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— OF THE —

GENERAL CONFERENCE.

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BATTLE CREEK, MICH., TUESDAY, FEB. 28, 1893.

No. 19.

MONDAY MORNING SOCIAL MEETING.

At the ministers and delegates 8:30 morning meeting, Monday morning, February 27, the following testimony from Sister White was read:—

GEORGE'S TERRACE, ST. KILDA ROAD,
MELBOURNE, JAN. 9, '93.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to his people, but to labor untiedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them counselors, men of sound judgment.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has not been shining in clear concentrated rays to the world. Thousands who are now in the darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the world of the swift coming judgments of God. The Spirit of God has been present in power among his people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that

would have united our churches, and insured harmony of action: but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to his people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies. "Great Controversy," Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light of God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors have been tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with

the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is:—

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in his providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them.

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were hidden, Come; for all things are ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those which were bidden shall taste of my supper."

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand far greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering to the Lord

his own,—a just tithe. Make haste, brethren, you have now the opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings.

The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lighted with the glory of the angel from heaven.

If the world is to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon his people. The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through his human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ" and "Lo, he is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty. The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Will the church give to the world the light of the knowl-

edge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues and peoples?

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

"But when he saw the multitudes, he was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.

ELLEN G. WHITE.

Following the reading of this, a most excellent social meeting occurred, a number of brethren responding with hearty confessions and expressions of determination to walk in unity and love and the advancing light. The good Spirit of the Lord came in in marked degree, tears flowed freely, and expressions of joy and thankfulness seemed to well up from every heart.

PROCEEDINGS OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

SECOND MEETING.

THE second meeting of the National Religious Liberty Association was called Monday, February 27, at 10:00 A. M., with Allen Moon, the Vice-president, in the chair.

Opening prayer was offered by Elder S. H. Lane, after which Miss Nellie Ballenger sang as a solo No. 89 of "Songs of Freedom," "The Southern Night is Sleeping," a selection written on the Tennessee persecutions. Following this the Secretary read the minutes of the previous meeting, which were approved.

The Committee on Resolutions next submitted its report, which was adopted as follows, by acting on each resolution separately:—

1. *Resolved*, That Art. 6, of the Constitution be amended by striking out all after the word "meeting" in the second line.
2. *Resolved*, That Art. 1, be amended by substituting the word "International" for National."
3. *Resolved*, That Art. 4, Sec. 1, be amended by striking out the phrase "an Editorial Committee of five."

4. *Resolved*, That Sec. 3, Art. 4 be amended by striking out the words "by ballot", and substituting the word "biennial" for "annual."

5. *Resolved*, That the by-laws be amended by striking out Nos. 1 and 4, and amending No. 10 by substituting the word "territories" for the word "states"; No. 13, by substituting the word "biennial" for annual; No. 14, by substituting the word "regular" for the word "annual"; No. 15, by substituting the word "regular" for "annual" and striking out the word "regular" in next to the last line.

6. *Resolved*, That the appeal and remonstrance adopted by the General Conference of Seventh-day Adventists, Friday, Feb. 24, 1893 be printed in tract form, and circulated as extensively as its importance merits.

The following preamble and resolution was presented by the Committee on resolutions for discussion only, and after many favorable remarks touching it, it was withdrawn, since action upon it involved the co-operation of the General Conference Committee:—

Whereas, A better understanding of the principles of religious liberty is necessary both for an adequate appreciation of their importance, and an intelligent promulgation of them therefore,

Resolved, That we urge the several Conferences to hold workers' institutes for the study of religious liberty subjects, and that we will aid in such institute work by furnishing instructors when so requested.

Elder Wheeler, lately a Baptist minister, but who has been attracted to the views of Bible doctrines held by Seventh-day Adventists through reading the *American Sentinel* and other Religious Liberty literature, was requested to speak touching the present position of the Baptist denomination as regards religious liberty, and responded with a few brief remarks and quotations from Baptist periodicals and works, showing how this denomination has recently departed from its former adherence to the principles of religious liberty, and thus giving his reasons for having to sever his connection with that people. He first gave a quotation from a work entitled "The Baptists in the United States," pages 9 and 18, as follows:—

"The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of church and conscience.

"After mature deliberation they resolved to present an address to the political convention which was soon to assemble in Richmond. This address took very decided ground in regard to the necessity of the independence of the American colonies. It also sought from the convention some action in regard to religious liberty; and its statement of the principles of the Baptists was very clear and forcible. 'We hold that the mere toleration of religion by the civil government is not sufficient; that no state religious establishment ought to exist; that all religious denominations ought to stand upon the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship.'"

In showing further how the Baptists still hold to the doctrine of liberty of conscience in form, Elder

Wheeler quoted from the "Sixtieth Annual Report of the American Baptist Home Missionary Society" (page 10), which society convened in Philadelphia, May 27, 28, 1892. In a memorial to Congress to adopt the proposed Sixteenth Amendment passed at this convention, it is stated:—

"We submit this memorial with special gratitude to Almighty God, that in the forefront of our denominational principles have always stood the principles of absolute independence of the personal conscience, and of the total separation of the practical administration of the functions of the State from the practical administrations of the functions of the Church. Christendom very slowly emerged from the darkness that claimed the right to enforce religious conformity by law, into which it had been plunged by the ill-mated union of Church and State under the Emperor Constantine. Even the Reformed church defended the right of the sovereign to impose his own religion upon his subjects. Only a few great thinkers were groping here and there toward the light, and, with more or less vagueness and inconsistency, confusing toleration with freedom, were advancing the cause of mental and spiritual liberty. But it is the unquestionable honor of our religious ancestry that, seeing clearly the imperial dignity of the human conscience, as Christ has made it free, under His own sole and supreme Lordship, it constantly and consistently contended that the right of the State shall pertain to civil things only."

