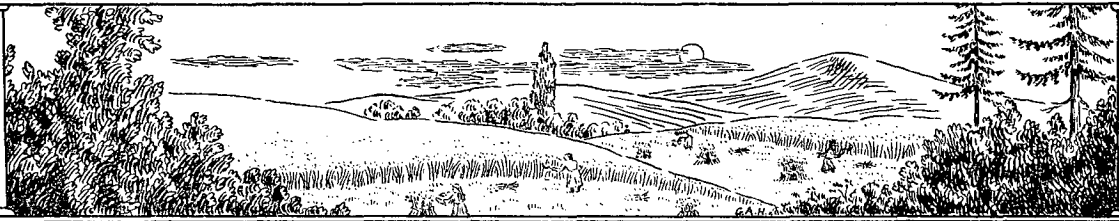


NORTH PACIFIC UNION



"Put ye in the sickle,

CLEANER

for the harvest is ripe"

Vol. 3

WALLA WALLA, WASHINGTON, OCTOBER 14, 1908

No. 25

North Pacific Union Conference

DIRECTORY.

President.....W. B. WHITE
Vice President.....G. E. LANGDON
Secretary and Auditor.....A. G. ADAMS
Treasurer.....C. H. CASTLE

Office Address:

P. O. Box 429, Walla Walla, Washington.

"THUS SPEAKETH CHRIST OUR LORD"

Ye call me MASTER and obey me not,
Ye call me LIGHT and see me not,
Ye call me WAY and walk not,
Ye call me LIFE and desire me not,
Ye call me WISE and follow me not,
Ye call me FAIR and love me not,
Ye call me RICH and ask me not,
Ye call me ETERNAL and seek me not,
Ye call me GRACIOUS and trust me not,
Ye call me NOBLE and serve me not,
Ye call me MIGHTY and honor me not,
Ye call me JUST and fear me not,
If I condemn you blame me not.

From an old slab in the Cathedral of Lubeck, Germany.

PHOENIX AND CHELAN CAMP-MEETINGS

These two camp-meetings were the last of a long series of camp-meetings in the North Pacific Union Conference this summer. The first named was held in the beautiful Rogue River Valley,

in southern Oregon, in the little town of Phoenix. Previous to the camp-meeting, Elder Ward and Brother Theumler had been holding a series of tent-meetings in the village, with a very fair hearing. The camp-meeting came in at the close of this series of meetings. We should judge that there were about twenty family tents pitched, and possibly fifty camped on the grounds. Others were in rooms near by or in their homes, and attended quite regularly. So I presume that our congregation averaged in daily attendance about seventy-five. Good representations of our people were present from Ashland, Medford, Grants Pass, and other portions of southern Oregon.

The meeting was a very encouraging one in its nature, and many found the help that they wanted in spiritual lines at this meeting. The evening services were given up to the presentation of features of present truth, and the attendance from the outside was quite encouraging. We understand that at the close of the camp-meeting Elder Ward did not feel free to take down the tent and leave the field, as there seemed to be quite a number who were interested and needed further help. So without doubt the tent-meetings continued after the camp-meeting closed. A couple of hundred dollars was raised to assist the intermediate schools of Western Oregon, and other funds were raised,—camp-meeting fund, camp-meeting expense, etc. The writer was the only laborer present from outside the conference, but from the Oregon Conference there were present Elders Flaiz, Detamore, Ward, and Theumler.

One morning session of the camp-

meeting was taken by the president in describing the sentiment that had arisen in Southern Oregon for the organization of a new conference in that territory. Quite a petition had been signed that Southern Oregon be organized into a conference by itself, as many had felt that the work could be better developed in that way than by being connected with the Oregon Conference as a whole. This question, at a couple of previous camp-meetings,—Myrtle Point and Roseburg,—had also been given careful study and thought. The population of Southern Oregon is not large; indeed, it is quite a sparsely settled country. After giving the matter careful study, the brethren thought that division had better be postponed for the present. It seems to us, if sufficient labor can be placed in that field—and it already has more than any other section of the conference, considering its population—that the work could be better developed without division. However, the matter is still under consideration, and will be given careful attention and thought by the conference brethren.

