda is the result, not of selfish choice and human error, but is the resultant of an inevitable that controls them, and causes even "the wrath of man" to praise God.

Rev. J. B. Reimensnyder aptly says:—"Assuredly, then, there can be nothing repugnant in this doctrine to the moral intuition of mankind, if, without any other light than that which shone forth from the temple within, the race yet felt constrained to acknowledge and adopt it! But rather does this affirmation of the eternity of future punishment by the non-Christian religions of antiquity, prove that it is one of those generic truths going down to the foundations of human thought—one of those necessary ideas irresistibly demanded by the rational constitution of man—one of those great luminaries of natural religion, whose rays, even amid all the benight-

ing effects of the fall, have still not altogether vanished from the sky. And this significant fact should imbue with becoming modesty those who are wont so confidently to obtrude what they unwarrantedly assume to be the innate voice of reason upon this problem, but which really is their perverted view of it. For this admitted intuition of the heathen world demonstrates clearly that the verdict of the universal consciousness sustains the view propounded by revelation."

We will adduce some facts concerning the belief of the non-Christian religions, in support of the foregoing statement. These statements cover the belief of the Hindoos, Egyptians, Romans and Greeks, etc.

"Among the ancient Egyptians this doctrine (eternal punishment) found impersonation in the deity, Osiris, who is represented in their works of sacred art as sitting upon a judgment seat in the realms below, allotting their respective destiny to departed spirits. Having weighed each heart in his inexorable scales, he thereupon sent the wicked to regions of perpetual darkness, but the virtuous, having first been permitted to drink of the water of immortal youth, which distilled like dew from the tree of life eternal, were admitted to the realm of light and the gods" (Religions before Christ).

The faith of the Greeks and the Romans is



clear and well defined, and if their writings are consulted, they bear unmistakable testimony as to the fact of future rewards and punishment.

“Tartarus, their fabled place of punishment in the future world, the prison in which the wicked suffered for their misdeeds, was, according to their system, characterized by ‘eternal gloom and darkness.’” (Keightley’s *Classical Mythology*).

“The very names of the rivers, whose mournful tides washed this dark abode, as Acheron, river of ‘eternal woe,’ Pyriphlegethon, stream of ‘fire,’ Cocytos, river of ‘weeping and wailing,’ indicated this inexorableness in a manner quite as strong as that of any express terms” (*Manual of Mythology*, art. Hades, p. 59).

Prof. Tayler Lewis thus describes the rigor and certainty of the Grecian and Roman justice. “The moral aspect (of classical mythology) may be seen in many of the epithets of Zeus employed by Homer and the Grecian tragic poets. It is strongly manifested in that whole department of mythology which has reference to the infernal deities. It appears in the striking personifications of Nemesis, of Adrasta, or the Inescapable, and of the ancient Themis, who is ever represented with the sword and scales, and sitting at the right hand of eternal justice in the heavens. It shows itself in the mythology of the *Destinies*,

and in that Grecian doctrine of *Fate*, which had far more the aspect of a stern moral degree, than of a physical necessity.

“*Moirai*, as well as the Latin *Fatum*, was the positive divine degree, the inexorable law of *Δικη*, inflicting wretchedness, and coming down with immutable and unrelenting severity.”

Justin Martyr says: “When we assert departed souls to be in a state sensibility, and the wicked to be in torments, but the good free from pain in a blissful condition, we assert no more than do your poets and philosophers.”

The doctrine of eternal woe is expressly stated by the Greek and Latin writers.

Cicero used the expression “*sempiternum malum*,” and Lucretius used the expression “*mors immortalis*,” and a distinguished Grecian historian thus speaks: “Great offenders are doomed to a kind of suffering most in accordance with the character of the infernal realms, to the torment of unavailing toil, and unsatisfied longings. A more tremendous prison, removed as far below hades as earth is from heaven, was reserved for the audacious enemies of Jupiter, the abyss of Tartarus, fast secured with iron gates and a brazen floor.” (Thirlwall).

The foregoing excerpts are transcribed from Reimensnyder.

Mohammed says:—“Those who believe not

have garments of fire fitted to them; boiling water shall be poured on their heads; their bowels shall be dissolved thereby, and also their skin; and they shall be beaten with maces of iron. So often as they shall endeavor to get out of hell because of the anguish of their torments, they shall be dragged back into the same, and their tormentors shall say, "Taste ye the pains of burning." Koran, ch. XXII. Also, "It shall be said unto them, Go ye into punishment which ye denied as a falsehood: go ye into the smoke of hell, which shall arise in three volumes, and shall not shade you from the heat, neither shall it be of service against the flame: but it shall cast forth sparks as big as towers, resembling yellow camels in color." Koran, ch. XXVII. (Quoted from Evidences of Christianity by Hopkins p. 83.)

◦ We also add to the testimony already given some estimable and worthy corroborative information, which ought, to the candid reader, to put this feature of the question in such a relation to the great facts that go to make a proof, as will forever settle the attitude of the non-Christian religions.

"I remark, moreover, that the heathen had no apprehension of deliverance from Tartarus, Tantalus, Sisyphus, Ixion, and all others sent

there, were doomed to endless punishment, in the view of the Greeks and the Romans." (Exegetical Essays).—Prof. Stuart.

"These things then being so, as soon as the dead arrive at that region whither his dæmon carries each \* \* \* \* \* those who appear to be incurable on account of their enormous offences, who have committed either many and flagrant sacrileges, or many murders in contempt of justice and the law, or any other similar crimes—those a suitable destiny precipitates into Tartarus whence they never at any time come forth."—Phædo, p. 110.

"And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never ceasing punishments. And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demi gods; and to the souls of the wicked, the region of the ungodly, in Hades, where their fables relate that certain persons, such as Sisyphus, and Tantalus, and Ixion, and Tityus, are

punished; \* \* \* and thence are those exhortations to virtue, and dehortations from wickedness collected; whereby good men are bettered in the conduct of their life, by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death."—Josephus, (Wars Bk. II. ch. VIII).

Even E. Plumptre, D. D., whose book entitled "Spirits in Prison," written in the interest of the "wider hope," bears testimony to the Egyptian belief in future retribution. He says: (p. 35,36):—"The fact that the judgments of that unseen future were conspicuously prominent in the religious system of the people (Egyptians) in whose wisdom the Hebrew law-giver had been trained, introduces a new element into the problem, and may, perhaps, give the key to its solution. 'The Ritual of the Dead,' the sculptures and paintings which it interprets for us, show what was the belief of every Egyptian. When he died his soul was carried over the waters of the dark river to *Amenti*, the land of the dead. It appeared before Osiris as its judge, and was compelled to confess its sins. Its good and

evil deeds were weighed in the balance and its fate determined according to its deserts."

William Barrows, D.D., in *Purgatory*, says:—  
 "The ancient Egyptians were fully persuaded of a life beyond the present, and a life, too, affected by discriminating rewards and punishments." Concerning the Hindoo belief Ward says:—"The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these: 'I have committed a shocking crime, and I must endure great and long-continued torments, but what can I do? There is no remedy now.' Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement." (Quoted in *Purgatory*).

We get a very fair idea of the expectation of the Hindoo sinner from an excerpt in Allen's *India* p. 410, 411. The passage is as follows:—  
 "They have to travel six hundred and eighty-eight thousand miles to the court of Yama (the judge of the dead). In some places the road consists of stones, mud and sand, burning hot showers of sharp instruments, burning cinders, and scalding water fall upon them. They fall into concealed wells, grope their way through darkness, and meet tigers and other dreaded

animals. At length they arrive at the court of Yama whose appearance is terrible: his height is two hundred and forty miles, the hairs of his body are as long as a palm-tree, his voice is as loud as thunder, his eyes send out flames of fire, and the noise of his breathing is like a roaring tempest. His conduct towards them corresponds to his terrible appearance." (Purgatory p. 150). The Zoroaster system reveals the following belief. Rawlinson says: "Immediately after death, the souls of men, both good and bad, proceed together along an appointed path to 'the bridge of the gathering,' Chinvat. This was a narrow road conducting to heaven, or paradise, over which the souls of the pious alone could pass, while the wicked fell from it into the gulf below, where they found themselves in the place of punishment." (Quoted in Purgatory).

"Of all religions in the world," says S. Lane-Poole, "Islam is the most uncompromising in its conception of hell."

The peculiar ideas of the Muslim are expressed quite graphically in the "torture of the grave," called the Azab el Kobr.

The following questions are propounded to an infidel. "Who is thy Lord?" he answers, "Alas, alas! I know not." "What is thy religion?" "Alas, alas! I know not:" "What of the apostle who was sent to thee?" "Alas, alas!

I know not." Then a voice from heaven cries out, and says, "He lieth: therefore spread him a bed of fire, and open the door toward Hell." Then a devil with a hideous face looks in at him, and says, "I am thy foul actions," and the doomed man exclaims, "O Lord, delay the resurrection!" (Mishkat 1, 40, 367).

When the judgment is ready, and the trumpet is sounded and all mankind are gathered "like scattered moths," then Gabriel stands before the Bridge with his scales to weigh good and evil actions. The following poetical strain from the Koran, ch. 101, expresses the result:

"Then as for him whose scales are heavy,  
His shall be a life well-pleasing;  
And as for him whose scales are light,  
His abode shall be in the Bottomless Pit.  
And what shall teach thee what that is?  
"A raging Fire!"

The judgment having ended, and the infidel's doom having been sealed, the following command is given: "Take him and chain him, then into Hell thrust him to be burned." (Kor. 63, 35).

Lane-Poole further remarks that "the keepers chain him with a chain of seventy cubits. They thrust him, they drag him on the face, they seize him by the forelock and feet, and force him upon the fatal Bridge, over which the righteous are running so lightly and easily: and down he



falls into the Fire, while they pour scalding water over his skull. One after another the wicked tumble into Hell, till the angels cry out to it, "Art thou full?" and Hell answers, "Are there more?"

Then begin the torments that never cease; the burning that ever brands but consumes not; the everlasting eating of the thorny bitter fruit of the Zakkum, the tree of Hell, whose apples are like devils skulls; the drinking of gore and horrible corruption, like "dregs of oil surging up within."

