

that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." This is the explanation—the ground of God's high estimate of Abraham. He saw in him a great benefactor of his race—a benefactor in the highest sense possible to man, teaching and enforcing the way of the Lord. This the Lord foresaw that he would do for his children, when as yet he had none, and for all of his household all under his care.

Abraham was father of eight children, besides he had a great household, bought with his money and born in his house—doubtless some thousands. Before he was a father he had three hundred and eighteen soldiers, all born and trained in his own house; from which we infer that his household must then been a thousand, and as he lived near a hundred years longer, and continued to prosper, it is not improbable that his household doubled, or even trebled; justifying Abimelech in calling Abraham "a mighty prince." These all received a thorough, practical education—an education which at once fitted them for all the duties of life, enabling them to rightly discriminate between right and wrong, good and evil, justice and injustice. The expression do judgment and justice implies all this. He also gave them all the religious education—taught them the knowledge and fear of the Lord—taught them "the way of the Lord," and saw that they walked in it. Children and servants were all thus trained. As responsible creatures made in the image of God, son and servant stood upon an equality in the estimation of Abraham, and he owed like duties to both. This he faithfully discharged, giving all, not only an intellectual, but also a thorough religious education. Any one curious to know what success Abraham, in his efforts to train religiously, can have a specimen by a careful reading of the 24th chapter of Genesis, is in his oldest servant, whose fidelity and piety are seldom surpassed. In his implicit confidence and trust in God, in his prayers, praise and thanksgiving, he set a pattern Christians would do well to imitate.

In connection with teaching, Abraham exercised his authority in disciplining—subjecting to order and subordination—allowing no

disobedience, no insubordination. This is implied in the word "command." Two of his household, being incorrigible, were expelled. All children and servants actually kept the way of the Lord; all delt justly, one with another, and with all. No immorality was tolerated, for Abraham compromised with none. He himself believed the right, practiced the right, taught the right, and enforced the right upon all under his control. This is the secret of Abraham's greatness, and of God's partiality, or high estimate of him.

Christian parents who thus train their children—teach and command—govern, are indeed children of Abraham. The great Teacher said, "If ye were Abraham's children ye would do as Abraham did;" and it follows, stand where Abraham stands. Think of the difference between Abraham and Eli. Just where Abraham exhibited his greatest strength training his household—there Eli exhibited his greatest weakness. The former was blessed of God, and made a blessing to the world; the latter was cursed of God, and himself and offsprings destroyed from among men. Christian parents, beware, you can make but one effort, and this but for a short time—cannot return to correct mistakes of this life. Consequences are eternal. Children once lost are lost forever; while if saved are forever at God's right hand mid pleasure forevermore.

Hebron, O., Aug. 11, 1883.

THE LORD'S DAY.

Dear Bro. Floyd:

I see in the HERALD of August 17th a piece written by Bro. J. B. Hughes on the Lord's day, and would like to say a few words to Bro. Hughes, through the HERALD, on that subject. I think it a good way to bring out the teaching of Christ and the apostles, to converse on subjects of controversy. So now, Bro. Hughes, let us look at this subject a little.

I do not remember what Bro. Floyd's comments were to Bro. Stewart; but what struck me so forcibly was the idea that John in Rev. 1: 10, meant the coming of the Lord. John says, "I was in the spirit on the Lord's day," past tense; not that I will have been in the spirit on the Lord's day. You may claim he was in a trance, but he did not say this till he came to himself, and then said he was in the

spirit on the Lord's day, and he knew what he was saying. So there must have been a Lord's day at that time, or he would not have used the word *was*. If he had said this while in a trance you might advocate this theory; but as he did not, I do not see how you can. Now if there was a Lord's day in which John was in the spirit, what day would be most reasonable for him to call the Lord's day if there was a day in the past tense called Lord's day? Would it not be reasonable to suppose it to be the day the Lord rose triumphant over death, hell and the grave? where he showed his mighty power, and gave us the hope of eternal life. Please look on this subject in this light and see if it is not tangible. You claim that the Lord's day and the day of the Lord, as used interchangeably, are synonymous terms, and referred to words interchangeably to prove this. Do you not know, my dear brother, there are the same words used in the Scripture, meaning altogether different things? owing to what they were speaking about, whom they were speaking to, their condition, circumstances, &c.; but I do not think those you refer to can mean the same, owing to that word *was* which precedes Lord's day.

Then in the close of your article you say, "Admitting Lord's day means the first day of the week, it is used but once, while the other apostles always used first day." Do you mean to object divine authority because it is used but little, and by but one of the divine writers? You think the first day was preferable because it was used the most. Perhaps it was by all the rest of the writers and perhaps by him, but that would not make it unlawful, because it was used by a divine person or divine authority.

And, my dear brother, you say it grates unpleasantly on your ear to hear our brethren call it Lord's day; and would rather hear it called by an idolatrous name, viz.: Sunday, which was derived from persons who worshipped the sun. Now, my brother, would you rather throw away a divine name and assume one never found in the Scripture? I think not, when you think a little.

I write this because of the love I have for your soul, and for the truth as it is in the teachings of Christ and the apostles.

Ever yours in Christ,
J. H. MOORE.

Eugene City, Or., Aug. 19, 1883.

THE STATE MEETING.

Bro. Floyd:

Permit me through your columns to call attention to the State Meeting to be held in Salem, commencing Wednesday, Oct. 3rd. This meeting is called the annual meeting and is intended to embrace the coöperative work of the Christian churches of the State, but practically it has only reached a part of the churches of the Willamette valley. Now I want to ask the brethren everywhere if it is not possible, this once, to have a representation from the churches all over the State? I know the conveniences for travel are not the best; but we do get representatives from every county in our Legislature, and the State Teacher's Association has been represented from all parts of thirteen counties out of the twenty-five in the State. These come at their own expense and board themselves. Now we propose to furnish entertainment to all who attend. Is not the Christian work as important as any? Let us come together as representatives from the different localities and report our successes and failures, and take counsel together for a forward move. I hope the Executive Board will send out to all churches uniform blanks for each church to report its work to this meeting, and that every church may be represented by as many delegates as it is entitled to. Every church is entitled to two, and one additional delegate for every 25 members or major portion thereof above 50. In sending out blanks for reports this should be noted on them.

Another thing I desire to call attention to just here, and I propose to give notice hereafter to the same effect, Let all delegates, as soon as appointed, drop me a card, so we may know how many are coming, and that we may provide homes for them during their stay. Let all delegates come at the beginning and stay to the close.

Another thing, I hope our Programme Committee will give us the very best programme, with the very best talent at their command. I do hope we may have enough able ministers to fill the pulpits of our city on Sunday (if they are tendered) with credit to ourselves, and to the honor and good of Christianity.

We must remember that we are to hold a meeting in a place where there live and preach regularly a