

## Sveti Duh je osoba

### Predgovor

Ako je istorija “učiteljica života a ponavljanje majka znanja” kao što se kaže, onda postoji mnogo toga što u istoriji Hrišćanske adventističke crkve može da nam bude od velike koristi ako želimo da budemo poučeni našom vlastitom istorijom. U kontekstu debate o Trojstvu i primedbe da adventistički pioniri nisu verovali ono što mi danas verujemo po pitanju Trojstva ili po pitanju Hristove božanske prirode, a naročito po pitanju ličnosti Duha Svetoga, od velikog je značaja pogledati stvarno šta su naši rani adventisti verovali. Naročito je poučan razvoj verovanja u doba pionira koje se može pratiti kroz ono što su oni pisali tokom vremena.

Ovde želim da predstavim članak “**Sveti Duh je osoba**”, iz Revju and Herald, od R.A. Andervuda, iz Maja 1898. godine. (**The Advent Review and Sabbath Herald LXXV, May 17, 1898, 310**). Andervud je svojevremeno bio saradnik sekretar Generalne Konferencije. Značajnost ovog članka je i u tome što on pokazuje lični razvoj shvatanja pastora Andervuda. Na primer, desetak godina pre ovog članka, on je u seriji članaka u Revju end Herald pod nazivom “Hristos i Njegov rad” po pitanju Hristove prirode, izgleda smatrao da Hristos ima početak. Iako on sam kaže da želi da bude otvoren po ovom pitanju i poziva svakoga da sam pročitati biblijske tekstove i sam donese zaključke, ipak izgleda da u to vreme ima poluarijevski stav po pitanju Hristove prirode.

Međutim, desetak godina kasnije, nakon toga što je Elen Vajt 1897 i 1898. pisala o Hristovoj večnosti i onome koji ima život nepozajmljen i neproizveden, Andervud je bio jedan od onih naših pionira koji je prihvatio to novo shvatanje u vezi Hristove prirode. Ovaj članak u vezi Duha svetoga iz tog perioda otkriva njegov lični proces promene shvatanja u vezi ličnosti Duha svetoga. Ta promena shvataje je bila toliko karakterističan za naše pionire iz tog vremena. Iako je Andervud u početku verovao da se u slučaju Svetog Duha radi samo o uticaju, u ovom članku vidimo da je napustio to verovanje u korist verovanja da je Duh Sveti osoba isto kao što su Otac i Sin zasebne osobe. On u ovom članku opisuje tu njegovu promenu isto kao i novo shvatanje Duha Svetoga kao osobe.

Takođe, njegov koncept shvatanja sveprisutnosti Duha je poučan čak i za one koji prihvataju Trojstvo a još uvek imaju pitanje kako je Duh sveprisutan ako je osoba. On nam takođe otkriva kako su neki vodeći adventisti već u to vreme imali široko shvatanje o Duhu svetome kao osobe, mnogo više nego shvatanje onih koji danas pozivaju adventiste da se vrate na verovanje pionira po pitanju Duha svetoga i Njegove ličnosti. Očito je da oni koji se danas protive potpunij i zasebnoj ličnosti trećeg lica Božanstva kao osobe, nemaju viđenje po tom pitanju kao što je ovaj nas pionir imao, a koji je bio jedan od vodećih ljudi naše crkve u to vreme. Izgleda da se poziv onih koji se protive Trojstvu da se vratimo na verovanje naših pionira odnosi na vreme kada su

oni verovali da je Sveti Duh samo uticaj a ne osoba, iako oni tvrde da veruju da je sveti Duh ličnost, ali samo ličnost Oca i Hrista ali ne i zasebna osoba.

