

Power in Repentance

MEMORY VERSE: “When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple” (Jonah 2:7).

“The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.”—Early Writings, p. 270.

Suggested Readings: Early Writings, pp. 269-273; Testimonies for the Church, vol. 5, pp. 62-84. (At the bottom of this page)

1. A SHAKING THAT SIFTS

Sun, Feb 8

a. Because so much evil is comingled with good, what does God do? Amos 9:9.

Amos 9:9

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.”—Early Writings, p. 270.

“Among God’s professed people are corrupt hearts; but they will be tested and proved. That God who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean

and holy people to declare His statutes and judgments.”— Testimonies for the Church, vol. 1, p. 333.

“God is sifting His people. He will have a clean and holy church. We cannot read the heart of man. But the Lord has provided means to keep the church pure. A corrupt people has arisen who could not live with the people of God. They despised reproof, and would not be corrected. They had an opportunity to know that theirs was an unrighteous warfare. They had time to repent of their wrongs; but self was too dear to die.”—Ibid., p. 99.

2. HUMBLING US FOR OUR GOOD

Mon, Feb 9

a. How is God able to deal with those who are proud? Amos 9:2; Obadiah 1:3, 4.

Amos 9:2

Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Obadiah 1

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

“Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions.”—The SDA Bible Commentary [E. G. White Comments], vol. 7, p. 962.

b. What kind of city was Nineveh—and what did the prophet Jonah do when God assigned him to preach there? Jonah 1:1-3.

Jonah 1:1-3

Now the word of the LORD came unto Jonah the son of Amittai, saying, 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

“As the prophet thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint it seemed as if nothing could be gained by proclaiming such a message in that proud city. He forgot for the moment that the God whom he served was all-wise and all-powerful. . . .

“In the charge given him, Jonah had been entrusted with a heavy responsibility; yet He who had bidden him go was able to sustain His servant and grant him success. Had the prophet obeyed unquestioningly, he would have been spared many bitter experiences, and would have been blessed abundantly. Yet in the hour of Jonah’s despair the Lord did not desert him. Through a series of trials and strange providences, the prophet’s confidence in God and in His infinite power to save was to be revived.”—*Prophets and Kings*, pp. 266, 267.

c. How does God often reveal His love by hindering our path? Jonah 1:4, 7-12.

Jonah 1:4

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Jonah 1:7-12

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. **8** Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? **9** And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. **10** Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them. **11** Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. **12** And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

“Your way has been hedged up, on the right hand and on the left, to hinder your progress to perdition. The Lord has brought your unruly, untamable spirit to submit to Him. By a mixture of judgment and mercy you have been brought to repentance. Like Jonah, you fled from present duty to sea. God hedged up your

way by the visitations of His providence.”—Testimonies for the Church, vol. 2, p. 423.

3. SAVED TO SERVE

Tue, Feb 10

a. How was God’s omnipotence shown to the mariners, and how did they respond? Jonah 1:13-16.

Jonah 1:13-16

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. **14** Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. **15** So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. **16** Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

b. What was God’s plan for Jonah, and what did the fugitive pray while inside the belly of the fish? Jonah 1:17; 2:1-4.

Jonah 1:17

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 2:1-4

Then Jonah prayed unto the LORD his God out of the fish’s belly, **2** And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. **3** For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. **4** Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

c. Describe the depth of Jonah’s repentance toward God. Jonah 2:5-9. How did the Lord respond to His humbled child? Jonah 2:10.

Jonah 2:5-9

The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. **6** I went down to the bottoms of

the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God. **7** When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. **8** They that observe lying vanities forsake their own mercy. **9** But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.

Jonah 2:10

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

“At last Jonah had learned that ‘salvation belongeth unto the Lord.’ Psalm 3:8. With penitence and a recognition of the saving grace of God, came deliverance. Jonah was released from the perils of the mighty deep and was cast upon the dry land.”—*Prophets and Kings*, p. 269.

d. How can we be encouraged by the new action Jonah now took, similar to that of a young missionary in the New Testament? Jonah 3:1-3; Acts 15:36-39.

