

## **Selected Ellen White Quotations on: End-Time Spiritual Preparation, Country Living, Wilderness, and Related Topics**

### **Spiritual Preparation**

1. *Christ's Object Lessons*, page 159

No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.

2. *Steps to Christ*, page 70

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

3. *Christ's Object Lessons*, page 332

Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." John 15:5. Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer.

4. *Steps to Christ*, page 27

The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.

5. *The Desire of Ages*, page 387

None will ever come to Christ, save those who respond to the drawing of the Father's love. But God is drawing all hearts unto Him, and only those who resist His drawing will refuse to come to Christ.

6. *Testimonies for the Church Vol. 4*, page 355

Without Christ we cannot subdue a single sin or overcome the smallest temptation.

7. *Maranatha*, page 98

If you are right with God today, you are ready if Christ should come today.

8. *Review and Herald*, March 22, 1887

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a

languishing church and an impenitent congregation. ... When the way is prepared for the Spirit of God, the blessing will come.

9. *Christ's Object Lessons*, page 408

Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.

10. *Desire of Ages*, pages 236-237

As He [Jesus] again appeared among them [Nazareth], their interest and expectation were excited to the highest pitch. ... All eyes were turned upon Him as He entered the synagogue upon the Sabbath day, and took His place among the worshipers. ...

Upon this Sabbath Jesus was requested to take part in the service. He "stood up to read. And there was delivered unto Him a roll of the prophet Isaiah." Luke 4:16-17, R. V., margin. ...

"And He closed the roll, and gave it back to the attendant: ... and the eyes of all in the synagogue were fastened on Him.... And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth." Luke 4:20-22, R. V., margin.

Jesus stood before the people as a living expositor of the prophecies concerning Himself. Explaining the words He had read, He spoke of the Messiah as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth. His impressive manner and the wonderful import of His words thrilled the hearers with a power they had never felt before. The tide of divine influence broke every barrier down; like Moses, they beheld the Invisible. As their hearts were moved upon by the Holy Spirit, they responded with fervent amens and praises to the Lord.

But when Jesus announced, "This day is this scripture fulfilled in your ears," they were suddenly recalled to think of themselves, and of the claims of Him who had been addressing them. ... Their pride was offended, and their fears were roused. The words of Jesus indicated that His work for them was to be altogether different from what they desired.

11. *Patriarchs and Prophets*, page 53

The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angels' caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree."

12. *Ministry of Healing*, page 470

The strongest argument in favor of the gospel is a loving and lovable Christian.

13. *Education*, page 154

Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish, and he deals in the same way with all who serve God. To disprove Satan's claim is the work of Christ and of all who bear His name.

14. *Christ Triumphant*, page 289 —Manuscript 1, 1902

The rebellion against God's law was begun by Satan in heaven. By this rebellion sin was brought into existence. . . . Satan insisted that God had not dealt with him justly. He criticized God's plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change. . . . The questions to be answered were: Is God's law imperfect, in need of being amended or abrogated? Or is it immutable? Is God's government stable? Or is it in need of changes? Not only before those living in the city of God, but before the inhabitants of all the heavenly universe, were these questions to be answered.

15. *Patriarchs and Prophets*, page 38

While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government.

16. *Patriarchs and Prophets*, page 69

From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable.

17. *Great Controversy*, page 489

[Satan] ... is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. . . . Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

18. *Desire of Ages*, page 637

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another." Thus Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering.

19. *Review and Herald*, July 11, 1899

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry.

20. *Steps to Christ*, page 57, 58

The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

21. *Christ's Object Lessons*, page 356

Thus actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided.

22. *Early Writings*, page 119

I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, "Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready.

23. *Early Writings* pg 64

In a view given June 27, 1850, my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for them and but little time in which to do it.