U ovom članku nema ni traga od te ideji da je Sveti Duh navodno samo druga ličnost Oca i Sina a ne zasebna osoba. Činjenica da je članak sa kraja 19. veka, da je iz našeg službenog časopisa, i da je iz doba dok je bila živa Elen Vajt, daje mu određenu težinu kao nečemu što predstavlja šta su neki naši vodeći ljudi u crkvi verovali u to vreme po pitanju Svetoga Duha. Mi znamo da je u to vreme bilo i onih koji su držali staro verovanje da je Sveti Duh samo uticaj a ne zasebna osoba Božanstva, ali put rastenja u poznanju istine je uvek bio put novih otkrivenja starih istina. To je uvek bila karakteristika adventističkog pokreta. Ovaj članak potvrđuje ne samo da je Sveti Duh zasebna osoba, nego da je to verovanje drugačije od onoga što je taj adventistički vođa, kao i druge vođe, ranije verovao o Svetom Duhu.

Želja je da ovaj članak ima blagoslov i da nas pokrene na razmišljanje i dublje proučavanje ličnosti Duha Svetoga. Sledi prevod članka a na kraju teksta je dodat original na engleskom iz Revju end Herald.

Slavoljub Vulicevic  
[jvulicevic@gmail.com](mailto:jvulicevic@gmail.com)

## Sveti Duh je osoba

**(Review and Herald, “The Holy Spirit a Person”, R. A. Underwood, May 17, 1898)**

Dali je delo koje smo videli u ovim članicima [člancima u Revju end Herald], urađeno od strane nekog uticaja? Postoji uticaj i moć, to je istina, ali mi ne trebamo da pravimo grešku verujući u jednostavni uticaj, kada nam je toliko potreban *Jedan koji nosi taj uticaj i moć*. Sveti Duh je Hristov lični predstavnik u polju rada; i njemu je povereno da se suproti Sotoni i da porazi tog ličnog neprijatelja Boga i njegove vladavine.

Čini mi se sada čudno što sam ikada i verovao da je Sveti Duh *samo* uticaj, u pogledu rada koji on čini. Ali, mi želimo istinu zato što je to istina, i odbacujemo greške zato što su to greške bez obzira na bilo koje poglede koje smo ranije imali, ili bilo koje poteškoće koje smo imali, ili koje sada imamo, kada shvatamo Svetog Duha kao osobu. Svetlo svetli pravednima.

Sotonina je zavera da uništi svaku veru u ličnosti Božanstva – Oca, Sina i Svetoga Duha, - a takođe i u njegovu vlastitu ličnost; a kada je to uradio, on bi želeo da ljudi obožavaju državu, i to da postave kao ličnog boga koga treba obožavati i slušati.

Dr. Adler, koji je citiran u Harpers Vikli (Harper’s Weekly) od Novembra 27, 1897. godine izražava nešto što postaje sve veće shvatanje kada kaže “ljudi polako odlaze od verovanja u

ličnog Boga” i da “religija koja se osniva na tom verovanju gubi svoju punovažnost.” On dalje kaže: “Nađimo u državi lično božanstvo koje daje čoveku život. Neka država bude objekat našeg obožavanja. Načinimo je svetom; i kada smo to uradili, država će zauzeti stanje personifikacije. Neka država bude ta personifikacija.” Sotona zna da on može da kontroliše državu i da je koristi da tlači Božje slugе, kao što je to uvek činio. Budimo pažljivi da nas sotona ne dovede do toga da uzmemo prve korake u uništenju naše vere u ličnost ove Božanske osobe, - Svetog Duha.

### Pređašnje poteškoće

Bilo je to za mene ranije teško da shvatim kako duh može da bude osoba; ali kada sam video da “Bog je duh” (Jovan 4:24), i da on nije zbog toga manje osoba; i kada sam video da je poslednji Adam (Hristos) “duh koji oživljuje” (1. Korinćanima 15:45), i da je on osoba; i kada sam video da su anđeli “duhovi” (Jevrejima 1:7,14), pa čak da se i za pale anđele “djavole” kaže “nečisti duhovi” (Luka 8:26,29; Dela 19:15,16), i znajući da su sve to osobe, mogao sam da bolje razumem kako Sveti Duh može da bude osoba.