But while the denomination still holds to the doctrine of religious liberty in form, Elder Wheeler showed how easily and quickly they ignored this doctrine by stating that the next morning after this memorial just referred to was adopted, the same convention adopted the following resolution:—

"Resolved, That we do hereby respectfully request the Congress of the United States to withhold the appropriation of \$5,000,000 asked for by the World's Fair Commissioners until satisfactory assurances are given that the Fair will not be opened on the Lord's day."— *Idem*, p. 13.

Then to show the character of the resolution, that it was entirely religious, he quoted from an article by Rev. Joseph K. Dixon, in *The Watchman* of August 25, 1892. This is one of the leading Baptist papers. The article was entitled, "Our Columbian Sunday," and the quotation runs as follows:—

"The Christian Sabbath a corner-stone of the Republic. To the perpetual honor of Congress, the doors of the Columbian Exposition are to be bolted on Sunday. The bolts should be from the beams of the *Mayflower*. For three or four weeks during the closing days of the national legislature, senators and congressmen were filling the morning hours by reading petitions from their constituency, praying for legislation against a desecrated Sabbath. It was the best voice of the best people crystallized in legislative enactment. Now let the churches put their seal upon it by the proposed service."

As further proof of the avowed religious character of this movement among the Baptists, he further quoted from a letter written by Dr. Henson, of the First Baptist church of Chicago, to the *Watchman*, as follows:—

"Oa Friday evening, October 7th, there was a grand gathering in our Auditorium, of 7,000 representative citizens of Chicago, to express their profound satisfaction at the act of Congress in voting to close the gates of the World's Fair on the Sabbath, and to render thanks to Almighty God for the signal triumph he had thus given to the cause of truth and righteousness. . . . It is gratifying, in a very high degree, to know that the highest moral sentiment of the American people is here asserting itself in such emphatic fashion."

Speaking of foreigners, Dr. Henson's letter further said:—

"We shall not compel them to attend our churches, and listen to our tedious homilies; but as they have come to see America, we desire to show the best things we have got, and the very first of our best things is the American Sabbath."

With reference to the World's Fair Directors opposing the Sunday-closing measure, Dr. Henson's letter states that back of all this is—

"A deep-seated feeling that this a fight between the religious sentiment of the nation and that growing irreligious sentiment, that is determined to have no master but *its own sweet will*."

This religious aspect of the question is also further shown in the resolution passed by the Massachusetts Baptist State Convention, held at Lowell, October 27, 1891:—

"Resolved, That it is the profound conviction of this convention, representing more than 50,000 Baptists of Massachusetts, that the Columbian Exposition, to be held in Chicago in 1893, be closed on the Lord's day, thus imitating the good example of the World's Fair in Philadelphia, in 1876, and thus recognizing the workmen's right to one day's rest in seven, and thus showing proper respect to the religious convictions of the millions of Christian people in this great nation who believe that the Sabbath is one of the chief bulwarks of Christianity, and that the maintenance of Christianity is of the utmost importance in its relation to property and prosperity, and the perpetuity of our free institutions."

Elder Wheeler stated that in discussing the Sunday law proposed by Mr. Charlton, in the Canadian Parliament, the editor of the *Canadian Baptist* under date, Feb. 9, 1893, justified legislation discriminating between religious denominations in the following language:—

"While we believe such a law just and good and necessary to the general well-being, we freely admit that it is productive of hardships to those Christians who conscientiously believe themselves bound to keep the seventh day holy. It is true that 'the enactment of laws means their enforcement,' even by civil pains and penalties, if necessary. It is natural and right that the State should select for its rest day the day which is most acceptable to the largest number of its citizens. The result is that the citizens whose religious convictions constrain him to abstain from his daily avocations on the last day of the week finds himself compelled by law to cease work also on the first day of the week. It is a case in which one's obedience to conscience costs him something. In many cases the loss of two days in the week, so far as worldly industry is concerned, may prove a very heavy tax. But the complaint of religious persecution is illogical and cannot be maintained. The Seventh-day Baptist is not compelled to rest on the first day of the

week on any religious ground. He is not punished or persecuted either for engaging or not engaging in any religious service on either the seventh day or the first. His hardship is that he cannot conscientiously work on a day which the great majority of his fellow citizens devote to labor and business and suffer loss in consequence. He cannot ask that the great majority shall set aside their preferences and by changing the day of rest cause the many to suffer the loss for the sake of the few. If he can convince the majority that an enforced rest day is not essential to the public good, he is at liberty to do so and secure the abolition of all Sunday laws."

"Whether it would be practicable to make any exceptional provision to mitigate the hardship to those who are in the position described or not, is a question for the careful consideration of our legislators, and of all concerned. It is clear that at best any such provision could be but very partial and unsatisfactory in its operation, and that it would be very difficult to guard it from abuse.

"The points which we wish here to make and emphasize are, first, that all legislation for the enforcement of a day of rest should be based wholly on secular, not religious grounds, and, second, that the disadvantages and disabilities which those who observe the seventh day suffer under such legislation are in no sense an infringement of their religious liberty, but are purely an incidental result of their religious convictions, and a result which there seems no means of avoiding, save at the cost of the physical and social, and we may safely add, moral well-being of the whole commonwealth."

In contrast with that is this; Elder Wheeler again called attention to the correct and fundamental principle laid down by the Baptists as laid down in the first quotation given in the following words:—

"All religious denominations ought to stand upon the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship."

