I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth." T1:268.
DESTRUCTION OF JERUSALEM.

From the crest of Olivet, Jesus looks upon Jerusalem. Fair and peaceful is the scene spread out before him. In the midst of gardens and vineyards and green slopes studded with pilgrims' tents, rise the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seems in her pride to say, "I sit a queen, and shall see no sorrow;" as lovely now, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sung, "Beautiful for situation, the joy of the whole earth, is Mount Zion," the city of the great King." Ps. 48:2. In full view are the magnificent buildings of the temple. The rays of the setting sun light up the snowy whiteness of its marble walls, and gleam from golden gate and tower and pinnacle. "The perfection of beauty" it stands, the pride of the Jewish nation....

He wept for the doomed thousands of Jerusalem,—because of the blindness and impenitence of those whom he came to bless and save....

Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect metropolis of God. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, slighted their opportunities.

Amid forgetfulness and apostasy, God had dealt with Israel as a loving father deals with a rebellious son, admonishing, warning, correcting, still saying in the tender anguish of a parent's soul, How can I give thee up? When remonstrance, entreaty, and rebuke had failed, God sent to his people the best gift of Heaven; nay, he poured out to them all Heaven in that one gift....

But Israel had turned from her best friend and only helper. The pleadings of his love had been despised, his counsels spurned, his warnings ridiculed.

The hour of grace and reprieve was fast passing; the cup of God's long-deferred wrath was almost full. The cloud of wrath that had been gathering through ages of apostasy and rebellion, was about to burst up-
on a guilty people, and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang on Calvary's cross, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity in comparison with which the gain of a world sinks into insignificance; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before him; that city, that nation which had once been the chosen of God,—his peculiar treasure.

Prophets had wept over the apostasy of Israel. Jeremiah wished that his eyes were a fountain of tears, that he might "weep day and night for the slain of the daughter of his people." What, then, was the grief of Him whose prophetic glance took in, not years, but ages? He beholds the destroying angel hovering over the ancient metropolis of patriarchs and prophets....

He looks down the ages, and sees the covenant people scattered in every land, like wrecks on a desert shore. He sees in the temporal retribution about to fall upon her children, but the first draught from that cup of wrath which at the final Judgment she must drain to its gregs. Divine pity, yearning love, finds utterance in the mournful words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37. Oh that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but all in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou art alone responsible. Ye will not come to me that ye might have life."

Christ saw in Jerusalem a symbol of a world hardened in unbelief and rebellion, and rushing on to meet the retributive judgments of God....

But he knew that even his hand might not turn back the incoming tide of human woe; few would seek their only source of help....

Jesus, looking down to the last generation, saw the world inclosed in a deceptive similar to that which
caused the destruction of Jerusalem. The great sin of
the Jews was their rejection of Christ; the great sin
of the Christian world would be their rejection of the
law of God, the Foundation of his governments in Hea-
ven and earth. The precepts of Jehovah would be de-
spised and set at naught. Millions in bondage to sin,
slaves of Satan, doomed to suffer the second death,
would refuse to listen to the words of truth in their
day of visitation. Terrible blindness! strange infatu-
ation!...

The future was mercifully veiled from the discip-
les. Had they at that time fully comprehended the two
awful facts,—the Redeemer's sufferings and death and
the destruction of their city and temple,—they would
have been paralyzed with horror. Christ presented be-
fore them an outline of the prominent events to tran-
spire before the close of time. His words were not
fully understood; but their meaning was to be unfolded
as his people should need the instruction therein
given. The prophecy which with he uttered was twofold
in its meaning: while foreshadowing the destruction of
Jerusalem, it prefigured also the terrors of the last
great day.

Jesus declared to the listening disciples the judg-
ments that were to fall upon apostate Israel, and es-
pecially the retributive vengeance that would come upon
them for their rejection and crucifixion of the Messiah.
Unmistakable signs would precede the awful climax. The
dreaded hour would come suddenly and swiftly. And the
Saviour warned his followers: "When ye therefore shall see
the abomination of desolation, spoken of by Daniel the
prophet, stand in the holy place (whoso readeth let him
understand), then let them which be in Judea flee into the
mountains." Matt. 24:3. When the idolatrous standards of
the Romans should be set up in the holy ground, which ex-
tended some furlongs outside the city walls, then the
followers of Christ were to find safety in flight. When
the warning sign should be seen, judgment was to follow
so quickly that those who would escape must make no
delay.

But Christ had said, "Heaven and earth shall pass
away, but my words shall not pass away." Matt. 24:35.
Because of her sins, wrath had been denounced against
Jerusalem, and her stubborn unbelief rendered her doom
certain.