Jonah 3:1-3

And the word of the LORD came unto Jonah the second time, saying, **2** Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. **3** So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

Acts 15:36-39

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. **37** And Barnabas determined to take with them John, whose surname was Mark. **38** But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. **39** And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

“[Barnabas] felt anxious that Mark should not abandon the ministry, for he saw in him qualifications that would fit him to be a useful worker for Christ. In after years his solicitude in Mark's behalf was richly rewarded, for the young man gave himself unreservedly to the Lord and to the work of proclaiming the gospel message in difficult fields.”—*The Acts of the Apostles*, p. 170.

“Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ’s lines, in meekness and lowliness, relying upon Him for strength. Understand the work the Lord gives you to do, and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man shall work.”—*Testimonies for the Church*, vol. 9, p. 200.

4. POWER IN REPENTANCE

Wed, Feb 11

a. To obey God, what reveals the courage Jonah now needed? Jonah 3:4.

Jonah 3:4

And Jonah began to enter into the city a day’s journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

“In the time of its temporal prosperity Nineveh was a center of crime and wickedness. Inspiration has characterized it as ‘the bloody city, . . . full of lies and robbery.’ In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion. ‘Upon whom,’ he inquired, ‘hath not thy wickedness passed continually?’ Nahum 3:1, 19.”—*Prophets and Kings*, p. 265.

b. Describe how God blessed Jonah’s work in a powerful way—and explain why we ourselves should wake up to the decision Nineveh made. Jonah 3:5–10.

Jonah 3:5–10

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. **6** For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. **7** And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: **8** But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. **9** Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? **10** And God saw their works, that

they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

“Nineveh, wicked though it had become, was not wholly given over to evil. He who ‘beholdeth all the sons of men’ (Psalm 33:13) and ‘seeth every precious thing’ (Job 28:10) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds and worship Him.”—*Ibid.*

“When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to His will.”—*The Great Controversy*, p. 406.

“Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, ‘Peace, peace,’ when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

“When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them.”—*Testimonies for the Church*, vol. 5, pp. 77, 78.

5. NINEVEH AGAIN TODAY

Thu, Feb 12

a. How did Jonah’s human frailty again manifest itself? **Jonah 4:1-3.**

Jonah 4:1-3

But it displeased Jonah exceedingly, and he was very angry. **2** And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest

thee of the evil. **3** Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

“When Jonah learned of God’s purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God’s amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. . . .

“Once more he yielded to his inclination to question and doubt, and once more he was overwhelmed with discouragement.”—*Prophets and Kings*, p. 271.

b. Unlike Jonah did, why can we truly rejoice when souls repent? Jonah 4:4, 11.

Jonah 4:4

Then said the LORD, Doest thou well to be angry?

Jonah 4:11

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

“The lesson is for God’s messengers today, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God as were the Ninevites of old. Christ’s ambassadors are to point men to the nobler world, which has largely been lost sight of.”—*Ibid.*, p. 274.

“God’s messengers in the great cities are not to become discouraged over the wickedness, the injustice, the depravity, which they are called upon to face while endeavoring to proclaim the glad tidings of salvation. The Lord would cheer every such worker with the same message that He gave to the apostle Paul in wicked Corinth: ‘Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.’ Acts 18:9, 10. . . . In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus.”—*Ibid.*, p. 277.

1. Why is separation through sifting necessary?
2. What evidences in my life have revealed that God is in control, not me?
3. When tempted to think God cannot hear me, what does Jonah's trial teach?
4. Although Nineveh was later destroyed, why did this not occur in 40 days?
5. What do I need to keep in mind about souls in the wicked cities near me?

Suggested Readings: Early Writings, pp. 269-273; Testimonies for the Church, vol. 5, pp. 62-84.