Elder Wheeler stated in closing that in conversation with different Baptist clergymen, while many of them have taken a noble stand for the principles of religious liberty, some of them were decidedly against it, one Baptist clergyman saying, in speaking of the persecution of Seventh-day Adventists in Tennessee, that he thought the State was justified in the course which it had pursued toward them. Another one, when the Baptist principles of religious liberty were being read, said if these were Baptist principles he thought it was time that Baptist principles were changed. While the principles of religious liberty were very strongly implanted in the hearts of a large number of the Baptist people, the fact is, and one which Elder Wheeler said had greatly pained him, the leaders and the religious papers of the denomination are at the present time almost a unit against it, and the denomination is drifting away from their fixed, long-established and well-known principles.

As amended, the Constitution and By-laws of the International Religious Liberty Association reads as follows:—

CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be called the INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

ARTICLE II.—OBJECT.

The object of this Association shall be to protect the rights of conscience; to maintain a total separation between religion and the civil government; and by means of the platform and the press to educate the public mind on the relations that should exist between the Church and the State.

ARTICLE III.—MEMBERS.

All persons approving these objects, and who will subscribe to the Declaration of Principles, may be members of this Association by the payment of one dollar, and an annual due thereafter of one dollar.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Association shall be a President, first Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, an Editorial Committee of five, of which the President, Vice-President, and Recording Secretary shall be members.

SEC. 2. The Executive Committee shall have power to appoint one or more General Field Secretaries, also to appoint in each State and Territory a Vice-President, a District Secretary, and a Press Agent, all of whom shall work under the direction of the Executive Committee.

SEC. 3. The officers of this Association shall be elected at the biennial meetings of the Association, notice of which shall be published at least three weeks before such meetings are held, and the members present shall constitute a quorum.

SEC. 4. Vacancies occurring in any of the offices of the Association may be filled by the Executive Committee.

ARTICLE V.—FUNDS.

SECTION 1. All funds arising from membership fees and annual dues shall be used according to the discretion of the Executive Committee in defense of members who may be prosecuted in consequence of religious intolerance and unjust and oppressive legislation, and for the publication and distribution of literature upon the principles of the Association, and for the support of lecturers in the field.

SEC. 2. The Executive Committee may call for contributions, and accept donations for special enterprises and emergencies that may arise as funds are needed.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended by a three-fourths vote of those present at any regular meeting.

BY-LAWS.

1. This International Religious Liberty Association shall have an organ through which to advocate its principles and advertise and mold its work.

2. No literature shall be published or circulated under the name of this Society by any of its officers or members until it has been indorsed by the Executive Committee of the Association.

3. The duty of employing legal counsel, and defending members indicted for violating religious laws, shall devolve upon the Executive Committee; but this power may be delegated to the Vice-Presidents in the several States when necessary.

4. No act or decision involving great expense, or change in the working of the Association, shall be valid unless, at the time the act is voted upon, or a decision is made, a majority of the Executive Committee shall be present.

5. The President shall preside at all meetings of the Association and of the Executive Committee, and see that the will of the Committee is faithfully executed.

6. The Recording Secretary shall keep a record of all meetings of the Association and of the Executive Committee.

7. The Corresponding Secretary shall maintain a regular correspondence with the Vice-Presidents, District Secretaries, and State Press Agents, and execute all other correspondence ordered by the Executive Committee.

8. It shall be the duty of the Vice-Presidents to enlist the co-operation of ministers, lawyers, school-teachers, and business men in the work of the Association; to assist, under the direction of the Executive Committee, in the defense of any members of the Society who may be prosecuted for non-compliance with religious enactments, and to take the general supervision of the work in their respective territories.

9. District Secretaries shall lecture on the subject of religious liberty in all its phases, secure signatures to the petitions opposing religious legislation, and also obtain all possible co-operation in such work, and in the distribution of literature in harmony with the aim of the Association.

10. Press Agents shall be empowered, with the concurrence of the Vice-Presidents and District Secretaries of their respective States, to select and appoint in each county seat and city of their States, responsible persons who are in sympathy with the object of the Association, and who will act in its behalf by working with local editors to bring to their attention the importance of the question of religious liberty and to get their influence in behalf of the aim of the Association.

11. The general meetings of the Association shall be held biennially at such time and place as may be agreed upon by the Executive Committee.

12. The Executive Committee shall audit the accounts of the Treasurer, and make a report of the same at the regular meetings of the Association.

13. These By-Laws may be amended by a two-thirds vote of the members present at any regular meeting of the Association, or at any meeting called for that purpose, due notice having been given of such meeting.

The following report of the nominating committee was submitted and adopted:—

For President — Allen Moon.

Vice President — A. T. Jones.

Recording Secretary — A. F. Ballenger.

Corresponding Secretary — A. O. Tait.

Treasurer — Miss Lena Steinel.

Executive Committee — Allen Moon, A. T. Jones, O. A. Olsen, A. F. Ballenger, A. O. Tait, C. P. Bollman, W. A. Colcord.

On motion, the meeting adjourned *sine die*.

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

SECOND MEETING.

THE second meeting of the Association convened Feb. 27, 3 P. M. The president in the chair. Hymn 1255 was sung, and Elder Mc Cutchen invoked the divine blessing upon the meeting, and the Sabbath-school work. The minutes of the last meeting were

read and approved. Brother C. H. Jones referred to the fact that the plan of using a portion of the Sabbath-school contributions for missionary work originated in California, where in 1886 over \$700 of the Sabbath-school donations were appropriated for the Australian mission. The delegate from South Africa, Brother J. J. Wessels, read a report of the South African Association:—

REPORT OF THE SOUTH AFRICAN SABBATH-SCHOOL ASSOCIATION.

The interest in the Sabbath-school work in South Africa has been constantly growing, each quarter showing a marked improvement on the preceding one. At the beginning of each year we resolved by God's help to make the schools more instructive, interesting and attractive, than they were the year before.

When we first began to have Sabbath-schools, it was thought that we could not keep pace with the schools in the United States, in the matter of lessons, donations, etc. We experienced great trouble by not receiving our mail promptly, consequently our orders for lesson books etc., could not reach us for at least one year from the time they were issued.

