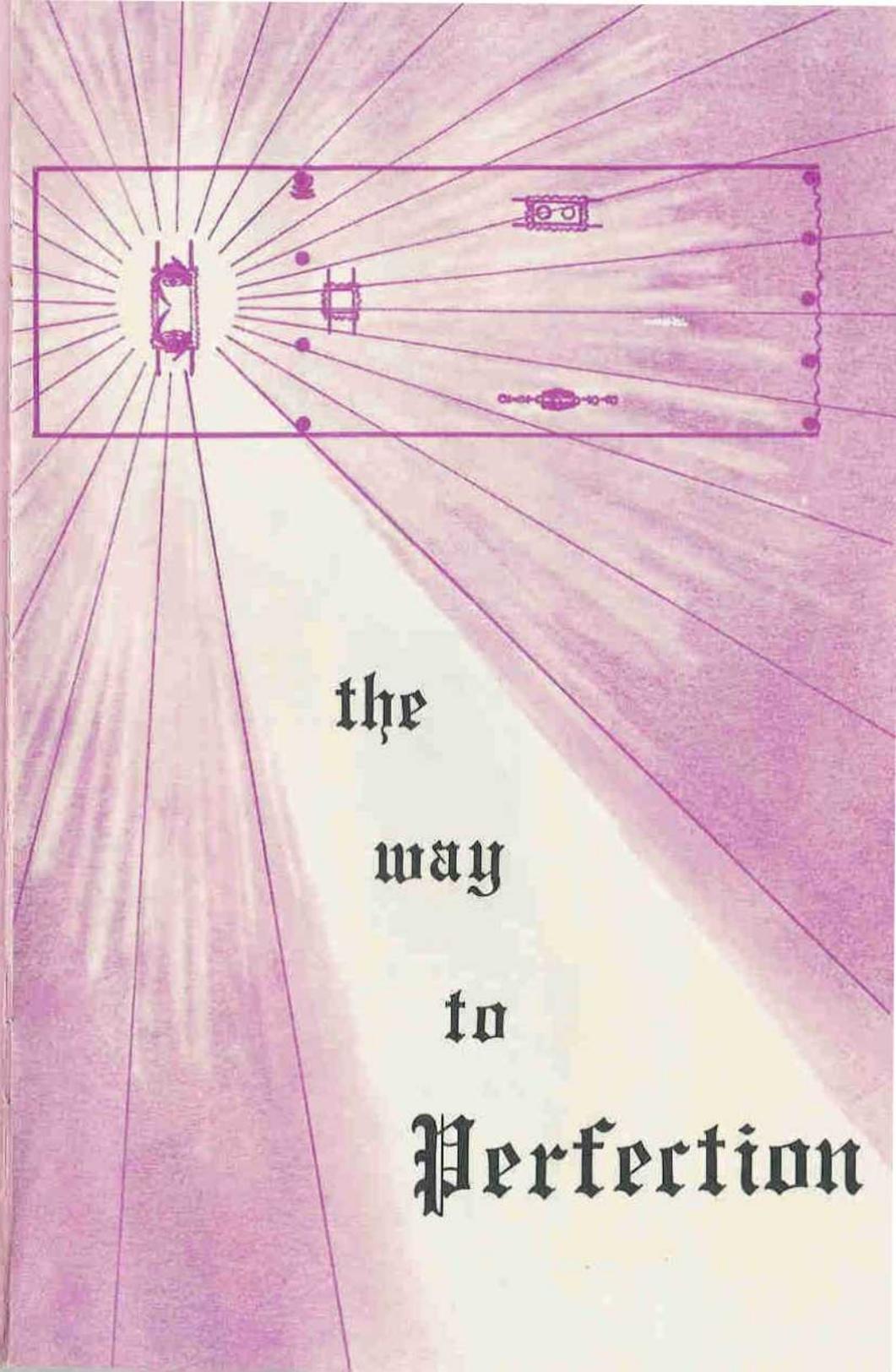