Jedno drugo pitanje me je zbunjivalo. Naime, ako je sveti Duh osoba, kako onda može biti sveprisutan? Iako “vidimo kao kroz staklo u zagonetki” i uvek treba da imamo na umu da “ako li ko misli da što zna, ne zna još ništa kao što treba znati”, i da mi neznamo ništa osim onoga što je Bog otkrio kroz njegovog Duha, pa ipak, pogledajmo u drugoga duha za trenutak, pa ćemo možda videti nešto što će nam pomoći da razumemo ovo pitanje. “U kojima nekad hodiste po vijeku ovoga svijeta, po knezu koji vlada u vjetru, po duhu koji sad radi u sinovima protivljenja.” Efescima 2:2. Ovde knez koji vlada u vetru, a koji se na drugom mestu naziva “princ ovoga sveta”, ili Sotona, je nazvan *duh* (jedinina), “koji sad radi u sinovima protivljenja.”

Da je Sotona duh koji se spominje u ovom tekstu, i da je *on svugdeprisutan*, radeći na uništenju ljudske porodice, je jasno iz ovog teksta i mnogih drugih iz pisma. Vidite Zaharija 3:1,2; 1. Petrova 5:8. Ako Sotona, koji je bio Lucifer, sjajni serafim, “ko je nakon Hrista bio najviše uzvišen od Boga, i koji je stajao najviši u snazi i slavi među stanovnicima nebe” (Velika Borba 493. strana originala), je osoba a još uvek sveprisutan, ja mogu da vidim da bi Hristos obukao svog *ličnog predstavnika*, Svetoga Duha, koji sada stoji do Hrista, sa snagom koja nije manja nego što Sotona ima.

Ali, kako je Sotona sveprisutan? Da li on može lično da bude prisutan svugde? Ne i da. On može da bude i jeste svugde prisutan u svetu kroz njegove predstavnike, - pale anđele “koji ne drže svojega starješinstva”, i koji su sebe predali da izvršavaju Sotonin plan i da izvršavaju njegov posao protiv Hrista i Njegovih vernih sledbenika. “I posta rat na nebu. Mihailo i anđeli njegovi udariše na aždahu, i bi se aždaha i anđeli njezini. I ne nadvladaše, i više im se ne nađe mjesta na nebu. I zbačena bi aždaha velika, stara zmija, koja se zove đavo i sotona, koji vara sav vasioni svijet, i zbačena bi na zemlju, i anđeli njezini zbačeni biše s njom.” (Otkrivenje 12:7-9).

U ovom poglavlju iz 17. stiha se jasno vidi da se taj rat još uvek vodi i da će trajati do kraja. Hristos je dao u polje rada svog ličnog predstavnika, Svetoga Duha, koji je zapovednik svih snaga Božjeg carstva da porazi Sotonu i njegove anđele; Sveti Duh je *jedini* kome je dat autoritet od Boga. “Knez sile zla se *jedino* može držati pod kontrolom *kroz Božju silu u trećeoj osobi Božanstva, Duhu Svetom.*” - (Specijalno Svedočanstvo Broj. 10, strana 37. original). Bog i Hristos su stavili anđele i silu prestola svemoći pod njegovom kontrolom, da bi srušio pobunu protiv Božje vladavine.

Prorok Jezekilja je imao prelepi uvid u to kako se kreće Božji presto. “*Duh Božji mu je otkriven kao onaj koji pokreće i usmerava te točkove, i koji je doneo sklad iz konfuzije; tako da je ceo svet bio pod njegovom kontrolom. Mnoštvo svetih bića su bila spremna na njegovu zapovest da nadjačaju sile i zakone zlih ljudi i da donesu dobro njegovim vernim ljudima.*” (Svedočanstvo broj 30. Strana 280. originala). Stoga mi vidimo da Sveti Duh, treće lice Božanstva, ima na svom raspolaganju “mnoštvo” ili “bezbrojni skup” svetih anđela, koji idu pod njegovom zapovešću, da izbave i pomognu svakom Božjem detetu. “Kuda *Duh* iđаше, onamo iđahu.” Jezekilj 1:20.