The following places in the Koran can be consulted as giving information, according to Lane-Poole, on this question:—Koran, 38:57; 73:12; 104:5; 61:40; 43:74; 74:27; 78:21; 88:3.

To close this reference to the Muslim belief it is necessary to add that the *Ijma*, or recorded consensus of belief, is explicit as to the endlessness of the punishments the faith teaches.

For proof of this see Sell's "Faith of Islam," p. 160, where El Barkami is quoted as saying: "It is necessary to acknowledge that the torments of the tomb are real and certain, and that Munkar and Nekir will come and examine the dead; that all living things will die \* \* \* that the unbelievers and devils will remain for ever in Hell in torment by serpents, and scorpions, and fire, and scalding water; their bodies will burn into coal, and God will revive them so that they may suffer fresh torments. This will last forever."

## CHAPTER II.

### JEWISH BELIEFS.

**WE** come now to consider the attitude the Jewish nation, distinctively, sustains to the doctrine of Hell, and the fact of future eternal punishment.

If the decision of nations has been in favor of a belief in Hell, and that decision the attainment of intuition and philosophy, we are not unreasonable in expecting the one nation which God chose as a special people, and a medium for the transmission of truth, to throw a clearer light, if possible, upon this subject, and more perfectly relieve the question of errors and ignobilities which cluster around the crude ideas of those who groped in the comparative darkness of natural religion.

The Jews as a nation were specially guarded against theological errors. God, through their representatives and leaders, spoke openly and definitely to them. At any times of digression, the prophet sounded the tocsin of alarm, and by fierce denunciations and scathing reproofs, would he proclaim the judgments of God against those

who would remove "the ancient landmarks" which the fathers had set. One of the most characteristic features of the Hebrew religion was the purity of its doctrines. And the reason for such purity, was the special care which God exercised to keep the Israelites uncontaminated from the dual fault of false doctrine and false practice.

Bishop S. M. Merrill, D.D., in his "New Testament Idea of Hell" says:

"The best way to learn the opinions of a people at a given time in their history, is to study their literature at the period in question. \* \* \* \* The Targums are perhaps the most authoritative expositions of Jewish faith, as it was when Christ was on earth, now within our reach. These afford unmistakable evidence that eternal punishment was taught and believed by the Jewish people. \* \* \* \* They contain the thought of the leaders of the people as taught in the synagogues, and unquestionably reveal the prevalent opinions of the Jews at the time of Christ and prior to his day."

Dr. Witby says: "It seems reasonable to interpret them (words rendered Hell) according to the received opinions of the Jews, since otherwise our Lord using them so frequently in speaking to them, without saying anything to show that He did not understand the expression as they did, must have strengthened them in their error.

Now it is certain that *Gehenna* (Hell) was still looked on as a place in which the wicked were to be tormented by fire. So the Jerusalem Targum on Gen. 15:17, represents it as sparkling and flaming with fire, into which the wicked fall. And the Targum upon Eccl. 9:15, speaks of the fire of Hell; and chapter 8:10, of the wicked who shall go to be burned in Hell."

Dr. Adam Clark tells us in his comment on Isa. 33:14, "The Targum on this verse is worthy of notice: 'The sinners in Zion are broken down; fear hath seized the ungodly, who are suffering from their ways. They say, Who among us shall dwell in Zion, where the splendor of the Divine Majesty is like a consuming fire? Who of us shall dwell in Jerusalem, where the ungodly are judged and delivered into hell for an eternal burning?'"

Reimensnyder says: "It is still perfectly clear that The Talmud enjoins eternal punishment. There are a number of passages which affirm it so definitely that even many of its opponents are constrained to admit that they cannot be explained away. (p. 155.)

We will give a few extracts from The Talmud which can be taken in no other sense but as supporting the doctrine of endless torment. Thus it will be seen to be a tenet known and taught by the Jews.

Rosh Hasshanah, (ch. 1, p. 17.) says: "Christians and apostates descend into Gehenna, and are judged therein for generations after generations."

"All who go down into Gehenna rise up again, with the exception of those who go down and do not rise, the adulterer." Babia Mezia, page 58.

"Let Reuben live in life eternal, and not die the second death." Targum of Onkelos on Deut. 33:6.

"Let Reuben not die a second death, which the wicked die in the world to come." Jerusalem Targum on Isa. 30:6.

"I will not give them an end in this life, but will recompense them with vengeance for their sins, and deliver their bodies to the second death." Jerusalem Targum on Isa. 55:6:

"Who among us shall dwell in Jerusalem, where the ungodly will be judged, and will be delivered into Gehenna, into everlasting fire." Chaldee Targum (Jonathan Ben Uzziel) on Isa. 33:14.

"The wicked, who deny the existence of God, the divinity of the law of Moses, and the resurrection, have no portion in the world to come." Gemara Sanhedrim c. 11.

"Man should always endeavor to do good, but should an inducement be afforded him by the commital of sin, let him counterbalance the transient pleasure which iniquity may afford by

reflecting on the unremitting punishment which it is sure to entail on him hereafter." Gemara Erubin.

"Those that die are to rise again; those that rise again are to be judged. Know also that everything is to be accounted for; let not, then, thine evil lusts persuade thee that the grave is a place of refuge for thee."—Aboth 4:22.

"From this verse," (Isa. 66:24) says Ibn Ezra (Com. pg. 306.) "All the learned gather that there will be a day of judgment. Neither shall their fire be quenched. Many discover herein allusion to the fact, that the soul, when it leaves the body, remains within the sphere of fire, if it does not deserve to join the angels of the Lord. The ancients said that this would take place after the resurrection, and supported this opinion by a reference to Dan 12:2, who asserts that all the wicked, when called to life again, will be to an EVERLASTING ABHORRING. All this is quite true."

In keeping with the above is the testimony of the writings of Chief Rabbi Weill, Rabbis Saadja, Bar Nachman, Allo, et al.

Also Rabbi Mendez says: "The Gemara Emek Hammelech, cited by Farrar as teaching future restoration, teaches nothing of the kind, but only means that they (wicked) will be brought to the throne of God by Messiah for the final

judgment, when the irrevocable verdict shall be pronounced against them by God."

Josephus informs us that the Pharisees were, as an entire religious order, believers in future punishment. "They say that all souls are immortal; but that the souls of good men are only removed into other bodies,—but that the souls of bad men are subject to eternal punishment."

"They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison." (Wars II, ch. 8, 14).

In Josephus' discourse to the Greeks concerning Hades, he gives an account of the Jewish belief concerning future punishment. He uses such expressions as "a lake of unquenchable fire" and "everlasting punishment." He states that Minos and Rhadamanthus will not be the Judges at the last day, but that the One whom God hath appointed "hath prepared a just sentence for every one, according to his works; at whose judgment seat where all men, and angels, and demons shall stand, they will send forth one voice and say, Just is thy judgment; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an everlasting fruition, but allotting

to the lovers of wicked works eternal punishment.”

He adds also that “to these belong the unquenchable fire, and that without end, and a certain fiery worm never dying.”

The opinions entertained by the Pharisees at the time of Christ, and earlier, indicate a strong tendency toward the belief of endless doom.

Nor are the opposers of this tenet able to effectually evade, or obscure this fact.

Writers of every shade of moral and mental acumen are forced to this concession.

If it were true that the Jews believed in endless punishment, then is not only the theology of the “wider hope” imperiled, but the candor and sincerity of the Incarnate Theos is impugned.

One under the influence of the Master Mind exclaimed in fitting encomium “Master, we know that thou art a teacher sent from God.”

That Christ reproved and corrected the errors of the Jews is a fact. He drew the fine line of distinctions that aroused the Pharisaical ire, and brought against himself their scorn and antipathy. And more particularly would He have forfeited His claim to the truth had He allowed His hearers to glean from His statements, or silence, impressions that but too certainly confirmed them in their heresies.

We assert, therefore, the burden of negation



resting upon the opposition, that when Jesus used terms and words with which His Jewish audience was familiar, as implying eternal punishment. He not only informed them of His doctrine, but confirmed a doctrine already believed and taught.

And that the Jewish mind had received this doctrine, its enemies shall witness.

E. H. Plumptre, D. D., in his eschatological work entitled "Spirits in Prison" in a quotation from Dr. Farrar, (who is also devoted to the "wider hope"), makes the Rosh Hasshanah say: "But heretics (probably, i. e., Christians) and informers and Epicureans, who have denied the law, or the resurrection of the dead, or who have separated from the customs of the congregation, or who have caused their fear in the land of the living, who have sinned, or caused many to sin, as Jeroboam, the son of Nebat, all such go down to hell and are judged forever." (Also McCaul, *Old Paths*, p. 410).

Also, the third deduction from Talmudic passages Dr. Plumptre quotes, is "that the incurably evil were punished for a period which was described by a phrase that was popularly, if not strictly, synonymous with "everlasting."

To prove that the eternity of future punishment was the opinion of the learned religious classes, I can do no better than to quote Johanan

ben Zaccai. In answer to the question from his friends—"Whence these tears?" He says: "If I were going to appear before a king of flesh and blood, he is one who to-day is and to-morrow is in the grave; if he were wroth with me, his wrath is not eternal; if he were to cast me into chains, those chains are not forever; if he slay me, that death is not eternal. I might soothe him with words or appease him with a gift. But they are about to bring me before the King of kings, the Lord, the Holy and Blessed One, who liveth and abideth forever.

"And if He is wroth with me, His wrath is eternal; and if He bind, His bonds are eternal; if He slay, it is eternal death; and Him I cannot soothe with words or appease with gifts. And beside all this there are before me two paths, one to Paradise and the other to Gehenna, and I know not in which they are about to lead me. "How can I do aught else but weep?" Bera-coth, fol. 82. Dr. Plumptre's comment is significant, and coming from him is a concession of some importance. He says: "Whatever questions may be raised as to the precise force of the Hebrew words here translated 'eternal,' the whole tone of the passage seems to me to confirm Dr. Edersheim's conclusions, that the dying man who thus spoke was contemplating, as possible, a punishment to which he saw no end.

Rev. N. D. George ("Univ. not of the Bible" p. 384) has the following question and answer: "Was the belief of endless punishment common both among Jews and Gentiles in our Saviour's time?"

Universalists shall speak for themselves, as their testimony will not be doubted upon this point.

