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WILCOX

The
EARLY AND LATTER RAIN

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**THE EARLY AND
LATTER RAIN**

The Early and Latter Rain

A heart-to-heart discussion of a vital and all-important
experience for the church as a whole and for
each individual member.

By

FRANCIS MCLELLAN WILCOX

Author of "What the Bible Teaches," "The Coming Crisis," "The
Testimony of Jesus," "The Gospel of Health," "In Time
of War," "Day by Day," and other volumes.

"It is time to seek the Lord, till He come and
rain righteousness upon you." Hosea 10:12.

REVIEW AND HERALD PUBLISHING ASSN.
Takoma Park, Washington, D.C., U.S.A.

PRINTED IN U.S.A.

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DEDICATION

To the advent believers throughout the world who are seeking Christ's righteousness in order that they may be prepared to meet Him at His coming, and who are laboring to impart to others a saving knowledge of the Lord Jesus Christ, this humble volume is prayerfully dedicated by its author.

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FOREWORD

IN the hearts of many Christians there is a sincere longing for a deeper and more satisfying religious experience, both for themselves and for others. They feel deep concern over the apathy and indifference which they see in the remnant church. They deplore the spirit of worldliness which they see possessing the lives of many church members. They read in the Scriptures of the power which God has promised to His children, and they question what is required of them in order to obtain the gift of the Holy Spirit. May they share in the promised blessings of the Lätter Rain? What relation has the Early Rain to the refreshing that comes under the Latter Rain?

We have reached a crisis hour in earth's history, a crisis hour for the church of Christ. God has a message for this crisis hour in which we live, the same as He had a message for the world in the days of Noah, and in the days preceding the first advent of Christ; the same as He has sent messages to the church at various times throughout their history and experience. The enemy of all righteousness has endeavored to weaken Heaven's messages to mankind, to lead

the church of Christ to compromise with sin in seeking friendship with the world. Striking object lessons of this are seen in the history of Israel of old as brought to view in the Sacred Record.

It was Heaven's purpose that special blessings should come to the gospel church through the experience of the Early and the Latter Rain, in the gift of the Holy Spirit. Of the day in which we live we are told by the prophet, "It is time to seek the Lord, till He come and rain righteousness upon you." For this experience in this crisis hour the church of Christ should definitely seek. That the perusal of this humble volume may contribute to this blessed experience is the sincere prayer of the author.

Grateful acknowledgments are due Pastors J. L. McElhany, W. A. Spicer, W. H. Branson, I. H. Evans, M. N. Campbell, A. W. Cormack, and J. W. MacNeil for taking time in the midst of their many and important responsibilities to read copy for this book, and for their helpful suggestions.

F. M. W.

February 28, 1938.

CHAPTER ONE
THE CRISIS HOUR



THE FINAL MOVEMENTS

FINAL MOVEMENTS RAPID ONES

"THE calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*," Vol. IX, p. 11.

CRISIS STEALING GRADUALLY

"Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages*," pp. 635, 636.

I—THE CRISIS HOUR

THE great controversy between truth and error is rapidly approaching the crisis hour. This controversy began in heaven itself before the creation of this world. When Satan was cast out of heaven, the controversy was transferred to this earth, where it has been going on for six thousand years. The world's inhabitants have been marshaled into two great contending armies, one under the banner of truth and righteousness, the other under the banner of error and iniquity. The tide of war has ebbed and flowed. It has seemed at times as though truth had been banished from the earth. Its advocates have been misrepresented, maligned, persecuted, and put to death. The church fled into the wilderness, where she was nourished of God for many years. But the day of deliverance draws on apace.

As never before we are living in the days of fulfilling prophecy. Nearly a dozen great prophetic forecasts focalize on these times in which we live, pointing unmistakably to the soon coming of the Lord in the clouds of heaven. But the long war of the centuries is not yet over. The final battle is just before us. We face the

crisis hour of the ages, the hour in which truth will prevail and sin will be cast down, never to arise again.

“Truth crushed to earth shall rise again:
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshipers.”

The character of God has been on trial through the centuries. That character will be vindicated before the entire universe. It will soon be seen that the accusations against God on the part of Satan and his cohorts are wicked falsehoods, without reason or justification.

CRISIS FOR THE CHURCH

The times before us will prove a crisis hour for the church of Christ as well as for the world. This hour is termed by Jeremiah the prophet, “the time of Jacob’s trouble:”

“Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jer. 30:5-7.

This crisis will come as a final test to the church. God will sift His people. “Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve,

yet shall not the least grain fall upon the earth.”
Amos 9:9.

It is with the crisis hour for the church that we are particularly concerned, that the church may prepare to stand in this time, and that it may prove to be Christ's messenger of peace and pardon to a world who know not God. To His church for this day the Lord gives the following solemn admonition:

“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” Zeph. 2:1-3.

INDIVIDUAL CRISIS

The crisis hour of the church is a crisis hour of each individual member of the church. And the greatest crisis of all will be the battle against sin and unrighteousness fought out in each individual heart and life. In this experience there comes a real test for every child of God. We have far less to fear from the gathering crisis which we see in the world around us, far less to fear from persecution. The real test will be the

great battle we must fight individually, conquering sin in our hearts, meeting the assaults of the enemy upon our own characters. And the crisis hour is an everyday experience. And victory for us may turn upon the way we meet the little things of life. The one who is not a Christian in his home is not a Christian anywhere. The one whose heart is not pure, whose motives and purposes are not right before God, is not a righteous man, however highly he may be regarded by his fellow men.

“A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, The perils of the last days are soon to come upon us. Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions.”
—“*Testimonies*,” Vol. VIII, p. 315.

The word of God speaks of “a time of trouble, such as never was” (Dan. 12:1), which is to come upon the world just before the second coming of Christ. That time of trouble is in the very near future, and in order to meet it and to stand unwavering in our faith in God, we need an experience in divine things which we do not now possess. “It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magni-

tude of the ordeal. In that time of trial, every soul must stand for himself before God."—*"The Great Controversy,"* p. 622.

STANDING ALONE

It would appear from the Bible record that some were saved in the ark, not because of their own righteous characters, but because of their relationship to the builder of the ark. But it will not be so in the times we face. We are plainly told by the prophet Ezekiel:

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord. . . . Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate." Eze. 14:14-16.

No husband will be able to save his wife. No mother will be able to save her child. Every one—father, mother, son, and daughter—must have a living experience in Christ the Lord, in order to be able to stand in that fateful hour. And now is the day of preparation. Probation still lingers. The gate of mercy is still open. Christ still pleads in the sanctuary above for His people. Today we may seek an experience in Him in gaining the victory over sin, such as we have never known before.

GREATER TRIALS

If we are not able to gain victory today over the temptations and trials that beset us, what can we hope for the future? To this the prophet refers.

“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?” Jer. 12:5.

If in this hour of comparative peace before the storm breaks upon the world, if in the ordinary trials of everyday life, we cannot trust God, can we expect Him to endow us with supernatural grace in the hour of crisis? Nay, verily. We read in sacred and church history of the faithfulness of the martyrs. They endured persecution for Christ's sake. They counted not their lives dear unto themselves, but sacrificed them willingly at the stake, in prison cells, because they believed that God had permitted this experience to come into their lives and that He would turn the experience to His glory and to the good of souls.

BUILDING ON THE ROCK

The eleventh chapter of Hebrews is a divine commentary upon the fortitude, the faithfulness, the heroism, of these noble men of God.

But in their experience they were not weak today and strong tomorrow. Theirs was not a vacillating, fitful experience which, in a sudden crisis, turned into strength and fortitude. Nay, verily. Before the crucial times of test they had built upon the rock. They had cultivated faith in God and in His promises. They had gained the victory over their besetments. They had learned, as did Enoch of old, to walk with God. Thus, when the hour of testing came, they, as did Moses, endured "as seeing Him who is invisible." They had learned to talk with God, to commune with Him as a friend, and the consciousness of His Holy Spirit was with them in the greater tests they were called upon to endure.

It is such an experience that will change you and me. We must cultivate it if we are to come out victorious at last. And let me say again, and say it with emphasis, that in the great mercy and goodness of God there is given us now the hour of preparation in which we are to fortify our souls against the greater trials of the near future.

HOPE AND JOY IN BELIEVING

But let not this contemplation fill any heart with fear or with evil forebodings. Christ is near to His children. He is leading them in the way that they should go, and He stands ready

to afford them wisdom and strength for every need. If we are trustful and believing, if we are consecrating every power of mind and body to the service of the Lord Jesus Christ, if we are instant in prayer, if we are students of the Word, if we are seeking the salvation of our fellow men, then we may be assured that we shall have a growing experience in the things of God, and the greater trials of tomorrow will be no greater in reality than the trials of today, because as our needs are, so shall our strength be.

And so we may commit unto God the keeping of our souls as unto a true and faithful friend, knowing implicitly that He will impose upon us no load for which He will not furnish the necessary strength. He will permit no trial to come into our lives for which He does not make a way of escape by giving us strength to bear it. It is for us to cultivate the spirit of peace and joy in the Lord. Indeed, these are the fruits of the indwelling Spirit. We are not to look into the future fearfully or with anxiety. We have a safe and sure Guide, and if the way is perilous, He will go before us. We shall find the lions by the way chained. We shall find the chasms bridged. We shall find the mountains leveled. Christ is the Captain of our salvation. He will order the battle, and He will give us victory through His grace and power.

MESSAGE
THE CRISIS-HOUR
CHAPTER TWO



THE THREEFOLD MESSAGE

"I SAW another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:6-14.

II—THE CRISIS-HOUR MESSAGE

CONDITIONS in the world were never so complex and ominous as they are at the present time. We live in a world of unrest and change, a world of new standards and ideals, of economic rivalry, racial jealousy, national animosity, a world of famine, pestilence, and earthquake, a world of sickness, death, and sorrow, a world of uncertainty, doubt, and unbelief. Millions have lost their moorings. "They have faith in nothing, neither in God nor in man, neither in religion nor in science, neither in the present world nor in the world to come." Their star of hope has gone out in darkness. They look to the past with sorrow and regret, and to the future with gloomy forebodings of coming ill. They are indeed without hope and without God in the world, and their hearts are "failing them for fear, and for looking after those things which are coming on the earth."

APOSTATE CHRISTIANITY

These conditions as they relate to the world at large would not appear so significant and portentous if the great professed church of Christ stood in its lot and place as a beacon light in the world's darkness, with a message of hope for

despairing men and women, pointing them to the cross of Christ as the way of light and life. But alas! the church herself has succumbed to the influences of which we have spoken. She is adrift on the sea of doubt and uncertainty. She has forgotten her divine Author and turned her back upon the simple faith of her fathers, and is seeking to light her fires at strange altars, and to draw her inspiration from sources of human wisdom.

Formerly the object of infidelic attack, the popular church of today is welcoming the infidel to her own communion. Masquerading under the garb of religion, these defamers of God and His truth stand high in church councils, and are regarded as oracles of advanced thought and higher wisdom. Denying the authorship and authenticity of the Inspired Word, deriding the incarnation of Christ, His vicarious death and triumphant resurrection, these teachers place in the discard every fundamental truth of divine revelation, making of the Christian religion only a beautiful idealism, and teaching that a rapprochement should be sought between the Christian religion and pagan philosophies, and a basis of faith formulated upon which all cults and creeds could unite in a common brotherhood. Thus the great so-called Christian church has no message for a distraught and dying world. And

this is acknowledged by some of its leaders, by men who sense the situation even as do we, and deplore the terrible apostasy that has taken place. Declares a prominent leader of the Baptist World Alliance:

“The Christian church has no message today for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure. Denominations are being rent asunder, and those who have long been brethren are in warring camps, contending, not over nonessentials, but, alas, over the very foundation principles of Christianity.”

WHAT THE MESSAGE COMPREHENDS

Has God then no message for the world today? Indeed He has. Just as He had a message for the antediluvians, for the inhabitants of Sodom and Gomorrah, for Nineveh of old, for self-righteous Judaism two thousand years ago, for the world of the sixteenth century, so He has a definite and timely message for today. This message has been committed to Seventh-day Adventists; and one of the great needs of this people, as we view it, is a new vision of the solemn responsibility which its proclamation entails upon us.

