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THE BINDING OF SATAN.

BY GEORGE E. PRICE.

[Rev. 20:1-5. "Great Controversy," pp. 659, 660.]

And has it come to this—the Lord of Light
Fixed to this desolate and ruined world!
Around me wheel the stars: the orb of day
Seems with his wonted luster still to shine;
And yet I'm pinioned here who used to be
The monarch of all these my eyes behold!
'Twould seem as if God's power were supreme.
My rule in heaven when lost I still retained
Unfettered freedom through the realm of space,
And finally usurped supreme command
Of this, the home of man. I have beheld
The word of God fulfilling all these years,
Yet I have found delight in playing here
This awful game before the saints of God,
Although I knew I thus fulfilled his word.
As each turn came it seemed the only thing
That I could do and carry out my plans;
And could I let him see, and all the worlds,
That I was baffled in the course I took?
I know, of course, all has been true thus far,
But does that prove that all the rest will come?
How can this being cease? How can I die?
Mortals have perished, crumbled into dust—
Yes, and I've seen them come to life again
And taken up to reign with Him on high.
He says his power raised them. This I doubt.
Why, here are bones of some who chose to die
Rather than yield to low, debasing vice,
And these are left, while others worse than they
Are taken up to reign with Him above?
These all will live some day. A thousand years
It says. Well, yes, perhaps; but what their end?
Surely some law of being this bespeaks. . . .

Ah! here's old Rome; and here are Marcus' bones;
And this is Caesar. He will be the man,
When all these millions rise, to lead them on
Against our foes. Oh, how I wish 'twere here!
I long to try the final chance of arms
And stake the universe on one last fight,
Yes, here's that arch that tells of Milvian bridge
And how I thus controlled the world again.
Ah, 'twas a proud, grand day when I beheld
The church thus leave her Lord for temporal power,
And follow at my bidding to put down
The few who still were faithful to His law.
Yes, how I flung the taunt in Gabriel's face,
Yea, fling it yet! I ruled mankind at will!
That scheme would always thus seduce the church!
Yes, here's Bartholdi's statue in the sea
Where that great earthquake hurled it from its base.
Here was the last of earth's great drama played;
And did I not rule here? Did not the church,
In this most glorious and enlightened land,
Enforce here precepts at the pain of death?
Yea, I can fling the taunt to highest heaven
That I have ruled the world and ruled the church,
And made them all bow down and worship me!
Well, that is past. Yes, but I'll bide my time,
If I must die, those angels now in heaven,
Who occupy the places that we held,
Shall see that I'm a warrior ere I die.
But 'tis a hard, hard lot. Why was I made?—
But was I made at all? Who knows my birth?
And what can prove I will not always be?

But still, 'tis ever downward in my case.
I first could fight with heaven's King alone;
Then Christ was victor, when of woman born;
And now an angel, miserable and weak,
Confines me to this planetary void!
Oh, curse the day in which sin entered heaven!
Nay, why was it permitted to come in?
He left us free to choose the good or ill.
I did not choose to bring in all this woe;
I only chose to vindicate my rights.
'Tis true that this is different from His way;
And His is righteousness, and mine is sin!
His law is love, and leaves all nature free;
My law is force, and makes all creatures bound.
So it would seem; but where the sin in this?
Sin is in being different from His way.
The being, not the doing, is the sin.
'Twas suffered thus to be that all the worlds
May know what sin is by its dire results.
Away! Away! 'Tis awful thus to think,
And ponder over what has brought me here.
I brought myself here, and I'm lord of all.
No one can drive me hence, or break my power.

Lo, there's Columbia's towers in ruins!
This was the last great triumph of it all.
Columbia's towers the world's perfection show,
And show how even this obeyed my power.
The proudest decade of the proudest age!
And this grand celebration was the means
Through which I gathered all beneath my sway.
The church once more had drunk the fatal cup
That was presented first through Constantine,
And once more trod Christ's precepts in the dust.
Once more, and yet more truly, I beheld
Myself received as lord of all mankind,
When lo, the doom blast of His coming came!
'Tis true the company preserved for this
Were proof against my arts as ne'er before;
But was there e'er such triumph as this showed?
How proudly I can fling the taunt again,
And higher yet in face of heaven's King,
That I have ruled the world from first to last.
But then, again, it comes up as before,
That even this was foretold in His word.