"The Pharisees, it is well known, believed in the endless punishment of human souls." Lectures by W. H. Fernald, p. 79.

"It is generally admitted that the Jews, in our Saviour's day, maintained the Pagan notion of immortal happiness for the righteous, and undying pain for the sinner." Letter in the "Trumpet" of Feb. 3, 1838, by W. C. Hanscom, a Universalist minister.

"That the Pharisees believed in a punishment after death, we do not deny." Wittemore's Notes on the Parables, p. 62.

"Jews and heathens believed in endless punishment." Balfour's Essays, p. 326.

Mr. Balfour, in his "Inquiry," p. 260. Where he attempts to show that the Jews obtained their views of endless punishment from the heathen, says: 'The introduction of this and other heathen opinions among the Jews was gradual, but in the days of our Lord had become general, with perhaps the exception of the sect of the

Sadducees.' This sect composed but a small part of the Jewish nation."

If we were to allow future punishment to be settled by reference to the Jewish opinion, and eternized by their prevailing testimony, we should feel but little hesitancy in pronouncing the verdict, at this premature stage of the discussion, we know of nothing that seriously lies against the proof thus deduced.

We do not conceive that the Jewish belief is so arbitrarily or necessarily connected with this question as to force us to depend upon it, or surrender our position. While the doctrine of the Lord Jesus is found to be consonant with Jewish predilection, yet He so forcibly put His position that one opposed to the theory of endless doom could hardly refuse to admit that His teachings do not reconcile themselves readily with modern liberalists. The plain bearing of Christ's statements are in favor of eternal retribution. To dispose of these statements demands too large an amount of circumlocution and special pleading to satisfy one who is given to scepticism.

Hence we assume that the Lord Jesus Christ (if He be the founder of the "wider hope") must have despaired correcting the Jewish opinions, on this question, with words and terms that would too surely confirm and strengthen a previous bias.

We should not even feel called upon to prove that Christ taught any sort of retribution. Sufficient for an argument would be the fact that it is universally acknowledged that He did not unteach it.

This, with the facts of Jewish belief arrayed before the reader, we claim is an argument well nigh invulnerable.

The amount of testimony, as to the Jewish belief, could be greatly augmented by reference to the Hebrew Scriptures. We purposely avoid recourse to this line of evidence, since its introduction under this statement of Jewish belief from extrinsic sources, might be regarded as a "*petitio principii*."

Assuredly, if the belief of the Jews can be reconciled with any theory antagonistic to the orthodox, then their Scriptures of necessity, must reconcile themselves with that opinion. We reserve a reference to their Scriptures for an argument, to be drawn in a following chapter, from the Bible.

## CHAPTER III.

### PHASES OF UNORTHODOX BELIEFS.

**T**HE most satisfactory source of information, as to the belief of Christendom, on the question of future punishment, is found in records of the councils, synods, testimonies, and individual opinions of representative men. These sources of information cover the most of the time from the first century to the present. This mass of information is divided between two general classes: those for and those against the orthodox opinion. That is, those who believe in future eternal conscious suffering and those who do not.

Among those who do not hold to the orthodox faith are those who are devoted to the apocatastasis, but are not to be mentioned as having any considerable bearing on this question, on account of the extreme minority of their adherents. Clement and Origen may be mentioned as devoted to the doctrine of restitution in the first patristic period (A. D. 200-300), but they were regarded by the other fathers as heretical in their opinions. And yet even Origen was not con-

stantly devoted to a final restitution. He is responsible for saying:

“Every soul going out of this world shall either enjoy the inheritance of life and bliss, if his deeds have rendered him fit for bliss; or, be delivered up to eternal fire and punishment (*ignis aeterno ac suppliciiis*—Gr. *αἰώνιος*), if his sins have deserved that state.”

Dr. Schaff says “that he can by no means be called orthodox either in the Catholic or Protestant sense.”

F. D. Maurice, Canon Farrar, and Dr. E. H. Plumptre are also modern advocates of the theory of restitution. “In the conservative church of England, in the year 1853, Prof. Maurice having publicly renounced his belief in this doctrine (future punishment), was expelled from the chair of Divinity in King’s College, London.” These modern advocates of final restitution are not regarded as giving any material coloring to the shade of orthodoxy; but are looked upon as novel and heretical by the universal church.

Universalists might be mentioned in this connection, although they differ among themselves; some holding Restitution and others Annihilation.

There are also those who flatly contradict the orthodox opinion as did Theodore Parker when he said that he “believed that Jesus Christ meant

to teach eternal punishment, but he would not accept it upon his authority."

All statements of this character disclose the "cloven foot," and are not used to any extent as argument.

Those who do accept the doctrine of future punishment, and accept, as expressing the proper opinion on the subject, Matthew 25:46, "And these shall go away into everlasting (*αἰώνιος*—*aionios*) punishment: but the righteous into life eternal (*αἰώνιος*—*aionios*)," are also divided, not as to fact, but as to the mode and ultimate of the fact.

Those who receive the dogma of eternal punishment, and yet depart from the established orthodox position, hold that eternal punishment is extinction of being, and is variously expressed by such scriptural terms as "cut off," "the end of the wicked," "destroy," "perish," etc. They claim to have discovered, practically, a difference between eternal punishment as the wages of sin, and conscious eternal misery. In other words they are Annihilationists. That such an opinion finds support from writers of liberal ability could hardly be conjectured. The very idea of punishment involves the necessity of consciousness. Unconscious punishment is unthinkable and unscriptural.

Lastly, there are those who hold to the orthodox doctrine combated by Annihilationists,



Apocatastasists, Rationalists and Unbelievers, and are devoted to the doctrine of future, eternal, conscious misery,—as the doom of the finally impenitent.

That this doctrine is safely intrenched in the minds of men, will be evident by direct quotations from the cyclopean mass of literature upon this question: representing a wide scope of mental and moral attainment.

We purposely quote from those who are well defined upon the orthodox theory. Their names will give character to their opinions.

## CHAPTER IV.

### EARLY BELIEF OF THE CHRISTIAN CHURCH.

**T**AKEN together with all the cumulative force of other evidence, we regard the consonant voice of the Christian Church as argumentative in sustaining the orthodox opinion.

The end for which we take recourse to this line of evidence is to *establish the fact that the Christian world, as such, believed and taught a retribution of an endless conscious nature.*

The argument under the surface of the facts to be produced is authoritative. The following criterion is applicable to the doctrine under scrutiny, viz: that it "has been received and believed *semper, ubique, et ab omnibus* (always, everywhere, and by all.)" Not many heresies can run the gauntlet of such a test. "And that no one may say what is said by those who are deemed philosophers, that our assertions that the wicked are punished in eternal fire are big words and bugbears, and that we wish men to live virtuously through fear, and not because such a life is good and pleasant."

"And Plato in like manner used to say that

Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits, which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years." *Apolo-  
gia*, 1:8 and 2:9.

Justin Trypho says: "Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished."

Justin says: "But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed," *Apol.* 2:7.

Trypho: "But we will not receive it of all your nation (Gentiles) since we know from Isaiah (66:24) that the numbers of those who have transgressed shall be consumed by the worm and unquenchable fire, remaining immortal; so that they become a spectacle to all flesh," *ch.* 130.

Justin: "And that he (Satan) would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold." *Apol.* 1:28.

That Irenaeus favored the doctrine of annihila-

tion is taught by some; but the following extract completely overthrows such an opinion:

“ Inasmuch then as in both Testaments there is the same righteousness of God (displayed) when God takes vengeance, in the one case indeed typically, temporarily, and more moderately; but in the other really, enduringly, and more rigidly: for the fire is eternal and the wrath of God which shall be revealed from heaven from the face of our Lord entails a heavier punishment on those who incur it. \* \* \* \* \* And to as many as continue their love towards God, does he grant communion with him. \* \* \* \* \* But on as many as according to their own choice depart from God, he inflicts that separation from himself which they have chosen of their own accord. \* \* \* \* \* Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment. God however does not punish them immediately of himself, but that punishment falls upon them because they are destitute of all that is good. Now good things are eternal and without end with God, and therefore the loss of these is also eternal and never ending. \* \* \* \* \* And the same thing does the Lord also say in the gospel to those who are found upon the left hand: “ Depart from me, ye cursed, into everlasting fire, which my father

has prepared for the devil and his angels." (Matt. 25:41) indicating that eternal fire was not originally prepared for man, but for him who beguiled man and caused him to offend." *Adv-Hær.*, 4, 28, 1.—5, 27, 2.—3, 23, 3.

On the nature of penal fires Minucius Felix A. D. 300, gives the following: "There (in hell) the intelligent fire burns the limbs and restores them, feeds on them and nourishes them: \* \* \* \* so that penal fire is not fed by the waste of those who burn, but is nourished by the unexhausted eating away of their bodies. But that they who know not God are deservedly tormented as impious, as unrighteous persons, no one, except a profane man, hesitates to believe, since it is no less wicked to be ignorant of than to offend the Parent of all, and the Lord of all." *Octavius*, 35.

Tertullian (A. D. 150-216) gives expression to a crude and morbid delight which he fancied would characterize the saved, when he said: "At that greatest of all spectacles, the last and eternal judgment, how shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer flames than they ever kindled against the Christians; so many sage philosophers blushing in red-hot fires with their deluded pupils; so many

tragedians more tuneful in the expression of their own sufferings; so many dancers tripping more nimbly from anguish than ever before from applause." *De Spectaculis*, 30.

"Souls with their bodies will be reserved in infinite tortures for suffering. Thus the men will forever be seen by us who here gazed upon us for a season; and the short joy of those cruel eyes in the persecutions that they made for us will be compensated by a perpetual spectacle, according to the truth of Holy Scripture which says, "Their worm shall not die, and their fire shall not be quenched and they shall be for a vision to all flesh." "The pain of punishment will then be without the fruit of penitence; weeping will be useless, and prayer ineffectual. Too late they will believe in eternal punishment." Cyprian, A. D. 200-258; Lactantius (A. D. 312) says with precision and exactness what can be reconciled with nothing else than the orthodox theory. Hear him speak: "If the soul, which has its origin from God, gains the mastery, it is immortal, and lives in perpetual light; if, on the other hand, the body shall overpower the soul and subject it to its dominion, it is in everlasting darkness and death. And the force of this is not that it altogether annihilates the souls of the unrighteous, but subjects them to everlasting punishment. We term that punishment the

second death, which is itself also perpetual, as also is immortality. \* \* \* \* \* We thus define the second death: Death is the suffering of eternal pain; or thus: Death is the condemnation of souls for their deserts to eternal punishments." Instit. 2:13.