24. *Desire of Ages*, page 486

To the heart of Christ it was a bitter task to press His way against the fears, disappointment, and unbelief of His beloved disciples. It was hard to lead them forward to the anguish and despair that awaited them at Jerusalem. And Satan was at hand to press his temptations upon the Son of man. Why should He now go to Jerusalem, to certain death? All around Him were souls hungering for the bread of life. On every hand were suffering ones waiting for His word of healing. The work to be wrought by the gospel of His grace was but just begun. And He was full of the vigor of manhood's prime. Why not go forward to the vast fields of the world with the words of His grace, the touch of His healing power? Why not take to Himself the joy of giving light and gladness to those darkened and sorrowing millions? Why leave the harvest gathering to His disciples, so weak in faith, so dull of understanding, so slow to act? Why face death now, and leave the work in its infancy? The foe who in the wilderness had confronted Christ assailed Him now with fierce and subtle temptations. Had Jesus yielded for a moment, had He changed His course in the least particular to save Himself, Satan's agencies would have triumphed, and the world would have been lost.

25. *Desire of Ages*, page 225

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him.

### **Faith and Trust in God**

26. *The Great Controversy*, pages 621, [note this whole paragraph]

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried.

27. *Great Controversy*, page 621-622

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement. ... We should now acquaint ourselves with God by proving His promises.

28. *Education*, page 253

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing.

29. *Patriarchs and Prophets*, page 657

Every failure on the part of the children of God is due to their lack of faith.

30. *Signs of the Times* 8/8/1892

You will act out all the faith you have.

31. *Testimonies to the Church Vol. 5*, page 512

How may we know His voice from that of a stranger? How shall we distinguish it from the voice of a false shepherd? God reveals His will to us in His word, the Holy Scriptures. His voice is also revealed in His providential workings; and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the promptings of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God.

32. *Steps to Christ*, page 123

In His Sermon on the Mount, Christ taught His disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The Saviour pointed His followers to the birds of the air as they warbled their carols of praise, unencumbered with thoughts of care, for "they sow not, neither do they reap." And yet the great Father provides for their needs. The Saviour asks, "Are ye not much better than they?" Matthew 6:26. The great Provider for man and beast opens His hand and supplies all His creatures. The birds of the air are not beneath His notice. He does not drop the food into their bills, but He makes provision for their needs. They must gather the grains He has scattered for them. They must prepare the material for their little nests. They must feed their young.

33. *Patriarchs and Prophets*, page 290

God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were

weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." Hebrews 11:29. In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, "Let us wait till the obstructions are removed, and we can see our way clearly;" but faith courageously urges an advance, hoping all things, believing all things.

34. *Testimonies to the Church Vol. 6*, page 266

But in all God's work for man He plans that man shall co-operate with Him.

### **Presumption**

35. *The Desire of Ages*, page 126

But faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. . . . Genuine faith has its foundation in the promises and provisions of the Scriptures.

36. *Lift Him Up*, page 80

Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten.

37. *Confrontation*, page 48

The sin of presumption lies close beside the virtue of perfect faith and confidence in God.

38. *Testimonies to the Church Vol. 4*, page 44-45

Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. ... The promises of God are not for us rashly to claim while we rush on recklessly into danger, violating the laws of nature and disregarding prudence and the judgment with which God has endowed us. This is the most flagrant presumption.

39. *Confrontation*, pages 84-86

There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. ...

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves

to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send His angels to preserve any from being burned if they choose to place themselves in the fire.

40. *Testimonies for the Church Vol. 3*, page 482

Satan urges men into places where God does not require them to go, and presents scripture to justify his suggestions.

### **The Importance of Nature**

41. *Desire of Ages*, pages 20-21

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Ps. 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love.

Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry.

42. *Christ's Object Lessons*, pages 25-26

The Sabbath bids us behold in His created works the glory of the Creator. And it was because He desired us to do this that Jesus bound up His precious lessons with the beauty of natural things. On the holy rest day, above all other days, we should study the messages that God has written for us in nature.

43. *Testimonies for the Church Vol. 2*, page 582-4

In order to keep the Sabbath holy, it is not necessary that we enclose ourselves in walls, shut away from the beautiful scenes of nature and from the free, invigorating air of heaven. ... During a portion of the day, all should have an opportunity to be out of doors. ... Those who sacrifice simplicity to fashion, and shut themselves away from the beauties of nature, cannot be spiritually minded.