This message is comprehensively stated in Revelation 14. It is based upon definite time

prophecies which find their fulfillment in that period of the church immediately preceding the second coming of Christ. And what does it involve? It is the message of the everlasting gospel in its prophetic setting of the last days. It is the message of Christ, the center and embodiment of that gospel, as represented in His various offices and attributes. This message proclaims Christ as Creator and Redeemer, as Lawmaker and Judge, as Prophet, Priest, and King, as the God-man, forming the one connecting link between heaven and earth. It presents the message of love as revealed in His incarnate life, His sacrificial death, His resurrection power, the ministry of His priestly grace, the regenerating, life-giving power of the Holy Spirit; and to lost mankind it extends the gracious invitation, "Come unto Me and be saved. Find in Me hope and peace, light and life."

The message for this hour is the message of Christ's righteousness in contrast with the righteousness of human achievement, His law as the standard of righteousness, His life as the expression of that law, the judgment already in session as the determining test of character, His coming in glory as the consummation of the Christian's hope. Christ is set forth as the one and only true God, to whom worship and glory should be rendered, His Sabbath as the test of allegiance in con-

trast with the blasphemous claims of antichrist, the worship of the beast and his image and the reception of his mark. This message announces the sad fall of Babylon, the apostate church, and calls God's children to separate from her communion. It develops a people who keep the commandments of God and have manifested in their midst the Spirit of prophecy.

The threefold message of Revelation 14 was never given before. Godly men of the past preached the everlasting gospel in its special application to their own times, but they never preached that gospel in its setting in the message of Revelation 14. They did not understand the question of the sanctuary and the priestly ministration of Christ, nor the Sabbath in relation to the closing controversy between truth and error, nor the second coming of Christ as the grand focal event of nearly all the prophecies of the Sacred Record. The message of Revelation 14 is a message of prophecy, and was not due the world, nor could it be understood or preached, until God's great clock of time struck the hour for its fulfillment.

AN ANSWER TO LAST-DAY DELUSIONS

This message is God's answer to some of the great systems of error and delusive teaching of these last days. The work of Christ as Creator answers the false assumptions of evolution.

Prophetic exposition meets effectively the attacks of higher criticism against Bible inspiration. The doctrine of life only in Christ refutes the claims of inherent or natural immortality, and the fruits of that error as seen in the claims of spiritism. The sacrificial death of Christ and His priestly ministry rebuke the blasphemous assumptions of papal Rome with its false priestly service. Righteousness by faith in Christ as the only means of salvation is the antidote for the pernicious teaching of righteousness by works. The Holy Spirit as the one infallible Interpreter meets the claims of papal infallibility. Christ the healer of soul and body presents God's plan of restoration, of which Christian Science, so called, is the counterfeit. The gathering of spiritual Israel in the establishment of Christ's kingdom disproves the delusive teaching of a literal restoration of Israel at Jerusalem in this present world.

It is God's last great message for the world, a message that stands for the fundamentals of divine revelation which are being denied by an apostate church. We hear much about Fundamentalism. As a matter of fact, the people of this movement are the only true Fundamentalists today, the only church, as such, standing in the breach between a holy God and a wicked world, and endeavoring to effect a reconciliation

by proclaiming in their simplicity and integrity the great truths of the Bible. How solemn indeed is the message we bear! How great are the issues involved in its proclamation! What a responsibility is ours to be true and faithful to our commission!

The foundations are indeed being attacked. The truths of the Bible are being discredited and denied, even in the house of its professed friends. Well may we ask, in the words of the prophet, "If the foundations be destroyed, what can the righteous do?" We can reestablish those foundations in the faith of our own hearts and reaffirm them in our own lives, and under God we can impart this faith and this experience to others.

EARNEST BIBLE STUDY OUR SAFEGUARD

Our safeguard in these days of doubt and skepticism is in the faithful study of the word of God.

The word of God is given as a lamp unto our feet and a light unto our path; but in order that it shall serve us thus, we are admonished by the Master Himself, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. The same word of exhortation is given by the apostle Paul to Timothy: "Study to show thyself approved unto God, a workman

that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

The manner in which we are to search is indicated by the instruction of this same apostle to the church at Corinth,—by comparing spiritual things with spiritual: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

GOD DOES NOT CONTRADICT HIMSELF

No future revelation of truth will discredit the truth already received. The fundamental doctrines of the gospel message we bear to the world have their foundation in the divine word. The system of truth which we hold was tested in the crucible of faithful study and earnest prayer, and attested to as well by the revelation of the Spirit of God. Regarding this the messenger of the Lord bears the following testimony:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and some-

times through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision I could not understand these mat-

ters, and they accepted as light direct from heaven the revelations given.

“For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, ‘Father Andrews, the Lord Jesus maketh thee whole.’ He was healed instantly. He got up and walked about the room, praising God and saying, ‘I never saw it on this wise before. Angels of God are in this room.’ The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel’s hand was laid upon my head. From that time to this I have been able to understand the word of God.”—“*Testimonies*,” *Series B, No. 2, pp. 56-58.*

THE FAITH ONCE DELIVERED

Jude exhorted the brethren that they should “earnestly contend for the faith which was once delivered unto the saints.” For there were “certain men crept in unawares,” who sought to corrupt this faith of the early believers. In our Bible study and historical research, we should settle in our minds that there are certain fundamentals which lie at the very foundation of Christian faith and experience, which cannot

be gainsaid; and that any conclusions in our study which lead us to reject these fundamentals are based upon wrong premises, and are therefore faulty conclusions.

Our thought is illustrated by an incident which we draw from the experience of Lyman Beecher. Addressing a class of divinity students, he warned the young men before him to beware of speculation. He said in substance: Young men, beware of speculation. Sometimes I venture out into the great sea of speculation, but before doing so I make myself fast to some old stump of doctrine on the seashore which has withstood the assaults of wind and wave for many years. Then I cautiously venture out. If there comes along a wave that sweeps me off my feet, so that I don't know where I am, I know where that old stump is, and I pull in on the rope. We believe that this is sensible advice, which we all do well to heed.

OUR OBJECTIVE IN BIBLE STUDY

The objective in research will have much to do in determining our conclusions. We may study to build up and strengthen our faith in the fundamentals of divine revelation, or we may study to disrupt those foundations and tear down our belief; and the conclusions we reach will usually be in direct line with our objective.

The apostle John deals with this principle in

the instruction which he gives to the church. He declares: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10, 11.

And the apostle Paul is still more emphatic in the warning which he sounds regarding this same principle. To the Galatians he writes: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8, 9.

And this warning had its application not alone to the apostolic church, but also to us who live today. And so we believe that in our own experience, if there comes one to us—we care not what may be his position, even though he may occupy the highest position in the church or be a recognized Bible expositor—who seeks to undermine the foundation of God, to deny fundamental Bible truth, which constitutes the very framework of this message and movement, we believe that his testimony should be rejected, and that we should not receive his teaching in our hearts or bid him Godspeed in his work.

CHAPTER THREE

LESSONS FROM THE PAST



STRIKING OBJECT LESSONS

“MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Cor. 10:1-12.



III—LESSONS FROM THE PAST

SEVERAL years ago I visited, in the suburbs of London, the church and home of John Wesley, the great apostle of Methodism. It was interesting to climb up into the pulpit and to stand for a moment in the place where this man of God had preached to his congregation. I visited his humble home a short distance from the church. It is preserved quite the same as he left it when he passed away. On the second floor I saw the little prayer room where Wesley, day after day, had sought God's blessing upon his ministry. The guide, evidently sensing my desire, passed on, and I knelt in the room and asked God to give power to my ministry, and to bless the church of which I was member.

As I went my way I could but contrast the large, fashionable, worldly Methodist Church of today with the humble people of John Wesley's time. But in saying this, I recognize that in the Methodist Church, as in every other church, there are many sincere, earnest Christians. However, we wonder whether John Wesley, if he were alive, would not feel called to preach a reform to the church of which he was the founder.

And then my meditation led me further. I reviewed the humble beginnings of the Seventh-day Adventist Church. And naturally the question came, Will the church of which I am a member follow in the path of other religious movements, lose its original simplicity, and as it increases in membership become worldly and indifferent to its high and holy calling in Christ Jesus? Sad to say, this has been the experience of nearly every religious movement through the centuries. It was the experience of Israel of old.

ISRAEL OF OLD

When Moses and Joshua and the elders who saw the mighty workings of God in behalf of His people, had passed from the stage of action, a new generation arose who placed a new mold upon the church of that day. This is clearly stated in the second chapter of Judges:

“The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old. . . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the

children of Israel did evil in the sight of the Lord, and served Baalim."

Had Israel of old remembered the admonition of Moses their great leader in that remarkable discourse he gave just before his death, recorded in the book of Deuteronomy, they would not have relapsed into idolatry:

"All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no." Deut. 8:1, 2.

Israel failed to remember the mighty workings of God in their behalf and the way He had led them through the years of their history. Forgetting this, they wandered into paths of their own choosing. Again and again the Lord raised up judges, mighty men of God, to turn the people back into the path of righteousness. But repeatedly they reverted to the ways of their own natural hearts.

FEASTING AND MAKING MERRY

During the reigns of David and Solomon the kingdom reached the pinnacle of its glory. But

in later years Solomon became the leader in another great apostasy. This apostasy, like other apostasies before it and those which followed, did not overtake the church in a day. Little by little, unconsciously at first, the hearts of the people turned away from God. This single sentence in the fourth chapter of First Kings speaks volumes:

“Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.”

In their prosperity they forgot God. In their enjoyment of creature comforts, which should have turned their minds in gratitude toward the divine Giver, they became self-centered. Their great objective in life was eating and drinking and making merry. May God save His church today from such an experience. The day of material prosperity is always the day of spiritual danger both to the church as a whole and to each individual member.

The ministry of the Lord Jesus while on earth, followed by the work of the apostles, developed a comparatively pure church. The apostolic church was represented in the vision given to the apostle John by a rider seated on a white horse going forth conquering and to conquer. But, sad to say, the experience of Israel following the death of Joshua became the ex-

perience of the apostolic church. God commended this church for its sacrifice and toil, for its loyalty under testing trial, but added: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent."

The apostles and early disciples had scarcely retired to their graves before their children, with converts from the heathen world, came forward and remodeled the Christian church. Little by little the work of spiritual disintegration proceeded, until the climax of apostasy was reached in the Dark Ages which succeeded. Then there came the call of God to Wycliffe, Luther, Zwingli, and others, to a new experience. The light of the gospel preached by these mighty men of God dispelled in large measure the darkness, and the church was again brought back into the light of gospel truth. Reformers like Wesley, Whitefield, Bunyan, Fox, and others, continued this work of reform.

SPIRITUAL DEGENERACY TODAY

But as we look out into the Christian world today, we see the elements of spiritual disintegration rapidly enfeebling the church again. The subversive teaching of Modernism is doing its deadly work. The church has joined affinity

with the world. Many of the members have become "lovers of pleasures more than lovers of God." The high and holy standards by which it sought to gauge its conduct in the past have been lowered. Its teaching has been modified to better suit this modern age. By many the word of God is discredited as divine revelation. The vicarious sacrifice of Christ is no longer counted necessary. Man is seeking to become his own savior. This untoward situation, this condition of spiritual degeneracy, of worldliness, of apostasy, has not taken possession of all. In every denomination today there is a remnant of godly men and women who recognize these trends and whose hearts are grieved over the sad condition which exists. Some there are, including noble men in the ministry, who are crying out against these dangerous tendencies.

There is needed today as greatly as was needed in the days of Luther, a great message of reform. The hearts of men need to be turned from the worship of their own gods to the worship of the Lord Jesus Christ. And God has such a message. As He warned Sodom and Gomorrah of its impending doom, as He sent Jonah to proclaim the destruction of Nineveh, as John the Baptist was raised up to prepare the way of the Lord at His first advent, so God has a message for this generation, a message of the coming

judgment, a message of the end of the world, a message of warning to men and women to break with their sins and flee for refuge to the Lord Jesus Christ if they would be saved in the day of His coming. It is the message Seventh-day Adventists have been giving through the years, a message which they expect to give even until probation days are closed. Will they prove true to the message?

This is a question which we do well to consider. No one of us can answer the question for any of our brethren and sisters. But each one may well consider the question as relates to his own individual experience. The church as a whole can prove true to this high and holy mission only as the individual member proves true by taking Christ as his one and only example.

If Israel of old had heeded the admonition given by the prophet of God to remember the way the Lord had led them, how different would have been their history. A similar admonition was given by the messenger of the Lord to this people some time before her death. She declared: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches,"* edition 1915, p. 196. May God grant that we shall not forget, either God's

leading in our history or the message of truth He has committed to us. And let us remember that this message is given to us, not to selfishly enjoy, but to pass on to others. As we minister to others, we shall come to know God more fully ourselves.