(The foregoing extracts are from Theodore D. Bacon, under the supervision of Prof. T. P. Fisher, of Yale University).

Barnabas, the companion and fellow laborer of St. Paul, and frequently mentioned in the Acts, in one of his Epistles says: "But the way of darkness is also the way of everlasting death (*θανάτων αἰώνων*) with punishment, in which way are things that destroy the soul." (Ch. 20).

Clement of Rome, who was of note among the Christian writers of the first century and a friend of St. Paul and the Apostle Peter, says: "But after that we have departed from the world, we shall no longer be able there to confess or to exercise repentance (*οὐκέτι δυνάμεθα ἕκει ἐξομολογησασθαι ἢ μετανοεῖν*)," (ch. 8). Also he says: "For if we do the will of Christ, we shall find rest, otherwise nothing shall deliver us from eternal punishment (*αιώνιον κατάνειμα*), (ch. 6).

Ignatius, Bishop of Antioch, and committed to the lions in the amphitheatre at Rome, by order of Trajan, A. D., 107, says in one of his Epistles: "If any one corrupt the faith of God by impure

doctrine, such an one shall go into inextinguishable fire (*εις τό πῦρ ἀσβεστόν*).”

The Pastor of Hermas was a book of great repute about 100 or 150 A. D., and was thought by Irenaeus and Origen to be quite equal with the Scriptures. The Pastor, bk. III, Similitude IV. reads: “That future era shall be summer to the just, but desolation to the transgressor. And they shall be burned therefore, because they have sinned, and did not choose repentance of their sins (*comburentur, quia \* \* \* peccatarum suorum non egerunt poenitentiam*).”

Similitude VI. ch. 11, says: “Those which you see have torn themselves away from God forever (*in perpetuum*). Among them there is no return through repentance.” Similitude VIII. ch. 7, says: “And as many as do not repent at all, but abide in their deed, will utterly perish.”

The Ante-Nicene Fathers, from 100 A. D. to the time of the Council of Nice, A. D. 325, or, embracing with the Apostolic Fathers the whole of the first Patristic period, make mention of eternal punishment in most decisive terms.

Polycarp, one of the greatest of early bishops, and the one whom St. John addresses in the Apocalypse as the “Angel of the church at Smyrna:” who was contemporary with St. John, and suffered martyrdom in 166 A. D., is well worthy a place and hearing on this question.



When answering the proconsul of Asia in his threat, says: "I fear not the fire you threaten me with, which burns for a little while, and then goes out; you are yourself ignorant of the judgment to come, and the fire of everlasting punishment (*αἰώνιον κόζάσεως*)"

Tatian, an acquaintance of Justin Martyr, who died about 170 A. D., said: "If, indeed, it (the soul) knows not the truth, it dies and is dissolved with the body, but rises again at last, at the end of the world with the body, receiving death by punishment in immortality." ch. 13. In ch. 14., he says: "So the dæmons who abuse the present life to purposes of wrong doing, dying continually even while they live, will have hereafter the same immortality."

Chap. 17., has the following, "But as he who gave the name to the city, a friend of Hercules, it is said, was devoured by the horse of Diomedes, so he who boasted as the Magian Ostanes, will be delivered up in the day of consummation as fuel for the eternal fire."

Theophilus, who died in about A. D., 180 or 188, is reported as saying to Antolyeus: "So now do thou believe, my friend, so that thou mayest not at last be compelled to believe amid everlasting torments (*ἐν αἰώνιῳ τιμωρίῳ*)." "

Twentieth Book to Antolyeus: "Yet read thou the prophets themselves, they can teach

thee how thou canst avoid the everlasting pain.”

Tertullian. (A. D. 166-240) says in *De judic. Dom.*, (concerning the judgment of the Lord), ch. 9: “God appoints the wicked to go down to everlasting punishment (*eternae poenae*) under the fierceness of a raging hell-fire without end.  
\* \* \* \* \* The damned burn eternally without consuming, as the volcanoes burn forever without wasting.”

Hippolytus. Bishop of Port of Rome, A. D. 235, says: “The fire which is unquenchable and without end awaits these latter, and a certain fiery worm which dieth not.” (Dis. against Greeks).

Cyril, 315—386 A. D., Patriarch of Jerusalem, says: “If he be a sinner, he will receive an eternal (*aternum*) body, whereby he may be able to suffer the punishment of sins, that he may perpetually (*perpetua*) burn in fire, so that it never will be dissolved.” Catech. c. 18.

## CHAPTER V.

### TESTIMONY OF LATER PATRISTIC AND SCHOLASTIC WRITERS.

#### I.

THE Second Patristic Period, (A. D. 300-609) has many witnesses to the doctrine of future endless punishment.

Gregory of Nazianzen writes: "For those who have departed from this life there will no more be in hell confession or amendment of ways (*non est in inferno hic morum correctio*").

He says also that he knew "of a purifying fire which Christ has come to kindle on earth; this fire has the power to eradicate matter and all evil propensities, \* \* \* \* \* I know also of a fire which does not purify but punishes, \* \* \* \* \* which is connected with the worm that never dies, and which cannot be extinguished, but perpetuates itself for evil doers." Orat., 40., 36.

Lactantius also says: "The same divine fire therefore, with one and the same force and power, will both burn the wicked and form them again, and will replace as much as it will con-

sume of their bodies, and will supply itself with eternal nourishment, which the poets transferred to the vulture of Tityus. This without any wasting of bodies, which regain their substance; it will only burn and effect them with a sense of pain." Instit. 7:21 (Clark's Ante-Nicene Library.)

Augustine, (A. D. 353-430,) is so well known as favoring eternal punishment that it would be unnecessary to transcribe any amount of his numerous arguments. He not only believed in retribution, but logically and conclusively combated restorationism and annihilationism. His argument is quite fully given in the "Unknown Country" pp. 42 to 45. The quotations given there are supplied by the translations published by T. & T. Clark.

Augustine is supposed by the opposition to have imbibed his ideas from the heathen. But we are not informed as to where the heathen secured their ideas. The effort to impeach the Augustinian testimony as to future punishment seems to be reducible to an *argumentum ad absurdum*. In whatever points he may have departed from orthodoxy, yet on this point his voice is consonant with the church universal. Criticism is a deadly weapon in some quarters. It cannot produce death in the field of polemics. The argument of Augustine is conclusive, and

represents not only his ideas, and those of the cause for which he did so much, but is thoroughly scriptural in its main points, as to the fact of a future place of eternal doom. He never is quoted by the friends of the "wider hope."

Pelagius, (A. D. 360-435,) strenuously favors eternal punishment, and Ambrose even goes so far as to declare unbaptized infants are lost.

Jerome says that "sceptics" and "impious ones and devils shall be in eternal torment" Comm. in Jerem. 66. ad. fin. Chrysostom, one of the most reputable church fathers of the Second Patristic period, cannot be misunderstood. He not only believed in and taught eternal punishment (Ad Theod. Laps., 1:10), but advises meditation upon the subject as a means to one's safety, from the pains of hell. (Hom. 31, ad. Rom.).

The Second Patristic period yields more abundant evidence than we have given. Space does not admit of more devotion to it than has been given. For a fuller view of the position of these writers, the reader is referred to chapter I., of the "Unknown Country" and chapters 3, 4, of "Doom Eternal." \* \* \* \* \*

## II.

THE SCHOLASTIC PERIOD (800-1500 A. D.) yields the same general information as the former periods do.

The "Elucedarium," a work of great authority in its time, gives a conversation between a Discipulus and his Magister. It yields all the information orthodoxy might desire on the question under discussion.

Peter Lombard also speaks to the point in question with no uncertainty.

Thomas Aquinas, known to all religious readers, though laboring under some of the crudities of his Roman Catholic bias, is nevertheless positive in his statement of the orthodox view, and is unequivocal in his testimony as to a place of punishment for the incorrigible and impenitent.

Master Eckhart, the most eminent of the mystics of this period, was so familiar with the subject of eternal doom as to give himself up to reasonings on the "philosophy" of hell-torment!

Suso, (A. D. 1300-1365) giving an illustration of the eternity of future suffering says: "Give us a millstone, say the damned, as broad as the whole earth, and so large as to touch the sky all

around, and let a little bird come once in a hundred thousand years, and pick off a small particle of the stone, not larger than the tenth part of a grain of millet, and after another hundred thousand years, let him come again, so that in ten hundred thousand years he would pick off as much as a grain of millet; we wretched sinners would ask nothing but that when this stone has an end, our pains might also cease; yet even this cannot be."

Dante Alighieri, whose theology was framed according to Thomas Aquinas is responsible for the following inscription, placed over the portal of Hell: "*Lasciate ogni speranza, voi ch'entrate*" (Abandon every hope, who enter here)!

We thus see that scholasticism gives a hearty support to the orthodox theory, and rebukes those who are wise above what is written, and conflict with the best minds and the most tenable positions.

## CHAPTER VI.

### INDIVIDUAL CREEDS AND OPINIONS OF SYNODS.

**WE** WILL lastly refer to the creeds of Christendom. These are divided into Individual, Œcumenical and Particular.

“A Creed, or Rule of Faith, is a confession of faith for public use, or a form of words setting forth with authority certain articles of belief, which are regarded by the framers as necessary for salvation. \* \* \* \* \* They are summaries of the doctrines of the Bible, aids to its sound understanding, bonds of union among their professors, public standards, and guards against false doctrine and practice.” Schaff’s Hist. of the Creeds of Christendom. (Vol. 1, pp. 3 and 8.)

Among the Individual Creeds might be mentioned:

1. The Creed of Irenaeus. *Contra Haereses*, (lib. 1, cap. 10, par. 1.) Here the “angels who apostatized” and “impious” and “unjust” and “lawless” and “blasphemers” are consigned to eternal fire (*εις τό αιωνιον τό πύρ*) while the “righteous”



and “holy” inherit eternal glory (*ἐόζαν αἰωνίον*).