The Shaking

I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. (EW 269.1)

Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness. (EW 269.2)

As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them. (EW 270.1)

I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. **(EW 270.2)**

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified. **(EW 270.3)**

Said the angel, "List ye!" Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy. **(EW 270.4)**

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them. **(EW 271.1)**

I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer

and more precious than life. I asked what had made this great change. An angel answered, “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.” (EW 271.2)

Great power was with these chosen ones. Said the angel, “Look ye!” My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: “Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation.” These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance. (EW 272.1)

Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, “The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.” (EW 272.2)

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened, and the saints came forth, clothed with immortality, crying, “Victory over death and the grave”; and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue. (EW 272.3)

Dear Brethren and Sisters in Battle Creek (5T 62)

I understand that the testimony [Reference is here made to the preceding article.] which I sent to Brother ----, with the request that it be read to the church, was withheld from you for several weeks after it was received by him. Before sending that testimony my mind was so impressed by the Spirit of God that I had no rest day or night until I wrote to you. It was not a work that I would have chosen for myself. Before my husband's death I decided that it was not my duty to bear testimony to anyone in reproof of wrong or in vindication of right, because advantage was taken of my words to deal harshly with the erring and to unwisely exalt others whose course I had not in any degree sustained. Many explained the testimonies to suit themselves. The truth of God is not in harmony with the traditions of men, nor does it conform to their opinions. Like its divine Author, it is unchangeable, the same yesterday, today, and forever. Those who separate from God will call darkness light, and error truth. But darkness will never prove itself to be light, nor will error become truth. (5T 62.1)

The minds of many have been so darkened and confused by worldly customs, worldly practices, and worldly influences that all power to discriminate between light and darkness, truth and error, seems destroyed. I had little hope that my words would be understood; but when the Lord moved upon me so decidedly, I could not resist His Spirit. Knowing that you were involving yourselves in the snares of Satan, I felt that the danger was too great for me to keep silent. (5T 62.2)

For years the Lord has been presenting the situation of the church before you. Again and again reproofs and warnings have been given. October 23, 1879, the Lord gave me a most impressive testimony in regard to the church in Battle Creek. During the last months I was with you I carried a heavy burden for the church, while those who should have felt to the very depths of their souls were comparatively easy and unconcerned. I knew not what to do or what to say. I had no confidence in the course which many were pursuing, for they were doing the very things which the Lord had warned them not to do. (5T 63.1)

That God who knows their spiritual condition declares: They have cherished evil and separated from Me. They have gone astray, every one of them. Not one is guiltless. They have forsaken Me, the Fountain of living waters, and have hewed out to them broken cisterns that can hold no water. Many have corrupted their ways before Me. Envy, hatred of one another, jealousy, evil surmising, emulation, strife,

bitterness, is the fruit that they bear. And they will not heed the testimony that I send them. They will not see their perverse ways and be converted, that I should heal them. (5T 63.2)

Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past makes them more guilty before Him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today. (5T 63.3)

Many excused their disregard of the testimonies by saying: "Sister White is influenced by her husband; the testimonies are molded by his spirit and judgment." Others were seeking to gain something from me which they could construe to justify their course or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings have been given, yet there has been no decided change. (5T 63.4)

I saw that the frown of God was upon His people for their assimilation to the world. I saw that the children of Brother ---- have been a snare to him. Their ideas and opinions, their feelings and statements, had an influence upon his mind and blinded his judgment. These youth are strongly inclined to infidelity. The mother's want of faith and trust in God has been given as an inheritance to her children. Her devotion to them is greater than her devotion to God. The father has neglected his duty. The result of their wrong course is revealed in their children. (5T 64.1)

As I spoke to the church I tried to impress upon parents their solemn obligation to the children, because I knew the state of these youth and what tendencies had made them what they are. But the word was not received. I know what burdens I bore in the last of my labors among you. I would never have thus tasked my strength to the utmost had I not seen your peril. I longed to arouse you to humble your hearts before God, to return to Him with penitence and faith. (5T 64.2)

Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath? **(5T 64.3)**

Suppose—some would make it appear, incorrectly however—that I was influenced to write as I did by letters received from members of the church. How was it with the apostle Paul? The news he received through the household of Chloe concerning the condition of the church at Corinth was what caused him to write his first epistle to that church. Private letters had come to him stating the facts as they existed, and in his answer he laid down general principles which if heeded would correct the existing evils. With great tenderness and wisdom he exhorts them to all speak the same things, that there be no divisions among them. **(5T 65.1)**

Paul was an inspired apostle, yet the Lord did not reveal to him at all times just the condition of His people. Those who were interested in the prosperity of the church, and saw evils creeping in, presented the matter before him, and from the light which he had previously received he was prepared to judge of the true character of these developments. Because the Lord had not given him a new revelation for that special time, those who were really seeking light did not cast his message aside as only a common letter. No, indeed. The Lord had shown him the difficulties and dangers which would arise in the churches, that when they should develop he might know just how to treat them. **(5T 65.2)**