And will not that last scene as surely come?
Ah, well, it may. What silly fools men were
To throw away such offers to forgive!
Would I had now such promise! Yet, no, no,
It ne'er could be but by a subject will:
And should this mind, that has wrought out such schemes
Of craft and cunning 'gainst Omnipotence
Until his victory can scarce appear,
Shall this mind bow in base humility?
Yet He did empty all his Godhead out,
And was made man, that he might thus redeem.
'Tis passing strange, I cannot understand,
And yet I once did know the perfect joy,
The peace and happiness that Heaven gives.
Oh! how can I escape these torturing thoughts!
I ne'er have thought on this since Adam fell.
No time for such amid the ceaseless round
Of desperate war against the will of God.
But now, what shall I do? Oh, what a scene!
How paltry were all ruins of the earth,
Compared with this, the ruin of it all.
A world in ruins, and a race extinct!
Oh, what a picture for a universe!
Nay, nay, I'll join my legions and will plan
To find some occupation for my mind.

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ENTERED AS SECOND-CLASS MAIL MATTER.

ITEMS FROM THE SCHOOL AT GILGAL.

WM. COVERT.

About twenty-eight centuries ago there was an important school of the prophets in a place called Gilgal. The word Gilgal signifies a wheel or a circle. The name was first applied to the place where Israel camped the night after they crossed the Jordan, but centuries later the name Gilgal was given to several other localities. The most ancient Gilgal was included in the territory assigned to the tribe of Benjamin in the allotment made by Joshua. But Gilgal where the school of the prophets flourished was probably in the hill country of Ephraim. It certainly was not on the old site in the immediate vicinity of Jericho, for there was a school of the prophets at Jericho, which was contemporary with the one at Gilgal. Another reason why it could not have been the ancient Gilgal is found in the fact that the prophets went down from the school to Bethel, and Bethel was 3,000 feet above the plain at Jericho. This school was of high altitude.

This place of learning, during the most interesting period of its history, was favored with the personal labors of two of the greatest prophets of the Lord, Elijah and Elisha. Elijah was a descendant of some fugitive Ephraimites who settled in Gilead after the sad defeat of the Ephraimites by Jephthah. This defeat, with some interesting incidents of this unhappy warfare, is recorded in the twelfth chapter of the book of Judges.

Elijah, though a mighty man of God, was neither of royal nor of priestly line. Indeed, he could scarcely claim a definite tribal relation with Israel; yet his prayers availed in stopping the rainfall from heaven, and in calling such intense fire from above that even the water and the stones about his sacrificial altar were devoured by the sacred flames. His ministry was effective in overturning the pagan schools of Ahab and Jezebel, and in restoring the true method of education to Israel. To have the personal labor of such a man as Elijah at the times he visited Gilgal was a matter of no small account to that school.

It was from Gilgal that Elijah, attended by Elisha, started on his last tour of visiting the schools of the prophets before his translation to heaven. Gilgal must have been the school where the message of Elijah's translation to heaven was first made known to the sons of the prophets. It was at Gilgal that Elisha received much training for the work which he did as successor of Elijah as prophet and school man.

Some time after Elijah's ascension Elijah returned and took up the work at Gilgal. In this school, during

a time of great scarcity of provisions, one of the sons of the prophets gathered wild gourds and cooked them in a great pot which belonged to the school kitchen. These gourds proved to be poisonous food, but Elisha cast meal into the seething vessel, and in doing so, changed the qualities of the food to such an extent that it became an article of healthful living for the students.

It was at Gilgal that Elisha received a small offering of first fruits, and the food was multiplied by a miracle into a sufficient quantity to feed a hundred men, this probably being the number at that time belonging to the school.

After this event, the next statement we hear concerning the work at Gilgal is that the place was too straight for the best interest of the school, so the proposition to move it to Jordan prevailed, probably because too many people had located at the place. Elisha assisted in moving from Gilgal, and the Lord approved of his labor by working a miracle in causing an axe of iron that had been sunk to the bottom to rise and float on the waters of the Jordan. This removal closed out the school at Gilgal, and it probably did good work in its new environments in the richer soil of the Jordan valley, for it was undoubtedly a school where students and faculty followed agricultural pursuits.

THE SOURCE OF LIFE.