U mojim predašnjim poteškoćama je postojala još jedna tačka koju je trebalo rešiti; i kada je to postalo jasno, *video sam* kao što nikada do tada nisam video, predivan način na koji funkcioniše Božje carstvo. Pitanje je ovo: Da li je to čvrst princip postavljen u Bibliji da kada jedan koji ima autoritet i vlast delegira nekom drugom neki posao, sa silom da ga izvrši, i kada onaj kome je poveren taj posao ga završi, da li se taj posao pripisuje onome ko je dao takav autoritet? – Da; to je princip koji Bog prepoznaje i koji je prihvaćen u celom civilizovanom svetu.

Hajde da pogledamo taj princip. Hristu je bilo *delegiran* autoritet od Oca da *predstavlja* Oca. Otuda Hristos kaže: “Ko vidi mene, vidi Oca.” Zašto? – Zato što što je on bio ovlašćeni predstavnik Oca u stvaranju i odkupu sveta. Hristos je radio pod autoritetom koji je dobio od Oca; i posao koji je bio dat Sinu, i koga je Sin uradio, je pripisan Ocu. Vidi Jovan 1:10; Jevrejima 1:1-3; Jovan 5:26,30; 6:57. Budući da je Sveti Duh Hristov predstavnik, a Hristos Očev predstavnik, Sveti Duh predstavlja obojicu i Sina i Oca; a posao koji radi Sveti Duh je pripisan onima koje on predstavlja jer je on njihov predstavnik.

Isto tako, budući da je Sveti Duh nadležan za sve svete anđele, *što god oni učine* pod autoritetom Svetoga Duha, je pripisano radu Svetoga Duha. I to treba da bude tako, jer autoritet dolazi od onoga koji upravlja poslom: prema tome što god Božji anđeli rade pod naredbom Svetoga Duha delujući kao njegov predstavnik, *Duh je onaj koji radi posao.* Dakle *kroz anđele* Sveti Duh radi svoj posao i otkriva Božju moć. “A vama koje muče pokoj s nama kad se pokaže Gospod Isus s neba s anđelima sile svoje” (2. Solunjanima 1:7).

Sledeći sveobuhvatni citati iz pera E. G. Vajt, pokrivaju ovo područje: “Preko svetih bića koji okružuju njegov tron, Gospod je u stalnoj vezi sa stanovnicima zemlje.” – Revju end Herald, 20. Juli 1897. “Sva Hristova čuda koja je učinio za unesrećene patnike, su bila Božjom silom kroz

službu anđela.” “Svi blagoslovi od Boga čoveku su kroz službu svetih anđela.” – Duh proroštva, Volumen II, strana 67. i 68. “Nijesu li svi službeni duhovi?”

(Sledi tekst originala iz Revju end Heralda)

# The Adventist REVIEW AND HERALD And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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### GOD'S FINANCIAL SYSTEM.

One tenth of ripened grain,  
One tenth of tree and vine,  
One tenth of all the yield,  
For ten-tenths rain and shine.

One tenth of lowing herds  
That browse on hill and plain,  
One tenth of bleating flocks,  
For ten-tenths shine and rain.

One tenth of all increase  
From counting-room and mart,  
One tenth that science yields,  
One tenth of every art.

One tenth of loom and press,  
One tenth of mill and mine,  
One tenth of every craft  
Wrought out by gifts of thine.

One tenth of glowing words  
That glowing dollars hold,  
One tenth of written thoughts  
That turn to shining gold.

One tenth! and dost thou, Lord,  
But ask this meager loan,  
When all the earth is thine,  
And all we have thine own?

— The Churchman.

### PARENTAL RESPONSIBILITY.—NO. 2.

MRS. E. G. WHITE.

IF parents desire their children to be pleasant, they should never speak to them in a scolding manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. If a child is treated in a quiet, kind manner, it will do much to preserve in him a pleasant temper. The grandest and noblest work that parents have to do for their Master is to bring Bible discipline into their government. Mothers, teachers, and guardians of the youth, be careful. If things arise to irritate, you are not at liberty to act out your feelings. Educate yourselves to carry a pleasant countenance, and to bring sweetness and melody into the voice. The angels of God are ever near your little ones; and your harsh, loud tones of fretfulness are not pleasant to their ears. Let love and tenderness, patience and self-control, be at all times the law of your speech. Winning love is to be like deep waters, ever flowing forth in the management of your children.

