GOD’S CHURCH MUST:

STRIDE THE NARROW PATHWAY THROUGH SELF-DENIAL: Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. . . . As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. . . . By giving us the cooperation of the holy angels, God has made it possible for our work to be . . . a glorious success. But success will seldom result from scattered effort. The united influence of all the members of the church is required. {Maranatha, p. 110.}

COMPOSE OF MEN AND WOMEN LIKE ENOCH: The church today needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words, "I live; ye not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. . . . It is God's purpose that all shall be tested and tried, that He may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of His people is made more marked, more glorious, more full and complete. {Maranatha, p. 110.}