He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any of his epistles. But when these reproofs came, some would not be corrected. They took the position that God had not spoken to them through Paul,

that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. (5T 65.3)

So it is with many among our people who have drifted away from the old landmarks and who have followed their own understanding. What a great relief it would be to such could they quiet their conscience with the belief that my work is not of God. But your unbelief will not change the facts in the case. You are defective in character, in moral and religious experience. Close your eyes to the fact if you will, but this does not make you one particle more perfect. The only remedy is to wash in the blood of the Lamb. (5T 66.1)

If you seek to turn aside the counsel of God to suit yourselves, if you lessen the confidence of God's people in the testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram. You have their history. You know how stubborn they were in their own opinions. They decided that their judgment was better than that of Moses and that Moses was doing great injury to Israel. Those who united with them were so set in their opinions that, notwithstanding the judgments of God in a marked manner destroyed the leaders and the princes, the next morning the survivors came to Moses and said: "Ye have killed the people of the Lord." Numbers 16:41. We see what fearful deception will come upon the human mind. How hard it is to convince souls that have become imbued with a spirit which is not of God. As Christ's ambassador, I would say to you: Be careful what positions you take. This is God's work, and you must render to Him an account for the manner in which you treat His message. (5T 66.2)

While standing over the dying bed of my husband, I knew that had others borne their part of the burdens, he might have lived. I then pleaded, with agony of soul, that those present might no longer grieve the Spirit of God by their hardness of heart. A few days later I myself stood face to face with death. Then I had most clear revealings from God in regard to myself, and in regard to the church. In great weakness I bore to you my testimony, not knowing but it would be my last opportunity. Have you forgotten that solemn occasion? I can never forget it, for I seemed to be brought before the judgment seat of Christ. Your state of backsliding, your hardness of heart, your lack of harmony of love and spirituality, your departure from the simplicity and purity which God would have you preserve—I knew it all; I felt it all. Faultfinding, censuring, envy, strife for the highest place, were among you. I had seen it and to what it would lead. I feared that effort would

cost me my life, but the interest I felt for you led me to speak. God spoke to you that day. Did it make any lasting impression? **(5T 67.1)**

When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne. **(5T 67.2)**

After I came to Oakland I was weighted down with a sense of the condition of things at Battle Creek, and I, weak, powerless to help you. I knew that the leaven of unbelief was at work. Those who disregarded the plain injunctions of God's word were disregarding the testimonies which urged them to give heed to that word. While visiting Healdsburg last winter, I was much in prayer and burdened with anxiety and grief. But the Lord swept back the darkness at one time while I was in prayer, and a great light filled the room. An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils; I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory. My soul was so wounded I knew not what to do or what to say. Some things I cannot mention. I was bidden to let no one know in regard to this, for much was yet to be developed. **(5T 68.1)**

I was told to gather up the light that had been given me and let its rays shine forth to God's people. I have been doing this in articles in the papers. I arose at three o'clock nearly every morning for months and gathered the different items written after the last two testimonies were given me in Battle Creek. I wrote out these matters and hurried them on to you; but I had neglected to take proper care of myself, and the result was that I sank under the burden; my writings were not all finished to reach you at the General Conference. **(5T 68.2)**

Again, while in prayer, the Lord revealed Himself. I was once more in Battle Creek. I was in many houses and heard your words around your tables. The particulars I have no liberty now to relate. I hope never to be called to mention them. I had also several most striking dreams. **(5T 68.3)**

What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease and will and impulse control. The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to His people. If we wait for louder calls or better opportunities, the light may be withdrawn, and we left in darkness. **(5T 68.4)**

