

dangerous canon we are considering, what would have become of the religion of Christ? He saw what existed was wrong, and so he did not hesitate to throw his whole soul into a movement which aimed at the overthrow of the errors of Romanism and the re-establishment of the authority of our Divine Lord. It is not surprising that he did not accomplish all that is necessary to the great end proposed, nor is it strange that in some things many have gone back again. But after all our experience, it is certainly somewhat discouraging to find men shivering with fear the moment it is suggested that some of the faith and practice of what is known as Evangelical Protestantism will not stand the test of God's Word. And it is even still more discouraging when the truth in the matter is closely pointed out, to find men throwing up their hands in horror lest the existing state of things should be disturbed. But we should not forget the Latin proverb—*Suppressio viri suggestio falsi*.

COME UNTO ME.—Thus the voice of Jesus speaking to the sorrow-stricken world. The great philosophers of antiquity never gave such an invitation; they could not comfort, they knew not how to heal the heart pang. And the wise men of to-day stand off in awe or cold indifference in the presence of Job, sitting amid his desolation, but not so doth the Friend of sinners, the Great Helper of the helpless, deal with human woe. Ah, dear brother, bring thy grief to Him, pour out all thy distress into His ear; fear not, He will not chide thee, but in the infinite compassion of His loving heart will give you rest and peace.

—*Ex.*

Original Contributions.

IS THERE A HELL?

Universalists may deny, infidels mock and sinners doubt; but there is one argument in favor of the future punishment of the wicked which none can gainsay: Its necessity in the eye of justice. Take as an example the vendor of liquid poison, alcohol, whose nefarious traffic murders his wretched victim by slow torture through a period of twenty years, while he is at the same time robbing him of his wealth, destroying his reputation, and torturing him with shame and disgrace. He breaks the heart of

the wife, beggars the children and destroys the peace of the family on earth, and robs them of the hope of heaven. How can justice mete out merited punishment to such a man on earth? A million of years of earthly torture could not atone for the least of his sins. No hell! When the famished, shriveled ghosts of his miserable victims pursuing with sighs and groans and shrieks and curses, shall have chased this bloated demon through outer darkness for ten thousand years, his affrighted soul will seek respite and a refuge from keen despair in the lake of fire and brimstone where the devil and his angels are. And as he sits like a vile beast of prey, on a sulphurous roll, licking the flames from his writhing limbs, he will realize that this is as the centre of an iceberg compared with the fiercer hell of remorse which burns within his heart where the worm dieth not and the fire is not quenched. No hell! Let no man deceive himself.

T. F. C.

WHAT IS CHRISTIANITY?

1. It is Bible religion. There are many and great varieties of religion, and almost any kind of religion is better than none. Man is so constituted that he cannot do without religion. Many persons are ashamed to be considered very exact in their Christian duties, such as being always at the prayer-meeting, or at church, or being over nice about Sabbath keeping. Especially they would not be over righteous about family worship, to call the family together on Sundays, or on other days when they have time, and no company to be in the way, then to read the Scripture and make an earnest prayer is doing well. James says "Pure religion and undefiled before God and the Father; is this to visit the fatherless and the widows in their affliction, and keeps himself unspotted from the world."

2. Christianity is a great practical fact. It is an organized system of benevolence and hospitality; of love and good will to mankind. It is designed to form character, by giving men ability, good rules for conduct, and holding them responsible, up to that ability, and the man who observes the rules for Christian conduct most perfectly holds the most dignified and honorable position on earth.

PHILO.

ETERNAL LIFE GIVEN.

In our recent debate at Centralia, Mo., (an account of which occupied a page of the *St. Louis Daily Republican* of Dec. 8th), my opponent affirmed that eternal, or spiritual life is given to the sinner independent of the word of God. He discarded the Scriptures as the means. He claimed that as the word of God is not mentioned in certain statements concerning the giving of eternal life it was not, therefore, used; e. g., "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." John 17:2. Perhaps I will be excused for giving my reply. If we can find out who are given to the Savior, then we are sure that to them he gives eternal life.

We find certain statements that make this matter plain in John 6; e. g., "All that the Father gives to me shall come to me," says Jesus, (John 6:37); and "No man can come to me except the Father who has sent me draw him," v. 44; and "Every man that hath heard and hath learned of the Father comes to me," v. 45. From which we have the following regular arguments:

1. No man can come to Jesus unless drawn. He that hears and learns of the Father comes. Therefore, He that hears and learns of the Father is drawn.

2. "All that the Father gives to me shall come to me," v. 37. "He that hears and learns of the Father comes." Therefore, He that hears and learns of the Father is given.

3. "To all the Father gives me I give eternal life." John 17:2. He that hears and learns of the Father is given. Therefore, To him that hears and learns of the Father I (Jesus) give eternal life.

My opponent was forced to admit the conclusion, but claimed that "to hear and learn of the Father" does not mean to hear and learn the written word. Let us see. I suppose you have eternal life, and that you got it by hearing and learning of the Father. Then, please tell the audience what you heard and learned of the Father that is not in his written word! He remained speechless to the end.

If the above arguments be true, and I see not how they can be denied, the readers of the *HERALD* can draw their own conclusion as to the importance of teaching and preaching the word of God.

O. A. CARR.

WHICH IS THE LORD'S DAY?

Bro. Editor:

An article on "The Lord's Day," by J. H. Moore, in the *HERALD* of 7th ult., has attracted my attention. I wish to turn the light of God's word upon the subject. This only can clear away the mists of darkness and ignorance existing in the minds of many honest hearted brethren.

Bro. Moore says, "I think it a good way to bring out the teaching of Christ and the apostles to converse on subjects of controversy." That is good as far as it goes, but it does little good to "converse" unless we diligently "search the Scriptures."

What was the teaching of Christ and the apostles on this subject? In Matt. 12:8, Christ says, "The Son of man is Lord even of the Sabbath day." Lord of what day? The Sabbath day. Which day is that according to the Old Testament? The seventh day of course. Then the seventh day is the Lord's day in this instance at least, in the New Testament, according to Christ himself.

Again, in Matt. 24:20, Christ says, "Pray that your flight be not on the Sabbath day." The Sabbath day is the seventh day as we have seen. This is the day Christ is talking about, and the flight, he knew, was to take place forty years after his death. Then at the destruction of Jerusalem, forty years after his death, he knew the seventh day was still to be his own Sabbath day—the Lord's day. Not a word said about a change of day to take place by divine authority after his death. This is enough to show Christ's teaching. He did not intend to change the day certainly, without saying something about it.

Now what did the apostles teach? For more than eighteen months at a stretch, Paul worked at tentmaking in Corinth, working six days in the week, but every Sabbath day he ceased work to worship God and preach Christ. Acts 18:3, 4 and 11. It was his usual custom to worship on the Sabbath day. "As his manner was" Acts 17:2, "Where prayer was wont to be made," Acts 16:13. Also see Acts 19:8, and Acts 13:14, &c. At Corinth, Philippi, Thessalonica, and many other places among the Gentiles, he established Christian churches worshipping on the seventh day of the week. Why? Why did he not