Owing to our isolated position as a mission, we at first deemed it best to apply the money raised by our schools for the furtherance of local work.

Each school decided for themselves what lesson books they would use, or what portion of Scripture they would study. Thus almost every school had different lessons. During the year 1890 much thought and attention was given to this matter, and, as a result of our deliberations, the majority agreed that it would be more in harmony with the mind of the Spirit of the Lord, and would tend in no small degree to the furtherance of the S. S. work in South Africa, for us to work in concert, as far as possible, with our Sabbath-schools all over the world, and hence, we adopted the lessons and plans as recommended by the International S. S. Association.

As we thought how other schools had donated their offerings to send the truth to us, we felt that it would be a great privilege for us to fall into line and try to infuse the same missionary spirit into the South African schools.

Our first offerings for the year 1890, amounting to about \$185.00, were for the "ship mission," this included an extra gift made at Christmas by nearly all our schools. The following year \$70.00 of our offerings were given to the "ship mission," and about \$72.00 to the "South American Mission." It now became apparent that the members of the schools became more and more interested in the missionary ship, and missionary work generally; and we notice that the geography of the countries to which our

contributions were going was being studied by many with great interest. Many were the earnest prayers that ascended daily for the "Pitcairn" and its crew; also for the work and workers in South America. We found it true in our case that "The liberal soul shall be made fat; and he that watereth, shall be watered also himself." Prov. 11:25.

The next year the Orphan's Home found a tender spot in all our hearts; even the children saved their pennies for the enterprise. The school that gave the most was at Cathcart. It is a family school held in the house of Brother Tarr. Several of the members of this school are orphans; and all the rest are doing what they can to make their home pleasant for the orphan members. We had about \$190 for the Home, about \$100 for the European mission, and \$95 for the South Sea Islands. The next report we hope will show over \$150 for Central America and Mexico. The report and offering must be on the way by this time. Our knowledge of the wants of these countries and our interest in their people has wonderfully increased, since we have had our attention directed to them through our weekly donations.

At the general meeting of our people, held in the new college building, Dec. 2-12, 1892, we had the pleasure of having a united school for our brethren on two occasions. The school numbered 138, which was the largest Sabbath-school of Seventh-day Adventists ever held in South Africa. The donations amounted to \$10, and were voted to be sent to Central America and Mexico.

Our records show that we have contributed in all about \$1,300. Of this amount \$130 has been paid as tithe to the Mission treasury; \$13 has been paid on account of tithe to the International Sabbath-school Association; and \$875 donated to the several objects mentioned. We hope now as we have decided to all work together, both as regards our lessons and our donations, as nearly as we possibly can, that we will be able to show a marked increase in future in the amount of our donations, and above all, that our growth in grace and in the knowledge of our Lord and Saviour Jesus Christ may be much more apparent, and that each member of our schools may have the true missionary spirit.

Some of our brethren had the most decided objections to the plan of our all studying the lessons as arranged for the International Sabbath-school Association; and it was not until after many trials had been made, and such determination and perseverance exercised by those who were leading out in the matter, that the plan was finally adopted. It often seemed as if it would be impossible for some of our brethren to fall into line, but they finally did so, and now we all study the same courses of lessons, and are only one month behind the schools in America.

It does not seem to us that we are behind at all, as the REVIEW, *Signs*, *Sabbath-School Worker*, and other papers, reach us about a month after they are issued; so that the notes on the lessons come to hand in good time and are quite fresh and interesting to us; and in fact it appears to us that we are all studying the same lessons at the same time, both in Africa and the United States. Not only are we studying the same lessons, but our prayers ascend with yours and those of our brethren in all parts of the world, for light on the Scriptures we are studying together, and that God would bless the work of present truth all over the great harvest field; and especially in those countries to which our minds are directed by our donations. Surely God blesses us in answer to our prayers as we study our lessons. We rejoice that the Sabbath-school has been instituted; and we know that the study of the lessons during the past year has indeed been "meat in due season" to us.

So far, we have had little or no instruction in how to conduct Sabbath school work. At our general meetings there has been so much other business to transact that the Sabbath school work has received merely a passing notice. At our last meeting Sister Hurd read a paper on "reward and prizes being given in Sabbath-schools." It brought out the fact that these things do more harm than good and did not convey to the minds of the scholars the true motive by which they should be actuated. Sister Druillard also read a paper, which was much appreciated, on "unity and harmony of action in our Sabbath-school work." One thought brought out was, that as God had order in everything it must be that there was a Heavenly Committee, or Executive, to have the care of this branch of the work as well as of other branches. She also gave prominence to the importance of attending the teachers' meetings in which to plan and pray for the school; and showed that if all worked in harmony, and sought God's presence and help the school plan would be heaven born, and all would be guided by the Heavenly Executive.

At first it seemed that the cost of postage would make the papers *Instructor* and *Little Friend* so expensive that we would be debarred from taking them, but we are pleased to say that this difficulty has been in a measure overcome, by our having them sent in clubs via London, and thus we have been able to reduce the expense. We feel that our schools need these papers very much and we are thankful that such valuable helps can be afforded us. Our clubs have grown until at present we take 120 copies of *The Little Friend*, 40 copies of *The Youth's Instructor*, and 36 copies of *The Sabbath-School Worker*. These papers are taken by every school and by nearly every family of our people in South Africa,

and are a real source of blessing and help. We very much wish, however, to have some such helps in the Dutch language, but it is a question whether the circulation of a Dutch paper would be large enough to make it profitable. We trust that the time will soon come when such a paper can be published.