By once neglecting to comply with the call of God's Spirit and His word, when obedience involves a cross, many have lost much—how much they will never know till the books are opened at the final day. The pleadings of the Spirit, neglected today because pleasure or inclination leads in an opposite direction, may be powerless to convince, or even impress, tomorrow. To improve the opportunities of the present, with prompt and willing hearts, is the only way to grow in grace and the knowledge of the truth. We should ever cherish a sense that, individually, we are standing before the Lord of hosts; no word, no act, no thought, even, should be indulged, to offend the eye of the Eternal One. We shall then have no fear of man or of earthly power, because a Monarch, whose empire is the universe, who holds in His hands our individual destinies for time and eternity, is taking cognizance of all our work. If we would feel that in every place we are the servants of the Most High, we would be more circumspect; our whole life would possess to us a meaning and a sacredness which earthly honors can never give. **(5T 69.1)**

The thoughts of the heart, the words of the lips, and every act of the life, will make our character more worthy, if the presence of God is continually felt. Let the language of the heart be: "Lo, God is here." Then the life will be pure, the character unspotted, the soul continually uplifted to the Lord. You have not pursued this course at Battle Creek. I have been shown that painful and contagious disease is upon you, which will produce spiritual death unless it is arrested. **(5T 70.1)**

Many are ruined by their desire for a life of ease and pleasure. Self-denial is disagreeable to them. They are constantly seeking to escape trials that are inseparable from a course of fidelity to God. They set their hearts upon having the good things of this life. This is human success, but is it not won at the expense of future, eternal interests? The great business of life is to show ourselves to be true servants of God, loving righteousness and hating iniquity. We should accept gratefully such measures of present happiness and present success as are found in the path of duty. Our greatest strength is realized when we feel and acknowledge our weakness. The greatest loss which any one of you in Battle Creek can suffer is the loss of earnestness and persevering zeal to do right, the loss of strength to resist temptation, the loss of faith in the principles of truth and duty. **(5T 70.2)**

Let no man flatter himself that he is a successful man unless he preserves the integrity of his conscience, giving himself wholly to the truth and to God. We should move steadily forward, never losing heart or hope in the good work, whatever trials beset our path, whatever moral darkness may encompass us. Patience, faith, and love for duty are the lessons we must learn. Subduing self and looking to Jesus is an everyday work. The Lord will never forsake the soul that trusts in Him and seeks His aid. The crown of life is placed only upon the brow of the overcomer. There is, for everyone, earnest, solemn work for God while life lasts. As Satan's power increases and his devices are multiplied, skill, aptness, and sharp generalship should be exercised by those in charge of the flock of God. Not only have we each a work to do for our own souls, but we have also a duty to arouse others to gain eternal life. **(5T 70.3)**

It pains me to say, my brethren, that your sinful neglect to walk in the light has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, He has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. **(5T 71.1)**

The word is: Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way we shall see His triumph, we shall share His joy. We must share the conflicts if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since His life was marked with continual self-denial, suffering, and self-sacrifice, we shall make no complaint if we are partakers with Him. We can walk safely in the darkest path if we have the Light of the world for our guide. (5T 71.2)

The Lord is testing and proving you. He has counseled, admonished, and entreated. All these solemn admonitions will either make the church better or decidedly worse. The oftener the Lord speaks to correct or counsel, and you disregard His voice, the more disposed will you be to reject it again and again, till God says: "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:24-31. (5T 72.1)

Are you not halting between two opinions? Are you not neglecting to heed the light which God has given you? Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. You know not the time of your visitation. The great sin of the Jews was that of neglecting and rejecting present opportunities. As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride and apostasy. (5T 72.2)

The tears which Christ shed on the crest of Olivet were for the impenitence and ingratitude of every individual to the close of time. He sees His love despised. The soul's temple courts have been converted into places of unholy traffic. Selfishness, mammon, malice, envy, pride, passion, are all cherished in the human heart. His warnings are rejected and ridiculed, His ambassadors are treated with indifference, their words seem as idle tales. Jesus has spoken by mercies, but

these mercies have been unacknowledged; He has spoken by solemn warnings, but these warnings have been rejected. (5T 72.3)

I entreat you who have long professed the faith and who still pay outward homage to Christ: Do not deceive your own souls. It is the whole heart that Jesus prizes. The loyalty of the soul is alone of value in the sight of God. “If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!” “Thou, ... even thou”(Luke 19:42)—Christ is at this moment addressing you personally, stooping from His throne, yearning with pitying tenderness over those who feel not their danger, who have no pity for themselves. (5T 73.1)

