

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.

K. 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.

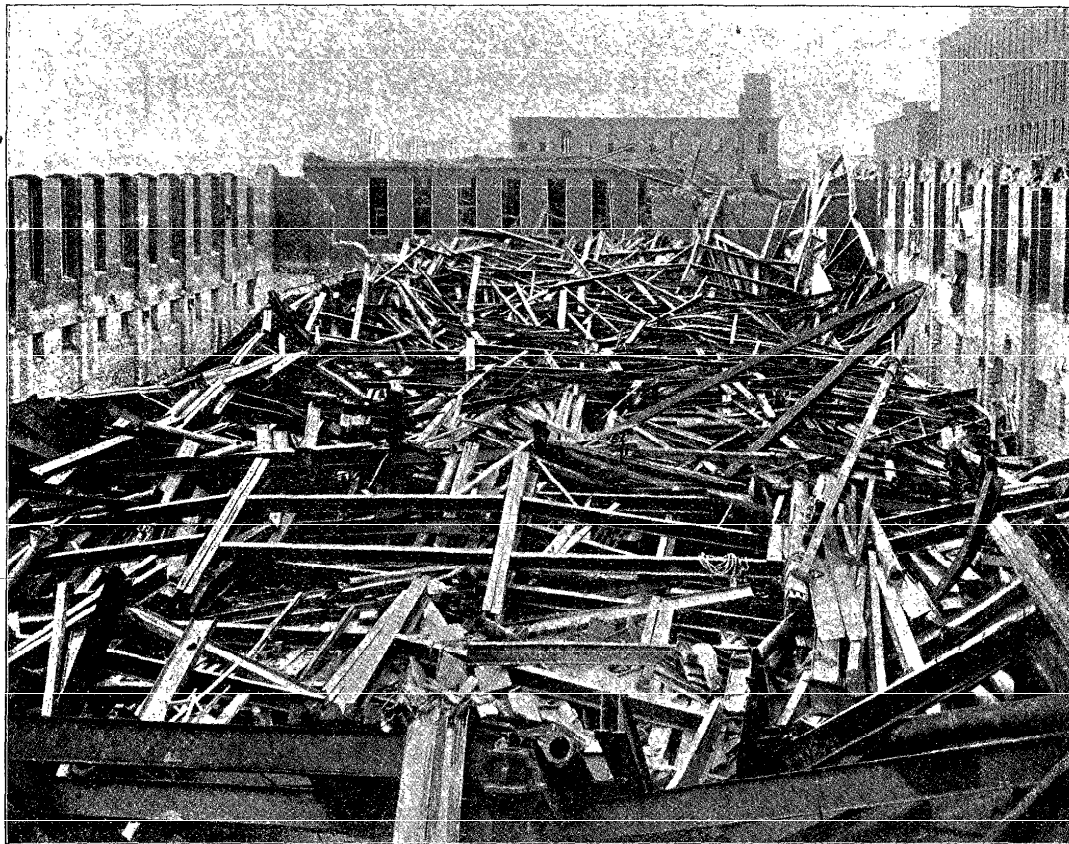
Remember that the amendment to an amendment must be germane to the amendment.

#### 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