“A Christian woman went to her pastor greatly troubled about her Christian experience. She told him that religion had lost all its meaning and glow. Prayer had become a drudgery, and worship was dull. The common causes of neglect and misdemeanor did not seem to apply; so there was no need for rebuke or argument. This pastor took out a card, wrote the name and address of a family upon it, handed the card to the woman, and said: ‘I wish you would visit this address. I need your advice in dealing with these needy people.’

“Some time later the pastor met the woman and inquired into her religious problem. ‘It’s all cleared up,’ she said. ‘You see, I visited that family and began to work with them, and it seemed that my trouble just vanished. We have arranged for the daughter to go to school, and the father has work.’ She had found God while ministering to human needs.”—*Glenn W. Palmer.*

CHAPTER FOUR
DANGER OF SELF-
RIGHTEOUSNESS

THE PHARISEE AND THE PUBLICAN

HE spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:9-14.



IV—DANGER OF SELF-RIGHTEOUSNESS

HAPPY the people whose God is the Lord. Blessed the believers who live continually in the light of His presence. Fortunate the church with spiritual discernment to see and understand the things which belong unto their peace. But sad indeed is it when the church fails in this recognition of the leadings of divine providence.

The Sacred Record reveals many failures in this respect, and this record is left for the instruction and admonition of the church in every age. The chosen people in the days of Christ afford a notable illustration of a church that failed to know and appreciate the things which belonged unto their peace. It was their backslidden condition which drew from the lips of the Master the sad lament recorded by Luke:

“When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with

the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

This characterization of their condition came not because the Jewish church had professedly rejected God. They made their boast of God, and prided themselves in their zeal for His service. This was their own estimate of themselves, as given by the pen of divine inspiration:

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom. 2:17-20.

The scribes and Pharisees representing the Jewish church were praying men. Matt. 23:14. They professed great reverence for the prophets. Verses 29, 30. They were so earnest in missionary endeavor that they compassed sea and land to make one proselyte. Verse 15. They were so scrupulous in the matter of tithe paying that they tithed even the small herbs of the field—mint, anise, and cummin. Verse 23. Wherein did their failure before God consist?

WHEREIN ISRAEL FAILED

In that notable chapter of woes pronounced against the Jewish leaders—Matthew 23—the Saviour clearly points out wherein the Jewish church failed, why they knew not the things that belonged unto their peace. They made long prayers, only to cover up their sin of devouring widows' houses. They revered the prophets of old, building for them lofty tombs, but were plotting to take the life of Christ the Lord. They compassed sea and land to make one proselyte, but made him twofold more the child of hell than themselves. They tithed mint and anise and cummin, but "omitted the weightier matters of the law, judgment, mercy, and faith."

Ah, this was their failure! The religion of the Jewish church consisted of theory, not of heart service. It pertained to the external, and did not take told of and change the inner currents of the life. It was a religion of form and ceremony, of beautiful ritualism, of imposing architecture, of impressive services, but it was not a religion which changed the heart and molded the life in harmony with the divine precepts. It was a religion of self-righteousness, of works without love; of cold, reasoning philosophy in the place of warm, vibrant faith.

It was this condition of the chosen people that

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called from the lips of the Master the sad lament recorded in the closing verses of this chapter:

“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! Behold, your house is left unto you desolate.”

Truly Israel of old knew not the things that belonged unto their peace. How many times, in the history of the church of God, has this been true! How many times has religious service degenerated into mere form! How earnestly have professed Christians sought salvation by their own works rather than through the righteousness of the Lord Jesus Christ!

THE LESSON IS FOR US

The lesson of these experiences is for us, and woe to the remnant church if it take not seriously to heart the lesson which this record of the past is meant to give! Woe to us if we fail to recognize the things which belong to our peace! Declares the apostle: “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Cor. 10:11, 12.

The Spirit of divine revelation clearly recognized that these same temptations and evils which have threatened the church in every age would threaten the church of the last generation. A definite warning is sounded to the church of Laodicea, as recorded in the third chapter of Revelation. This church is charged with the spirit of self-righteousness, with glorying in its own good works and achievements. It is charged with saying, "I am rich, and increased with goods, and have need of nothing;" but God says of it, "Thou art wretched, and miserable, and poor, and blind, and naked."

BOASTING AFTER THE FLESH

The apostle Paul declared, "If any other man thinketh that he hath whereof he might trust in the flesh, I more" (Phil. 3:4), and then he goes on to delineate his lineage, his education, his zeal, his outward righteousness touching the law, etc. From that same human viewpoint those connected with this movement could boast after the flesh. We have our church organization, one of the most efficient of its kind in the world. We have our institutions, some of them exerting a world-wide influence. We are carrying on missionary endeavors which are the admiration of all who are acquainted with our operations. Our liberality in gifts and offerings to Christian work, is perhaps not equaled by

that of the members of any other church body. We have a system of religious faith so grounded in the Scriptures that it has withstood through the years every assault of error. We have much of which to boast from the human viewpoint; and we fear that, unfortunately, this spirit of boasting, of self-righteousness, has taken possession of many advent believers.

We are told:

"The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul."—"*Testimonies*," Vol. IV, p. 535.

"They are more ready for active labor than for humble devotion,—more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show."—*Ibid.*

"To many, the externals are the sum total of religion."—"*Testimonies to Ministers*," p. 196.

WE CANNOT SAVE OURSELVES

As a church we have done much, but even so, we cannot save ourselves. The keeping of the Sabbath, attended oftentimes with much inconvenience and sacrifice on our part, will not save us. Our liberality will not save us, though we go so far as to give all our goods to feed the poor

and our bodies to be burned. We cannot buy our way into heaven. The attainment of our church goals will fail to bring us salvation, even though we may pursue them most zealously and obtain their full realization. Our beautiful system of doctrine will not bring us our reward. Rather it will prove our condemnation in the end, unless we are sanctified through the truth. The Sabbathkeeping and the liberality and the attainment of goals are all necessary, but not as a means of salvation.

The child of God will be fruitful in good works. But these will appear as fruits in a life motivated by love for Christ. They will be the outward expression of an indwelling faith.

Whatever the Christian may be able to accomplish, the credit belongs alone to Christ. An inscription on the tomb of John Wesley recites his labors in the Lord, and concludes with this admonition: "Reader, if thou art inclined to bless the instrument, give God the glory."

We may multiply statistics and number Israel, as did David of old; but while the evidences of our growth may bring satisfaction, and even some inspiration for future endeavor, there is no sanctifying power in this study. In our own accomplishments, however commendable, there is no salvation, and the one who trusts

in them and glories in them only cries out his own blindness and shame and wretchedness, as stated in the message to the Laodicean church.

Is there then hope for Laodicea? Yea, verily, but not in ourselves. God does not point out sin in order to taunt us with our wretched state. He provides as well a way of escape from our prison house. There is hope even for the poor, self-righteous Laodicean. God does not cast away His people. The Laodicean church is the last of the series. It will not be succeeded by another church or another movement. God provides the remedy, and by His grace the remedy will do its appointed work.

THE REMEDY FOR SIN

“I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.”

“Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.”

CHAPTER FIVE

PROPHETIC WARNINGS



THE DIVINE COMMISSION

“SON of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.” Eze. 3:17-20.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” Isa. 58:1.

V—PROPHETIC WARNINGS

ONE who is acquainted with the prophetic word need not be surprised at the great spiritual declension which he sees in the world at the present time. The great nominal church, in large part, has departed from God. In the teaching of many of its leaders, the gospel message has become corrupted. The inerrancy of the word of God is denied. Christ is represented as a good man, a divine man, but His deity is discredited. His divine miracles, when He was on earth, are counted as a record of folklore. It is not surprising that the baneful influences existing in the last days should affect some among those who are looking for the coming of the Lord. Against these baneful influences the word of God has sounded very definite warning. Let us enumerate these briefly and in part.

THE WARNINGS OF CHRIST

1. Christ, in His great prophetic discourse recorded in the twenty-fourth chapter of Matthew, verses 45-51, predicts that there will be found in the church looking for the coming of the Lord a class represented by the evil servant. This class will lose faith in the message and deny

the soon coming of the Lord. They will form worldly associations, and will be found eating and drinking with the drunken. They will smite their fellow servants, perhaps with the tongue, even as the false leaders in Jeremiah's day smote the prophet of the Lord.

2. In this same discourse, as recorded in the thirteenth chapter of Mark, verses 34-37, the Lord warns the church against the spirit of indifference, against sleeping on guard and thus being taken unawares by the coming of the Lord.

3. In Luke 21, verses 34, 35, the church is admonished to take heed lest their hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon them unawares. How easy it is to let the creature comforts of life deaden our spiritual perceptions. How easy it is to be burdened with the cares of this life and so forget and neglect the service of God.

THE MERE FORM OF GODLINESS

4. The apostle Paul, in Romans 13, verses 11-14, warns the church against engaging in rioting and drunkenness, in chambering and wantonness, in strife and envying.

5. In 2 Timothy 3:1-5 the apostle declares that in the last days the church would be guilty

of a long list of sins. He concludes his description of the religious declension of the last days, with the statement that men shall be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." We are wont to apply this prophecy of our times to the great nominal church. This undoubtedly is a true application, but let us also realize that to the extent to which Seventh-day Adventists are guilty of these sins, these scriptures apply to us as well. We should make it an individual consideration. In what measure does it apply to me?

6. In Revelation 3:14-21 a definite warning is sounded against the great sin of self-righteousness in the Laodicean, or remnant, church.

Are some in the remnant church succumbing to these sins which the word of prophecy points out? We need no better proof of this than the admonitions which have come to us from the messenger of the Lord relative to conditions existing in the church. Read these solemn warnings.

UNITING WITH THE WORLD

"Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not. If they remain in this state, He will reject them with ab-

horrence. Many of those who have had great light, great opportunities, and every spiritual advantage, praise Christ and the world with the same breath. They bow themselves before God and mammon. They make merry with the children of the world, and yet claim to be blessed with the children of God. They wish to have Christ as their Saviour, but will not bear the cross and wear His yoke."—"*Testimonies*," Vol. V, pp. 76, 77.

SLIGHTLY SOILED

"Two theological students were walking along an 'old clothes' street in the Whitechapel district of London. Suddenly one exclaimed: 'What a splendid text for a sermon to young men!' pointing to a suit of clothes that hung swaying in the breeze at the side of a window. 'Slightly Soiled, Greatly Reduced in Price.' That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength, is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock."—*Congregationalist*.

Jehoshaphat, Judah's righteous king, permitted friendly association with his neighbors to dim his spiritual vision. The record is that "Jehoshaphat . . . joined affinity with Ahab," and united with him in his warfare. He declared to Ahab, "I am as thou art, and my people as thy people; and we will be with thee in the war." A good fellowship worthy of a better communion, and a zeal misdirected in unworthy aims. It brought from Jehu the seer a stern rebuke from the Lord. Some professed believers in this message—even some leaders—will cultivate, to their own spiritual undoing, the same fellowship with the Ahabs of today.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient

agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—"*The Great Controversy*," p. 608.

SELF-GRATIFICATION

Some, we are told, are becoming converted to the world. Well may both author and reader inquire, Is it I? May God give us grace to search our own hearts to determine if we in our own lives are lowering the standards of spiritual integrity and holy living.

"Many who once were earnest Adventists are conforming to the world,—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonor God."—"*Testimonies*," Vol. VIII, p. 118.

God has given to this people wonderful principles pertaining to healthful living. We can disregard these principles only at our own peril. Regarding this we are told:

"I saw that we as a people must make an

advance move in this great work [of health reform]. Ministers and people must act in concert. God's people are not prepared for the Loud Cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. . . .

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body."—*Id.*, Vol. I, pp. 486, 487.

UNITY AND BROTHERLY LOVE

It was only as the early disciples put away all differences from their midst and became united in the bonds of brotherly love and Christian unity that the Former Rain was poured out upon them, and this must take place in the church today preparatory to the reception of the Latter Rain.

"The heart must be emptied of every defilement, and cleansed for the indwelling of the

Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him."—"*Testimonies to Ministers*," p. 507.

CRUEL CRITICISM

Unkind criticism is one of Satan's most effective weapons. Its effect upon spiritual life is withering and blasting. It hinders the conversion of souls and destroys confidence in others who might be of help to the sinner.

I was greatly impressed with this some years ago. I was attending a large gathering of our people. After I had preached one Sabbath morning, a woman came to me and desired that I go home with her for dinner. She said, "My husband and children are unconverted, and I hope that you can say something that will be of benefit to them." In the hope of meeting her desires, I accompanied her to her home. It was a beautiful one, luxuriously furnished. I met her husband and her children. We sat down to a veritable feast of good things to eat. And I endeavored the best I knew to turn the conversa-

tion in such channels as would be helpful to the members of her family. But my efforts proved unavailing.