44. *Steps to Christ*, page 9

Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures.

45. *Ministry of Healing*, page 58

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Psalm 46:10. This is the effectual preparation for all labor

for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.

### **Miscellaneous Notes on the Bible's Prophecies**

#### 46. *Great Controversy*, page 593-594

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

#### 47. *Education*, page 190

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

#### 48. *Great Controversy*, page 572

A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world— those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

#### 49. *Signs of the Times*, February 19, 1894

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self inflated, after the

pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of his word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to his truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

#### 50. *Desire of Ages*, page 825

Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. This is the wrath of the Lamb. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great Judgment day, "I know you not whence ye are; depart from Me, all ye workers of iniquity." Luke 13:27.

#### 51. *Great Controversy*, page 589-590

In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous.

#### 52. *Prophets and Kings*, page 278

God's message for the inhabitants of earth today is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and

bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.

53. *Early Writings*, page 36

... The time of trouble, such as never was, had not yet commenced.

54. *Desire of Ages*, page 234

Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, "Whoso readeth, let him understand." Matthew 24:15.

55. *Great Controversy*, page 341

But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said: "Whoso readeth, let him understand." Matthew 24:15.

56. *Early Writings*, pages 85-86

On page 33 is given the following: ..."At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

This view was given in 1847 ..."The commencement of that time of trouble," here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

57. *Early Writings*, page 36-37

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance.

58. *Great Controversy*, page 627-628

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man: and every living soul died in the sea." And "the rivers and fountains of waters . . . became blood." Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of

saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.

59. *S.D.A. Bible Commentary Vol. 7*, page 971

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

60. *Christ's Object Lessons*, page 411-412

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Eze. 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.

61. *Review and Herald*, 8/19/1890

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.

62. *Testimonies to the Church Vol. 1*, page 307

We are living too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must become more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ.

63. *Testimonies to the Church Vol. 5*, page 714-715 (1889)

If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to co-operate with Him. They are not awake to the situation and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action.

The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. ... It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. ...

The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers.

If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss. When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say: "Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm." The very hesitancy and uncertainty on his part is crying: "Peace and safety.' Do not get excited. Be not alarmed. There is a great deal more made of this religious amendment question than is demanded. This agitation will all die down." Thus he virtually denies the message sent from God, and the warning which was designed to stir the churches fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.

### **Our 'Promised Sign'**

64. *Testimonies for the Church Vol. 5*, pages 464-465

The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.

65. *Testimonies for the Church Vol. 5*, pages 451

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this

threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble.

66. *The Spirit of Prophecy Vol. 4*, pages 26-27 (see also GC 25-26)

When the warning sign should be seen, judgment was to follow so quickly that those who would escape must make no delay. He who chanced to be upon the housetop must not go down through his house into the street; but he must speed his way from roof to roof until he reach the city wall, and be saved "so as by fire." Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction.

67. *Great Controversy*, pages 30-31

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan.

68. *Great Controversy*, page 607

As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: "Show us from the word of God our error"—the same plea that was made by Luther under similar circumstances.

## **Out of the Cities — Into the Country**

69. *Country Living*, pages 9-10, (Letter 5, 1904; also on 2SM 141)

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.

70. *Country Living*, page 9, (Manuscript 115, 1907.)

In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul's salvation.

71. *Country Living*, page 12-13, (Manuscript 76, 1905)

Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you preparing them to become members of the royal family? children of the heavenly King? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" How will ease, comfort, convenience, compare with the value of the souls of your children?

72. *Country Living*, page 24, (Manuscript 50, 1903)

The time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated.

73. *Review and Herald*, Sept. 27, 1906, (*Country Living*, page 24-25)

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.

74. *Country Living*, page 13, (Manuscript 76, 1905)

There is not one family in a hundred who will be improved physically, mentally, or spiritually, by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of streetcars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the Word of God.

75. *Fundamentals of Christian Education*, page 326, (CL 13)

Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.

76. *Ministry of Healing*, pages 190-191

If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them. Hard work, simple fare, close economy, often hardship and privation, would be their lot. But what a blessing would be theirs in leaving the city, with its enticements to evil, its turmoil and crime, misery and foulness, for the country's quiet and peace and purity.