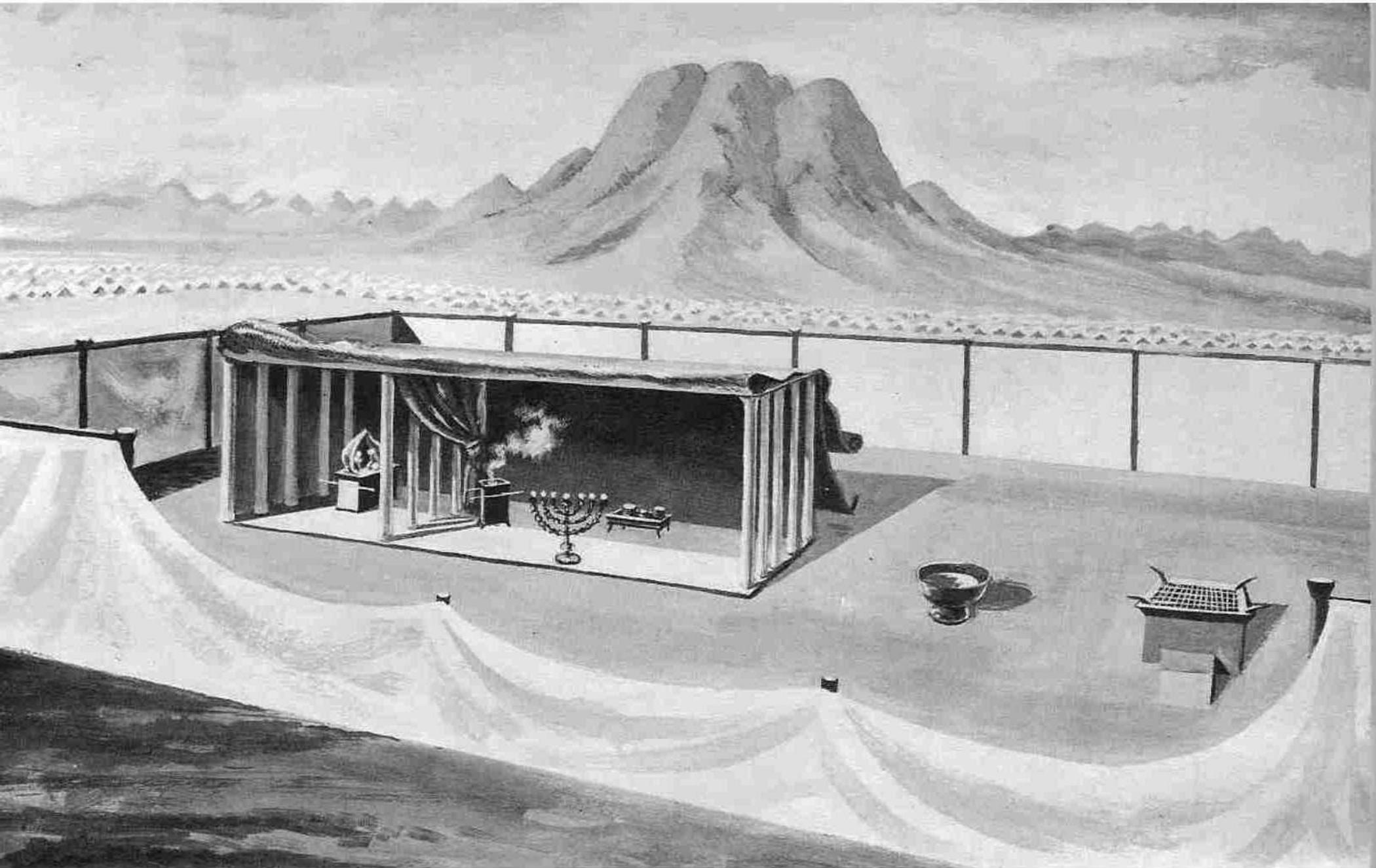