All through his life, Christ performed acts of love and tenderness for the children. He took the little ones in his arms, and blessed them. On one occasion he called a little child to him, and set him in the midst of his disciples, and said: "Verily I say unto you,

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

Parents should heed the words of Christ: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." These words are not spoken for the benefit of those only who are young in years. They include all who are newly come to the faith, who are little children in experience, born again into the kingdom of God.

It is your duty, parents, to educate and train your children to do service for him whose they are by creation and redemption. If the Lord could present a little child in its simplicity as an object-lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones, no hard, painful strokes upon the little form. If, in the fear and love of God, you will do your duty, you will not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones, who have everything to learn from the lips and character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families of earth in a Christlike manner, the parents fully appreciating the value of the souls of the little ones committed to their care.

The long, protracted effort made to obtain an education in books is a mistake. There is danger of arousing love for pleasure and amusement. This gives the youth an education which is deleterious and unprofitable, and which God can not bless; for it divorces the thoughts from him, and corrupts the soul. Those who receive this training are wavering and irresolute. They crave those things that are not essential for this life, or for the future, immortal life. They are full of conceit and self-importance. Unless completely transformed in character, they will never understand and know the truth.

All are to be students in this life. We are to improve our faculties, that we may do the best kind of service for him who has given his life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern resolution. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in men.

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would

fetter us to cheap habits, common words, common works, or littleness of purpose. Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith.

Nothing can excuse parents from their responsibility toward their children in their influence in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth. The heart should be a holy temple for God, where no entrance of corrupt principles is allowed to divorce us from God, and extinguish our moral and spiritual power. In the training of their children, parents should inculcate right principles. Every action is liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor, and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish those habits in the youth. Principle must be firmly held by parents and teachers. They must reverence the principles of God's holy word, and let their own lives reveal that they are pure and noble and heavenly.

On every hand we see a neglect to train children to engage in useful labor. They are allowed to grow up in ignorance of simple and necessary things. But those who are so unfortunate in their training must awake; take the burden of the matter upon themselves; and, if they ever expect to have success, find incentives to the honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in every line, feeble.

Parents are not to be slaves to their children, doing all the self-sacrifice, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. The children are God's precious heritage, to be disciplined, educated, and trained to lift burdens in their early years. These should be light at first; but children should be carefully educated to do their part, that they may understand how to do their work with willing aptitude. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen, will in the end lose the credit of being ladies and gentlemen. There are domestic duties calling for a helping hand; in every place there are things that require energetic, persevering, skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries, in the fulfillment of the duties of mission, practical life, become wise in methods and plans.



Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." We can not suppose that when the final triumph shall come, and we have the mansions prepared for us, idleness will be our portion,—that we shall rest in a blissful, do-nothing state. We have a great work to do in this our day to prepare the way for the King of kings and Lord of lords. Be sure he finds us at the occupation he has given us. To every man he has given his work,—a fitting occupation,—to prepare a people to stand in the great day of the Lord.

### THE FIGURE OF THE TRUE.

L. A. REED.  
(Jacksonville, Ill.)

In our last article we learned something of what is meant by such expressions as "the true Bread," "the true Light," etc. We saw that the bread of the table and the light of the sun are, like the earthly sanctuary, but a shadow of a more enduring substance.

Now, bread is bread, because it sustains life. But if bread is kept a short time, it becomes corrupt. Its ministry is not an abiding ministry. Like the priests of old, it is not suffered to continue by reason of death. Heb. 7:23.