Life is secure in only one place, and that is the way of righteousness; for righteousness only is life. Things and men may seem to be living that are not righteous, but the living is only *seeming*. In reality they are dying. The human machine is running contrary to the law of its being, and is doomed to destruction. Life fed only from lower life is doomed to go into nothingness. It was not so designed by the Creator. It was his plan that all his rational, moral creatures should receive life direct from him, the great source of all existence; for "with Him is the Fountain of life." It was also a part of the plan that the continuance of His life to his creatures is conditioned on the continuance of that creature in righteousness.

The choice rested with the creature, as it does today. Let the heart, the soul, the mind, the entire being be yielded to God's ways, to do what God commands. To choose thus is to choose life, and to place one where the great currents of God flow out full and free from the eternal Source of being. To reject God's ways is to choose death, is to place one's little will across God's great currents of life, and be overwhelmed forever by their force.

God has made no arbitrary law that if you do not do his will he will visit you with dire punishment; and if you do his will he will reward you. There is punishment, dire and inevitable, but it comes by transgression of God's ways, your perversion of the great currents of life. He that sinneth wrongeth his own soul.—*Signs of the Times*.

The Battle Creek Sanitarium is very much in need of additional helpers. They need at once twenty-five young women to act as table waiters and chambermaids. Send references with first letter; give age and state occupation. Write promptly, addressing the Battle Creek Sanitarium, Battle Creek, Mich.

ELDER A. L. MILLER IN CANADA.

We will soon have been here two months, and have found this a nice place to live in, and also to labor for the Master. However, we find many quite indifferent to the warning message now going to the world, some prejudiced, some self-satisfied, others after pleasure and the things of this life. We are thankful some are anxiously seeking the way of life.

We had hardly got settled here in Woodstock till the convening of our camp meeting at Berlin. There I met Elder Huntington and wife; I found them of good courage and in fair health. The camp meeting was not largely attended by our people, but it was quite a good meeting. Elders R. A. Underwood; W. H. Thurston and I. H. Evans were some of the laborers from abroad. There are some excellent canvassers in Ontario; one brother is averaging about forty Coming Kings a week, besides a number of other books.

After camp meeting Elder Spear and I began a series of tent meetings here in Woodstock. Meetings have been in progress about three weeks; two have decided to obey, and we organized a Sabbath school of fifteen. Our attendance is not large, but quite regular. We hope that a number will obey. With kindest regards to all the Indiana brethren,

A. L. MILLER.

NEWS AND NOTES.

The Reporter subscription list is growing.

The Indianapolis church is well represented at the camp meeting.

We hope to report recent donations to the Industrial school soon after camp meeting.

Bro. R. B. Craig, of Peoria, Ill., was in this city last Sunday. He reports encouraging work in his home city by Elders Huffman and Stanley.

The new church at Franklin, raised up since the camp meeting at that place last year, was admitted into the conference this week at Peru.

Absence of the editors and officers at camp meeting causes some items which should appear in this issue of the Reporter to go over until the next. Among these are the title and canvassers' reports.

Bro. H. S. Browning, of Indianapolis is having precious experiences in canvassing and other missionary work. By invitation he occupied the stand of Covenant Congregational church, last Sunday evening, at the regular hour of service.

The General Conference committee has selected and purchased a tract of fifty acres of land seven miles from the national capitol at Washington, and the conference headquarters and Review and Herald will be removed there as soon as proper accommodations can be made ready.

The election of a new pope—who will be known as Pius X—calls forth a vast amount of eulogium and prediction as to his course as head of the church of Rome. Adulation and adoration from the Catholics was to be expected; but so-called Protestants—papers and preachers—are almost equaling the Catholics in their flattering encomiums of both the dead pope and his successor.

Those who are watching daily events and the fulfill-

ment of prophecy therein see the beginning of the war between capital and labor which will bring about the fulfillment of James 5:1-5. Labor troubles are becoming more frequent and serious from day to day. Only this week a Christian man—as Christians average up—asserted that he thought a union workingman would commit no crime in taking a gun and shooting one who refused to join the union. As this only expresses a common idea, it is easy to foresee the logical result.

SOME DELUSIONS.

An Indiana "scientist" announces through the great daily papers that he has discovered the origin of life, and that he is able, by a combination of salt, alcohol, water and ammonia, to produce life, which will develop into creatures of the lowest order. Having gone thus far, he falls back on the Darwinian theory, and eventually evolves man out of the dim ages of the past.

Another so-called scientist announces his "discovery" that the worlds around us are uninhabited, and are reserved as the future homes of men after death, and that all the worlds will eventually be populated by the disembodied spirits of men.