The Lord had declared by the prophet Micah: "Hear
this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They built up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach of hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3:9-11.

How exactly did these words describe the corrupt and self-righteous inhabitants of Jerusalem! While claiming to rigidly observe the law of God, they were transgressing all its principles. They hated Christ because his purity and holiness revealed their iniquity; and they accused him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew him to be sinless, they had declared that his death was necessary to their safety as a nation. "If we let him thus alone," said the Jewish leaders, "all men will believe on him; and the Romans shall come and take away both our place and nation." John 11:48. If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus had the Jewish leaders "built up Zion with blood, and Jerusalem with iniquity." And yet, while they slew their Saviour because he reproved their sins such was their self-righteousness that they regarded themselves as God's favored people, and expected the Lord to deliver them from their enemies."Therefore," continued the prophet, "shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of the forest." Micah 3:12....

The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth. "Cut it down; why cumbereth it the ground?" Luke 13:7. but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them: they could see how prophecy had been fulfilled, not only in...
the birth and life of Christ, but in his death and resurrection. The children were not condemned for the sins of the parents, but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem, only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus, they rejected the last offer of mercy. Then God withdrew his protection from them, and removed his restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason, controlled by impulse and blind rage. They became Satanic in their cruelty. In the family and in the nation, alike among the highest and the lowest classes, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying, "Cause the Holy One of Israel to cease from before us." Isa. 30:11. Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway.

The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's forces, and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible ferocity. The worshipers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish their power more firmly, they bribed false prophets to pro-
claim, even when Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the divine protection, and now she had no defense. Unhappy Jerusalem! rent by internal dissensions, the blood of her children, slain by one another's hands, crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

(All) the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of his words of warning, "With what measure ye mete, it shall be measured to you again."

Signs and wonders appeared, foreboding disaster and doom. A comet resembling a flaming sword, for a year hung over the city. An unnatural light was seen hovering over the temple. Upon the clouds were pictured chariots mustering for battle. Mysterious voices in the temple court uttered the warning words, "Let us depart hence." The eastern gate of the inner court, which was of brass, and so heavy that it was with difficulty shut by a score of men, and having bolts fastened deep into the firm pavement, was seen at midnight to be opened of its own accord.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, "Woe to Jerusalem! woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

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. After the Romans had surrounded the city, they unexpectedly withdrew their forces, at a time when everything seemed favorable for an immediate attack. In the providence of God the promised signal was thus given to the waiting Christians, and without a moment's
delay they fled to a place of safety,--the refuge city Pella, in the land of Perea, beyond Jordan.

Terrible were the calamities which fell upon Jerusalem in the siege of the city by Titus. The last desperate assault was made at the time of the pass-over, when millions of Jews had assembled within its walls to celebrate the national festival. Their stores of provision, which if carefully preserved would have been sufficient to supply the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. Great numbers of the people would steal out at night, to appease their hunger by devouring herbs and wild plants growing outside the city walls, though they were often detected, and punished with torture and death. Some would gnaw the leather on their shields and sandals. The most inhuman torments were inflicted by those in power to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Thousands perished from famine and pestilence. Natural affection seemed to have been utterly destroyed. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" Isa. 49:15. received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Lam. 4:10.

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was fulfilled the profane prayer uttered forty years before, "His blood be on us, and on our children." Matt. 27:25.

The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them
more determined to resist to the last. In vain were the efforts of Titus to save the temple. One greater than he had declared that not one stone was to be left upon another.

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired at night to his tent, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle were heard voices shouting, "Ichabod!"—the glory is departed.

The fire had not reached the holy house itself when Titus entered, and, beholding its unsurpassed splendor, he was impelled to a last effort for its preservation. But in his very presence, a soldier thrust a lighted torch between the hinges of the door, and in an instant the flames burst out within the sanctuary. As the red glare revealed the walls of the holy places, glittering with gold, a frenzy seized the soldiers. Goaded on by a desire for plunder, and filled with rage by the resistance of the Jews, they were beyond control.

The lofty and massive structures that had crowned Mount Moriah were in flames. The temple towers sent up columns of fire and smoke. As the lurid tide rolled on, devouring everything before it, the whole summit of the hill blazed like a volcano. Mingled with the roar of the fire, the shouts of the soldiers, and the crash of falling buildings, were heard the frantic, heart-rending cries of old and young, priests and rulers. The very mountains seemed to give back the echo. The awful glare of the conflagration lighted up
the surrounding country, and the people gathered upon
the hills, and gazed in terror upon the scene....