And bread, as bread, nourishes the body; but it can not preserve from death those who partake of it. "Your fathers did eat manna in the wilderness," says Jesus, "and are dead." This [the true Bread, verse 32] is the bread which cometh down from heaven, that a man may eat thereof, and not die." And that, thank God, is bread to a purpose. All else is bread in only a very inferior and subordinate sense. Like the earthly sanctuary, since it is but a shadow of good things to come, and not the very image of the things, it can not make the comers thereunto perfect. Heb. 10:1. But we may all thank God that there is a true Bread, of which, if a man eat, he shall live forever.

In the earthly sanctuary all its life and efficiency lay in the antitype to which it pointed. It had no vigor nor life of its own; it was but a shadow of the vital things in heaven. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. These were sacrifices which could never take away sins. Verse 11. It was not the blood of bulls and goats, but *the blood of Jesus*; it was not the ministry of the Levite, but the *ministry of Christ*, that atoned for sin. And the power of the bread to sustain life is not the power of the bread in itself; rather, it is the power of the Word, manifested in and through the bread to the sustaining of our lives.

If Jesus Christ, the living Word, should withdraw his energy from the food products of this world, they would be as valueless for our sustenance as so much sand or pulverized rock. It is the power of the ever-living Word that makes the earth bring forth the herb yielding seed, and the fruit-tree yielding fruit; and the power of these to sustain life is the power of the Word. If Jesus Christ should withdraw his sustaining, upholding power (Heb 1:3) from the sun, it would stumble in its path, and go out in darkness. And then speedily, in less than a month, all the heat necessary for life would be dissipated from this earth, and we would all lie down in an everlasting sleep.

Ah, then, with what significance do the words of Jesus, "I am the light of the world," flash to our minds! God *maketh* his sun to rise on the evil and on the good. Not of its own inherent power does it do this—no, no! he *maketh* his sun so to rise. And O, how miserably did the heathen miss the truth of these things when they traced the light and

power no farther than to yon shining orb, and then fell down with their faces to the east, and worshiped it! And *we*, do we, instinctively, when we look at its great round face as it rises above the earth,—do we, I say, at once think of whose power and light and energy it is but the bearer and the emblem?—Certainly we should view it thus.

It is time that all our nature and science study were leading us to God. God has ordained that our education should be from nature up to nature's God. He who has not so studied and learned, like those who looked at the earthly sanctuary as the final and complete atonement, has but dropped into a round of dead ceremony and dry routine that can never save his soul.

GEORGE MULLER.

WHO cometh? Say, is it prince or peer,  
That the people go forth to meet the bier?  
That the flag is lowered, uncovered the head,  
And a city mourns for the silent dead?

Ay, a prince of God lies at rest to-day;  
To the mold we render the lifeless clay,  
While we praise the Lord for the life-work done,  
And the quiet passing at set of sun.

"I am tired," he said; for his feet had trod  
O'er many a mile as he walked with God;  
The pilgrim leaned on his staff at last,  
His token had come, and his toil was passed.

Now God be thanked for that voice which rose  
As a clarion blast on this world of woes:  
"One star that never has set, shines fair:  
God lives! God listens! God answers prayer!"

It shall ring through the ages till time is o'er,—  
It is echoing now from shore to shore.  
Who can say where the waves of its music broke?  
For a world to the power of prayer awoke!

—Mary Gorges.

### THE HOLY SPIRIT A PERSON.

R. A. UNDERWOOD.  
(Mesopotamia, Ohio.)

Is the work that has been noticed in these articles done by an influence?—There is an influence and a power, it is true; but we should not make the mistake of believing in an influence simply, when we so much need *the One who carries the influence and power*. The Holy Spirit is Christ's personal representative in the field; and he is charged with the work of meeting Satan, and defeating this personal enemy of God and his government.

It seems strange to me, now, that I ever believed that the Holy Spirit was *only* an influence, in view of the work he does. But we want the truth because it is truth, and we reject error because it is error, regardless of any views we may formerly have held, or any difficulty we may have had, or may now have, when we view the Holy Spirit as a person. Light is sown for the righteous.

Satan's scheme is to destroy all faith in the personality of the Godhead,—the Father, Son, and Holy Ghost,—also in his own personality; and when this is done, he would have men deify the state, and set that up as a personal god, to be worshiped and obeyed.