We have at present six organized schools, besides the State school which is composed of the canvassers. There are on the rolls 218 members; of this number 110 are church members. As our church membership is only 140, and many of these are in America, it is encouraging to note how generally our people attend Sabbath-school. Both old and young prize the Sabbath-school very much. The grandparents, parents, and children, all unite in the Sabbath-school, to study God's word, and praise Him for everything they enjoy.

I have been requested to tell you how much the members of the Sabbath-schools in South Africa appreciate the help sent to our country by the Sabbath-school army in 1887. This effort on our behalf will ever be held in the most grateful remembrance by us, and the judgment will alone show the amount of good it accomplished and the many souls that have been brought from darkness to light as the result of your efforts. We feel convinced that the time is not far distant when the Dark Continent will be lightened with the glory of the "third angel's message." When that time comes, may we all be found faithful and enter into the joy of the Lord.

Brother G. C. Tenney spoke of the Sabbath-school work in Australia. It is quite well organized under the labors of Brother W. H. L. Baker. They have twenty-two schools, nearly twice as many as the number of churches, and the membership is proportionally large as compared with the churches, there being 490 church members and nearly 800 in attendance at the Sabbath-schools.

Brother Lewis Johnson from the Scandinavian countries gave an account of the Sabbath-school work in that field and of the interest in Bible study in Finland.

Brother L. R. Conradi spoke of the cause in the Central European field, and the influence of Sister White in establishing the Sabbath-school work there. He also referred to the difficulties which are met in that important field, in carrying forward this branch of the cause. Some of our brethren have already been imprisoned because they kept their children from the day schools to attend the Sabbath-school.

The Committee appointed to audit the books of the Treasurer submitted the following report which was accepted:—

Your committee appointed to audit the books of the Interna-

tional Sabbath-school Association, for two years from Jan. 1, 1891 to Dec. 31, 1892, beg to report as follows:—

We have carefully examined the books for the period named above; have drawn off a trial balance, have compared the vouchers with the cash book, and the printed balance sheet with the ledger; and have found all the accounts to be correct.

The books are well and neatly kept.

Committee { JNO. I. GIBSON.
M. H. BROWN.
L. C. CHADWICK.

The Committee on Plans for Work presented the following report:—

Whereas, The plan for furnishing the *Sabbath School Worker* to the State Associations that would agree to take a sufficient number to supply all officers and teachers in the State with a copy, has given general satisfaction, were adopted, therefore,

We recommend, All the associations to adopt and continue the plan devised by the International Association.

We recommend, That all divisions of our Sabbath-schools study the same subjects at the same time; and to this end,

We further recommend, That as soon as possible a series of lessons be provided for the intermediate and primary divisions adapted to their needs from the lessons that may be prepared for the senior division.

Whereas, It is desirable that our youth and children, be supplied with good books, and with good books only; and

Whereas, Many parents have not opportunity to make suitable selections for their children; therefore,

We recommend,—

1. That the Executive Committee of this Association make arrangements with one of our publishing houses to keep in stock a line of carefully selected children's and youth's books for the purpose of supplying our people with good literature to place in the hands of their children.

2. That no book shall be placed upon this list or recommended to our people until it shall have been approved by the Executive Committee, either upon their own careful reading or the written report of some competent person appointed by said Committee to assist them in the critical examination of said books.

3. That these books be furnished at a cost not to exceed the regular retail price of the publishers.

Whereas, Many of our Sabbath-school workers believe the present term of office of the Sabbath-school officers too short to serve the best interests of the Sabbath-school; therefore,

We recommend, That the term of office in our Sabbath-schools be six months instead of three months as heretofore.

We recommend, That the selection of field secretaries be left to the Executive Committee of the Sabbath-school Association.

Elder M. C. Wilcox moved that the recommendation be considered and acted upon separately.

The first one was explained by the chairman and remarks were made upon it by Brother C. P. Bollman and Brother C. H. Jones, and carried. The second and third were discussed by Brethren Wilcox, Wakeham, Bollman, Lane, and Gibson, and passed. Remarks were made upon the fourth recommendation by Brethren Miles, C. L. Kellogg, Wilcox, P. J. D. Wessels, and Bollman, and adopted.

Recommendations five and six were adopted without remarks. The seventh was discussed by Brethren Warren, Bollman, Wakeham, Sharp, and Parmelee, and passed.

The eighth recommendation was adopted without discussion.

On motion of Brother Shireman the meeting adjourned to the call of the Chair.

ERRATA.

IN the comparative statement of the last three years made by the Recording Secretary of the International Sabbath-school Association, published in the BULLETIN on page 305, second column, the items in the column headed Sept. 30, 1892, should agree with the totals found in the table at the bottom of the previous column, and the last column in said statement headed Increase should be changed accordingly; also the statement of the donations made during the third quarter of 1892 and the total for that year, as found on page 306. The whole amount donated to missions as stated on page 306 should be \$85,741.41 instead of \$85,740.06. On page 305 of the BULLETIN, in said report, the donations during the first quarter of 1891 are reported as being \$2,399.85. It should read \$3,399.85.

THE SERMON.

ELDER J. H. DURLAND.

"My brethren, count it all joy when ye fall into divers temptations." James 1: 2.

There are very few individuals that have had any Christian experience, but what know something about the joy there is in knowing Jesus Christ. But, sometimes, we are robbed of a great deal of joy that we might have, by anticipating some of the trials that may come in the future, and the possibility that we may yield, or be led from the position we occupy when we are rejoicing in the love of God, and thereby live in fear. I understand that the Christian life, as brought to view in the Scriptures, is one in which there should be joy, the very day that we enter into it and it continues to be joy all the way through. There is no place in the Christian life for discouragement. The Lord does not provide for discouragements. He does not lay plans for us, that we can say, To-day I rejoice in the blessing of the Lord, but to-morrow I fear that I shall be discouraged. My brethren, the Lord wants us to make up our minds at the very beginning, if we have joy this morning, we can have joy all the way through the Christian life.