Brother C. L. Butterfield and wife spent one day at this meeting, on their way to San Francisco, from which point they soon sail to Korea, he to take the superintendency of the work in that field. All were glad to meet them again before they left for the Hermit Kingdom.

We were very glad to know of the prosperity of the work in Southern Oregon. Through the faithful labors of Elder and Mrs. Black, a large church has been developed in Medford and vicinity, and a new church building has been built, which is soon to be dedi-

cated. Provision is being made for a church-school, which will open this present season. The Rogue River Valley is a very pleasant country in which to live. The climate and soil are good, fruit is abundant, and many fortunes are being made by those who conduct large fruit farms. The country seems to be generally quite prosperous, and the work in that section seems to be advancing. We were glad to meet these friends of Southern Oregon, whom we never had met before, and we wish for their part of the state much prosperity in the future.

The second camp-meeting was held nearly one thousand miles north of Phoenix, nearly on the line between British Columbia and Washington, at the town of Chelan. This camp-meeting was held about four miles from the Columbia River, at the end of Lake Chelan, one of the most beautiful bodies of water that we have ever seen. The lake is about one and a half miles wide and sixty miles long, surrounded by beautiful mountains, and is indeed a very picturesque spot. Thousands of tourists every summer seek the shores of this lake for camping and recreation, and the little town of Chelan is very busy, especially in the summer season. The town is reached by stage from the Columbia River, about a four-mile drive. To reach this place, ones takes the steamer up the Columbia River to Chelan Falls, and then goes by stage to the place where the camp-meeting was held. The ride is very beautiful, passing along the edge of one of the most frightful gorges or canyons that it has ever been our privilege to witness. It reminds one of the Grand Canyon of the Yellowstone in the National Park. Through this gorge, plunging and cascading, the Chelan River makes its way into the Columbia. The scenery is very grand, and, with the beautiful lake above, it is certainly one of the most beautiful spots that we have ever seen on the American continent. The town of Chelan has a population of about fifteen hundred, perhaps more than this during the summer months.

Previously to the camp-meeting, Elder Dart and Brother Hoover, a missionary worker, had been holding a series of meetings in this place, and had awakened quite an interest in some minds. The opposition against them had been very determined by the Methodist min-

ister and others, but notwithstanding this the truth had triumphed, and quite a number were much interested in the faith. The camp was pitched in a central portion of the town, easy of access. The evening meetings were well attended. Nineteen family tents were pitched, and fifty camped on the grounds. About seventy-five were in regular attendance.

This was the last meeting of the season, and we can truthfully say that it was one of the best camp-meetings that we ever attended. A deep spiritual influence pervaded the meeting, and many souls were set free who had before been bound by the bonds of sin. Some who had been attending the tent-meetings and were in the valley of decision yielded to God and to his truth and took their stand firmly for the message. Quite a number of young people who had never before yielded to God, did so, and received baptism. We should judge that eight or ten at this meeting decided for the truth who never before had kept the Sabbath. About half of those who attended the camp-meeting had never before been to a camp-meeting, and the expression, "This is my first camp-meeting," was heard on every hand. Our brethren and sisters who have attended many camp meetings can well appreciate how these enjoyed the occasion. One feature of the meeting, and a very agreeable one, too, was the fact that a large number of young people from the city attended the evening services, and gave the most respectful attention. If the seed that was sown in their minds does not some day bear fruit, we shall be surprised. We did not learn how many were baptized, but probably there were eight or ten. The last Sabbath a cash offering was taken for the colored work in the South, and \$10.50 was given. The laborers present, who bore the burden of the meeting, were: G. E. Langdon; R. D. Quinn, president of the Montana Conference; A. M. Dart, O. K. Butler, C. J. Rider, and the writer. A good feature of the meeting, and one which we wish we could see in all our camp-meetings, was the fact that the brethren and sisters stayed clear through to the end of the camp-meeting. But very few, if any, left before the meeting closed. Elder A. M. Dart will remain at Chelan through the fall, and possibly through the winter. Brother Hoover

will assist in general missionary work in that part of the field. There were representatives at this meeting from the churches at Wenatchee, Malaga, Conconully, and scattered ones from different parts of the northern country. Considering the fact that this was the first camp-meeting ever held in that section, we felt that it was a real victory for the truth. We believe the influence of the camp-meeting was good upon the minds of the people not of our faith, and we hope that these little meetings may be a yearly feature of the work in that section of the country, which, we should think, is rapidly growing.

