

them to complete their record, either to reform, or to become so corrupt that they forfeited all claim to the mercy or forbearance of God. Accordingly God waited for a hundred and thirty years longer, leaving Abraham's posterity without a country, afflicted and oppressed. By this time, the Amorites, together with the other nations of Caanan, had become exceedingly corrupt, wholly given to idolatry and sensuality. They had among them those that caused their sons and daughters to pass through the fire to Molech and that consulted familiar spirits, and enchanters, and witches, and necromancers: "And because of these abominations the Lord thy God doth drive them out before thee." "All these are defiled that I cast out before you, and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Literally they were no longer fit to live upon the earth; being an abomination in the sight of the Lord, they could not be endured by him. For the same reason the flood drowned the old world, and fire from heaven consumed the cities of the plains, and the sea buried the Egyptians beneath its waters, and the carcasses of a whole generation of Israel, the redeemed people of God, fell in the wilderness—monuments of God's displeasure and vengeance—also a warning to all that fear not God and a surety of wrath to come; for if he spared not the rebellion formerly, neither will he in the future. He does not now, as formerly, speedily execute vengeance, because he has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, of which he has given assurance to all men, by raising him from the dead." Then the resurrection of Christ is an assurance of judgement to come. Just so sure as God has raised Christ from the dead, so sure will he judge the world by him. Ere long this risen One will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of God and the glory of his power. How happy we shall be, dear brethren, who have fled to Christ for refuge, walked in him, continued faithful in all things—faithful until death. Then shall we awake in his likeness—in glory—when heaven, and

all that heaven contains shall be ours—glory, honor, immortality. There shall be no more sorrow nor crying, but fullness of joy and pleasures forever more.

Hebron, O., July 1883.

"LORD'S DAY."

Bro. Floyd:

I wish to advance a few thoughts concerning "Lord's day," as I find nothing on that subject in the HERALD since July 13th.

I think the expressions "Lord's day" and "day of the Lord" have essentially the same meaning. We may say Webster's Dictionary, or Dictionary of Webster; Jones' farm, or farm of Jones; the Lord's house, or house of the Lord; and, the "Lord's day," or "day of the Lord;" and surely, every one, educated or uneducated, would understand us to mean the same thing, whichever form of expression was used.

The "day of the Lord" we find in many places in the Bible, and I think all are agreed that it always means, wherever found, the day of the coming of the Lord, or day of judgment. Why not accept the equivalent expression "Lord's day" as meaning the same thing in Rev. 1:10. Use Bible language to explain Bible terms, compare Bible with Bible. I think all agree that John was carried, by the Spirit, forward, through time, to the coming of the Lord. He looked back from that day and saw what had transpired before that day, and wrote the history up to the day of the coming of the Lord. Therefore he says: "I was in the spirit on the Lord's day," (or day of the Lord). To say that the vision was seen on Sunday, or any particular day of the week, was surely a waste of words, to say the least, for it adds nothing to the interest of the revelation; but to say that he "was in the spirit on the Lord's day"—was spiritually on, or at the day of the coming of the Lord,—is just what is right, proper and necessary to say.

In your comments on Bro. Stewart's article July 13th you spoke of Apostolic and Christian fathers, Adam Clark, (and you might have said Smith's Dictionary of Bible). In the quotations given, Clark simply says it means the first day of the week; Smith does the same, only a simple statement without pretence of proof. I suppose neither found any proof, suppose there is none to be found. I

think it strange, indeed, that the apostles never used "Lord's day" in their writings if the first day of the week was so called by them, for most of the epistles were written about 25 or 30 years after the Savior was crucified. But, you say, it had not been used by inspiration, when they wrote many accounts for its absence elsewhere. Strange argument! Then none had any right to introduce anything new, except John! I have always supposed they were about equal in authority.

Peter wrote in A. D. 66, 2 Peter 3:10, "But the day of the Lord (Lord's day) will come as a thief in the night, in the which \* \* the earth \* \* shall be bound up." It seems strange again that Peter used that expression—equal to "Lord's day"—in its commonly accepted meaning, so long after the first day of the week was called "Lord's day." Surely Peter had not heard about it, when he wrote, or he made a sad blunder. It all happened after that, and I think long after Peter and John had gone to their reward.

But, laying aside all this, and admitting that John meant "first day of the week," his mode of speech occurs but once, while the other apostles always said first day of the week in the New Testament writings, with equal authority, which shows, at least, their preference for that mode of distinction. It grates unpleasantly on my ear to hear our people say "first Lord's day," "second Lord's day," "last Lord's day," &c, for we read "one Lord, one faith," &c.

I think we should practice the simplicity of the gospel—say "first day of the week," or if more convenient "Sunday," the commonly accepted proper name given to the first day of the week.

Yours fraternally,

J. B. HUGHES.

Toledo, Or., Aug. 11. 1883.

Wanted.

1. More agents to help to push this tract work. About fifty persons are now acting as such, but many more are needed. All who promise to work will be supplied with tracts and instructions. Apply at once.

2. Those who are now acting to report as soon as possible as the Fund is much in need of money to pay for the last lot of tracts.

3. Money! money! money! either as individual contributions, or from congregations. There are

many of the latter which never take up collections for mission work who can begin this good work by taking up a collection for the Christian Sower Tract Fund. It will be received either as a gift or to purchase tracts. Act at your next meeting.

4. Persons who are not able to pay for tracts and who live where there is little or no preaching to send for a supply of tracts. They are free to such. Brethren, act at once.

J. W. HIGBEE.

Madisonville, Ky.

What Sin Will Do.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the whole magazine and shook the country for miles around. One leak sank the vessel and drowned all on board. One wound will kill the body. One sin destroys the soul. It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all his hopes. The strength of a chain is to be measured not by the strongest but by the weakest links, for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us, that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless our grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gates of entrance to our enemies. O, Jesus, thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—*Phillip Brooks.*