This morning we will talk a little while on this one point connected with the Christian life. How we can have joy when temptations come. Individuals have said to me, I would not come short so many times and have to confess so often if I did not have such great temptations. They have asked me, Do

you have such temptations as I? That does not matter. It is not for you to ask any individual whether he has temptations or not. It is for each individual to go to the word of God and see what the Lord tells him to do with his temptations. The idea is not how severe the temptation is, or how often I fail; for the Lord in his word has given us the assurance that we need not be discouraged under times of the severest temptations.

The first question I want to ask you is, Is it a fact that every time you have been tempted you have counted it joy? Have you taken the instruction of the Scriptures in the time of severest trials, and had perfect joy and peace? Then if you have not, the next question is, *Why not?*

Perhaps you say, I feel so much like a sinner and feel as though God had left me. On this point let me read the following, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Heb. 4: 15. How many points? All. Then he was tempted in all points just as I am; and yet, How? (*Ans.* Without sin.) Then is temptation sin? (*Ans.* No.) Then you may meet with severe temptation, and the first thing that God wants you to do when that temptation comes, is to remember that that temptation is not sin; but it is the saying, Yes, to the temptation, that is sin.

But you say, If I only knew just when the temptation was coming I would know how to meet it; my case is a little peculiar; it is a little different from any other person. Certain individuals seem to be ready for the severest temptations when they come. They seem to have some indications beforehand, so that they can be ready to meet it; but my temptation is so peculiar; it comes upon me unawares.

Last evening in our meeting, the Spirit of the Lord was present and there was a great deal of rejoicing, and I hope we may see more of it in the future. Let us read on this point a little from our lesson: "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him." Matt. 3: 16. If that should have been witnessed last evening, in addition to what was witnessed, would there not have been still more rejoicing? Well, brethren, the idea is not that we may see something visible. God would have us learn that he is willing to be present by his Spirit, and that we by faith may realize that he is there.

Now notice the next expression: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Verse 17. If that voice should speak to every soul here this morning and say, You are my son, or you are my daughter, and I

am well pleased with you, would not each heart be much rejoiced? But notice, following this wonderful blessing, following this testimony of acceptance, comes the severest temptation that Christ ever passed through in his life.

Then, brethren, when you enjoy the greatest blessing that God ever gave you, make up your mind that you will probably have to meet the severest temptation, immediately after, that you have ever met in your life. Perhaps you say, Now I have had such a wonderful blessing that I will never have any trouble with the old trials; I will never have to meet what I have met; I never have had such an experience as this before. Brethren, when you come to that place, you will be using the blessing that God gives you in a wrong manner, and thus you are preparing yourself to be overtaken by temptation. If it is such a wonderful blessing, it ought to keep you close to God, to trust him more than you have ever trusted him before.

HOW WILL THE TEMPTATION COME? If such temptations will probably follow great blessings, how will these temptations come? Well they will come to you just as they came to Christ. Satan will test you, and you need not expect anything else; because Christ passed over the same road in order to be tried like you are; that he might succor and care for you when you are tempted. The admonition is, "*Count it all joy when you fall into divers temptations.*" The revised version says "manifold temptations." Sometimes we think we cannot have joy when we have been tempted on *one* point; yet we have all agreed time and again that we are to believe the word just as it is. The word says we are to rejoice when we have *many* temptations; *manifold* temptations; when they come by *multitudes*. Then joy and rejoice still. Do not get discouraged, but rejoice.

Some of you will meet it; perhaps you have already, after your wonderful experience. You will have to meet just these things. Before the next twenty-four hours the devil will come and say, What a fool you made of yourself last night; did n't you see somebody was laughing at you? You will fail as you always have failed. He will say it is all fanaticism. Let us rejoice because we have God's word. Brethren, let us rest on the word of God. Turn with me and read James 1:12. "Blessed [happy] is the man that endureth temptation." Then there is a blessing in having temptations, isn't there? And the man that never has any temptations will never have any blessing. Isn't that so? Then let us not ask God to take away the temptations, but let us ask him to come near and strengthen us to *endure* temptations. Let us not shrink from them but trust in him.

"But every man is tempted when he is drawn

away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Verses 14, 15. The word "conceived" literally means "to grasp with the hand," "to reach out for," "to take." That is to say, I want that object, or thing. The temptation comes, and you say, Now I would like to have that if it was not wrong. I *would* like to have it. If it were not wrong, young man, you would like to go to that place of amusement, would n't you? If it were not wrong, young lady, you would like to go to that entertainment. There is the danger. When your desires conceive, and you let them lead you out to grasp the desired object; it shows that your heart and your being are not yet surrendered to God. God wants to bring you into that place and show you your weakness, that the temptation shall be a blessing to you, because with it he will give you strength. That is what he wants to do.

Now let us notice the Saviour's temptation. The devil came and said, "If thou be the Son of God." Had not the Lord already told Christ that he was the Son of God? He had said, "This is my beloved Son." Was there any question about his being the Son of God? Had he not the evidence of those words that had been spoken, if nothing else? Would not that have been sufficient? But Satan came and said, "If thou be the Son of God, command that these stones be made bread." You are very hungry. Now I want to know how many people have been in about that same place. They say, I am hungry. My appetite wants this or it wants that, and God does not want me to starve to death. He does not want me to suffer these things, therefore, it cannot be very wrong to do this. "Making stones into bread." Try to make loaves out of stones.