The ride up the Columbia River from Wenatchee to Chelan is very pretty, indeed. At one point the rapids are so strong that the boat has to be drawn up by a cable fastened to a secure anchorage on the shore. At another point there stands out in clear outlines on the high rocks along the bank a complete profile of the face of Abraham Lincoln. We never saw a plaster cast or a sculptured piece that is more perfect than this rocky profile of the martyred president. The country about Lake Chelan, and farther north in what is called the Okanogan country, is rapidly being opened up, and will afford homes for many people in the future. The climate is mild, and nearly everything can be raised that is put into the earth. It is somewhat mountainous, but much of the land can be turned to agriculture, and it is already becoming quite a stock-raising country. As this country opens up, the truths of the third angel's message should find their way quickly to the homes of the people, and they be given a chance to accept of these truths which mean so much to them.

Following the camp-meeting, Elder Langdon made a trip to Conconully, the county-seat of the Okanogan country, where a church organization is to be effected. We certainly were glad to meet with the brethren and sisters of this part of the Upper Columbia Conference, and we hope that those who have started in the message will hold up the truth, that others may see the light and come to it.

W. B. White.

"Riches profit not in the day of wrath; but righteousness delivereth from death."

THE SIGNS OF THE TIMES AS A MISSIONARY AGENT

Much has been written and said about what we as Seventh-day Adventists should do in helping to give to the world the third angel's message, and it is clearly evident to all that God expects his people everywhere to engage in some line of work for him. Likewise he emphasizes the thought that he, in harmony with his promise made just before the ascension, is with every one who in fear and weakness goes forth to win souls for heaven. Every one can have with him the power of heaven and earth if he so desires, for Jesus has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." With Jesus all things for good are possible, and by his Spirit he says, "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."

The special line of missionary work that I wish to emphasize to-day is the use we should be making of the wonderful truth-filled numbers of the Signs of the Times. Never before in the history of our denomination has there been placed within the reach of all such splendid opportunities for work as the Signs now offers. And everywhere our people are meeting with astonishing success as they take these truth-filled papers and go to the homes and offices of those who know not the times in which we are living.

Six members of the circulating department of the Signs of the Times planned to be the very first in introducing the October number to the people. A total of twenty-six and a half hours time was spent, with the result that two hundred thirty copies were sold for \$23.00. Good reports were given by all who took part in this first effort. To-day we have in Portland, Oregon, in Seattle and Tacoma, Washington, and in many other of our smaller cities and towns those who are demonstrating by actual, daily experiences that selling the Signs and other of our periodicals is a work that God is richly blessing, both to the good of those who engage in it and to the salvation of the souls of those who buy.

Now why not some of our brethren

and sisters in every community engage in this God-given work. Let regular routes for work be established and each month let the church officers or leaders of missionary societies, or even the individuals themselves see that a systematic work is carried on. The people want these papers and the publishers are willing to supply them at very liberal rates, then how can we upon whom the light has been shining to these many years, longer refuse to give to those who are in darkness the light they are so anxiously seeking?

Remember that God's blessings are promised us on condition that we show a willingness to respond to the calls he makes for help.

O. K. Butler.

IT CAN BE DONE!

WHAT?

A good investment can be made.

Help can be given to send missionaries speedily into earth's darkest zone.

The Foreign Mission Seminary Endowed Scholarship fund can be raised.

Our Missionary Volunteers have undertaken this work of raising a large fund for the use of students seeking a preparation for work in foreign lands. One hundred scholarships of one hundred fifty dollars each are needed. That looks large. But one scholarship is divided into sixty shares of two and one-half dollars each. That does not look so large. It is to be a permanent fund, under the direction of the General Conference.

HOW?