This sister wanted me to know of the failings of the ministers of the conference. She discussed first one, then another. She paid her respects to the president of the conference and told me how weak he was as an administrator. And then she told me about the failings of her pastor, his lack of appreciation of the situation in the church, his inability to meet questions which arose, and concluded, "O Brother Wilcox, if only you were our pastor, what a glorious time we would have." In my heart I thanked the Lord that I was not her pastor, because I recognized that I was no better than the pastor she had, and perhaps not as good as he, and that if I occupied that position, I would soon be the target of her tongue the same as he was. I only regretted that I did not have the opportunity to tell this sister my convictions as to the example she was setting before her family.

How could she expect God to convert her husband and her children, when perhaps it might have pleased the Master to have used one or all of these same men to effect their conversion. She was weakening their confidence in the human agents whom God might have employed. And let us remember that when we, in our homes,

criticize the pastor, the Sabbath school superintendent, or some other brother or sister in the church, we may be weakening the confidence of our loved ones in men and women whom God would be pleased to use to bring about their conversion.

“The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a Loud Cry, and the whole earth will be lightened with the glory of the Lord.”—“*Testimonies*,” Vol. VI, p. 401.

WHY POINT OUT SINS

Remnant Israel has indeed sinned. We have strayed far from God. We have departed from the simplicity of the gospel. We have wandered into worldliness. The spirit of covetousness has taken possession of many hearts, and tens of thousands of dollars are squandered in speculation. Scores are lost in the mazes of worldly pleasure. They have turned their back upon Canaan, and are retreating toward Egypt. There are found in many of our churches those who have a name to live, and yet are dead in trespasses and sins. Their names are upon the church books, and they go through a formal service, but the oil of grace has leaked out of their hearts, and they are as widely separated from

the saving knowledge of Christ as is the open sinner.

Why do I point out these evils existing in the church? Is it because Seventh-day Adventists are sinners above all men? Is it because our church ranks lower in the scale of spirituality and Christian living than other denominations? Far from it. Probably no church body in the world possesses a higher grade of communicants than those in our own church. We are told this very definitely by the messenger of the Lord. It is most fitting that we should read her statement in this connection:

“Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, . . . but because they have great light, and have by their profession taken their position as God’s special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God’s representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people, whom He has called ‘a chosen generation, a royal priesthood, a holy

nation, a peculiar people,' that they should show forth the praises of Him that hath called them out of darkness into His marvelous light."—*Id.*, Vol. II, p. 452.

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

"Be strong!

Say not, 'the days are evil. Who's to blame?'
And fold the hands and acquiesce—oh shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

—*Maltbie Davenport Babcock.*

NOT FORSAKEN

Will God cast away His people because some in the church are losing out in their experience, permitting the spirit of the world to alienate them from God and from the truth? Will the Lord raise up another people to carry the great reform message for this day and generation to the world? Nay, verily. And yet there are some misguided individuals, one here and one there, who put forth this claim, believing that the mantle of leadership has fallen upon them, and that they are chosen to head a new movement. They are merely following in the steps

of the enemies of this message who have existed through all the years.

We are told very definitely by the messenger of the Lord that God has not passed His people by and chosen others in their stead.

“God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.”—*Mrs. E. G. White, in Review and Herald, Sept. 12, 1893.* Again we are told: “God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body.”—“*Testimonies,*” Vol. V, p. 291.

We are told further that the integrity of this message will be preserved even until the coming of the Lord:

“No line of our faith that has made us what we are is to be weakened.”—*Id., Vol. VIII, p. 160.*

“Our only safety is in preserving the ancient landmarks.”—*Id., Vol. V, p. 199.*

“Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the word and by revelation.”—*Id., Vol. VIII, pp. 296, 297.*

“Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God’s word, yet souls will be deceived.”
—*Id.*, Vol. V, p. 295.

To those who would draw us away from the work that God has given us to do, we need to return the same answer which Nehemiah gave to the Sanballats and Tobiahs of his day: “I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?”

CHAPTER SIX
FRIENDSHIP WITH
THE WORLD

SELLING THE SOUL

"THE light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—*Fundamentals of Christian Education*," pp. 535, 536.

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Counsels to Teachers*," p. 255.



VI—FRIENDSHIP WITH THE WORLD

THE bane of Protestantism today is in the attack being made by some of its pretended representatives upon the very integrity of divine revelation. The great Christian church at the present time is divided into two warring camps, represented by the so-called Fundamentalists and the Modernists, the Fundamentalists holding to the old-time doctrines of divine revelation, the Modernists calling into question the truths which have long been regarded as constituting the very foundation pillars of Christian faith.

It would not be surprising if the Seventh-day Adventist Church faced in its experience this same subtle spirit of skepticism. Indeed, the outcroppings of this spirit we have seen from time to time in the experience of a few brethren who have become deluded, and we may expect similar manifestations even unto the coming of the Lord. The enemy of all righteousness will leave no stone unturned to divert Seventh-day Adventists from their own great objective, namely, the giving of the everlasting gospel to the world in this day and generation.

Declares the apostle: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Friendship with the world has many and varied manifestations. It may be shown in the choice of one's associates, in his relation to worldly pleasure and amusements, in his attire, in the way he eats and drinks, in his general deportment. It is evidenced in the lives of those who are careless in Sabbath observance, forgetting that this holy day is a sign of our order to the world. The spirit of friendship with the world is shown in the character of the radio transmission permitted to enter the home. The spirit of jazz and worldly song, of dramatic play, of sentimental crooning and silly dialogue and soliloquy, captivates all too many, and shows that this atmosphere of fun and frolic is more agreeable than the spirit of prayer meeting.

In too many homes,—too many, if only a few,—the storybook and the magazine have taken the place of the Bible and Christian literature. Making the temporal things of life our chief consideration,—the cares of business, the struggle for an existence,—shows that the spirit of the world, instead of the spirit of Christ, is

dominating the heart. These are some of the more simple and ordinary ways in which the enemy of all righteousness is endeavoring to lead the children of God to compromise the truth in their experience and to form friendships with the world. But there are even more subtle means also which he employs.

If Satan cannot weaken faith in divine revelation as brought to view in the word of God, he will weaken faith in the special messages which come to us through the messenger of the Lord. In our experience the seed of Modernism, of apostasy, may be planted in this avenue of approach.

The final test to many Seventh-day Adventists in the days of crisis before us may turn upon belief in the writings of the Spirit of prophecy and the manner in which the instruction given therein is obeyed. It is easy to discredit this instruction, easy to say, I believe it, but by some slighting remark, a toss of the head, or a wave of the hand, to place the seeds of doubt in the minds of those with whom we associate. It is after the reasoning of the natural heart to quote the Testimonies in favor of some campaign we are carrying forward in the church and yet to give little heed to the instruction regarding other features of church work or Christian living, simply because that instruction does

not comport with our personal views or plans. This is the manner in which the Modernist regards and treats the Bible.

SOME WILL DEPART FROM THE FAITH

We are told that in the last days "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold;" and that the power of false prophets and false christs, as they show forth great signs and wonders in proof of their claims, will become so great that "if it were possible, they shall deceive the very elect." Matt. 24:11, 12, 24.

This delusive power of Satan is graphically pictured by the apostle Paul in his epistle to the Thessalonians. He says that it will work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. Please note that the deception will extend to those who receive not the love of the truth. Possibly they received the truth in a formal, theoretical way, but it failed to sanctify their hearts and lives; therefore they had no power to stand against the delusion of the enemy.

That these delusions will affect some of the professed people of God is clearly indicated in this word from the apostle Paul in his first letter to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. The safeguard against this delusion is provided in the many exhortations we have throughout the Scriptures, instruction given even by the Master Himself, in which He admonishes the church of the last days to watch and pray, to take heed unto themselves, to be faithful in Bible study and in prayer. These are the safeguards against these delusive snares.

UNDERMINING THE FOUNDATIONS

Added to the warnings given in the Scriptures is a warning faithfully sounded by the messenger of the Lord. She declares that some in the remnant church would be actuated by a spirit of doubt and unbelief to the extent that they would discredit the platform of truth upon which we stand. But her accompanying angel proclaimed, "Woe to him who shall move a block or stir a pin of these messages." We are assured that this spirit of doubt and unbelief will affect but few. "Nearly all," the servant of the Lord declared, "stood firm upon the plat-

form." Read this solemn warning to the church as found in "Early Writings," pages 258, 259:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angel's messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until He had placed them upon a solid, immovable platform.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped

off to cease their complaints; for God was the master builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."

It requires no great mentality to criticize, to pick flaws, to question foundation facts, to profess great zeal for the faith, great veneration for the instruction which has come to us through the Lord's messenger, while by covert insinuation, by specious suggestion, doubt is created in the very pillars of the faith and discredit cast upon those who are endeavoring to hold fast the message which has been committed to this people. By such undermining processes Modernism is honeycombing faith in God and divine revelation in other denominations. May God grant we shall keep these sinister and evil influences out of the Seventh-day Adventist Church.

WORLDLY EDUCATION

The standard of education has been greatly advanced in our schools during the last few years. This is as it should be. In the world around us education is at a premium. The de-

mand in every field of thought and enterprise is for educated men and women. If we are to keep pace with the world around us, if we are to be able to meet educated men and women on common ground, to discuss with them the great principles of truth and lead them to God, we must be able to give our message in an intelligent way. Even in our own work, when we are seeking young men and women for positions of responsibility, preference is given to those who have obtained that education and training which will fit them to render efficient service. But with the emphasis being placed upon education, we are faced with the same danger that faces the great educational world at the present time. In their search for wisdom the world today is forgetting God, the great source of all wisdom. In many of the so-called Christian schools of other denominations, greater emphasis has been placed upon intellectualism than upon spirituality. And that is the danger that faces us in our educational work. Against this danger we were definitely warned by the messenger of the Lord, more than three decades ago. We were told that the enemy was seeking to introduce among Seventh-day Adventists a system of intellectual philosophy. The influence of this philosophy would discredit vital truth. This danger was recognized and faced, and God saved

this movement from delusive teaching. May He save us today from the same delusive principles.

INTELLECTUAL PHILOSOPHY

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work of the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built

on the sand, and storm and tempest would sweep away the structure.

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?”

“I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in *must be met*.”

A THREATENING ICEBERG—“MEET IT”

“Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, ‘Iceberg just ahead!’ There, towering high above the ship, was a gigantic iceberg. An authoritative voice

cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and

which were brought out in the power of the Holy Spirit, would be maintained."—*Testimonies*, Series B, No. 2, pp. 54-56.

In principle the echoes of this false intellectual philosophy have been heard even in more recent years. Some even today seem to feel that the religious views and beliefs of Seventh-day Adventists needed a restatement to bring them into harmony with modern religious thinking, that if Seventh-day Adventists are to fulfill God's purpose and meet the demands of the present hour, they must proclaim their message more in harmony with the spirit of this advanced age. This would mean more emphasis, perhaps, upon the coming of the Lord and less emphasis upon the Sabbath. It would mean a departure from our simplicity in numerous ways. What think you? Would this be an added power to the threefold message of Revelation 14? On the contrary, it would rob it of power. It would take away its appeal. Indeed, if Seventh-day Adventists should thus mutilate the message committed to them, there would be no excuse for their existence.

The prophecies of the Bible very clearly reveal that this message is to continue its original integrity even unto the coming of the Lord. How can one read such prophecies as those found in Revelation 7, 13, and 14, and feel otherwise?

Regarding the integrity of this message we have these very clear and definite statements from the messenger of the Lord:

“The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”—*Id.*, p. 59.

“As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value.”—*Id.*, p. 51.

“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.”—“*Testimonies*,” Vol. VI, p. 17.

No, we cannot afford to liberalize the Seventh-day Adventist Church. We must be true to the appointment of God, true to the commission given us.

God has set His church in the world as a light to those in darkness. That church must ever

maintain a distinct and separate existence. Speaking through the prophet of old, the Lord declared of His church: "The people shall dwell alone, and shall not be reckoned among the nations." And to the gospel church the apostle Paul gives this very definite admonition: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

CHAPTER SEVEN
THE EARLY, OR
FORMER, RAIN



Showers of Blessing

“THERE shall be showers of blessing:”
This is the promise of love;
There shall be seasons refreshing,
Sent from the Saviour above.