Many have a name to live while they have become spiritually dead. These will one day say: “Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Matthew 7:22, 23. Woe will be pronounced against thee, if thou loiter and linger until the Sun of Righteousness shall set; the blackness of eternal night will be thy portion. Oh, that the cold, formal, worldly heart may be melted! Christ shed not only tears for us, but His own blood. Will not these manifestations of His love arouse us to deep humiliation before God? It is humility and self-abasement that we need, to be approved of God. (5T 73.2)

The man whom God is leading will be dissatisfied with himself because the light from the perfect Man shines upon him. But those who lose sight of the Pattern, and place an undue estimate upon themselves, will see faults to criticize in others; they will be sharp, suspicious, condemnatory; they will be tearing others down to build themselves up. (5T 73.3)

When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in His name, for His anger was kindled against you. These words were spoken to me: “Your work is appointed you of God. Many will not hear you, for they refused to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear or forbear.” (5T 73.4)

I bear you the testimony of the Lord. All will hear His voice who are willing to be corrected; but those who have been deceived by the enemy are not willing now to

come to the light, lest their deeds shall be reproved. Many of you cannot discern the work and presence of God. You know not that it is He. The Lord is still gracious, willing to pardon all who turn to Him with penitence and faith. Said the Lord: Many know not at what they stumble. They heed not the voice of God, but follow the sight of their own eyes and the understanding of their own hearts. Unbelief and skepticism have taken the place of faith. They have forsaken Me. **(5T 74.1)**

I was shown that fathers and mothers have departed from their simplicity and neglected the holy calling of the gospel. The Lord has admonished them not to corrupt themselves by adopting the customs and maxims of the world. Christ would have given them the unsearchable riches of His grace freely and abundantly, but they prove themselves unworthy. **(5T 74.2)**

Many are lifting up the soul unto vanity. No sooner does a person imagine that he possesses any talent which might be of use in the cause of God than he overestimates the gift and is inclined to think too highly of himself, as though he were a pillar of the church. The work which he might do with acceptance he leaves for someone else with less ability than he considers himself to possess. He thinks and talks of a higher station. He must let his light shine before men; but instead of grace, meekness, lowliness of mind, kindness, gentleness, and love shining in his life, self, important self, appears everywhere. **(5T 74.3)**

The spirit of Christ should so control our character and conduct that our influence may ever bless, encourage, and edify. Our thoughts, our words, our acts, should testify that we are born of God and that the peace of Christ rules in our hearts. In this way we throw around us the gracious radiance of which the Saviour speaks when He enjoins upon us to let our light shine forth to men. Thus we are leaving a bright track heaven ward. In this way all who are connected with Christ may become more effectual preachers of righteousness than by the most able pulpit effort without this heavenly unction. Those light bearers shed forth the purest radiance that are the least conscious of their own brightness, as those flowers diffuse the sweetest fragrance that make the least display. **(5T 75.1)**

Our people are making very dangerous mistakes. We cannot praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man and not enough to God, who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God and of friendship with the world. It is the spirit which

characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities and mere human talent, and these even of a superficial character. We must die to self and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and they are weak and faint, spiritually. (5T 75.2)

I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe. (5T 75.3)

I have been shown that unbelief in the testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance, but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. (5T 76.1)

Many who complacently listen to the truths from God's word are dead spiritually, while they profess to live. For years they have come and gone in our congregations, but they seem only less and less sensible of the value of revealed truth. They do not hunger and thirst after righteousness. They have no relish for spiritual or divine things. They assent to the truth, but are not sanctified through it. Neither the word of God nor the testimonies of His Spirit make any lasting impression upon them. Just according to the light, the privileges, and opportunities which they have slighted will be their condemnation. Many who preach the truth to others are themselves cherishing iniquity. The entreaties of the Spirit of God, like divine melody, the promises of His word so rich and

abundant, its threatenings against idolatry and disobedience—all are powerless to melt the world-hardened heart. (5T 76.2)

Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not. If they remain in this state, He will reject them with abhorrence. Many of those who have had great light, great opportunities, and every spiritual advantage praise Christ and the world with the same breath. They bow themselves before God and mammon. They make merry with the children of the world, and yet claim to be blessed with the children of God. They wish to have Christ as their Saviour, but will not bear the cross and wear His yoke. May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you. (5T 76.3)

The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, “Peace, peace,” when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers. (5T 77.1)

When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them. (5T 77.2)

I am filled with pain and anguish as I see parents conforming to the world and allowing their children to meet the worldly standard at such a time as this. I am filled with horror as the condition of families professing present truth is opened before me. The profligacy of youth and even children is almost incredible. Parents do not know that secret vice is destroying and defacing the image of God in their

children. The sins which characterized the Sodomites exist among them. The parents are responsible; for they have not educated their children to love and obey God. They have not restrained them nor diligently taught them the way of the Lord. They have allowed them to go out and to come in when they chose, and to associate with worldlings. These worldly influences which counteract parental teaching and authority are to be found largely in so-called good society. By their dress, looks, amusements, they surround themselves with an atmosphere which is opposed to Christ. **(5T 78.1)**

Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices. **(5T 78.2)**

It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship. **(5T 78.3)**

What can I say to arouse our people? I tell you not a few ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean. Yet many are crying, "Peace, peace;" and the workers of iniquity are not alarmed. The Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear; but it is our sins that have separated us from God. The church is corrupt because of her members who defile their bodies and pollute their souls. **(5T 78.4)**

If all of those who come together for meetings of edification and prayer could be regarded as true worshipers, then might we hope, though much would still remain to be done for us. But it is in vain to deceive ourselves. Things are far from being what the appearance would indicate. From a distant view much may appear beautiful which, upon close examination, will be found full of deformities. The prevailing spirit of our time is that of infidelity and apostasy—a spirit of pretended illumination because of a knowledge of the truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God and to the testimony of His Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. **(5T 79.1)**

There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit. Such a faith as that of Paul, Peter, or John is considered old-fashioned and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind. (5T 79.2)

God has shown me that these men are Hazael's to prove a scourge to our people. They are wise above what is written. This unbelief of the very truths of God's word because human judgment cannot comprehend the mysteries of His work is found in every district, in all ranks of society. It is taught in most of our schools and comes into the lessons of the nurseries. Thousands who profess to be Christians give heed to lying spirits. Everywhere the spirit of darkness in the garb of religion will confront you. (5T 79.3)

If all that appears to be divine life were such in reality; if all who profess to present the truth to the world were preaching for the truth and not against it, and if they were men of God guided by His Spirit,—then might we see something cheering amid the prevailing moral darkness. But the spirit of antichrist is prevailing to such an extent as never before. Well may we exclaim: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Psalm 12:1. I know that many think far too favorably of the present time. These ease-loving souls will be engulfed in the general ruin. Yet we do not despair. We have been inclined to think that where there are no faithful ministers there can be no true Christians, but this is not the case. God has promised that where the shepherds are not true He will take charge of the flock Himself. God has never made the flock wholly dependent upon human instrumentalities. But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor. (5T 79.4)

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so called" 1 Timothy 6:12. will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In

the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster. **(5T 80.1)**

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. **(5T 81.1)**

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear "fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10. **(5T 81.2)**

The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. When

the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted. (5T 82.1)

Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them. (5T 82.2)

Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times. (5T 82.3)

God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals. (5T 82.4)

There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation. The true Christian cannot, while with unbelieving friends, be light and trifling. The value of the souls for whom Christ died is too great. (5T 82.5)

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." Luke 14:33. Whatever shall divert the affections from God must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the

affections and lusts. We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God's watchmen will not cry, "Peace, peace," (Jeremiah 8:11) when God has not spoken peace. The voice of the faithful watchmen will be heard: "Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Isaiah 52:11. **(5T 83.1)**

The church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting. The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account. If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting. The knowledge of our state as God views it, seems to be hidden from us. We see, but perceive not; we hear, but do not understand; and we rest as unconcerned as if the pillar of cloud by day, and the pillar of fire by night, rested upon our sanctuary. We profess to know God, and to believe the truth, but in works deny Him. Our deeds are directly adverse to the principles of truth and righteousness, by which we profess to be governed. **(5T 83.2)**