2. The Creed of Justin Martyr (An apologetic statement of Christian doctrine presented to the Emperor Marcus Aurelius) says that the wicked “go to everlasting (*αἰωνίον*) punishment,” and it uses also the term “everlasting punishment of fire” to designate the idea of hell-torment.

3. The Creed of Tertullian (Ex. lib. de Praescript adv. Haeretic, ch. 13) speaks of the perpetual fire (*igni perpetuo*) for the godless.

4. The Creed of Origen (Ex Proaem. Op. *περί ἀρχῶν*) gives transgressors “over to everlasting (*αἰωνίον*) fire and misery.”

5. The Creed of Basil the Great, (Ex Ascet. de Fide, pav. 4) says that “sinners shall be condemned to everlasting punishment (*κόλασιν αἰωνίον*), where their worm dieth not, and their fire is not quenched.”

5. The author of “Doom Eternal” says: “Even the arch heretics, Arius and Pelagius did not venture to question the prevailing faith on this point.”

5. The creed of Arius declares the finality of the judgment, and

6. Pelagius actually says that the wicked and perverse will suffer in eternal fires (*aeternus ignibus esse exurendos*).”

Thus we see the consensus of opinion in the individual creeds proclaims to the world the in-

vulnerable position this doctrine sustained at the time these creeds were drawn up.

The Œcumenical creeds are three in number. They are, first, the Apostles, second, the Nicene, and third, the Athanasian.

The Athanasian creed seems to be the one against which the opponents of orthodoxy hurl their heaviest missiles. Luther claimed that the Athanasian Creed was "the most important and glorious composition since the days of the Apostles." And of the same opinion were Dean Stanley and Hodge.

It represents the belief and teaching of its time (A. D. 434), and is the clearest statement of the present orthodox faith.

Its opening article declares that "Whosoever will be saved: before all things it is necessary that he hold the Catholic (Christians) faith: which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly (*absque dubio in æternum pesibit*)," and at its close it again declares, that "they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire (*in ignem æternum*). This is the Catholic (true-Christian) faith."

The above quotation is taken from a creed which expresses the belief of the Universal Christian Church.

A passing notice at the Particular Creeds will now occupy our attention. These creeds came into existence at or subsequent to the Reformation.

1. Krauth (Conservative Reformation p. 212) says: "First in place, and first in importance among those great documentary testimonies of the Church which came forth in the Reformation, is the Augsburg Confession." Its date is A. D. 1530.

Article 17 reads as follows: "Also they (the churches) teach that in the consummation of the world Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect, eternal life, and everlasting joys: but ungodly men and the devils shall be condemned unto endless torments (*ut sine fine crucientur*). They condemn the Anabaptists, who think that to condemn men and the devils shall be an end of torments (*finem pœnarum futurum esse*)" Krauth, p. 23.

2. Thirty nine Articles of the Church of England (A. D. 1562).

Article 8. "The three creeds, Nicene Creed, Athanasius Creed, \* \* \* \* and Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrant of Holy Scripture."

This adoption of the Athanasian Creed is a

most solemn declaration of a belief in its double statement in favor of Eternal Punishment, as already quoted.

3. Heidelberg Catechism, (A. D. 1563). Question 10: "Will God suffer such disobedience and apostasy to go unpunished? Answer. By no means: But he is terribly displeased with our inborn as well as our actual sins, and will punish them in just judgment in time and in eternity." (Schaff's Creeds of Christendom).

4. Symbola Roma (A. D. 1563). On the most holy Sacrament of Penance. Canon V: "The loss of eternal blessedness (*amissionem æternæ beatitudinis*) and the eternal damnation (*æternæ damnationis*) which he has incurred." (Schaff's Creeds).

5. Symbola Græca et Russica, A. D. 1643. Quaestio CXXI. "All souls shall return to their own bodies and receive in them the perfect and eternal reward (*αἰώνιον μισθόν*) of their deeds and actions, but the bodies of the wicked also will be imperishable because they are to be tormented with eternal punishment (*æternis discrucienda supplicis*)" (Schaff's Creeds).

6. Westminster Confession of Faith (1646) "For then shall the righteous go into everlasting life, \* \* \* \* \* but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be pun-

ished with everlasting destruction (*in æternos cruciatus detrudentur, æternaque perditione punientur*) etc.” (Text from Hodge on Confessions p. 389).

7. Baptist Declaration: “That the wicked shall be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell.”

8. Methodist P. E. Church: “We are all born with a sinful, devilish nature; by reason whereof we are children of wrath, liable to death eternal.” (Buck’s Theo. Dict. p. 365).

One of the “Articles of Agreement of the Evangelical Alliance” says: “The Immortality of the Soul, the Resurrection of the Body; the judgment of the world by the Lord Jesus Christ, with eternal blessedness of the righteous, and the eternal punishment of the wicked.”

We will now consult our most eminent church historians and students of Christian belief and teaching. Their opinions represent a wide field of investigation and will of necessity be impartial.

“The pious fathers describe the eternity of the punishments of the lost in emphatic words.” Gerhard, *Loci Theologici*.

“All these (representative) church fathers are unanimous that after death there is no more reconciliation for sin, and therefore the godless

will never be freed from their pains." Gieseler, Hist. Doc. p. 248.

"The doctrine of Eternal Punishment continued, as in the preceding period, to be dominant in the creed of the church." Neander, (Hist. Christian Church, Vol. II. p. 676).

"The saved were then to be transported bodily to the eternal bliss of heaven; the damned, in like manner, were to be banished forever to a fiery hell, there to endure uncomprehended agonies, without any respite, without any end. Such was undeniably the prevailing view, the orthodox doctrine, of the Patristic church." Alger, (Crit. Hist. Doc. Fut. Life, p. 402).

Of St Luke, 12:5, it is said, "It is a matter of history, out of the question, that the Apostolic church, and the church of later times, took it word for word in the whole of its apparent value." Taylor, Ancient Christianity.

Without quoting extracts *verbatim*, we will simply refer to others of repute whose statements are consonant with what has been already deduced.

Herzog's Real Encyclopædie (German), Vol. VI. p. 183.

McClintock and Strong, article "Future Punishment." Vol. VIII. p. 790.

Edwards, Encyclopedia of Religious Knowledge, article "Future Retribution."

Chambers' Encyclopedia, article on "Hell."  
 Johnson's New Universal Cyclopedia, article  
 "Hell."

Hagenbach, Hist. of Doc., Vol. I, p. 379.

Shedd, Hist. Ch. Doc., Vol. II, p. 414.

Schaff, Hist. Christian Church, etc., p. 298.

Kahnis, Hist. Ger. Protestantism, ch 2, p. 108.

Lecky, Hist. Rationalism, Vol. I, p. 316.

Stuart, Am. Bible Rep., July 1840, article  
 "Future Punishment."

Reisder, (German) Summary of the Most  
 Ancient Christian Doctrine, Vol. IV, par. 34, p.  
 430.

Hodge, Sys. Theo., Vol. III, part IV, Eschat-  
 ology, p. 869.

Davidson, Exegetical Essays: Philological  
 Library, Vol. XXXVII, p. 7.

Townsend, Lost Forever, p. 424.

Gibbon, Decline and Fall of the Roman Em-  
 pire, Vol. I, ch 15, p. 536, says: "The primitive  
 church, whose faith was of a much firmer consis-  
 tence, delivered over, without hesitation, to eter-  
 nal torture, the far greater part of the human  
 species. \* \* \* \* \* And yet what ever may be  
 the language of individuals it is still the public  
 doctrine of all the Christian churches."

## CHAPTER VII.

### CONCLUSION.

AFTER thus arraying the facts as taught by the Fathers of the First and Second Patristic Periods, the Scholastics, the Creeds, and Opinions of Synods, we find a remarkable unanimity in the belief of the Christian church.

The Trinity, the personality of the Holy Spirit, and numerous other beliefs fundamentally related to Theology have stood the assault of the combined enmity of God's opposers. The church, substantially, have stood shoulder to shoulder in this polemic battle. None the less sanguine is the effort to wrest from the visible church a truth, the absence of which would transform God's earth into Pandemonium, and strengthen the hands of rebels, who are but too willing to march against the citadel of God and obliterate not only Hell but Heaven itself.

"What none can prove a forgery may be true;  
What none but bad men wish exploded must."

No tenet nor doctrine, affecting the basal principles of the Gospel has ever been universally held but for a short time, if at all.



The importance that attaches itself to the fact that human beings, have been and are devoted to the doctrine of future punishment, as a recognized principle and law of the moral universe, has varied with different writers upon eschatology as they have had different ends to conserve.

We have thus presented a few points in the rational historical and scriptural argument. They prove that the doctrine of retribution is founded in the very constitution of nature itself, in Scripture, in the Jewish and in the Christian Church.

We have not pretended to be exhaustive nor critical, but simply bring the subject before our readers in the manner of the mild discussion of the previous pages.

We can close these remarks with no more appropriate words than those from the pen of Rev. Junius B. Reimensnyder. He says: "It (Future Eternal Retribution) must have a foothold in the human reason, or it could not have maintained itself against all the recoil and opposition which it elicits from the human heart. Founded in ethics, in law, and in judicial reason, as well as unquestionably taught by the author of Christianity, it is no wonder that the doctrine of Eternal Retribution, in spite of selfish prejudices and appeals to human sentiment, has always been a belief of Christendom. From theology

and philosophy it has passed into human literature, and is wrought into its finest structures. It makes the solemn substance of the Iliad and the Greek Drama. It pours a sombre light into the brightness and grace of the Aeneid. It is the theme of the Inferno, and is presupposed by both of the other parts of the Divine Comedy. The epic of Milton derives from it its awful grandeur. And the greatest of the Shakespearian tragedies sound and stir the depths of the human soul, by their delineation of guilt intrinsic and eternal."

IV.

## Miscellaneous.

---

I.

SERMON

PREACHED AT THE OPENING OF  
HOPE MISSION.

---

II.

EMOTIONAL RELIGION,

VS.

EMOTION IN RELIGION.

---

III.

SERMON OUTLINES.

---

IV.

HYMNS.

## WHY ?

REV. M. L. SCHOOLEY.