“There shall be showers of blessing”—
Precious reviving again;
Over the hills and the valleys,
Sound of abundance of rain.

“There shall be showers of blessing:”
Send them upon us, O Lord;
Grant to us now a refreshing,
Come, and now honor Thy word.

“There shall be showers of blessing:”
Oh, that today they might fall,
Now as to God we're confessing,
Now as on Jesus we call!

Showers of blessing,
Showers of blessing we need;
Mercy drops round us are falling,
But for the showers we plead.

—*El. Nathan.*



VII—THE EARLY, OR FORMER, RAIN

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the Early and Latter Rain." James 5:7.

Two great spiritual refreshings are brought to view in the word of God. These seasons are called the Early Rain and the Latter Rain. What relation do these outpourings of spiritual power have to Christian experience? What relation have they to the church and to its prosperity, to the triumph of the gospel message? How is it possible for the believer to share in these seasons of refreshing? These are questions we may profitably consider. They are vital to the development of Christian character and to the attainment of final victory in Christ Jesus. They are vital to the finishing of Christ's commission to His church.

Much has been said through the years about the Former and the Latter Rain. The great importance of the Latter Rain in the closing work of God, has been particularly emphasized. But little study, however, has been given to the

Former Rain and to the relation which these two seasons sustain to each other.

These terms are borrowed from the operations of nature, particularly in the land of Palestine. The former rain occurred in the spring of the year. It prepared the soil for the reception of the seed. It caused the seed to germinate and grow. The latter rain occurred in the days of autumn, and ripened the products of earth for the day of harvest. Jer. 5:24. These two terms are used by the writers of the Bible to symbolize two great spiritual refreshings in the preaching of the gospel:

“Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the Former Rain moderately, and He will cause to come down for you the rain, the Former Rain, and the Latter Rain in the first month.” Joel 2:23. (See Hosea 6:1-3.)

Of the mighty manifestation of the Former and the Latter Rain the prophet speaks as follows:

“It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit.

“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Verses 28-32.

THE PENTECOSTAL BLESSING

This great outpouring of the Spirit was seen on the day of Pentecost, as is recorded in the second chapter of the book of Acts. At this time there were gathered at Jerusalem devout Jews from every nation under heaven. The Lord chose this propitious hour to reveal Himself through the Holy Spirit in the gift of tongues and other remarkable manifestations. This is the record:

“When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with

other tongues, as the Spirit gave them utterance." Verses 1-4.

A great multitude assembled to witness the wonderful demonstration. Not being able to understand the strange tongues in which the apostles spoke, some charged them with drunkenness. This brought from the apostle Peter an explanation of the unusual occurrence. He declared that this was a direct fulfillment of the word of Joel, and he quoted the prophecy in Joel to which we have already referred.

The baptism of the Holy Spirit on the day of Pentecost was the direct fulfillment of the promise of our Saviour. The Master, instructing His disciples just before His ascension, declared: "John truly baptizes with water; but ye shall be baptized with the Holy Ghost not many days hence." And the purpose of this baptism is plainly stated in Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This gift of the Holy Spirit was not confined in the apostolic period to the day of Pentecost. Of the later ministry of the apostles the record is: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Thousands were

converted. Mighty miracles were wrought, and the gospel message was carried to the whole world. This great manifestation of power was witnessed not only in Jerusalem, Judea, and Samaria, but as the believers—the apostle Paul, Barnabas, and others—went out among the heathen nations of the world, God witnessed to their ministry. They spake with tongues as occasion arose. They healed the sick, they raised the dead, they preached the gospel message with the power and demonstration of the Spirit.

THE WORK OF THE FORMER RAIN

The work the Former Rain was to accomplish for the church has been but little understood.

“Many have in a great measure failed to receive the Former Rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the Latter Rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . .

“There must be no neglect of the grace represented by the Former Rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations

of the Holy Spirit in the Latter Rain. It may be falling on hearts all around us, but we shall not discern or receive it."—"*Testimonies to Ministers*," p. 507.

A neglect of the preparation which may be obtained under the Former Rain will withhold the refreshing of the Latter Rain:

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'Latter Rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—"*Early Writings*," p. 71.

CHAPTER EIGHT
THE LATTER RAIN

The Other Angel



DOWN from heaven that other angel
Comes in majesty and power,
Lighting all the world with glory,
In earth's last probation hour;

Joins the three already flying
Swiftly over land and sea,
Bearing hope and joy to millions,
Reaching souls where'er they be.

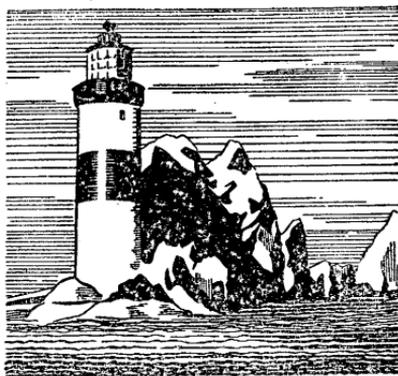
And there comes an added glory
As the four fly swiftly on,
Loud proclaim the judgment hour
And the coming of the Son.

Back to earth the Saviour's coming,
Not as prophet, priest, but King.
Quick, prepare to give Him welcome;
Let the good news loudly ring.

Oh, what joy to see Him coming
If our sins we have confessed,
And we know He is our Saviour,
Then in rapture we'll be blessed.

So we'll send the glad news onward
To earth's darkest heathen strand,
And we'll give to those in darkness
Visions of that heavenly land.

—J. W. Mace.



VIII—THE LATTER RAIN

CHRIST inaugurated the gospel message by an outpouring of His Holy Spirit in the Former Rain, clothing His church with power to enable them to carry to a lost world the message of His salvation. The grand consummation of this gospel work is to be marked in a similar way by a great outpouring of the Latter Rain upon the church of Christ. This is clearly indicated in the prophecy of Joel to which we have referred. As has already been mentioned, the apostle Peter saw in the Pentecostal outpouring a fulfillment of Joel's prediction relating to the outpouring of the Holy Spirit; but the prophecy evidently covers the entire gospel dispensation, culminating in the closing days of earth's history, in the time when Christ's second advent would be signalized by wonders in the heavens and the earth, such as turning the sun into darkness and the moon into blood. Of the work to be done under the falling of the Latter Rain we read in Revelation 18:1-4:

“After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Baby-

lon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This does not bring to view a message that is separate and distinct from the messages described in the fourteenth chapter of Revelation. Evidently, the angel of the eighteenth chapter unites with the angels of the fourteenth chapter in giving the threefold message, imparting to that message added impetus and power. This Loud Cry of the angel immediately precedes the end of all things. Its completion marks the triumph of the gospel. Those who receive that message are sealed with the seal of the living God. Upon those who reject it are visited Heaven's judgments.

THE TIMES OF REFRESHING

Regarding the power that will attend the Latter Rain and the work it will do, we have the following statement:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the Former

Rain at the opening of the gospel, are again to be fulfilled in the Latter Rain at its close. . . .

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.”—“*The Great Controversy*,” pp. 611, 612.

THE RELATION BETWEEN THE EARLY AND THE LATTER RAIN

A most intimate relationship exists between the Early and the Latter Rain. The Latter Rain is not bestowed in order to cleanse the church from sin, to perfect in them characters that will stand the test of judgment. This is not the primary purpose of the Loud Cry message. This work of preparation must take place under the Former Rain.

In order to obtain the refreshing represented in the Latter Rain, we must put sin out of the life. The heart must be purged from all iniquity.

“I saw that none could share the ‘refreshing,’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence.”—“*Early Writings*,” p. 71.

THE SPECIAL WORK TO BE ACCOMPLISHED
UNDER THE LATTER RAIN

Why then, it may be asked, if this experience is to be wrought in our lives by the Former Rain, is the Latter Rain given at all? What need is there of the special outpouring of the Spirit of God in connection with His closing work? We may briefly summarize some of the reasons as follows:

1. The Latter Rain is bestowed on those who have obtained victory over sin. “I saw that none could share the ‘refreshing,’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.”—*Ibid.*
2. The Latter Rain, ripening earth’s harvest, prepares the church for the coming of the Son of

man, but "unless the early showers have done their work, the Latter Rain can bring no seed to perfection."—*Testimonies to Ministers,* p. 506.

3. The Latter Rain is to give power to the loud voice of the third angel. "At that time the 'Latter Rain' . . . will come, to give power to the loud voice of the third angel."—*Early Writings,* p. 86.

4. The Latter Rain prepares Christ's followers to stand during the seven last plagues. "The 'Latter Rain,' or refreshing from the presence of the Lord, will come . . . and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Ibid.* (See also "Testimonies," Vol. I, p. 353.)

5. The Latter Rain enables the message to be presented with compelling power. (See "Early Writings," p. 278.) "We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"—*Testimonies to Ministers,* p. 512.

6. The Latter Rain emboldens the true-hearted to accept the truth as against every opposition. "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by

their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the Latter Rain, the refreshing from the presence of the Lord, the Loud Cry of the third angel.' "—*“Early Writings,”* p. 271.

7. The Latter Rain will lead some lawmakers and other prominent leaders of the people to take their stand for God and for His truth. "Thus the work will go on until the third message has done its work, and at the Loud Cry of the third angel, these agents [some of earth's rulers] will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—*“Testimonies,”* Vol. I, p. 203.

While the word of God brings to view two distinct periods of refreshing upon the church, there must be accomplished a progressive work which goes on from year to year in the experience of the church and in the experience of the individual.

The blessings of the Early Rain are needed even unto the end. The measure of the Holy

Spirit given us today will not suffice for tomorrow. We are to seek continually for more and more of the Spirit's power in our lives. This is summarized most beautifully in the following statement:

"At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the Former Rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the Early Rain, we must not, on the other hand, lose sight of the fact that without the Latter Rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work."
—*Testimonies to Ministers*, p. 507.

"Many have in a great measure failed to receive the Former Rain. . . . Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestation of the Holy Spirit in the Latter Rain. It may be falling on hearts all around us, but we shall not discern or receive it. . . . If we do not place ourselves in an attitude to receive both the Former and the Latter Rain, we shall lose our souls, and the responsibility will lie at

our own door.”—*Mrs. E. G. White, in Review and Herald, March 2, 1897.*

For the outpouring of the Latter Rain we should earnestly and devoutly pray. And we should prepare our own hearts for the reception of the divine blessing. But let us remember that the work of preparation must be done under the Former Rain. God has made ample provision for us even now to gain the victory over every sin and to perfect characters in His sight. This is the immediate work to which we should address ourselves.

CHAPTER NINE
A SOLEMN
RESPONSIBILITY



LABOR FOR THE ERRING

“BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.” Gal. 6:1.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Matt. 18:15-17.



IX—A SOLEMN RESPONSIBILITY

WHY do we not see a greater outpouring of the Holy Spirit? Why is it that a larger measure of divine energy is not given to the church of Christ? It has been promised. Why do we not see more of the fulfillment of that promise? Is it because sin separates the church from God?

We would be ungrateful if we failed to recognize the manner in which God has blessed and is blessing His remnant people in many signal ways at the present time. During the last few years, both in our home bases and in mission fields, a new spirit has attended the work of evangelism. Thousands are being converted to the gospel message. Special blessing has attended the distribution of our literature. God's hand has been stretched out to heal. We cannot enumerate the many and varied ways in which we are indebted to Heaven for the divine blessings upon this movement in its various departments.

I must believe, however, that these blessings have come to the church largely under the dispensation of the Former Rain. While we are told that we are living in the day of the Latter

Rain, and while I believe that we have seen some droppings of the latter showers, we surely have not seen the great manifestation of the power of God which is promised to His people. Why is this so? Surely it is because sin separates the church from God.

The gift of the Latter Rain would focus the eyes of the world upon Seventh-day Adventists. Is the church prepared for this searching scrutiny? As we see sin existing in the church, as we see a large class growing worldly and indifferent, surely the church as a whole does not stand in that place where it truly exemplifies the message it bears to the world.

THE SIN OF ACHAN

What responsibility does the church as a whole bear for the sins of its members? Will these sins on the part of a few, if they are condoned by our retaining in fellowship those who commit them, shut out light and blessing from the church as a whole? From our study of the record of God's dealings with His people, we are forced to the conclusion that they will.

The Lord, in the majesty of His power, opened before Israel a way through the Jordan. In response to the exercise of their faith, the walls of Jericho fell down before them. But when they attempted to take the city of Ai, they were

driven back in discouraging defeat. Joshua and the elders of Israel rent their clothes and fell upon their faces before God, seeking His interposition. In response, the Lord said:

“Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. . . . There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” Joshua 7:10-13.