Dr. Adler, as quoted in *Harper's Weekly* of Nov. 27, 1897, voiced a growing sentiment when he said that "men are gradually passing from the belief in a personal God," and that "religion based on that belief is losing its vitality." He further said: "In the state let us find the *personal deity* which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred; and when we have done so, the state will have taken the place of the personification. Let the state be that personification." Satan knows that he can control the state, and use it to oppress the servants of God, as he always has done. Let us beware lest Satan shall lead us to take the

first step in destroying our faith in the personality of this person of the Godhead,—the Holy Ghost.

### FORMER DIFFICULTIES.

It was once hard for me to see how a spirit could be a person; but when I saw "that God is a spirit" (John 4:24), and that he is no less a person; when I saw that the last Adam (Christ) "was made a quickening spirit" (1 Cor. 15:45), and that he is a person; when I saw that the angels are "spirits" (Heb. 1:7, 14), and even that the fallen angels, called "devils," are said to be "unclean spirits" (Luke 8:26, 29; Acts 19:15, 16); and knowing that all these are persons, I could understand better how the Holy Spirit can be a person.

Another question perplexed me; namely, If the Holy Spirit is a person, how can he be omnipresent? While we "see through a glass, darkly," and should always bear in mind that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know," and that we know nothing at all only as God has revealed it to us by his Spirit, yet let us look at the other spirit for a moment, and we may see something that will help us to understand this question. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit* that now worketh in the children of disobedience." Eph. 2:2. Here the prince of the power of the air, in other places called the "prince of this world," or Satan, is called the *spirit* (singular number) "that now worketh in the children of disobedience."

That Satan is the spirit referred to in this scripture, and that *he is omnipresent*, working for the destruction of the human family, is plain from this and many other scriptures. See Zech. 3:1, 2; 1 Peter 5:8. If, then, Satan, who was Lucifer, a shining seraph, "who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven" ("Great Controversy," page 493), is a person, and yet omnipresent, I can see that Christ would clothe his *personal representative*, the Holy Ghost, who now stands next to Christ, with at least no less power than Satan has.

But how is Satan omnipresent? Can he be personally everywhere?—No and yes. He can be, and *is, everywhere present* in this world by his representatives,—the fallen angels, who "kept not their first estate," and who have given themselves up to carry out Satan's plans, and execute his work against Christ and his loyal subjects. "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. . . . And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

That this warfare is still going on, and will continue to the end of this world, is clear from verse 17 of this same chapter. Christ has put into the field, as his personal representative, the Holy Ghost, who is in charge of all the forces of God's kingdom to overthrow Satan and his angels; and the Holy Ghost is the *only one* to whom is delegated this authority from God. "The prince of the power of evil can be held in check *only* by the power of God in the third person of the Godhead, the Holy Spirit."—"Special Testimony," No. 10, page 37. God and Christ have placed all the angels and the power of the throne of omnipotence under him, to overthrow the rebellion against God's government.

The prophet Ezekiel had a wonderful view of the workings of God's throne. "The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. *The Spirit of*

God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."—*"Testimony," No. 33, page 280.* Hence we see that the Holy Spirit, the third person of the Godhead, has at his disposal "myriads," or "an innumerable company," of holy angels, who go, at his command, to the rescue and to the aid of every child of God. "Whithersoever the Spirit was to go, they went." Eze. 1:20.

In my former difficulties there was one more point to be settled; and when that was made clear, I saw, as I had never seen before, the wonderful workings of God's kingdom. It was this: Is it a settled principle, laid down in the Bible, that when one in authority and power delegates to another a work, with power to execute the same, and the work is accomplished by the one entrusted with it, the work is accredited to the one directing and delegating such power?—Yes; this is a principle recognized by God, and accepted by all civilized nations.