The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness. They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors.

Testimonies, vol. 5, p. 575



the
way
to
Perfection



THE WAY TO PERFECTION

The Third Angel Calls to Perfection

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention'."—*Early Writings*, p. 118.

It behooves every soul to understand the awful and thrilling reality of the third angel's message. It is the last message to be given to mortal man. It is the message to gather out from every nation, kindred, tongue, and people a community of saints who will be prepared for translation from this earth without death. Such a people must be sealed with the Father's name in their foreheads. They must also live without an Intercessor in the sanctuary during 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."—*Ibid.*, p. 71. The sinlessly perfect character of this company is set forth by the Revelator:

"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 firstfruits 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. 14:4, 5).

The Spirit of Prophecy spells out in the plainest language what this translated company will be in character development:

"Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished'."—*Our High Calling*, p. 150.

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."—*S.D.A. Bible Commentary*, Vol. 6, p. 1118.

For over one hundred years this sealing message has been sounding, and still God waits for the development of those who can receive that seal, pass through the time of trouble without a Mediator, prove to the entire universe that fallen man may render perfect obedience to the law of God under all circumstances, and finally stand before the presence of Christ's exceeding glory in their mortal state. The gospel cannot be finished until this work of grace is accomplished in the hearts of God's people. The four mighty angels of God hold back the four winds, waiting until the servants of God are sealed in their foreheads. Over one hundred years ago the servant of the Lord saw the four angels beginning to let loose the four winds, when Jesus, looking in pity upon His unsealed people, commanded that further time be given them to prepare for that seal.

Are we as a people experientially any nearer to receiving that seal than one hundred years ago? A generation of Adventists arose. They expected to see the coming of Christ. But they were not prepared for translation. Thus they died. Another generation arose. They did not press forward to receive the seal of eternal perfection. They died. Another generation has arisen and yet another, and there will be no end to these funerals unless the people of God catch a vision of the translation message. The special work of the third angel is to prepare the church for translation—not just for death. The light given to Luther and Wesley could prepare men for death, but the light of the third angel is to put an end to death by perfecting a company who will pass beyond the reach of death.

We surely must realize that God is not going to wait for His people indefinitely, and by every indication this is the generation that will face the final scenes. It is therefore imperative that we understand how to make the special preparation required for translation. This means we must be made ready for the seal of eternal deliverance from sin. If we are honest with ourselves, we must admit that unless there is a radical change somewhere and somehow, we shall never attain that condition of sinlessness that all must have to live through the time of the seven last plagues and to meet Jesus as He comes in power and great glory.

The Way to Perfection Revealed in the Sanctuary

None need despair of being able to attain to the perfect sinlessness of Christ's character. "Thy way, O God, is in the sanctuary" (Psalm 77:13). Here the path to perfection and translation is so clearly marked out, that "the wayfaring men, though fools, shall not err therein." The sanctuary and its service have been given to reveal God's purpose for the human soul (see *Education*, p. 36). This purpose is that we reflect the divine image by being wholly transformed into the likeness of Christ. If we will but follow the simple steps to perfection which are made plain in the sanctuary, the work of grace may be completed in our lives, and we shall be ready to stand in the great day of God.

Conversion—Revealed in the Outer Court

The first step on the path to Christian perfection is to "repent . . . and be converted" (Acts 3:19). The repentant Hebrew entered the gate into the outer court, confessed his sins upon the head of his sin offering, and secured pardon and acceptance with God through the blood of the atonement. He stood surrounded by the pure white linen of the outer court. If we do not resist the love of God which shines from the cross of Calvary, we shall be led through the gate of repentance to the foot of the cross where we will confess our sins and unite our lives to Christ. Then we shall be surrounded by the pure

white robe of His imputed righteousness. We shall be crucified with Christ upon the altar of sacrifice (Rom. 6:6; 12:1), and washed in the "laver [Greek] of regeneration" (Titus 3:5).

