

fication to the priesthood; having therefore brethren free access to the most holy place, or boldness to enter by the blood of Jesus, let us draw near—worship—“accomplish the service,” in full assurance of faith; let us consider one another to provoke, or excite to love and good works; not forsaking the assembling of ourselves together, but exhort one another. Thus Paul represents approaching God in worship; assembling ourselves together, exhortation, etc., as privileges and duties belonging to, and growing out of the priesthood. As an apostle, he might regulate the performance of these acts; but not annul, nor so to discriminate as to prohibit anyone. This belonged not to his office.

THE LORD'S DAY.

Bro. Floyd:

I was glad to see in the HERALD of Sept. 7th an excellent article headed “Sabbath, or Lord's Day—Which?” I think it should be changed a little, and put in tract form, and put in the hands of all persons that hold to the Sabbath—day or name; or that do not keep any day, or that keep the first day of the week, that they could always give a reason for observing it. The reasons for observing the day I regard conclusive; but I do seriously question the authority for calling it “Lord's day.”

In reply to Bro. Moore's article in same number, I would in part repeat what I said before, and say, that John was carried, as it were, 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 that day exactly as if it were past in reality, just as all writers in history do. Hence he uses the past tense almost all the way through Rev. except in the letters to the churches, which, doubtless, came in the division, “the things that are.” (1: 19). He says, 7: 9, * “a great multitude * stood * cried,” &c.; 22: 11, * “the earth and heaven fled away; 12, “I saw the dead small and great stand before God,” all past. He did not say “I will see,” &c., but I “saw,” past tense.

When did they stand before God? Evidently they stood before the “Great white throne” to be judged, on the day of judgment, on the day of the Lord, and John was there spiritually, was on the day of the

Lord spiritually, “was in the spirit on the Lord's day.” It would be entirely inconsistent, according to my view of the subject, to say “will have been in the spirit,” as Bro. Moore seems to think. I could make no change whatever in the tense of “was.” So the little word “was”—the little stumbling block in Bro. Moore's way, the little foundation on which he builds all his argument, just suits my views of it. I can see no inconsistency whatever on account of it; but do see many, and pointed out some points of inconsistency, viewed in the light of the common interpretation.

But Bro. Moore asks me some questions, so I will question him.

Do you not know, my dear brother, that anybody can ask questions? Do you not know that asking questions is not answering nor producing argument?

Remember, brother, you are on the affirmative, and the burden of proof falls upon you, therefore I respectfully ask that my arguments be answered in full.

I ask also for any and all evidence you have that John meant any particular day of the week.

Remember, brother, it is the name, not the keeping of the day that I call in question. So please confine yourself strictly to the point and avoid the common error of even our learned men on this point, who give good reasons for observing the day, instead of reasons for its name.

Fraternally,

J. B. HUGHES.

Albany, Or., Oct. 1, 1883.

A QUESTION.

In an article from Bro. C. H. Hoges in the CHRISTIAN HERALD of October 5th, on the agencies of the Holy Spirit, in quoting the language of Peter on the day of Pentecost, “Ye shall receive the gift of the Holy Spirit,” Bro. H. asks, “What is the gift the Holy Spirit offers?” He answers, “Eternal life.” I ask, When will we receive eternal life? We understand that they were promised something in this life, as Bro. H. has said, to comfort and build them up in the Christian life. It seems to us that eternal life is the objective point at the end of the race. Now we understand that after forgiveness of sins (past sins) they were in need of a guide to the end of the race which they had entered upon; and he tells them they shall receive the

gift of the Holy Spirit. Eternal life is at the end of the race, and God has promised to give us eternal life when we reach that point. We ask Bro. H. from whom did we receive this guide?

ENQUIRER.

Correspondence.

Report.

DOWNEY CITY, CAL.

Sept. 22, 1883.

Bro. Floyd:

We have had 10 additions here this week; 8 immersions. Bro. Coulter has just closed at Santa Ana with about 40 additions—largely by commendation. I go there to-morrow, and may write again soon.

Affectionately,

C. KENDRICK.

Report.

LEAVENWORTH, KAS.,

Sept. 24, 1883.

Bro. Floyd:

The work moves on nicely here; two additions yesterday.

New churches will soon be completed at Winfield, Sedan, Wichita, Baker, Burden, and may other places in the State.

The State Meeting at Ottawa, Oct. 2nd promises to be a successful one. Bro. C. C. Cline, of Kentucky, will be there.

I like the HERALD. You are giving your readers a good paper. Will write some more for you soon.

W. H. Boles is doing an excellent work in Topeka.

F. M. RAINS.

Foreign Christian Missionary Society.

CINCINNATI, O.,

Sept. 25, 1883.

Dear Bro. Floyd:

The Annual Convention of the Foreign Christian Missionary Society will be held in Cincinnati, Ohio, beginning Wednesday, Oct. 24th, at 2 P. M. The Report of the Board will be read that afternoon. The Annual Address will be delivered at 7:30 by Geo. Darsie, of Frankfort, Ky. Timothy Coop and A. S. Earl, of England, and Annie De Launay, of France, will address the Convention.

The Board of Managers will meet on Wednesday, at 10 A. M., at the office of the *Christian Standard*, 180 Elm St., to hear the Annual Report. All Life Directors are members of the Board and are requested to be present.

ISAAC ERRETT, President.

S. M. JEFFERSON, Cor. Sec.

Trip in Columbia and Garfield Counties, W. T.

Leaving home on Thursday,

Sept. 20th, I, in company with my daughter, Miss Mary Morgan, set out for the above named part of the Lord's vineyard to attend the quarterly meeting of the Evangelizing Board of Columbia county, and to conduct meeting at the Central School-house, in Garfield county, to commence on Friday before the 5th Lord's day. We reached Colfax at noon, and after resting an hour, continued our journey through the heat and dust and reached the welcome home of Bro. Phillips by sunset. Spending the night pleasantly with our Bro. and his family we resumed our journey, arriving at the pleasant home of Bro. Geo. W. Burford at Ilia by noon, where we rested and enjoyed a treat on grapes and melons which better prepared us for the disagreeable four miles up grade. Heat, dust, and meeting numerous teams added nothing in way of pleasantry to the trip. Yet we cheered up in anticipation of reaching level country by and by. Finally we were able to enjoy a smooth pleasant trot with the exception of an occasional chuck hole, thereby causing a sudden check up. By inquiry we learned it was yet fifteen miles to Pomeroy, and it being only 3 P. M., we felt certain we could reach our destination all right; but all of a sudden we heard a scraping beneath, and, like Pharaoh's chariots, our vehicle drove heavily on the ground, occasioned by the loss of a nut from one of the spinnels of our hack. We made a sudden halt, and after an hour of diligent search failed to find that without which we at first could not see how we could proceed farther. Remembering that there was on the brake of the hack a boot sole I extracted the heel tap and with the use of a hatchet, spike nail and pocket knife, soon manufactured a patent nut, and soon found ourselves pleasantly nearing the beautiful town of Pomeroy, which we reached after night, and calling at the residence of our good Bro. Jacob Hastings, we were soon enjoying ourselves at his supper table, feeling thankful to our Heavenly Father that all things were well.

Leaving Pomeroy on Saturday morning I resumed my trip in the direction of Fairview, the place of meeting, and reached there just in time to be too late; as I got nearly