Joshua ferreted out the evil. The judgment of heaven was visited upon Achan. The Lord then returned to the hosts of Israel with His blessing, and Ai became an easy prey.

PASSING OVER SIN

We are told by the messenger of the Lord that sin in the camp of Israel today, if condoned and passed over by those in responsible positions, will shut out the blessing of the Lord. I quote from “Testimonies,” Volume III, page 265:

“If the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His

dealings with His people in the past, the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation.”

FAITHFUL AND UNFAITHFUL MEN AND WOMEN

I thank God for the faithful men and women who stand in the leadership of the remnant church. I know that many of them are pained over the evil influences they see at work, and under God they are doing the best they know to resist these evils and to bring about reformation. Sad to say, however, there are some, even among the watchmen, who are unfaithful sentinels. They see no special danger threatening the church. In their estimation all is well. They do not recognize the undermining influences going on. To this class the messenger of the Lord speaks in definite warning:

“Some who occupy the position of watchmen to warn the people of danger, have given up their watch, and recline at ease. They are unfaithful sentinels. They remain inactive, while their wily foe enters the fort, and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting; yet they take it all quietly, as though they had

no special interest, as though these things did not concern them. They apprehend no special danger; they see no cause to raise an alarm.

“To them everything seems to be going well, and they see no necessity of raising the faithful, trumpet notes of warning which they hear borne by the plain testimonies, to show the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels, and they are not pleased.

“They say in heart, if not in words, ‘This is all uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any rest or quietude. “Ye take too much upon you, seeing all the congregation are holy, every one of them.” They are not willing that we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don’t they prophesy smooth things, and cry, Peace, peace? Then everything would move on smoothly.’ ”—*Id.*, Vol. II, pp. 439, 440.

DUTY OF THE CHURCH

Only as the church resists sin, only as it cleanses the camp of Israel from the Achans who

are bringing disgrace upon the cause of God, and who by their lives are discrediting this message among their neighbors and before the world, can the church stand free in its solemn responsibility.

“On the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible, to restore. ‘Reprove, rebuke, exhort,’ the Lord says, ‘with all long-suffering and doctrine.’ 2 Tim. 4:2. Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil. ‘They which do such things shall not inherit the kingdom of God.’ Gal. 5:21. If they persist in sin, the judgment you have declared from God’s word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church, despises the authority of Christ Himself.”—“*The Desire of Ages*,” pp. 805, 806.

In dealing with sin in the church a distinction should always be made between the sin and the sinner. We should hate the one and love the other. And the first objective in all church discipline should be to reclaim the sinner from the error of his way.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.” Gal. 6:1.

The Master has given us definite instructions as to how this labor for the erring should be put forth. Read Matthew 18:15-17. If these directions were carefully and lovingly followed, how many erring brethren and sisters would be restored to the joy and experience of their first love. Let us say again that the removal of sin from the camp of Israel and from individual life experience is a work which must be done through the provision made for us under the Former Rain.

“As a people professing to be reformers, treasuring the most solemn, purifying truths of God’s word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans.

Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.”
—“*Testimonies*,” Vol. V, p. 147.

THE WHOLE CHURCH GUILTY

We may look upon the weakness and indifference of some in the church, and reason that their backslidden condition is not ours; that while others have fallen, we have been kept by Christ’s grace. This may be true, but this reasoning is not the spirit of the true seeker after God. Daniel of old had been kept by God’s power from the sins which prevailed in the church, and yet he recognized that in his church relationship the sin of the church was his sin. He classed himself with his brethren. Hear his humble supplication:

“I prayed unto the Lord my God, and made my confession, and said, . . . We have sinned, and have committed iniquity, and have done wickedly.” “O Lord, to us belongeth confusion of face.” “Neither have we obeyed the voice of the Lord our God.” “Yea, all Israel have transgressed Thy law.” Dan. 9:4, 5, 8, 10, 11.

If I mistake not, the following experience is told of John Bradford. He was a prisoner for his faith in Bedford jail, England. One day, as he was conversing with a friend, he saw a poor

drunkard outside topple over and fall into the gutter. Bradford remarked to the friend who stood by his side, "But for the grace of God, there goes John Bradford." And so if we have been kept from some of the grosser sins into which some of our brethren have fallen, the credit does not belong to us primarily, but to Christ. We have been kept by the grace of God.

The sin of some in the church is the sin of the whole church, unless the church as a whole condemns the sin and seeks to reclaim the erring ones. The sin of some in the church is our sin as preachers and leaders, unless we clear our own souls by crying out against it. Of the leaders of Israel of old God said:

"If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22.

We cannot be guiltless before God if we permit sin to reign in the church without our earnest protest. God calls upon us as watchmen upon the walls of Zion to cry aloud and spare not, to lift up our voices as trumpets, and show God's people their transgression and the house of Jacob their sins. In love and compassion, but faithfully and fearlessly, we must call Israel to repentance.

But let us ever bear in mind that we cannot

labor effectively for those in error unless we ourselves are free from the condemnation of sin. I do not mean by this that we shall see ourselves righteous. The nearer we come to the Lord the greater will appear our own unrighteousness. But we must have in our own lives the experience of getting the victory over sin, of knowing what Christ's keeping power is. Then we can go to our brethren and sisters who are astray, and assure them that the same power which gives us the victory will give them the victory. God wants us to be living epistles. He wants our lives to reveal in a practical way the gospel message.

CHAPTER TEN
TWO CLASSES IN
THE CHURCH



THE REWARD OF FAITHFULNESS

“HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house.

“And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

“And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?

“Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me.” Ezekiel 9.

X—TWO CLASSES IN THE CHURCH

TWO classes have always existed in the church. This was true in the church of the old dispensation. It was true in the early Christian church. It is true in the church today. And these two classes will exist even until the coming of the Lord. This is very clearly indicated in the words of the Master in Matthew 24:45-51. One class is represented by the faithful and wise servant who gives to the household of faith meat in due season. Upon this servant there rests the divine benediction: "Blessed is that servant, whom his lord when he cometh shall find so doing."

There is another class represented by the evil servant, who says in his heart, "My lord delayeth his coming," and because of this lack of faith, he begins to smite his fellow servants, and to eat and drink with the drunken. To this class the Lord will come unexpectedly, and upon them will be visited His judgments.

THE WORK OF SEALING

These same two classes of believers in the church are brought to view in the ninth chapter

of Ezekiel. Here we have a prophecy of the sealing work which is to be accomplished by Heaven just before the outpouring of the seven last plagues.

Six men with slaughtering weapons in their hands go forth to execute the judgments of God upon the impenitent. A man clothed in white linen, with a writer's inkhorn by his side, is commanded: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4.

"At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world.

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity, and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long

with them.”—“*Testimonies*,” Vol. V, pp. 209, 210.

The Lord commands that after this sealing work has been done, the six men shall go through the city and smite those upon whom no mark has been placed. They are to begin their work with the ancient men who stand before the sanctuary.

Jerusalem represents the church of Christ, and these two classes of believers will be found in the church when the sealing work of God is going forward. We have upon this scripture an inspired commentary found in Volume V of the “*Testimonies*,” pages 210, 211:

“The command is, ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God, repented, and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

PROTESTING SINS IN THE CHURCH

“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls, will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their

hands: 'Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

"BEGIN AT MY SANCTUARY"

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together."

THE RECORD OF TWO LIVES

The following striking contrast portrays the divergent aims and purposes possessing the hearts and lives of the two classes of mankind:

“Not long ago, in Europe, a man died at the age of seventy-three, who began at the age of eighteen to keep a diary, which he continued to keep for fifty-two years. It is now published, and is a most striking commentary on the life of a mere worldling. In the book he left he states that in fifty-two years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In fifty-two years, according to his bookkeeping, he had drunk 28,786 glasses of beer, and 26,085 glasses of spirits, for which he spent \$5,350.

“The diary closes with these words: ‘I have tried all things; I have seen many; I have accomplished nothing.’ A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: ‘I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.’ ” By which spirit are we actuated?

A GRAPHIC PEN PICTURE

The closing days of earth's history will witness a terrible conflict between truth and error. The following graphic pen picture of this conflict is well worth reading:

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.’

“The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, ‘as when a standard-bearer fainteth.’ Isa.

10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer. At last the victory was gained."—*Id.*, Vol. VIII, page 41.

"But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. . . . We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets."—*Mrs. E. G. White, in Review and Herald, Dec. 24, 1889.*

It is well for us individually to consider to which class we belong. Are we among those who are saying, with the evil servant, "My Lord delayeth His coming," or do we belong to the

class who are true and faithful, building up our own souls in Christ and giving to the extent of our power meat in due season to those about us?

“DOES CHRIST LIVE HERE?”

“Bishop Charles L. Slattery tells us that he heard the following story in a little church in France:

“A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work, the wife said,

“‘The new pastor called today.’

“‘What did he say?’ asked the man.

“‘Oh,’ she answered, ‘he asked, “Does Christ live here?” and I didn’t know what to say.’

“‘The man’s face flushed: ‘Why didn’t you tell him that we were respectable people?’ he said.

“‘Well,’ she answered, ‘I might have said that; only that isn’t what he asked me.’

“‘Then why,’ continued her husband, ‘didn’t you tell him that we say our prayers and read our Bibles?’

“‘The wife replied, ‘But he didn’t ask me that.’

“‘The man grew more vexed.

“‘Why,’ he continued, ‘didn’t you say that we were always at church?’

“‘The poor woman broke down: ‘He didn’t ask that either; he asked only, “Does Christ live here?”’

“This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed. Little by little they grew to expect Christ, not dead, but gloriously alive. And somehow, they knew not how, through great love, and through a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there!”—*Moody Monthly*.

CHAPTER ELEVEN
PRIMITIVE GODLINESS

“Without fault”

“I LOOKED, and, lo, a Lamb stood on the Mount Sion, and with Him a hundred forty and four thousand, having His Father’s name written in their foreheads. . . . And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” Rev. 14:1-5.



XI—PRIMITIVE GODLINESS

WILL God forever withhold His blessing because some do not turn to Him, but persist in following the ways of the world? Nay, verily. A great multitude will turn to God with all their hearts, and to these faithful ones God will give His special blessing. What experience will this revival bring to the church?

“Before the final visitation of God’s judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.”—“*The Great Controversy*,” p. 464.

“HOPE THOU IN GOD”

Though our situation may be serious, it is not hopeless. With faith in God and with confidence in His instruction, we may resolutely set our hands to cooperate with Him in bringing about the reform which is demanded, and which must take place before we may receive the outpouring of the Latter Rain. And as we turn to the Lord, with all our hearts for deliverance from sin in our lives, and pray that our brethren and

sisters may likewise be delivered, God will work wonderful transformations. Read this blessed assurance:

“Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. From Christ is flowing the living stream of salvation. He is the Fountain of life, the Source of all power. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.”—*“Testimonies,” Vol. VIII, p. 12.*

“It is related that when Robert Louis Stevenson was a little child, he accidentally locked himself into a room alone one day. He could not turn the key again, as he was directed. Darkness was coming on, and his terror became extreme. His father sent for a locksmith to open the door, and during the period of waiting, talked to Louis through the keyhole, the child becoming so engrossed by the charm of his father’s conversation that he forgot all his fears.

“And so our heavenly Father’s still small voice dissipates our fears and makes His helpful presence real to us in the midst of trials that have apparently locked us in from worldly aid.”
—*Western Recorder.*

Christ will not disappoint His believing children. The way may sometimes seem dark, may even seem hedged up before us, but the power of the Infinite will overcome every obstacle. The children of God may go through trial and difficulty, but they have a safe Leader who has gone the way before them, and it is through trust in His wisdom and grace that victory is to be gained.

“In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes. There is to be no despondency in God’s service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand.”—*“Testimonies,” Vol. VIII, pp. 10, 11.*

HE KNOWETH OUR FRAME

The love and tenderness of the heavenly Father were forcefully impressed upon my mind

several years ago by an incident in my own experience. I had cut down a tree back of my home and sawed it into blocks for use in my furnace. Some of the blocks rolled down into a little ravine, and I was compelled to split them, in order that I might carry them up the bank. My little daughter came out to help me. She laid hold of one block nearly as large as she was. I said to her, "That is too heavy for you to carry; let me carry that, and you take this small one." Instantly there flashed into my mind the beautiful assurance found in the 103d psalm:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

Just the same as I knew my child's frame and remembered how weak she was, so the heavenly Father knows our limitations; and if we will but trust Him, He will measure the load according to our strength. He will ask us to bear no burden of labor, of trial, or of sorrow but that He will give us strength according to our need.