Let us look at this principle. Christ was delegated with authority by the Father to represent the Father. Hence Christ says: "He that hath seen me hath seen the Father." Why?—Because he was the authorized representative of the Father in creating and redeeming the world. Christ acted under the authority received from the Father; and the work committed to the Son, and accomplished by the Son, is accredited to the Father. See John 1:10; Heb. 1:1-3; John 5:26, 30; 6:57. The Holy Ghost being Christ's representative, and Christ being the Father's representative, the Holy Ghost represents both the Son and the Father; and the work done by the Holy Spirit is accredited to those whom he represents, for he is their agent.

Again: the Holy Spirit being in charge of all the holy angels, whatever is done by them under the authority of the Holy Spirit, is accredited to the work of the Holy Spirit. And this should be so; for the authority comes from the one directing the work: therefore whatever the angels of God do by the command of the Holy Spirit, and acting as his representative, the Spirit is the one that does the work. It is through these angels that the Holy Spirit does his work and manifests the power of God. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power." 2 Thess. 1:7, margin.

The following extracts from the pen of Mrs. E. G. White are comprehensive, covering the whole field: "By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth."—*REVIEW AND HERALD, July 20, 1897.* "All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels." "All the blessings from God to man are through the ministration of holy angels."—*"Spirit of Prophecy," Vol. II, pages 67, 68.* "Are they not all ministering spirits?"

"THE waiting nations hold their breath  
To catch the dreadful battle-cry;  
And in the silence as of death,  
The fateful hours go softly by.  
O, hear Thy people where they pray,  
And shrive our souls before the fray!"

"Before the sun of peace shall set,  
We kneel apart a solemn while;  
Pity the eyes with sorrow wet,  
But pity most the lips that smile.  
The night comes fast; we hear, afar,  
The baying of the wolves of war."

#### REMEMBER—PARLIAMENTARY RULES.

"AMENDMENT" means that which improves, or makes better.

Remember that a motion can have but one amendment at a time.

Remember that each amendment must be germane to the motion.

Remember that the amendment to an amendment must be germane to the amendment.

#### SIGNS OF SPEEDY DESTRUCTION.

A. O. TAIT.  
(Oakland, Cal.)

THE great storms of modern times have not stopped on the plains of Kansas. They have invaded the older and more thickly settled States of Ohio, Pennsylvania, New York, and the eastern part of this country generally, and have even swept across the ocean. The nations of Europe, where men have been for thousands of years "to report," have felt the effects of these "last-day" storms.

These terrible wonders are being spread over all the world, because all must see the signs, know what they mean, and have a chance to repent of their sins, and get ready to meet the Lord at his coming. And, further, what we have had so far is only the beginning. These storms and other marvelous phenomena in nature are to increase in frequency and furi-



The St. Louis storm, 1896. This was the scene of several deaths. The building in course of construction was part of what was designed to be the largest tobacco factory in the world, at an expenditure of \$1,500,000. The workmen sought refuge in the cellar, but the steel framework fell through on them, and but few escaped with their lives.

Remember that when an amendment is carried, it becomes a part of the motion, and another amendment is in order.

*Special Remark.*—It seems difficult to understand that when an amendment is either carried or lost, another amendment is in order.

Remember that in amending a motion, only three steps are in order: First, the original motion; second, an amendment to the original motion; third, an amendment to the amendment.

A motion may be amended by adding words or phrases, by inserting words or phrases, by striking out words or phrases, by substituting words or phrases, or by dividing the question.

Remember that all amendments must have a direct bearing on the original motion.—*Harper's Bazar.*

"You can sin yourself into an utter deadness of conscience, and that is the first wage of your service of sin."

ously disastrous effects as we near the end. "Blood, and fire, and vapor of smoke" are to be seen; and "fearful sights and great signs shall there be from heaven." Isaiah tells us that the earth is to be "moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:19, 20.

Says the Spirit of prophecy: "These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction." Men sometimes laugh at the idea of this world's ever being destroyed. They would gladly make themselves believe that their career of sin will not be interrupted. But in the storm and earthquake, so terrible in power, God would show how easily he can overthrow the things that seem to men to be the most secure.

These great upheavals in nature do not break upon the world in their greatest fury at the