My brethren, many of us in this very congregation have been led into this very place. God's word says he will care for you. He says he will direct your paths. But still you say, If I do not have this thing in just this way, I am afraid this work will be a failure. Is it possible that the Lord wants me to do that thing, or this thing, in the way this man in authority may say? I am afraid if I do this thing the result will be disastrous to the cause of God. Every time you do this way you will meet with defeat. God will take care of his work, and if you have given yourself into his hand, and he wants you to starve to death, then, starve to death. Brethren, let us stand like the Saviour stood, and say, "It is written that man shall not live by bread alone but by every word." Let us rest on the word of God, and put all these trivial things, and all temptations in the background, and stand for the right, and heaven will shine upon us.

There is a temptation I will refer to. Sometimes individuals come to me and say, I wish you would

tell me how I can get so that I will not have so much trouble, and fall into darkness and discouragement? I have such a temper. So many asked that at one or two camp-meetings that I thought I would test the matter and see how many there were, who were troubled on that point. It seemed that nine-tenths of those who had difficulties to speak of were troubled right there. I want to know how many of you ever get out of patience at something you do not care anything about? If I do something that you do not care anything about, would you get out of patience about it? What is the trouble then? It is this, We get out of patience over those things we think we cannot give up. And sometimes those are the very things God wishes us to give up. What does the Bible say? "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

"Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father." Col. 1:11, 12. This is an excellent antidote for impatience. If you are willing to leave it with God, you will not have half the trouble you have been having. If you will just believe that the Lord will do the work, and do not try to carry all the responsibility yourself, you may be assured of this one thing that God will do the work that you have been trying to do.

But the Saviour was not let off with that one point. The devil took him up on the temple, and told him that if he was coming as the Son of God it would be better to show some miracle, that the people might believe. That was the sin of presumption. That is, to put yourself where the Lord does not want you, to prove to the world that God is with you. I believe, brethren, if I should put my finger in the fire, it would be burned, although this congregation might get down and pray that it should not be so. But, if like the Hebrew children, the rulers of the nation should cast us even into a fiery furnace, if it is for the sake of the truth of God, and God wants us to go there, the fire will not burn us. So do not put yourself in a place to tempt the devil to tempt you, but put yourself where God can use you, and then with heaven to help you, you can have joy. "I can do all things through Christ which strengtheneth me." Phil. 4:13.

I want to read a little right here from "Gospel Workers," page 371:—

"He who understands well his own character, who is acquainted with the sin that most easily besets him, and the temptations that will be most likely to overcome him, should not expose himself needlessly, and invite temptation by placing himself upon the enemy's ground."

Brethren, keep off the enemy's ground. The Lord does not want you there. I knew a young man about a year ago, who was a drunkard. The Lord convicted him of sin. He gave his heart to God, and was just as sincere as anyone here this morning, and rejoiced in the Lord. There came a time when it seemed that he could not get employment and keep the Sabbath. He felt that his family would soon suffer, and that something must be done. So he went among his former associates to see if he could not get employment. It had been several months since he had tasted liquor, and he said to me one day, God has given me pardon and has helped me; I do not think now I shall have any more trouble on the point of appetite. I said, My brother, when one thinks he is safe on one point, he is sure to be tempted there. He went into that place without asking the Lord to show him whether he was to go or not, and before two hours time he was under the influence of drink, and had fallen. What was the reason? He had put himself on the enemy's ground. On this point a text comes to mind. The Lord sends his angel to encamp round about them that fear him, and delivers them. But if we do not fear God, and then put ourselves on the enemy's ground, can the angel of God go there?

I received a letter from a young girl a few days ago wishing to know what I thought of her going to parties. She said she had received an invitation to a party,—a very nice party. The people who would be there were not rough, and all they did was simply to get together and have a pleasant time. She wished to know if I thought there was any harm in that. Let me tell you how you may settle all questions like this. When the temptation comes, Get right down on your knees before God and say, Lord, will you go with me there? Can I take you along? When you have gone to such places, did you not find that you had lost that love for the seeking of God that you had before? *Keep off the enemy's ground.*

Brethren, when the devil comes with that temptation, count it all joy that you do not have to go there. Count it a joy that you have better society than that. I would rather have the society of an angel of heaven and be in a dark room with no friends on earth, than to have all the society of the earth in pleasant places, and have to enjoy what they seek to enjoy, and know that the angel of the Lord had departed, and that I was left alone. Do not let the devil lead you to think, that you can go to such places and represent Christ and convert souls. You will never do it.

Sometimes our young people think that in matters of matrimony they can join with those who are not Christians, and be the instrument of Christ to convert them. Be careful, my young friends, lest you

are stepping on the devil's ground. May the Lord help the young, when this temptation comes, to cast themselves on the side of right, and then it will be seen that you are of God. You will say, as did Christ, "Thou shalt not tempt the Lord, thy God."

After this, the tempter told Christ that he would give him more than he was going to get by coming to this earth if he would only fall down and worship him. Yes, and he will tempt you to do the same thing. If we do not wish to worship Satan, let us enter into the worship of God with our whole heart. I know in such a large congregation as this the enemy of all souls will bring in his temptations and he will seek to lead you astray. Let me say to you this morning, if your hearts are given to God when the tempter comes you can say, No sir. You can say as did Jesus, "Get thee behind me, Satan." Then why not yield all to God, and leave all trouble there.

Well, now we see how the temptation comes. We see where Satan will seek to overthrow us. But you say, If I were always sure that I would gain the victory, then I would rejoice when the temptations come; but my past experience teaches me that about half the temptations that I have had to meet I have yielded to, and I am afraid that in the future it is going to be just like it has been in the past. Listen a moment, I want to tell you something. There never has been a temptation that you have met whether you yielded or not, to which you need to have yielded. Let me read you a text: "There hath no temptation taken you but such as is common to man." 1 Cor. 10:13. What is the use of any one coming around and talking about his temptations being so much greater than those of others?