All this shows how far away from God's truth men are getting. The earnest student of the Bible can easily detect the absurdity as well as the fallacy of the claims of the deluded men. Yet there are thousands of people of learning and intelligence who will accept these delusions rather than the plain and easy truth given us in God's word.

THE LORD IS INTERESTED.

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them.—*Mrs. E. G. White.*

In response to and appeal from Brother E. Pilquist for a printing-press for the mission in China, Dr. H. W. Miller, who is under appointment to that field, has secured a Washington hand-press from a firm in Chicago. These friends not only donate the press, but will pack it ready for shipment, so that it can be sent with the company that sails in October. Dr. Miller writes that this is wholly in answer to prayer. More gifts and more prayers are needed for the work in China and the many other unentered fields.

The Sabbath-school in Matabeleland, South Africa, numbers 72 members, besides from 35 to 50 visitors each Sabbath. These visitors are the children from the kraals that do not come regularly enough to be enrolled as members. They begin coming at 8 o'clock, and keep coming until ten. Very few are ever late, although they must travel from five to fifteen miles each Sabbath. Six young men from the mission station are now teaching in the kraals. They hold Sabbath meetings, and from 30 to 50 attend their meetings each week.

AT THE CAMP MEETING.

I. J. HANKINS.

Everybody is delighted with the grounds, and the weather is all that we could desire. A large number of our own people are encamped on the ground, and the attendance from the city is good.

The Sabbath just past has been a day of blessing. Elder Underwood spoke in the morning on the importance of heeding the light we have received. The Lord came near in the services and touched hearts, leading many to a new consecration to the work of God. In the afternoon Elder J. S. Washburn, of Washington, D. C., spoke of God's recent leadings in locating the office of the Review and Herald near Washington. All hearts were encouraged, and a praise meeting followed during which many cheering testimonies were borne.

Elder Daniells arrived Sunday. The first meeting of the Conference will be held on Monday, August 3. I am sorry all our brethren in the State could not have been here during the first Sabbath service. But we are expecting still greater blessings as the meetings progress, and we expect a large number to come in this week. There is no better place for the people of Indiana just now than on the Peru camp ground.

This (Sunday) afternoon Prof. Sutherland is speaking on true education to an appreciative audience. Elder W. A. Young spoke at 10:30 on the signs of the times. Elder J. S. Washburn spoke at 3 p. m. on the Sabbath question. The pavilion was well filled, the Lord gave a clear testimony, and the Holy Spirit showed the truth to the people. We are hopeful as to the results.

The dining tent is well patronized, and people are well pleased with the food. Sister Dell, of Logansport, has charge. We have heard no words of criticism or fault-finding so far. A feeling of love and unity seems to prevail.

SIXTEEN AT OOLITIC.

We pitched our tent here June 14, and began meetings with an attendance of about 150. The interest was good all the way through; but as camp meeting time was drawing near, we brought the meetings to a close. At the end the attendance was about 400. We are requested to return after camp meeting, which we hope to do. When we presented the covenant, sixteen came forward and signed it, and we think about ten more will sign soon. Some that did not sign the covenant have begun to observe the Sabbath, and said they expected to walk in all the light the Lord gave them. We ask the prayers of all the brethren and sisters throughout the State, that the work at Oolitic may continue and increase abundantly.

U. S. ANDERSON,
E. C. SWARTS.

LAWRENCEBURG.

The following is a summary of work done since moving here from Brookville, April 6: Visits, 437; Bible readings 123; sermons 1; periodicals distributed 285; books sold—Object Lessons 11, Glorious Appearing 16, Steps 6, Bible Readings 8, Best Stories 8; special tracts sold 5,500 pages, these with other tracts aggregating

24,345 pages. The result of this work is that three have signed the covenant, and several others are interested in present truth. We are of good courage in the Lord, and ask that the readers of the Reporter pray that the Lord bless and water the seed sown.

R. H. SPARKS and WIFE.

THE AUGUST ADVOCATE.

You know that it was the original plan of God that every man should live in the country. City life is a result of sin. "Get out of the cities," is the message that comes to the church. Obedience may seem to you an impossibility. To cross the Red Sea seemed the same to the army of Israel. But God made crossing possible. He will make it possible to-day for people to obey His commands. Read, study and pray, and the way will open.

The August issue of the Advocate is devoted to this subject of country life and the relation of the christian schools to the message to move out of the cities.

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