The Master came to his garden,  
Among his earthly flowers,  
Searching out those the best fitted  
To plant in Heaven's bowers.

Some had bloomed in spring-time  
Ere snow had passed away,  
Others had blossomed in April,  
And some were bright in May.

These were now done with their labor  
Expecting soon to die,  
And so they would never answer  
To transplant up on high.

But here there is one just budding  
Small and tender and sweet,  
And there is one lovely blossom,  
Strong, vigorous, complete.

So the Master takes his trowel,  
Loosens the roots with care,  
Removes the brightest to Heaven,  
And plants them over there.

How we miss them from the garden  
We wonder "why" 'tis so:  
That the fair and bright are taken  
And we are left below.

But they only are transplanted  
That Paradise may be  
Brighter than gardens of earth-life  
For Angel eyes to see.

We weep because we shall miss them,  
Their absence makes us sad,  
But that which pleaseth the Master,  
Shall ever make us glad.

## I.

SERMON PREACHED AT OPENING OF HOPE MISSION.

“**T**HEREFORE he is able to save them to the uttermost that come unto God by him.”—Heb. 7:25.

The word, save, has a concise and definite meaning. It seems to be eminently befitting that it should be used in this connection. Whatever imaginary failures the enemies of the Gospel of Christ may attribute to the system of Christianity, it remains for some one yet to prove that Jesus Christ cannot save a man; and when we use the word save, we mean save in its broadest and most absolute sense. Whenever the term salvation is applied to any physical, mental, or financial calamity, we understand that word in its relation to those ideas. If a man is saved from physical calamity, we mean that he is rescued from the danger or environment that menaces his life. If a man is saved from a mental calamity, we mean that he is delivered from those thoughts and those conditions of the mind that are about to launch him into insanity, or some other abnormal condition of the mind. When a man is saved from financial ruin, we mean that that man is delivered from the embarrassments of

the commercial world. I see no reason why the term, saved, should not be applied scripturally to the subjects to which the Scriptures refer, the same as when it relates to man physically, mentally, or financially.

The calamity that menaces the human family, and the environments, state and condition that the Lord regards as undesirable, that surround every man and every woman, is sin. Jesus Christ may be an intelligencer; Jesus Christ may be a reformer. Where His religion is received and the theories He taught are practiced, it evidently will produce a higher moral and social condition. But the main feature of the religion that Jesus Christ taught is that that religion claims to be able to save its subjects from their sins. Sin is a calamity. I fear the world looks upon sin with too much complacency; yet it is a fearful calamity. The whole world lies under sin. The Gospel of the Lord Jesus Christ is designed to save the human family from that calamity. We are not dealing with the probability that God can do this through Jesus Christ. We come to the Word of God, and we accept it as a fact that it can be done. And when we have made this concession, we open the way for you to bring in any sin that you may select, and allow you to demonstrate the truthfulness, or the fallacy of the words, "His name shall be called

Jesus, for he shall save his people from their sins."

The first thing that I want you to notice is that deliverance from sin rests upon Jesus Christ—upon no other than the man, Jesus Christ; for the results that, in the Word of God, are attributed to the reception of the Gospel of Christ were not predicated of any church instruction. If we, as a community, should undertake the rescue of a soul from any particular grade or degree of sin, then we would allow you to ridicule such effort, for merely human power never could compass this deliverance. The Lord Jesus Christ can rescue the soul from sin. Glory to His name! When I look at Him and then I look at you, though I may not know what the sin may be, if it is an action of immoral quality, and has included in it the assent of your will, whether it may be one of the sins of society, whether it may be a sin that has the bane of society upon it, or whatever may be its character, if you first demonstrate to me that it is sin, I believe the Word of God authorizes me to state that Jesus Christ can save from it. It is the belief of this truth that gives us impetus, when we are well-nigh overcome with discouragement. It is this that we believe will reach the abandoned, the lost, and the degraded of this city.

We are not here in the interest of a church or

a congregation, we are not here in the interest of a clan; we are here in the interest of the lost and fallen. We come not in our own strength, but in the power of God. We come and say our God can do this work.

I wish to call your attention to the analogy of the Old Testament Jewish worshipper. When the Jew brought his turtle dove, his lamb his bullock, and his goat and placed them upon the altar of sacrifice, what did he expect? The Jew expected that that sacrifice would cleanse and save him so far as his sins were concerned. You ask if he had any foundation for such an expectation. Whether he had or not, the fact remained that that Jew believed that that sacrifice would save him. Let us refer to the New Testament, in the seventh chapter of Hebrews:—"For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is an analogy drawn between the Jewish ceremonials and Jesus Christ. There is a comparison between the time of shadows and forms, and the time of reality and power of the Gospel. Now if the blood of lambs, bullocks, and goats would cleanse that Jewish worshipper,



who would say that the blood of Jesus Christ does not or cannot, purge one's conscience according to the Word of God.

*Christianity compasses reformation.* The man who becomes a christian in the New Testament sense of the term is not only reformed, but he is *transformed* and he is *conformed*.

Notice the main word of this text. "He is able also to save them to the uttermost." That word uttermost is very peculiar. Looking at the etymology of the word we find that it is made up of the union of two Greek words, an adjective and a noun; the adjective is *πας*, the noun is *τελος*. The full meaning of the word is perfection. The word means that whatever this salvation is, it succeeds in saving its subjects in every part of their lives. And when Jesus uses language, and when he uses that term, he means it. So I say to you, precious soul to-night, come, place yourself, whatever is the leading sin of your life in His hands, for there is efficacy in the atonement of Jesus Christ to break the power and spell of that sin, and set you at perfect liberty. Glory to God! Uttermost Salvation! This is the salvation that raises the fallen. This is the salvation that reaches into the gutter and takes the libertine and raises him to a life of holiness. This is the salvation that goes to the uttermost parts of the world and finds men under the spell of false

religions, and breaks their chains, the heaviest chains, and sets them at liberty. But it is not without honor in its own country, thank God. The more closely you watch the subject of its power, the more you are constrained to say what a wonderful work God has wrought. The more you look into the lives of those who come under the power of its influence, the more your mind, my mind, the mind of the world, conceives it to be the ultimatum of its kind. Uttermost salvation! Now, if I were alone in this extreme position, I should feel somewhat timid, but I have behind me Alford, Litchfield, and other worthy and reputable Bible students.

This word is encouragement for the soul that fears to trust in God. This word has in it the very power of the Gospel. This word, if you please, represents to the finite mind the possibilities of the Christian religion. We are not of those who believe that the Christian religion has become obsolete, that the religion of the Lord Jesus Christ must necessarily be laid aside. It is in such force to-day, thank God, that the power of sin is being broken to-day, and that the very dominions of midnight darkness are being invaded. This uttermost salvation is shaking every continent known to God, it is invading every nation, and is coming to the recognition of almost every heart.

The Christian religion is different from all others in that it does not raise an ideal of holiness, and then fail in securing the results which we expect. It does not teach the false morality of the Greek philosophers. This religion is not only absolute, but it is intolerant. It does not effect a compromise with any seeming good form of religion. It does not have anything to do with other religions. It is the beginning and ending of itself. It takes one through the intermediate condition into the perfectly saved condition of experience. Saved to the uttermost!

Now, there are three; and three only, principal thoughts that I have to advocate. The first is that this religion saves souls from their attitude towards their sins. We read in the Word of God, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." Have you a section in this City that to-night is under the power of sin too black almost to mention? If so, how are we to recover that section? There must be introduced into the minds of those engaged in this sin, an antipathy for it. By nothing else than the religion of the Lord Jesus Christ can this be done. I think the Lord knows how to approach the souls he wishes to save; that the thing that Jesus Christ first does is to get the minds of those he intends to save, and then to turn those minds against the sins they have been

committing. When shall the day come when there shall be sounded forth from every pulpit the religion known as the religion of Jesus Christ, that demands the eternal hatred of the sins from which they expect to be delivered ?

After this, comes naturally, and as we have reason to expect, a change of heart with reference to these sins. The Word of God does not erect a high standard of holiness, and call upon us to make an effort to attain to it, but never attain it. When a man breaks away and displays a desire toward sin, he is the same God who can change the attitude of that man's affections or heart towards sin, and make him feel the loosening of the roots of sin, constraining him, often, in the choice and desire, to leave the paths of sin. Dear friends, the Lord Jesus Christ has a system which saves a man's affections. I care not what may be the temptation, I care not what may be the attractions that surround this man, or woman, who for the first time breaks away from sin. I care not what may be the inducements that may be laid before this man, or woman, if he or she secures to himself the power of this religion, that person will stand. Almost overcome, almost worn out, yet, thank God, a victor, this one always stands. We do not say that there will be no struggle, that there will be no temptation to go back to the haunts of vice. To

make a statement of that kind would be to suggest the fact that a man is saved out of moral choice; but he is saved so that his mind and heart rise up against the sins of his former life, and he is enabled to sustain his position. It will take this religion to rescue a fallen woman, to invade these dens of iniquity, and offer to these inmates that which will save them, and save them to the uttermost.