By every one doing something. Every Missionary Volunteer can raise one share. Hundreds of our people can give an entire scholarship. One writes for permission to support one student in the Seminary. A brother sends \$100.00 to swell the fund. Many of our young people know those who could do as well. Go to them about it, and if you can not do that, write to them. There's a great difference between a lukewarm desire and a red hot purpose. Enthusiastic interest will do it. Let every society, let every Missionary Volunteer, set a mark and—shoot above it. Colorado has already raised three scholarships, and oth-

ers are doing well. Some plan to finish the work by camp-meeting time.

WHEN?

Do it now. Promptness sweetens labor.

This fund should be closed by Nov. 1, 1908.

Our Missionary Volunteers want a part in the great Thanksgiving Ingathering, but we want this off our mind first. The money and the names and addresses of those who give, with the amounts, should be sent to the conference treasurer. When these reach the General Conference Treasurer, certificates will be sent to those who raise one or more shares.

Missionary Volunteer Leaflet No. 12 tells all about the need for this fund and how it is to be used. Send for as many as you can use. They are free. Missionary volunteer department, Takoma Park Station, Washington, D. C.

Financial

NORTH PACIFIC UNION CONFERENCE

FINANCIAL STATEMENT FOR SEPTEMBER, 1908

Tithe	-	\$256 03
Second Tithe	-	97 80
Stationery	-	3 00
Walla Walla College Fund	-	232 00
Gleaner	-	29 55

TRUST FUNDS

Sabbath-school Offerings	-	177 55
First-day Offerings	-	118 04
Foreign Missions	-	133 60
Southern Field	-	7 70
Colored Work	-	1 80
Colored Mission Schools	-	9 00
Mid-summer Offerings	-	147 31
Religious Liberty	-	9 62
India	-	5 00
\$150,000 Fund	-	2 60
China	-	6 36
Annual Offerings	-	2 60
Foreign Mission Seminary	-	11 00
Vaktare	-	7 50
Sendebud	-	2 50
Literature for the Blind	-	4 00
Colored Sanitarium, Nashville	-	10 00

\$1274 56

C. H. Castle,
Treasurer.

Sabbath-school and Young People's Work

THE CLOSING OF THE SABBATH-SCHOOL

I have thought many times that too little is made of the closing of our Sabbath-schools, in the binding off of the hour's work. In the bustle of closing, we forget that the last impressions made are the ones that are most apt to stay with us. Is not the old adage, "All is well that ends well," a true one, and is not this applicable to the Sabbath-school work?

To me there was always a discomfort in closing the school with a song in which few take part because the hymn chosen is not familiar, and as the last strains die, every one is heartily glad it is over.

There is that about a good rousing song in which every one sings, because its spirit is catching, that makes music and words stay by us for days. How often do we find ourselves humming in the quiet of our homes the strains of the last hymn sang in the Sabbath-school or public worship! In the singing of the hymn comes the thought of the last week's lesson, and we ponder it over in our minds till we find our thoughts reaching out into the coming lesson, and ere we are aware of it, we have Bible and lesson-leaf in hand. And so I would emphasize always have a closing song that every one can take part in.

In the last few months I have been connected with a union Sunday-school in which the superintendent to close makes a short prayer. This would seem in place, as a spirit of prayer should underlie all our activities, for only by the grace and strength which God supplies can we live and work properly.

In department schools, a very good way is to have the little people learn a short-sentence prayer and repeat it in concert. This would leave as the last impression, thoughts of God, his love and care for us. In Testimonies on Sabbath-school Work, page 105, we read: "The love of Jesus must be in the motive of all efforts; it impels, it constrains, it captivates."—Mrs. Alice Hart, in Nebraska Reporter.

Educational

THE EDUCATIONAL WORK IN WESTERN WASHINGTON

We are glad to see so many of our young people flocking to our schools again this year. It is a good omen for the work at home and abroad. During the last month two academies and fifteen church-schools have started. The Forest Home Academy started first. It had a very nice opening. Brother W. Sharpe and the writer were present to assist. Forty-two took their seats on the first morning. We seldom see such a company of fine young people as we had the pleasure to talk to at the opening exercises. We feel that Professor and Mrs. Wolfkill, who have charge of the school, are to be congratulated on having such excellent material to work with. The buildings have been papered and fixed up nicely, and altogether make a neat appearance and a pleasant home.