77. *Ministry of Healing*, pages 365-366, (*Country Living*, page 14.)

An expensive dwelling, elaborate furnishings, display, luxury, and ease, do not furnish the conditions essential to a happy, useful life. Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's ambassador, to show us how to live so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, gladsome service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study of creation and providence; and the soul's communion with God, —these were the conditions and opportunities of the early life of Jesus.

78. *Country Living*, page 24, (also on 2SM 360)

God will help His people to find such homes outside the cities.

79. *Fundamentals of Christian Education*, page 325

The people should learn as far as possible to depend upon the products that they can obtain from the soil.

80. *Testimonies for the Church, Vol. 6*, pages 178-179 (CL 17-18)

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease. Serious times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the Word of the Lord, and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book-learning. All the talents and ability given to human agents, if unused, are of little value.

81. *Fundamentals of Christian Education*, page 326

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

82. *Country Living*, page 7, (also on 7T 83)

The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth.

83. *Country Living*, page 11, (also on 2SM 142)

But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues.

84. *Evangelism*, page 78, (Manuscript 94, 1903)

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom.

85. *S.D.A. Bible Commentary Vol. 1*, page 1087-1088, (Manuscript 42, 1900)

He [Enoch] did not make his abode with the wicked. He did not locate in Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then at times he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers, and died before the Flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness.

86. *Country Living*, page 30, (Letter 182, 1902)

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth."

87. *Selected Messages Book 3*, pages 427-428

The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.

88. *Testimonies for the Church Vol. 6*, page 478

If in one place the persecution becomes severe, let the workers do as Christ has directed. "When they persecute you in this city, flee ye into another." If persecution comes there, go to still another place. God will lead His people, making them a blessing in many places. Were it not for persecution they would not be so widely scattered abroad to proclaim the truth.

89. *Manuscript Releases, Vol 19*, page 26

Privation may be the lot of every soul who now believes and obeys the truth. Christ has told us that we will have reproach. If persecution for the truth's sake is to come, it is important that every line of work become familiar to us, that we and our families may not suffer through lack of knowledge. We can and should have tact and knowledge in trades, in building, in planting, and in sowing. A knowledge of how to cultivate the land will make rough places much smoother. This knowledge will be counted a great blessing, even by our enemies.

90. *Loma Linda Messages*, page 477

The time will come when God's people will have to move away from the cities, and live in small companies, by themselves. If our people regard God's instructions as of value, they will move out of the cities, so that they will not be corrupted by its revolting sights, and so that their children will not be corrupted by its vices. Those who choose to remain in the cities . . . must share the disaster that will come upon them. . . .

91. *Manuscript Releases, vol. 17*, p. 350.2

The plagues of the last days are to be poured out on the inhabitants of the world who have shown marked contempt for the law of God. God's people should seek to reach the people of the world, proclaiming the truth as it is found in His Word. But the time will come when they will have to move away from the cities, and live in small companies, by themselves.

### **The Close of Probation**

92. *S.D.A. Bible Commentary Vol. 4*, page 1161 (MS 173, 1902)

Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming.

93. *Great Controversy*, page 614-615

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will

be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

... So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not.

### **The Death Decree and Flight to the Wilderness**

94. *Early Writings*, pages 36-37

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance.

95. *Great Controversy*, pages 627-628

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the revelator, in describing those terrific scourges: "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man: and every living soul died in the sea." And "the rivers and fountains of waters . . . became blood." Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.

96. *Great Controversy*, page 626

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.

97. *Testimonies for the Church Vol. 5*, page 450, (also PK 605)

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther.

98. *Spiritual Gifts, Vol. 1*, pages 201-202

I saw the saints leaving the cities and villages, and associating in companies together, and living in the most solitary places. Angels provided them food and water; but the wicked were suffering with hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels were busy around them. I saw a writing,

and copies of it scattered in different parts of the land, giving orders, that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day, they were at liberty, after such a time, to put them to death. But in this time the saints were calm and composed, trusting in God, and leaning upon his promise, that a way of escape would be made for them. In some places, before the time for the writing to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade his angels watch over them, for God would be honored by making a covenant with those who had kept his law in the sight of the heathen round about them; and Jesus would be honored by translating the faithful, waiting ones, who had so long expected him, without their seeing death.