A GREAT REFORMATORY MOVEMENT

We may therefore confidently hope that to the sincere, believing ones, the way of righteousness will grow brighter and brighter unto the

perfect day. In the future we are to see great revelations of the power of God in our work. We shall see God's hand stretched out to heal as we have never seen it before. We shall see the spirit of missionary labor taking hold of the rank and file of our people to a degree never witnessed in the past. God will accomplish a great work in righteousness.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."
—*Id.*, Vol. IX, p. 126.

CHRIST WILL COME UNEXPECTEDLY

We are told that God will cut short His work in righteousness, for a short work will the Lord make upon the earth. Rom. 9:28. The coming of the Lord, I confidently believe, is much nearer

than thousands of His children appreciate. Sometimes we seek to figure out just what must be accomplished in this world before the Lord can come, but even to His children the coming of the Lord will be unexpected, and this, we are told, should be kept constantly before our people. "Be ye also ready," says Christ to His church, "for in such an hour as ye think not the Son of man cometh."

"Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—*"Special Testimonies on Education," p. 108.*

"Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfill His word in regard to His coming or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.'"—*Mrs. E. G. White, in Review and Herald, Sept. 12, 1893.*

“The times and seasons God has put in His own power, and why has God not given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculation in regard to the times and seasons which God has not revealed. Jesus has told His disciples to ‘watch,’ but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain, they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for ‘of that day and hour knoweth no man.’ You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten years or twenty. It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you.”—*Id.*, March 22, 1892.

THE SEALING MESSAGE

For the accomplishment of this great reformatory movement, we need the special outpouring of the Spirit of God. The revival of primitive godliness will prepare the church to receive the seal of God. This sealing message is even now going to the world in the message of Sabbath reform brought to view in the fourteenth chapter of Revelation. The Sabbath is God's sign, His seal. It is the sign of His power as Creator, the test of "the obedience of faith" in this age of lawlessness. The new creation is to be wrought within by the Spirit's power. When the true followers of Christ have been purified through obedience to the truth, when the character of Christ has been formed, and God sees in His children the reflection of His own divine image of righteousness, then it is that the seal of God will be placed upon the overcomer. This sealing work is brought to view in the seventh chapter of Revelation:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the

sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Verses 1-3.

POWER OF THE MESSAGE

As to the heralds of the cross who will carry this message, and the power which will accompany its proclamation to the nations of earth, we have these striking statements from the Spirit of prophecy:

"He will use all—men, women, and children—in making the light shine forth to the world, and calling out a people that will be true to His commandments."—*Testimonies*, Vol. IX, p. 274.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service."—*The Great Controversy*, p. 606.

"By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."—*Ibid.*

"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."—"*Early Writings*," p. 85.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—"*The Great Controversy*," p. 612.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them.

Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Ibid.*

"Through most wonderful workings of divine providence, mountains of difficulty will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—"*Testimonies*," Vol. IX, p. 96.

SEEK RIGHTEOUSNESS

To His people in this hour of sealing God speaks through His prophet of old:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

"How would it be with some of you, should you be called to render up your account at the

judgment seat of Christ today? I ask, What would be your condition if Christ should leave the holy place today, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour. The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air.”—*Mrs. E. G. White, in Review and Herald, March 29, 1892.*

Surely it is time to seek God if we would receive the rain of righteousness which He is waiting to shower upon His church. “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Cor. 6:2. “Today if ye will hear His voice, harden not your hearts.” Heb. 3:15.

CHAPTER TWELVE
THE GIFT OF THE
HOLY SPIRIT



THE COMFORTER

“I TELL you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you.”
John 16:7-14.

XII—THE GIFT OF THE HOLY SPIRIT

ASK ye of the Lord rain in the time of the Latter Rain; so the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1.

Christ was about to leave His disciples. Their hearts were made sorrowful at the prospect. But in the place of His personal presence, He promised them another Comforter. These were His words:

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26.

IN FULFILLMENT OF CHRIST'S PROMISE

Shortly after the ascension of Christ, the mighty manifestation of the Spirit's power was

given on the day of Pentecost. This Pentecostal outpouring was the Former Rain, of which we have already spoken and studied.

There is to be another mighty manifestation of the power of the Spirit in the Latter Rain, as brought to view in Revelation 18:1-4:

“After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

We are living in the time when this manifestation is due, when we may confidently look for the mighty revelation of God's power in the spread of the gospel message. The Holy Spirit has always wrought for the salvation of the human family. His convicting power brings to every sinner the consciousness of his wrong-

doing. Christ declares: "He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. When God answers our prayer for the Holy Spirit, that Spirit may come first as a reprove of sin. Then as by God's grace we put sin out of our lives, we shall be brought into closer fellowship with the Spirit, and He will reveal to us the deeper things of God.

A LARGER INFILLING

It is by the Spirit's power that the work of evangelization is going on in the world today. That power attends the ministry of the word. It softens hearts to receive the gospel message. But God is waiting to bestow a greater fullness of the gift, and it is for this greater fullness that we should seek. And it is that we may enter into this larger measure of blessing that this chapter is being written. This larger measure of blessing will eventuate in the Loud Cry of the message, in a great refreshing from the presence of the Lord, in that mighty outpouring of the Holy Spirit in the Latter Rain, of which we have already spoken.

"God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. . . . In the future the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be en-

circled with an atmosphere of grace.”—*Mrs. E. G. White, in Southern Watchman, Sept. 5, 1905.*

DEFINING THE SPIRIT

We cannot define the Holy Spirit. There has been through the years much speculation as to this third person of the Godhead. Such speculation is idle and useless. Finite man cannot penetrate into the hidden mysteries of God, and it is not essential for us to know.

“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit, that in His work of guiding men into all truth, ‘He shall not speak of Himself.’

“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them: but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.”—“*Acts of the Apostles,*” pp. 51, 52.

THE HIGHEST OF ALL GIFTS

But even though we cannot define the Holy Spirit, we have been given to understand what

that Spirit will do for the church of Christ. We are told in "The Desire of Ages," page 805, that "the Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ." It is declared to be the highest of all gifts.

"He [Christ] rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—"*The Desire of Ages*," p. 671.

PHYSICAL AND MENTAL ENDOWMENT

Not only will the Spirit impart wisdom and understanding in things relating to the word of God and spiritual life, but He will bring to the believer an endowment of mental and physical power. He will enlarge and multiply the faculties of the human mind.

“All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life.”—*Id.*, p. 827.

HOLY SPIRIT RECEIVED ON CONDITIONS

How may we obtain the gift of the Holy Spirit? May we obtain it to use as we will? Nay, verily. God does not thus subordinate His Spirit to the selfish desires and caprices of the human mind. The recipient of the Holy Spirit must submit himself to God, to be used by the Spirit as that Spirit shall will and direct.

“Christ has promised the gift of the Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord’s promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people ‘to will and to do of His good pleasure.’ But many will not submit to this. They want to manage themselves. This is why they do not receive the

heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given."—*Mrs. E. G. White, in Review and Herald, May 19, 1904.*

There are many who fail to make this surrender. They are not willing to give up their own way, to surrender their own minds and judgments. These are denied this precious gift.

GIVE GOD THE GLORY

"John Henry Jowett wrote: 'At the beginning of the service in a camp meeting I was called to conduct, prayer was offered for me, and the prayer opened with this inspired supplication: "O Lord, we thank Thee for our brother. Now blot him out!" And the prayer continued: "Reveal Thy glory to us in such blazing splendor that he shall be forgotten.'" It was absolutely right, and I trust the prayer was answered. But, gentlemen, if we ourselves are gazing upon the glory of the Lord, we shall be blotted out in our own transparency. If we are seeking the glory of the Lord, there will be about us a purity, and a simplicity, and a singleness of devotion which will minister to the unveiling of the King, and men will see no man, save Jesus only.' "—*New Century Leader.*

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God

will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.

“Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: ‘The multitude of them that believed were of one heart and of one soul.’ Acts 4:32. The Spirit of Him who died that sinners might live animated the entire congregation of believers.”—*“Testimonies,” Vol. VIII, pp. 20, 21.*

WHY THE SPIRIT IS GIVEN

Why did the Lord visit the apostolic church with the baptism of the Holy Spirit? Was it primarily for their own benefit? Rather, was it not that they might give the gospel message to those who knew it not? This is indicated in the promise of the Lord before the day of Pentecost. To His disciples He said, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in

Samaria, and unto the uttermost part of the earth." Acts 1:8. For this same purpose the Latter Rain will be bestowed upon Christ's church in the closing days of earth's history, in order that His servants may be prepared to proclaim in the power of the Holy Spirit the message of Christ's coming.

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'Former Rain,' and glorious was the result. But the Latter Rain will be more abundant. What is the promise to those living in these last days?—"Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee.' 'Ask ye of the Lord rain in the time of the Latter Rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zech. 9:12; 10:1."—*Id.*, p. 21.

“I was shown that if God’s people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the Loud Cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—*Id.*, Vol. I, p. 619.

“Do not think that you will be found as vessels unto honor in the time of the Latter Rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the spirit of Christ.”—“*Testimonies to Ministers*,” p. 469.

THE PRICE OF POWER

“Ten years ago I was pastor of a church in North London, which is still dear to my heart. Stricken, smitten, and afflicted, I came to the very borderland of eternity; spent a day and a night there. . . . After I came back to

life, the first man I went to see was Joseph Parker of the City Temple, who to me was always as tender as a mother. I said to him: 'I do not understand the experience through which I have passed. I cannot understand the suffering, the sorrow, the breaking of it.' He put his two hands on my shoulders and said, 'My boy, never mind; your people will get the value; there will come another note into your preaching which you never could have found, if you had not suffered.' I went back and said: 'If that be so, then thank God for all the breaking and all the pain.'

"A man never finds the throne of power until he has submitted his life wholly to God. That is the great lesson."—*G. Campbell Morgan*.

PRAY FOR THE SPIRIT

It is proper that we should pray for every gift of God. We should pray for faith, for zeal, for loyalty, for endurance; we should pray for wisdom and understanding, for sound minds and balanced judgments; but the gift of the Holy Spirit will bring every other blessing in its train. The highest gift which God could bestow upon mankind includes every lesser gift.

"Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and

thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it.”—*Mrs. E. G. White, in Review and Herald, May 19, 1904.*

“Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust.”—*“Testimonies,” Vol. V, p. 267.*

“My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands, say: ‘I have done as Thou hast said. I present Thy promise, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”’ Christ declares: . . . ‘Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.’ Matt. 7:7; John 14:13.”—*Id., Vol. VIII, p. 23.*

ALL NEEDED BLESSINGS

From a purely human viewpoint it would seem that we have almost reached the limit of

our resources in the giving of this message to the world. The Macedonian calls are growing so numerous and so insistent that it is impossible for us to meet them. Of ourselves we can never accomplish the work committed to us. Our hope is in the divine promise, "Not by might, nor by power, but by My Spirit, saith the Lord."

We are told further that the gift of the Holy Spirit received in faith will bring every other blessing in its train. How greatly we need this larger measure of the Spirit to give power to our feeble efforts. It would energize our activities. It would be the Spirit in the wheels of organization, robbing them of their mechanical ring, and making them effective in God's hands for the speedy finishing of His work. This Spirit gift, filling our hearts, enlarging our souls, would make sacrifice for Christ a joy, and giving to His cause an act of love. Pentecostal giving would appear as the fruit of Pentecostal consecration. There would be no labored effort in attaining goals; instead, no sacrifice of time or money would be counted too great for Christ the Lord. In this experience rests our only hope in seeing this work cut short in righteousness and brought to a speedy and triumphant conclusion. For this Pentecostal blessing let us seek with consecrated hearts and earnest petition. And let us not let go of the arm of divine power, until God

graciously visits His church with the mighty outpouring of His Holy Spirit.

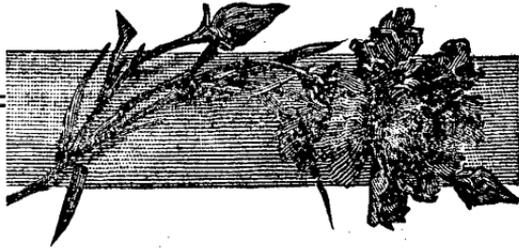
The blessing of Heaven can come upon the church as a whole only as it comes upon the individual members of the church. It is most encouraging to know and to believe that "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

There is a direct connection between Christ and every one of His children. In the tenth chapter of Acts, in the instructions which the Lord gave to Cornelius regarding the apostle Peter, a wonderful lesson is brought to view. God knew Peter by name. He knew the city where he was staying. He knew the name of the man in whose home Peter was lodging, and He knew where this man's house was located in the city. And if the Lord took account of this in the experience of Peter, He takes account of these same little things in the life of every one.