We feel that the work done at the summer normal for the school teachers is going to be a great blessing to the children in the church-schools. Here we drop a word that the different churches remember the fund for the expenses of the teachers during the trip to and from the summer normal. We will let you know more about the church-schools later.

Brother Adams has already written you in regard to the Meadowglade Academy. We are glad to see that school introducing shorthand and type-writing into its program. Brother Clyde Babcock, a graduate from the shorthand department of the Royal Academy, is teaching these subjects there, and we are going to look for good results. Those desiring to connect with the academy to take these subjects, please write the principal.

It has been the desire of the educators to place the two academies on the same basis in almost everything. This will tend to strengthen the work.

All along the line we have cause for rejoicing, and we ask the prayers of God's people that the lambs of the flock and our youth will this year receive much blessing as they attend these schools of God's appointing.

L. G. Paap,

Ed. Sec. West. Wash. Conf.

A TREE OF BIBLICAL KNOWLEDGE

The Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books; longest chapter is the 119th Psalm; the shortest and middle chapter is the 117th psalm; the middle verse is the 8th of the 118th psalm. The longest name is in the 8th chapter of Isaiah. The word and occurs 46,627 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest, the 35th of the 11th chapter of John. The 21st verse of the 7th chapter of Ezra is the only one of the entire collection which contains every letter but one in the alphabet. The word Lord, or its equivalent, Jehovah, occurs 7,698 times in the Old Testament; or, to be more exact, the word Lord occurs 1,853 times, and the word Jehovah 5,845 times. The word God does not occur in the book of Esther, BUT THERE IS WISDOM, KNOWLEDGE, HOLINESS, AND LOVE in EVERY CHAPTER OF THE BOOK.

WASN'T WANTED THERE

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on

securing one of the best seats; for a great man preached on that day, and the house was filled with well-dressed people who had heard of the fame of the preacher, of his learning, his intellect, and goodness, and they wondered at the presumption of the old woman. She must have been in her dotage; for she picked out the pew of the richest and proudest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder, and whispered something, but she was hard of hearing and smiled a little withered smile, as she said, gently: "O, I'm quite comfortable here, quite comfortable here."

"But you are not wanted here," said the sexton, pompously. "There is not room. Come with me, my good woman; and I will see that you have a seat."

"Not room!" said the old woman, looking at her sunken proportions and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—" But the sexton took her by the arm, and shook her roughly in a polite, underhand way, and she took the hint. Her faded old eyes filled with tears, her chin quivered, but she rose meekly, and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the spot she left vacant, she said, gently, "I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr. — preach for? She would not be able to understand a word he said."

"Those people are so persistent. The idea of her forcing herself into our pew! Isn't that voluntary lovely? There's Dr. — coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he has promised to dine with us while he is here."

He was a commanding-looking man, and as the organ voluntary stopped, and he looked over the vast crowd of worshippers gathered in the great church, he seemed to scan every face. His hand was on the Bible, when suddenly

he leaned over the reading desk, and beckoned to the sexton, who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church, to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon which struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," replied that functionary in an injured tone.—Youth's Instructor.

News Items

C. M. Christiansen has been spending a number of days in Spokane the last week in the interests of Walla Walla College.

So many brethren and sisters are moving into College Place to give their children the advantages of an education that there isn't room enough in the village to accommodate all. In consequence of this quite a goodly number of new buildings are being erected in that place. The sound of the hammer and saw is heard on every hand, and some very pretty residences are in prospect, some to rent, and others are being erected by people who have purchased property in that place.

A letter received at the Union Conference office from Elder F. M. Burg, who recently left the Western Washington Conference to take the position of Bible instructor in Union College, Nebraska, states that he is kept very busy at that place. He states that he has six classes a day, besides other miscellaneous work; three classes in Bible Doctrine, one in Prophecies of the Bible, one in "Ancientry of the Bible," and a ministers' training class, besides an industrial class in wood work, and other duties connected with the school and church. He states that they have a fine class of young people, possibly four hundred enrolled, aside from those in

the Normal Department. He states his heart is with the work in the school, but that the work here in the Northwest will not soon fade from his mind. He also states that he is hungry for the Gleaner, not having seen a copy since he left the northwest. We wish Brother Burg the best of success in his work.