The third thought is that it changes the actual habits and practices of those who believe in it. It not only instructs the mind and changes the heart, but it changes the actions. Christ will be able to instruct the mind and comfort the heart, and then give a rule of life by which the subject of salvation can keep the commandments of God. Uttermost salvation! Glory to God! Now, it is this that we believe must, of necessity, be the inspiration of this work. It is this upon which we must insist; it is this which we must carry to those whom we expect to rescue and to save. If we go with ideas of sentimentalism, or even with all our human sympathies, although inspired by a good desire that may cover the situation for a time, we shall fail: but what these individuals need is a power which is not in human sympathy, but from God. Otherwise, there will no use in enlisting their attention. There must be brought into their lives a power

which is not recognized in the laws of society, power which does not come from law, but a power that comes from the Almighty God, and when men and women come into touch with this power, they find this change. The things they once loved, they now hate: the thing that was once upon their time and attention largely, now has no place. The living God has taken the throne of their affections, and they live unto God. I should despair, if I expected them to be rescued by human sympathy. But thank God, Jesus has died. Jesus Christ has descended down to the very gates of hell. We are willing to concede that the powers of hell are striving and must strive against the church of God. But we are not ready to say the victory is lost, though we are little, for Jesus is the captain of our salvation, and when we have rescued one soul, we see more coming. We shall go out and compel them to come, for if they come once, we are sure they will come again. Glory to God! "Wherefore he is able to save all them that come unto God by him." This, we believe to be the remedy for this evil. There may be a surface work, there may be a superficial instruction of the mind which shall reach but a short distance into the innermost part of the mind. But what we need most of all is the salvation of the Lord Jesus Christ. Mary Magdalene was more than a

reformed creature. She was conformed, and transformed. She not only broke away from the previous practices of her life, but she was devoted to the Lord, tenderly so, in such a manner that the Lord himself gave recognition to her devotion. Those that are redeemed from the lost conditions of vice and sin, shall be raised to a level as much higher than Adam and Eve enjoyed before transgression, as you and I can conceive of. There is one song they sing in Heaven that angels and seraphim do not sing. There shall come from those lips, "Unto him that has washed us, in his own blood," unto Him be glory, power, and majesty, and wisdom, Forever and ever. The angels and seraphim understand not this mystery. What a wonderful thing it is to be saved ! But, dear friends, a little child, born in Bethlehem, has had his hand upon the world. The stream has been enlarging and enlarging, and up to the present time, there are more than fourteen billion people who belong to the religion of Jesus Christ. It is marching on and forward, and the time is coming when the knowledge and the glory of God shall cover the world, and men and women shall acknowledge that Christ is Lord over all. This religion appeals to men, and when it comes to the uttermost, it saves them to the uttermost, and to the end.

We present to this city a mission work, an

inspiration work to all that are lost. We believe that they can be saved. We rely solely upon God. We believe, so we will give to those who need it, the simple story of Jesus and the cross. We will carry to them a gospel, burning, living, coming directly from the heart of Jesus Christ, the result of the intercession of Jesus with the Father for the lost, and we believe it will and must succeed. It would be well for those who believe this work will not succeed, to remember what Gamaliel told the men of Jerusalem before the Sanhedrim. "If this thing is not of God, it will come to naught, but if it is of God, ye cannot overthrow it."



II.  
EMOTIONAL RELIGION.  
VS.  
EMOTION IN RELIGION.

---

IS there such a thing as emotion in Christianity? The answer to this question is unequivocal. Christianity is a life. If analogy is traceable and thinkable, and emotion is predicable of nature, religion can also lay claim to it. We are too true to facts to deny that human life is emotional. The emotional faculty is large and well developed in life. The facts that stir the human emotions operate quite the same as the facts in religious life. Nor only this, but the same set of faculties that receive and recognize facts which produce pain or pleasure in the simple human condition also receive and recognize facts resulting similarly in the moral sphere.

That it is almost universally believed that faith is the negation of emotion—feeling, no one can question. The Scripture, however, does not warrant any antithesis. Emotion, necessarily and consequently, is commensurate with faith.

It has come to pass, latterly, that he who gives expression or cognizance to religious emotions is

relegated to obscurity by charging him with enthusiasm and effervescence. But neither of these terms is foreign or repugnant to Christianity, where properly used.

We do not expect unquestioning acquiescence, when we assert that the religion of the day is too conservative, as to its results. Abstruse conceptions and metaphysical argument may do for a foundation, but the superstructure must be vitalized, hence emotional.

We readily concede that emotional religion is in the land, we do not, however, seek to be critical nor technical when we differentiate between emotion as a concept in religion and emotional religion.

Humanly speaking, "emotion has its end in itself." Religiously, it never can have, and maintain the purity of the religion of which it is a part.

Here lies the discriminating principle. Ever has it been true that religion of emotion, and the emotional religion have been divorced, not so much by the fact of emotion, as by the end or use of it.

There cannot be too much importance attached to this proposition. It may truthfully be conceded that the false religionist has an equal amount of emotion with the true, but the inspirer and ultimatum are always different.

In no critical nor legitimate sense is the subject charged with emotional religion, who weeps, laughs, and shouts under divine inspiration, and consequently "gives his body to be burned and his goods to feed the poor." If he refuses so to do he may be an enthusiast. The body may be sacrificed and the goods given when the inspiration and result are foreign to holiness. But this thought cannot be ridden both ways. There must be emotion to an effective end, there can be no effective end without it. Joseph Cook says: "It would be a sad whim in the art of metallurgy if men should take up with the notion that a white heat is not useful in annealing metals; and so it is a sad whim in religious life when we think that the white heat we call a religious excitement is not useful in annealing character and society."

Every branch of theosophy may not kindle emotion, but one thing is true, Christianity always gives birth to it. Its truths are not usual nor commonplace. Does a man really believe he shall live forever in Heaven or hell, and that this finality is dependent upon sin or holiness? Do these thoughts have no effect upon the emotions? Does a man keep sensibly before him the fact that the way is "narrow" and "few" there be that find it, and yet sluggishly give himself to the "perseverance of the saints?"

Are we to believe that the kingdom of God is "righteousness, and peace, and joy" and separate one of the elements of this trinitarian unity in extreme importance and conclude that we possess the kingdom ?

The following propositions are expressive of the truth.

1. Emotional religion seeks the aesthetic and fastidious as an end.

It uses mediums as final.

It desires an educated priesthood at the sacrifice of holiness. It employs musical talent as a feature of attraction and entertainment.

It substitutes form and liturgy for integrity and character.

It stops with a condition and state of emotion which ought to be an incentive to a holy end.

It plays upon the imaginations, and causes the sensations to tingle under its imagery and figures of rhetoric, but leaves the unfortunate subjects unconvicted and unholy.

It describes the glories of Heaven, but touches lightly on the conditions of its attainment.

It arouses the emotions, but not to action, and the result is a relapse into greater inactivity.

It destroys the relish for simple truth, and characterizes that as dry and disinteresting which does not effect a phase of sensations agreeable to its fancy.

Splendid form, church aggrandizement, and ecclesiastical pageantry are its motives and aspirations.

2. The religion of emotion does many things that the emotional religion performs, but goes further. It believes hell is waiting to receive the finally impenitent, and strives by tears, entreaties, and accredited means to bring the subject to repentance.

It believes sin to be the curse of the world, and secures and proclaims victory over and freedom from its thralldom. It believes the sound of the "church-going bell" quite insufficient to reclaim the disinterested and abandoned classes and goes into the "byways and hedges" and compels them to come in.

It believes the church has courted the world till she has become weak and compromising, and raising up a "standard against satan" protests.

It believes that Christ and his religion are all-absorbing obligations and gladly gives up the world and "seeks first the kingdom of God."

It believes that deliverance from sin and death are thoughts worthy its adoration and "rejoices with joy unspeakable and full of glory."

It does all it does to "God's glory" that redemption shall appear unto all men, even though it requires denial, suffering, and death.

In short, it disregards policy and employs truth as its weapon of warfare, though it suffers loss, sacrifices friends, and signals the onslaught of multitudinous foes and troubles.

If this disposition produces criticism then with the worthy apostle it triumphantly professes that "after the way men call heresy so worship I the God of my fathers."

But finally the world needs more virtue and using the emotions as a channel for transmission, makes them only a step to the sublime end of morals and heroism.

### III.

#### SERMON OUTLINES.

TEXT—"Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner."—St. John, 9:24.

Intro;—Arguments: (1) Affirmation of friends; (2) incident in affirmation of friends; (3) affirmation of enemies; (4) incident in affirmation of enemies.

Basis;—Sinlessness—the demand of the Christianized mind. Sinlessness;—(a) positive rebellion; (b) willful neglect.

I. St. John 9:16. "How can a man that is a sinner do such miracles."

(a) Miracle conceded; (b) not accorded to Christ because he was a sinner.

II. St. John 9:31. "Now we know that God heareth not sinners."

(a) Christ did not work the miracle for God heareth not sinners; (b) therefore sin a barrier to power with God.

III. St. John 9:24. "We know that this man is a sinner."

(a) Not a compliment; (b) a reflection—Argument;—(1) Christ considered human. St. John 10:33; (2) sin, the objection to Him; (3) therefore holiness demanded of humanity.

I. When may we attain holiness?

(a) God heareth a man who, (1) worships Him, (2) does His will; (b) God heareth not sinners, therefore a worshipper and will-doer is sinless, therefore if God hears some, some are sinless.

## II. Methods for attainment.

- (a) Growth: (1) by faith; (2) by apprehension, (a) moment we do not, (b) moment we do; (3) by moral death
- (b) At death: (1) Sin inheres not in the flesh; (2) death an enemy; (3) it cannot be by faith. (The time idea too prominent.)

## III. Post Mortem.

- (1) Some attain here, God a respecter; (2) not by blood, (a) blood here, (b) no blood there; (3) God puts a premium on, (a) ignorance, (b) rebellion.

(Anniversary sermon at Chestbrough Seminary, June 1895).

---

TEXT.—“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”—II Cor. 13:11.

### I. Farewell.

- (a) Go; (b) prosperously; (1) advancement in personal holiness; (2) an increase in numbers; (3) A clearer, more radical type, as a church.

### II. Be perfect.

- 1. (negatives) (a) not Adamic; (b) not Angelic; (c) not absolute; 2. (positives) (a) Christianlike; (b) in love, or motive; (c) strive for outward perfection.

### III. Good comfort.

- (a) That you know the truth; (b) that you obey the truth; (c) that others are seeking truth; (d) that truth prevails.

### IV. Be of one mind.

- (a) Determine to know all of God's will; (b) as God's will is revealed, accept it; (c) do not vacillate.



V. Live in peace.

- (a) Do not clamor for your own way ; (b) keep a humble opinion of yourself ; (c) accept criticism, if true ; ignore, if false.

VI. God of love and peace.

- (a) He will dwell in you ; (b) love and peace will win ; (c) these attributes of God are inexhaustible, eternal.

---

TEXT—"Therefore let no man glory in men, for all things are yours."—1 Cor. 3:21.

Intro:—Salvation with its hopes and destiny is so grave that it is only safe to act upon authority.

I. The greatest victory any one can attain is freedom from the bondage of people.

- (a) "Glory in men" is the great barrier to religious advancement ; (b) "glory in men" stultifies impressions of truth ; (c) "glory in men" produces a weak compromising spirit.