99. *Early Writings*, pages 282-283

In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them.

100. *Maranatha*, page 270

During the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, "Call your household. I will lead you; follow me." He led me down a dark passage, through a forest, then through the clefts of mountains, and said, "Here you are safe." There were others who had been led to this retreat. The heavenly messenger said. "The time of trouble has come as a thief in the night, as the Lord warned you it would come."

101. *The Upward Look*, page 327, (also on TDG 241)

He has made the strength of the everlasting hills to be a safe retreat for His people. He has prepared the mountains and the caves for His oppressed and persecuted children.

### **God's Provisions**

102. *Desire of Ages*, pages 121-122

In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Rev. 13:11-17. But to the obedient is given the promise, "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:16. By this promise the children of God will live. . . .

103. *Last Day Events*, page 265, (SR 129, 1870)

Bread and water is all that is promised to the remnant in the time of trouble.

104. *The Desire of Ages*, page 367

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. ... The Saviour has not promised His followers the luxuries of the world.

105. *The Ministry of Healing*, page 200

The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads for His people a table in the wilderness, will never cease.

106. *Early Writings*, pages 56-57

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth.

107. *Great Controversy*, page 370

One saying of the Saviour must not be made to destroy another.

108. *Patriarchs and Prophets*, page 483

Orders were now issued to make ready for an advance. The people were to prepare a three days' supply of food, and the army was to be put in readiness for battle.

109. *Testimonies for the Church Vol. 5*, page 321

God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly seized upon.

110. *General Conference Bulletin*, 4/5/1901

You are not to be merely consumers, but producers.

## **Equipment**

111. *Child Guidance*, page 355

When children reach a suitable age, they should be provided with tools.

112. *Testimonies for the Church Vol. 5*, page 152

We ought now to be heeding the injunction of our Saviour: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly. Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible.

## **"As it Was in the Days of Noah"**

113. *The Signs of the Times*, February 27, 1879

Noah did not hesitate to obey God. He urged no excuse, that the labor of building that ark was great and expensive. He believed God, and invested in the ark all that he

possessed, while the wicked world scoffed and made themselves merry at the deluded old man.

114. *Patriarchs and Prophets*, page 95

All that man could do was done to render the work perfect, yet the ark could not of itself have withstood the storm which was to come upon the earth. God alone could preserve His servants upon the tempestuous waters.

While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. ... Every blow struck upon the ark was a witness to the people.

115. *Story of Redemption*, page 62

Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. He was not only to preach, but his example in building the ark was to convince all that he believed what he preached.

116. *Signs of the Times*, February 20, 1879

Enoch instructed his family in regard to the flood. Methuselah, the son of Enoch, listened to the preaching of his grandson Noah, who faithfully warned the inhabitants of the old world that a flood of waters was coming upon the earth. Methuselah and his sons and his grandsons lived in the time of the building of the ark. They, with some others, received instruction from Noah, and assisted him in his work.

## **Our Work**

117. *Counsels to Writers and Editors*, page 68

Our work is to prepare a people to stand in the great day of God.

118. *Southern Watchman*, March 21, 1905

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord.

119. *Testimonies for the Church Vol. 9*, page 19

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

120. *Testimonies to the Church Vol. 5*, page 714-715 —1889

The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. ... We are years behind.

**Final Promises**

121. *Testimonies to the Church Vol. 5*, page 452

He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict.

122. *Country Living*, page 6 (also on 2SM 354)

Those who obey this warning will find a refuge.

123. *Selected Messages Book 2*, page 368

Never! Not one who is abiding in Christ will fail or fall.

*Testimonies for the Church Vol. 2, pages 594-597*  
**"An Impressive Dream"**

While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall and caused us to sway toward the precipice. We feared that we should fall and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times a hand seemed to take the bridle and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes, so we slipped them from our feet and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers: "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed: "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.