I have heard individuals talk as though every body else had a great deal better time in this life than they had, and they have wished they might be in some other person's place. Such people are never happy. I will continue reading: "There hath no temptation taken you but such as is common to man; but God is faithful, and will not suffer" a minister to be tempted? [Congregation: "No."] Will not suffer you, or me, to be tempted, above what I am, or you are able to bear? Then have you ever had a temptation that you could not meet? Did not God say he is faithful? and his word says: I will not suffer you to be tempted above what you are able. If you believe his word, you may know he will not allow a temptation to come upon you but what you can meet. He says, "Blessed is the man that endureth temptation."

If we would always meet every temptation that comes just as God wants us to meet it, brethren, we would be happy *when they are coming*; we would rejoice. Indeed, he says this very thing. "In the

world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Then, brethren, Jesus Christ met every temptation you have ever met, and he has overcome it. Then should you fear? I will read again from "Gospel Workers," p. 374:—

"The name of Jesus has power to drive back the temptations of Satan."

Why? Because he overcame. Supposing you are afraid of some man; but a certain other man has defeated the first man in every contest. Now the second man is your friend. Would you be afraid to meet the first man in your friend's company? The one we want with us when we meet temptations is Christ.

"Now when Jesus has power to drive back the temptations of Satan, and lift up a standard against him; so long as the soul rests with unshaken confidence in the virtue and power of his atonement, we will stand firm as rock to principle, against the power of Satan."

How much of the power of Satan? All of it.

"And his angels cannot sway it from its integrity. The truth as it is in Jesus is a wall of fire around the soul that clings to him. Temptations will pour in upon us; for by them we are to be tried during our probation upon earth. This is the proving of God, a revelation of our own hearts. There is no sin in having temptations; but sin comes in when temptation is yielded to."

Then, brethren, let us stand where we will not yield. This is the victory that overcometh the world, even our faith. O, says one, I wish I had faith enough to overcome the world. Let me read a little to you. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 John 4:4.

We have that remarkable instance referred to in the book of Hebrews concerning the fall of Jericho. I will not take the time to read it; but you will remember how the children of Israel marched around the walls of Jericho once every day for six days, and the seventh day they marched around it seven times.

Do you not think if you were told to go out and march around the city of Jericho you would look to see something done during the six days? Let me tell you, they had the city before they started. Let us refer to the account in Joshua 6:2. "The Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof and the mighty men of valor." That was before they had started. Brethren, when the Lord sends you out against Satan, he has given you the victory before you start. He says you *have* overcome. Then the word of the Lord says, after they had marched around the city thirteen times, the word came to shout. But there is the trouble. Here they had marched around already

twelve times, and the walls did not seem to be touched at all, and they did not even seem to be shaken. If they had only seen the walls tumbling down, or shaken even, they would feel like shouting when the last time came. Brethren, the men that shouted there, shouted because they believed God's word.

We have a remarkable instance in 2 Chron. 20:12, where Jehoshaphat says: "Oh, our God, wilt thou not judge them, for we have no might against this great company that cometh against us, neither know we what to do."

You can read this chapter at your leisure. Note the thought in the 17th verse: "Ye shall not need to fight." Brethren, if we would stop our fighting, we would get along a good deal better. We shall not need to fight. They had already seen the great host, and saw that it was no use to fight. Then the Lord said, You shall not need to fight this battle. "Stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem: fear not." I do not need to fight, and I do not need to fear. Brethren, if we were in the fight, we would have need to fear; but when a man has no fighting to do, and has nothing to do but to look on, what need has that man to be in fear?

If there were two great armies down in the valley and I was on the mountain top and was having nothing to do with the battle except to look at it as the great forces came together, would I have any fear about myself? But if I should go down there and take up the contest, the moment I came into the heat of the battle I would be fearful of the result for my personal safety. Nine-tenths of the men and women to-day would not need to fear to do anything themselves, if they would just think that the victory has already been gained, and that they might continually rejoice in light and life.

But let us see how the battle came out with them:—

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established. And when they began to sing and praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah, and they were smitten."

Brethren, when you go out to-day, do you expect

that the enemy is going to bring any temptations? You have every reason to expect them. He will surely come, for we have no promise that we shall have one day without temptations. Then are we going out against him? What shall we do? "Go forth and believe in the Lord your God, so shall ye be established."

There is an additional thought to which I wish to call your attention. "Believe in his prophets, so shall ye prosper. And when he had consulted the people, he appointed singers." What is understood when people are singing? [*Ans. Victory.*] "Count it all joy when ye fall into divers temptations." Did they have any fear when they went into that battle? Brethren, shall we take God at his word and believe that the victory has been gained by Jesus Christ, and have him with us, and look to him, and go forward, shouting, Victory? Shall we do it? Shall we go forward from day to day? The idea is not that we shall be happy to-day and in darkness to-morrow. No. There is joy and victory in Jesus Christ when everything seems against you. When, even your friends are against you, remember that the angel of God encampeth round about you to deliver you. Then you can rejoice.

I have noticed that when those in the Conference are very full of faith, and say they are ready to give up all, the devil will come around and say, "Don't you think possibly the Committee on Distribution of Labor may want to send you to some place to which you do not want to go?" You say, "I hope they will not." Then you talk about what this or that person is going to do, and you say if the report should come in this way, or that for you, that you do not think it is the will of the Lord that it should be thus. Supposing, for instance, that it is not the will of the Lord; if you trust in him, will it ever come that way? It does not make any difference, then, what men may say about us. If you trust in God, you need not fear, because if you hold on to God, he will give you the victory and bring it out his way. And if your way is not his way, then the sooner you get rid of your way the better it will be for you.

Then, brethren, count it all joy when the devil comes right before us and arraigns his army. Say, I thank God for the victory there is in Christ Jesus. May God bless and lead by his tender Spirit, and save us by his word of truth, is my prayer, for Jesus' sake. Amen.