Both the city and the temple were razed to their
foundations, and the ground upon which the holy house
had stood was "plowed as a field." More than a (million)
of the people were (slaughtered); the survivors were
carried away as captives, sold as (slaves) dragged to
Rome to grace the conqueror's triumph, thrown to wild
beasts in the amphitheaters, or scattered as homeless
wanderers throughout the earth.

The (Jews) had forged their own fetters; they had
loaded for themselves the (cloud of vengeance). In the
utter destruction that befell them as a (nation), and in
all the woes that followed them in their dispersion,
they were but (reaping the harvest which their own
hands had sown). Their sufferings are often represented
as a punishment visited upon them by the direct decree
of God. This is a device by which the great deceiver
seeks to conceal his own work. By (stiffen rejection
of divine love and mercy), the (Jews) had caused the pro-
tection of God to be withdrawn from them, and Satan
was permitted to rule them according to his will. The
horrible cruelties enacted in the destruction of Jeru-
salem are a demonstration of Satan's vindictive power
over them who yield to his (control).

We cannot know how much we owe to Christ for the
peace and protection which we enjoy. It is the re-
straining power of God that prevents mankind from
passing fully under the (control) of Satan. The (disobedi-
ent) and (unthankful) have great reason for gratitude for
God's mercy and long-suffering in holding in check the
cruel, malignant power of the evil one. But when men
pass the (limits) of divine forbearance, that restraint
is (removed). God does not stand toward the sinner as an
executioner of the sentence against transgression; but
he leaves the rejectors of his mercy to themselves, to
reap that which they have (sown). Every ray of light (re-
jected), every warning (despised) or unheeded, every pass-
ion (indulged), every transgression of the (law) of God,
is a (seed) sown, which yields its unfailing harvest. The
Spirit of God, persistently resisted, is at last (with-
drawn) from the sinner, and then there is left (no)
power (to control) the evil passions of the soul, and (no)
protection from the malice and enmity of Satan. The (de-
struction) of Jerusalem is a fearful and (solemn) warning
to all who are trifling with the offers of divine
Grace, and turning away the pleadings of divine mercy. Never was given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty.

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible scene was but a faint shadow. The second advent of the Son of God is foretold by lips which make no mistake: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of his mouth, and destroyed with the brightness of his coming." 2 Thess. 2:8.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. He has declared that he will come the second time, to gather his faithful ones to himself, and to take vengeance on them that reject his mercy. As he warned his disciples of Jerusalem's destruction, giving them a sign of approaching ruin that they might make their escape, so he has warned his people of the day of final destruction, and given them signs of its approach, that all who will may flee from the wrath to come. Those who behold the promised signs are to "know that it is near even at the door." "Watch ye therefore." are his words of admonition. "If thou shalt not watch, I will come on thee as a thief."

The world is no more ready now to credit the warning than were the Jews in the days of our Saviour. Come when it may, the end will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security, (then) as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape."
"The people of God are not to stand upon COMMON ground, but upon the HOLY ground of gospel TRUTH...having NO FELLOWSHIP with the unfruitful works of DARKNESS...the PROFESSED people of God are not in harmony with the LIGHT...come far short...

"Of those who BOAST of their LIGHT, and yet fail to walk in it, Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou, Capernaum (Seventh-day Adventists, who have had great light. E. G. W.) which art exalted unto Heaven [in point of privilege. E. G. W.] shalt be brought down to HELL...

"Therefore will I do unto this HOUSE, which is called by my NAME, wherein ye TRUST...as I have done to Shiloh. And I will cast you out of my sight..."Hear now this, 0 FOOLISH people, and without Understanding...RAIN, both the FORMER and the LATTER...Your INIQUITIES have turned away these things...from you...Shall I not VISIT for these things! saith the Lord; shall not my soul be REVENGED on such a NATION (DENOMI-NATION) as this?"

"Shall the Lord be compelled to say, "Pray not thou for this people... (This is contrary to Vance Ferrell's cry that we should pray for these apostate professed people, you as an individual, where does your sympathy lie.)... "For I will not hear thee?" Therefore the SHOWERS have been withheld, and there hath been no LATTER RAIN..." RH 3:69. August 1, 1893. Eze. Chapter 9. Write for publication #708 Three Calls to learn 142 Facts from Spirit of Prophecy and Bible as to why!

"Order my steps in thy word: and let not any iniquity have dominion over me." Ps. 119:133.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Prov. 15:8. Ps. 66:18.

"From the Face of the WHOLE EARTH...THOSE ONLY who have the SEAL of the LIVING GOD will be SHELTERED..." EGW. PT 32. RH 1:11. Isa. 28:22, 10:23. Jer. 8:2, 14:12. TM 385.

These crisis are only Judgment fingers of God written in the sands of Time to AWAKEN us to Events in their Order. "To-day if you hear my voice harden not your heart."