FAITH AND FEELING

1. Do our prayers reach the heavenly Father when we come believing?

We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business, believing that God will do just what he has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child.—Sp. Test. to Ministers.

2. What is Satan ever ready to insinuate into our minds?

Satan is very ready to insinuate that prayer is a mere form, and avails us nothing. He can not bear to have his powerful rival appealed to. At the sound of fervent prayer the hosts of darkness tremble. Fearing that their captive may escape, they form a wall around him, that heaven's light may not reach his soul. But if in his distress and helplessness the sinner looks to Jesus, pleading the merits of his blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and sends to his deliverance a re-enforcement of angels that excel in strength. And when these angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back, well knowing that their battle is lost, and that one more soul is escaping from the power of their influence. Sp. Test. to Ministers.

3. How are we to overcome the world?

Pray in faith. "This is the victory that overcometh the world, even our faith." Prevailing prayer is the prayer of living faith; it takes God at his word, and claims his promises. Feeling

North Pacific Union Gleaner

PUBLISHED WEEKLY

BY THE

NORTH PACIFIC UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS.

15 & 16 Die Brucke block, Walla Walla, Wash.

Subscription price, 50c a year.

Editorial Committee:

C. H. Castle, Chairman; W. B. White,

G. H. Langdon, A. J. Breed, F. M.

Burg, M. E. Cady, A. G. Adams

Entered as second class matter, at the post office at Walla Walla, Washington, May 22, 1907 under act of Congress, March 3, 1879.

has nothing to do with faith. When faith brings the blessing to your heart, and you rejoice in the blessing, then it is no more faith, but feeling. How strange it is that men will put confidence in the word of their fellow-men, and yet find it so hard to exercise living faith in God! The promises are ample; why not accept them just as they read? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Sp. Test. to Ministers.

4. Can feeling be a test whether we are in or out of favor with God?

We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident that he is in a favorable condition; but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will naturally be led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus.—Sp. Test. to Ministers.

5. What may we now look for, both within and without the denomination?

Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light. We may look for everything now to break forth outside and within our ranks; and there are minds undisciplined by the grace of the Holy Spirit, that have not practised the words of Christ, and who do not understand the movings of the Spirit of God,

who will follow a wrong course of action because they do not follow Jesus fully.—Sp. Test. to Ministers.

6. How must we now educate the soul?

Do not exalt your feelings or be swayed by them, whether they be good, bad, sad, or joyful. . . . We can not be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly in the word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting his love, which has been assured to us by most astounding evidences; for he so loved us as to give his own life for us, that we should not perish, but have everlasting life.—Sp. Test. to Ministers.

7. What results have many times followed when men have trusted to to feeling?

When we go to him for wisdom or grace, we are not to look to ourselves to see if he has given us a special feeling as an assurance that he has fulfilled his word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. Satan can give feelings and impressions, and those who take these as their guide will surely be led astray.—Sp. Test. to Ministers.

8. When is the very time to exercise faith?

The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds. True faith rests on the promises contained in the word of God, and those only who obey that Word can claim its glorious promises.—Early Writings, p. 73.

9. How implicitly should we trust God?

Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We can not expect to be very joyful and

hopeful while we look to ourselves, for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend upon it are in danger of imbibing heresy.—Sp. Test. to Ministers.

10. What does Satan stand ever ready to give us?

Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be how they can adorn their profession, and bear fruit to the glory of God.—Sp. Test. to Ministers.

11. How are we to come to Jesus?

Excitement will not avail to save any soul. To have faith in Christ, to become a child of God, it is not necessary to be stirred with powerful emotion. You are to come to Jesus just as you are, for you know it is the only right thing to do.—Sp. Test. to Ministers.

12. What is said of feeling and faith?

Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God's to give. The grace of God comes to the soul through the channel of living faith, and that faith it is in our power to exercise.—Early Writings, p. 72.

13. How may our feelings change?

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.—Sp. Test. to Ministers.

14. Why is there not more power in the church to-day?

I asked the angel why there was no more faith and power in Israel. He said, "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them."—Early writings, p. 73.