II. The modes and methods of glorying in men are as follows.

- (a) The assumption that the type of piety around you is the Bible type ; (b) the modification of the Holy Spirit's ideals of conduct to the usual and ordinary practice around you ; (c) when one's desire for and estimate of the associations and attainments of others is not based on holiness ; (d) the use of policy rather than piety.

---

TEXT—"And when the King came in to see the guests, he saw there a man which had not on a wedding garment; and he said to him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless."—St. Matthew 22:11-12.

Intro:—The parable describes the offer of salvation to Jews who rejected it. Then the Gospel is sent to the Gentiles.

- I. Punishment for sin is the result of rejection of salvation.
- II. Punishment for sin is the result of neglected opportunities.
- III. Punishment for sin is the result of the neglect of what has already been provided.
- IV. Damnation will be so reasonable as to quiet forever all objections.
- V. The King decides the fate.
- VI. Nature of the destiny.

---

TEXT:—"Then Peter and the other apostles answered and said, we ought to obey God rather than men."—Acts 5:29.

Intro:—Obedience to intelligence vs. God.

- I. Obedience to man is destructive as follows:
  - (a) Man's knowledge limited: (b) man naturally opposes God: (1) in advice, (2) in devotion, (3) in integrity to principle: (c) all man's ways subject to ignorance and delusion.
- II. Obedience to God safe.
  - (a) God sees end from beginning: (b) God is not only wise but good: (c) God compels success to attend his advice, if obeyed.

---

TEXT:—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. 1:30.

Intro:—God the author of all excellence.

- I. Wisdom.
  - (a) Discovery of truth: (b) preparation for truth: (c) reception of truth.

- II. Righteousness, (*Δικαιοσύνη*), properly justification.
- (a) Forgiveness; (b) renewal of soul; (c) kept from sin
- III. Sanctification.
- (a) Consciousness of impurity; (b) cleansing; (c) filling.
- IV. Redemption.
- (a) Satisfaction of desires; (b) glorification of body; (c) establishment in intelligence and confirmation in holiness.

---

TEXT:—"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."—Gal. 6:4-5.

- Intro:—The *scope* and *evidence* of the Gospel do not *exceed* man's intelligence, and man's *finality* depends upon his decision
- I. Three methods of proof.
- (a) The Bible; (b) the Spirit; (c) the conscience.
- II. Rejoicing in self.
- (a) Personal righteousness; (b) harmony with God; (c) readiness for judgment.
- III. Every man bears his own burden.
- (a) Circumstance not considered; (b) influences disregarded; (c) responsibility for all we *knew, rejected*, or might have known.

---

TEXT:—"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."—St. Matt. 1:21.

- Intro:—The habit of naming persons in keeping with traits of character.
- I. Christ succeeds!
- II. He professes to save from sin.

- III. This is implied in His mission.
- IV. This is expected in all those who seek Him.
- V. This is stated of those who belong to Him.
- VI. What sins He saves from.
  - (a) Business sins : (b) social sins : (c) secret sins : (d) sins of omission : (e) natural sins.

---

TEXT:—"And ye shall know the truth and the truth shall make you free."—St. John, 8:32.

"If the son, therefore, shall make you free, ye shall be free indeed."—v. 36.

Intro:—Only the knowledge *of* and conformity *to the truth* brings Freedom.

- I. Three methods of knowing truth.
  - (a) By Revelation: (b) by the Spirit: (c) by experience.
- II. Freedom implies deliverance from:
  - (a) Sin: (b) false hope: (c) personal doubt: (d) actions, opinions, influence of others.
- III. The Son.
  - (a) Not a *church*: (b) not an *influence*: (c) not a theory.

TEXT:—"Abstain from all appearance of evil."—I Thess. 5:22.

"Ἀπέχεσθε ἀπο παντός εἰδὸς πονηροῦ."

Intro:—Laws vs. Gospel: form vs. Spirit: act vs. motive: bondage vs. liberty.

- 1. All of Grace is inward. (God looketh upon the heart.)
- II. The manifestations of Grace should be cultivated. ("Study to shew," etc., "and let not your good be evil," etc.)
- III. Abstain from all appearance of evil.
  - (a) From the way sinners manifest evil: (b) from actions that lead to evil.

- (1) Business relations; (2) social relations;  
 (3) personal relations.

---

TEXT.—“Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2:10.

Intro:—No virtue without effort. Polycarp, burnt 166. Smyrna. Faithful in everything up to death.

I. Faithful

- (a) In reproving sin; (b) in supporting holiness; (c) in our devotion to our religious intelligence; (d) in defending the doctrines of Scripture; (e) faithful in the spiritual progress for life unto death.

II. Crown of life.

- (a) No sin; (b) no sorrow; (c) no care; (d) no disappointments; (e) no end.—Anne of Austria to Richelieu.

---

TEXT.—“My kingdom is not of this world.”—St. John 18:36.

Intro:—Jesus Christ the only religious teacher disclaiming worldly power.

- I. The conditions for citizenship are calculated to divorce one from the world.  
 II. The principles and laws of the kingdom are unworldly.  
 III. The successes are unsatisfactory to the world.  
 IV. The ruler is Jesus.  
 V. The result and terminus are a real, enduring, eternal kingdom.

---

TEXT.—“As it is appointed unto men once to die, but after this the judgment.”—Heb. 9:27.

Intro:—Life and death are mysterious.

- I. Death is an appointment of God.

- (a) It is universal; (b) it is a blast to earthly plans; (c) it is relentless, sudden, and inexorable.
- II. The judgment will come.
- (a) Thorough; (b) righteous; (c) final; (d) eternal.

---

TEXT.—“Repent ye for the kingdom of heaven is at hand.”—St. Matt. 3:2; 4:17.

Intro:—Sin is an exponent of volition; conscious act of sin produces condemnation; condemnation necessitates sorrow or repentance.

- I. Repentance implies
- (a) Sorrow for sin; (b) hatred for sin; (c) renunciation of sin.
- II. Repentance produces
- (a) Confession; (b) contrition; (c) faith.
- III. Repentance prepares the soul for the reception of Character.

---

TEXT.—“For when they shall say, Peace and safety; then sudden destruction cometh upon them \* \* \* and they shall not escape.”—1 Thess. 5:3.

Intro:—Peace and safety are objects worthy of pursuit.

- I. Safety depends upon peace, but there may be a peace with no safety.
- II. Physical and tangible safety.
- (a) Surroundings; (b) money; (c) society.
- III. Religious safety.
- (a) Ignorance (willful); (b) false hope; (c) delusion.
- IV. Sudden destruction.
- (a) Blasted hopes; (b) enlightened understanding; (c) no hope for a recovery.

## IV.

### HYMNS.

#### I'D RATHER STAY HERE.

'The harvest of souls is now whitening,  
The winter of death draweth near;  
And many who now live in time-life  
Are saved and their Lord keeps them near.

#### CHORUS.

I long to stay here, I long to stay here;  
I'd toil, gladly toil for Him,  
I'd toil for the Master so dear!  
I'd gladly toil on in the harvest for souls;  
Oh, I long, how I long to stay here!

Now since I am sav'd by God's power,  
I ask not to go nor to stay;  
For living in Christ as my bower  
E'en here is continual day.

And thus I toil on at His bidding,  
Encouraged, upheld in the strife;  
I care not for blessings or chidings,  
For I live in eternal life.

So when I am sav'd with the perfect,  
In glory, forever and aye,  
I'll sing with the saints of all ages,  
'Tis blessed to go or to stay.

## LORD, I'M THINE.

Lord, I'm Thine, yes, Thine, forever;  
 Body, spirit, soul and time,  
 Sinful chains control me never;  
 I'm united to the vine.  
 Hark! I hear the sirens' music,  
 Once it thrilled my soul with joy;  
 But now the song of Christ's redemption,  
 All my energies employ.

Farewell, sin, your power is broken,  
 Jesus rules as King and Priest,  
 And in each moment of earth's conflict,  
 He will give sufficient grace.

Friends may call me from this rapture,  
 Loved ones say, "you owe us much,"  
 Claiming thus my heart's devotions;  
 They would kill with love's kind  
 touch.

Thus are all my heart-strings broken,  
 And my tears flow freely down,  
 But self-denial is a token,  
 Of my never fading crown.

Do the saints await us yonder?  
 And their faces shall we see?  
 Dare we earth's attractions ponder?  
 Only Christ is victory.  
 Sinner, pray, no longer tarry;  
 On the dang'rous ground of sin.  
 Oh! haste thee! up, no time to linger,  
 For the night is setting in.



## MY DECISION.

Jesus, Master, stop and listen,  
 While I my decision make;  
 I've from me my idols riven,  
 Henceforth I of Thee partake.  
 Friends, Companions, reputation,  
 Life, emoluments I spurn;  
 Help me in my dedication,  
 As I from the worldling turn.

## CHORUS.

I turn, I turn, now I turn,  
 I turn from sin and woe,  
 I gladly turn!  
 I'll take the pathway of the Lamb,  
 Wherever He doth go!

Jesus, Master, stop and listen,  
 While I my decision make;  
 There's no good on earth I covet,  
 Tho' it does my heart-strings break.  
 Ease, affluence, aggrandizement,  
 Earth's attractions cannot win,  
 While in this decisive moment  
 I choose Christ the Nazarene.

Jesus, Master, stop and listen,  
 While I my decision make;  
 Tho' I see the wicked prosper,  
 From my soul the spell I'll shake,  
 I dare trust Thee, Thou despised,  
 When earth's offers do entice,  
 For I want the "gold of fire,"  
 And am ready with the price.

Jesus, Master, stop and listen,  
While I my decision make;  
I will follow to Golgotha,  
Tho' my friends with fear do quake.  
Fiery furnace, den of lions,  
Self-denial, yea, and scorn:  
All of these my soul doth long for,  
Shore lines, hopes, and loves are torn.

Jesus, Master, stop and listen,  
While I my decision make;  
In my heart shall dwell no seed-sin,  
At the Fount my thirst I'll slake.  
Death may come, and dissolution,  
Satan ply his fiendish art;  
Come, thou Lion, Prince of Judah,  
Cleanse, and keep my willing heart.









938.6

Sh82

COLUMBIA UNIVERSITY



0035521643

938.6

Sh82

Rev. Aura Claire Showers. a sketch  
of his life by his wife.

APR 10 1951