Let us rejoice in this personal relationship. Let us believe that the ears of the Lord are attentive unto our cry, that He hears us, not because of our worthiness, but because of His infinite love. Thus may we seek Him with confidence and assurance for the fulfillment of His promises and for the gift of the Holy Spirit.

CHAPTER THIRTEEN

REVIVAL AND REFORMATION



The Acceptable Fast

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isa. 58:6-11.



XIII—REVIVAL AND REFORMATION

How may the Pentecostal blessing be obtained? By what experience may we prepare our hearts and lives for a greater infilling of the Holy Spirit? How may a revival and reformation in the church of Christ be brought about? The path of this experience is clearly pointed out in the Sacred Word.

“Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

“Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?”
Joel 2:12-17.

APPEAL TO THE MINISTRY

We know that when upon the ministry of the church there comes this burden of heart for the flock, over which God has made them under-shepherds, and they, with the sheep of the flock, unite in this wholehearted seeking after God, Heaven will graciously respond. Upon the ministry of the church, the leaders of the people, there rests the solemn responsibility to be foremost in this work of reformation.

It is time to seek the Lord. It is time for us as preachers, as never before, to seek God for the baptism of His Holy Spirit, to seek Him not only for forgiveness of sins, but for cleansing from sin; to seek Him for His transforming power, so that we may be made vessels of grace to others, instruments through whom God can work for the salvation of His people. How can we help others unless we have first received help? How can we minister to others God's forgiving grace and keeping power from sin, if we ourselves do not know what this experience is in our own

lives? It is for us to know. It is the call of God to us to know; may we heed this call while yet there is opportunity.

“A preacher had been speaking of the joy of full surrender and the possibilities of the holy life, drawing a beautiful picture of what home life would be if everybody acted according to the Bible teaching. He closed his address by making an appeal for men and women to give themselves wholly to Christ. A woman in his audience turned to the woman by her side. ‘That is excellent preaching,’ she said, smiling, ‘but I wonder if such a life is possible.’ The other woman smiled back at her. ‘Well, I know the preacher lives such a life,’ she said. ‘I happen to be his wife.’ ”—*Christian Herald*.

We need to cry to God to spare His people, to save them from their sins, to recover them from their backsliding, in order that His heritage shall not become a reproach, but shall stand in the light of His truth and in the power of His grace for the salvation of a lost world. We need especially to pray for our dear youth who are beset and assailed by Satan in these evil days as youth never were tempted before.

THE CALL TO REFORMATION

God calls not alone to revival; He calls to reformation. Revival without reformation

leads only to a sentimental change of feeling, which naturally reverts again to the old level. This has been the trouble with too many revivals in our experience of the past. It will be duplicated in our present seeking of God, unless this revival so permeates our very being that it transforms our purposes, that it changes our objectives, that it places our feet upon a foundation of new endeavor. Read this mighty call to revival and reformation, from the messenger of the Lord. Let it come as a personal appeal to every disciple.

“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

“A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they

must blend."—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1902.*

THE FRUIT OF TRUE REVIVAL AND
REFORMATION

True revival and reformation will not only stir the mind, but will also transform the outward life. They will bring a change in habits and practices. "Come into line," is the divine call of God to His people.

In concrete terms, the one who experiences the revival and the reformation that God calls for, will cease his life of sinning. He that is born of God sinneth not. God calls His children to a life of holiness.

More specifically, for one to have an experience of true revival and reformation means that if he has stolen, he will cease this wicked practice, and will restore that which he has wrongfully taken.

It means that the one who has robbed God in tithes and offerings will restore that which he has withheld from the treasury of God.

It means that the one who has used his tongue in gossip and in slandering his neighbor, will confess his great sin, and will go forth to bless.

It means that the one who has been careless in Sabbath observance will sacredly regard the day unto the Lord, not doing his own ways or

seeking his own pleasure or speaking his own words.

It means that the one who has been neglectful in his practice of the principles of healthful living, who in his eating and drinking has ministered to the lusts of the flesh, will henceforth eat and drink to the glory of God.

True revival and reformation cause the one who has followed the fashions of the world, and has dressed with regard to his own fancy, or in conformity to worldly fashions, to seek to dress in a manner becoming his holy profession.

The one who has been engaged in the pleasures of sin, associating with worldly companions, engaging in frivolity and parties of pleasure, will become sober, prayerful, and reflective.

The one who has been light and trifling in his conversation, spending his time in joking and idle chitchat, will have his mind filled with thought pertaining to his eternal welfare and the salvation of his fellow men.

An experience of true revival and reformation means that the one who has been cross and surly and impatient in his home, will manifest a spirit of meek and loving forbearance.

In home relationships is found one of the greatest tests of Christianity. Some years ago one of our sisters who was ill requested me to arrange for a season of prayer in her behalf.

She suggested two or three ministers whom she desired to have present. Then she said, "I wish you would ask my husband to be present. I know he is a Christian. I have faith in his religion." Instantly the thought flashed into my mind: "Has your companion faith in your religion? Does your daughter believe that you are a Christian?" These are questions which it would be well for us all to consider. He who is not a Christian in his home is not a Christian anywhere.

An experience of true revival and reformation means that the one who has been dishonest in deal or who has willingly neglected to meet his obligations to his fellow men, will make every endeavor to pay his debts and to conduct his business in an honest, God-fearing manner.

It means that the one who has neglected prayer will be found often in communion with his heavenly Father. This communion will be sweeter than association with any earthly friend. The one who has neglected the study of the word of God will find pleasure and life in its perusal. It will be more interesting and entertaining than the magazine or storybook.

An experience of true revival and reformation means that the one who has found pleasure in lustful thoughts or acts of impurity, will cry out in the agony of his soul to be delivered from

this body of death, and by Christ's grace his thoughts will be turned into channels of purity and righteousness.

It means that the devotee of the theater and the movies and other dramatic representations, will turn from these forms of amusement as a waste of time and a denial of his Lord, and find his pleasure in the religious exercises of the church and in missionary labor for those who know not the Lord.

It means that the one who has felt the urge and power of the message of the coming of the Lord in his own heart and life, will do his utmost, by personal effort and by giving support to others, to bring to those who know not the gospel, the joy of salvation he himself has experienced.

THE PRACTICAL TEST

The fruit of a revival and a reformation in our personal experience is the test of its genuineness. Let us remember this.

"In a certain town lived a prosperous wood dealer whose business had begun to dwindle. For a time his business had grown, and he was making enough money for himself and his family, and had some to put in the bank each week. Greedy for larger profits, he decided to cut his logs of wood a few inches shorter than

the required length. Naturally people did not want to deal with him. Though once he had been popular and prosperous, his business began to fall off, and he came to be classed as a shrewd, mean, dishonest man.

“A cord of wood was supposed to be four feet in length. But he instructed his men to make it three feet seven inches. He thought no one would notice that the logs were shorter. In the course of a year it would have meant hundreds of dollars for his bank account.

“But customers measured the wood, and the story spread through the community that the wood dealer was dishonest. People refused to buy from him; they preferred to deal with an honest man.

“One day, to the surprise of all, it was reported that this man had been converted—had become a Christian. Not many believed the report, for they felt he was beyond any help.

“His name was being discussed by a group of men in one of the town’s grocery stores. One of the men slipped away from the group for a few minutes. He soon returned and excitedly exclaimed, ‘It’s true, boys! He’s converted all right! It’s true!’

“Almost in concert they asked, ‘How do you know? Where did you get your information?’

“ ‘Why, I slipped out and measured the wood

well,' replied the oculist, 'that is just what you need. When your eyes feel tired, look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes.' We all need that advice in dealing with the weariness of the soul. David understood it when he said, 'I will lift up mine eyes unto the hills, from whence cometh my help.' Looking on the high hills of God cools the fitful fever of worldliness."

It is only as we view questions of time and eternity in the light of divine revelation that we shall be able to see the great value of serving God. In this world the Lord sends His rain upon the just and upon the unjust. It does not appear always to our human reasoning, that Heaven places a premium on righteousness. But the time will come when, according to the words of the prophecy, ye shall "return, and discern between him that serveth God and him that serveth Him not." Mal. 3:18.

In the revelation of God's judgment we shall see the wisdom of God's ways and understand that the path of righteousness is the path to life and peace.

CHAPTER FOURTEEN
IT IS TIME TO SEEK
THE LORD

vision has become blurred, so that we cannot see with true perspective. We have become so fascinated with the things of time and sense that the appeal of heaven has lost its power in our lives. We need a new revival, a new unction from on high, a new baptism of the Holy Spirit. This is our only hope. Without this revival we are lost. Unless this revival visits thousands in the church of Christ, they will continue their downward steps and separate forever from their Lord.

“We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

“Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’ ”—*Mrs. E. G. White, in Review and Herald, March 8, 1923.*

THE RESPONSE OF THE CHURCH

The response of church members to this earnest call from God's messenger will determine their eternal destiny. The seal of God will never be given to those who persist in sin. The Latter Rain, the refreshing from the presence of the Lord, will come upon only those who have availed themselves of the provisions of God's grace provided by the Former Rain. Now is the time to seek that experience in Christ which will fit us to take part in the Loud Cry of the message, which will ripen the harvest of those who will be translated when Christ comes.

"The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. 'The eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil.'

"Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture

reveal their loyalty to God by communicating the truth, in all its saving, sanctifying power, to those with whom they associate. Their lives of holiness and unselfish service will be in conformity with the vital principles of the kingdom of heaven."—*Id.*, Vol. VIII, p. 118.

"A minister passing a big department store followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: 'Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?' Being led to the private office, the minister took out his New Testament, and 'preached unto him Jesus.' After some conversation, the storekeeper said to the minister, 'I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only man who ever spoke to me about my soul.'"—*New Century Leader*.

"The third angel's message is to lighten the earth with its glory, but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the Loud Cry."—*Mrs. E. G. White, in Review and Herald, Nov. 19, 1908.*

WHOLEHEARTED CONSECRATION

The Christian must exemplify in his own life the principles of truth he professes. When he truly does this, when Christian service becomes joy rather than stern obligation, he will be counted a colaborer with his Lord in giving to others the message which has brought joy and peace, and light and life, to his own heart. In this service God will endow the worker with His Holy Spirit.

“The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.”—*Mrs. E. G. White, in “Christian Service,” p. 253.*

God is looking upon His church to do great things in His name today. May He grant that we shall not disappoint Him. He is looking to you, dear reader, to give yourself so wholeheartedly and unreservedly to Him that He can endow you with His Spirit for effective service. He desires to see a revival and reformation in His church at large. He desires to see it in your

life and in the life of every individual member. May God grant that this may be your experience and mine.

“Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the Latter Rain, and thus be fitted for translation.”—“*Testimonies*,” Vol. I, pp. 187, 188.

“Ask ye of the Lord rain in the time of the Latter Rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” Zech. 10:1.

THE RESPONSE OF HEAVEN

And what will be the response of God to such a revival and reformation as this in the hearts of His people? Following the call to revival in the second chapter of Joel, we have this promised blessing for those who take part in this work of seeking God:

“Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.” “Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the Former Rain

moderately, and He will cause to come down for you the rain, the Former Rain, and the Latter Rain in the first month. And the floor shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer worm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed." Joel 2:18, 19, 23-27.

Then will the remnant speak forth the message of truth with mighty converting power. The refreshing from the presence of the Lord, the Latter Rain, will enable the gospel messengers to go forth in the strength and wisdom of Christ our righteousness.

THE LATTER RAIN, THE LOUD CRY,
THE GREAT REFRESHING

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound, some wives by their husbands, and some children by their parents. The honest who had been prevented from hear-

ing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the Latter Rain, the refreshing from the presence of the Lord, the Loud Cry of the third angel.' "—*“Early Writings,”* p. 271.

It is for this revival and reformation that we should seek. It is time to seek God for this experience. And if we will seek Him earnestly, and give ourselves unreservedly, then shall we be the recipients of His gracious promise: "Whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

Truly "it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12. He who seeks shall find. He who asks with abiding faith shall receive. May you, dear reader, seek and find, ask and receive. This is the blessed heritage of every true disciple.

"Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourselves to God that you may be emptied

of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the Latter Rain; for the Latter Rain will come and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ that we may be fitted for the time of refreshing from the presence of the Lord, fitted for the baptism of the Holy Spirit."—*Mrs. E. G. White, in Review and Herald, March, 22, 1892.*



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