Conversion means a change of life, even a new life and transformation of character. At this point the perfection of Christ is imputed to us (Rom. 4:2-6), but the work of grace is not yet completed in the life. Indeed, it has just begun.

Sanctification—Illustrated by the Holy Place

Conversion is not just an act, it is also a process that must go on daily in the life until perfection of character is attained (see *Testimonies*, Vol. 2, p. 505). The believer must grow up into Christ, his living head. The altar of incense, the table of shewbread, and the seven lamps in the holy place represent the experience of prayer, eating the Word of God, and being filled with the oil and light of the Holy Spirit. Through these three great channels, the divine life is imparted daily for sanctification.

Daily conversion, or sanctification, is not perfection; but it is growing in grace toward perfection. "John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection . . ."—*Sanctified Life*, p. 48.

Some people imagine that sinless perfection will be attained in the normal course of sanctification if only the Lord grants them enough time. But Inspiration specifically says: "Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases."—*Testimonies*, Vol. 4, p. 367. The reason that the probationary process of sanctification will not bring to the believer the experience of sinless perfection is two-fold:

1. In a true Christian experience, "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."—*Steps to Christ*, p. 64. Because of this, a true Christian will recognize that in his life, there is such a thing as *hidden sinfulness*.

2. A true child of God will be like the holy apostles and prophets who, though living nearest to God, "confessed the sinfulness of their nature."—*Acts of the Apostles*, p. 561. When Adam and Eve sinned, "the great wisdom they obtained was the knowledge of sin and a sense of guilt."—*Story of Redemption*, p. 37. The guilt of sin is removed the moment of repentance toward God and faith in the Lord Jesus Christ. But the knowledge of evil is something that man retains during his probationary life. It is not a knowledge about evil, but an actual experience of the mind in evil (see *Testimonies*, Vol. 5, p. 504). This knowledge of evil has brought to man's na-

ture a state of sinfulness and a bent to sin (see *Education*, pp. 25-27, 29).

Every man has not only inherited this sinfulness, but he has also cultivated it. Every repeated sin further impresses the knowledge of evil on man's mind. "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart" (Jer. 17:1). Of course God retains a record of sin in the books of heaven, too. But we must not forget that the mind certainly retains the record, even though the sin has been confessed, and its guilt removed from the mind. Notice how the following statements show how every mind retains this record of sin:

"It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.' Ezek. 36:31."—*Christ's Object Lessons*, pp. 160-161.

"The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."—*Desire of Ages*, p. 302.

"Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."—*Testimonies to Ministers*, p. 447.

"The character of the thoughts leaves its imprint upon the soul . . ."—*Fundamentals of Christian Education*, p. 195.

"Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although the Lord has forgiven him, he feels that he cannot forgive himself."—*Review and Herald*, Jan. 13, 1891.

This is sufficient evidence to illustrate that there is a real record of sin in every mind. Each sin has impressed on the mind the knowledge of evil. Although through regeneration and the daily experience of sanctification the believer has many hereditary and cultivated tendencies to wrong cut away from the character, that record of sin still remains.

Therefore, because of (1) hidden sinfulness and (2) the record of sin, sinless perfection of character is not attained in what we might call "the daily" experience — to use the symbolism of the sanctuary.

Now, if perfection is not experienced at conversion, nor in that daily walk of being sanctified, when and where is it found? Some claim that the Lord will bestow such an experience on His people by some unrevealed source of grace when probation closes for all. This cannot be true, for then Christ simply says, "He that is holy, let him be holy still" (Rev. 22:11). We must be careful to note that "the living righteous receive the seal of God prior to the close of probation."—*Selected Messages*, Vol. 1, p. 66. Others, realizing that this experience of perfection is not attained at conversion, nor in "the daily" process of being sanctified, nor when Christ throws

down the censer at the close of probation, think that such a state will be made possible when Christ changes the "vile body" at the second advent. Could this be true? No! No! The entire work of grace for the human mind must be accomplished before Jesus comes. "When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then."—*Review and Herald*, Aug. 7, 1888.

If this experience of perfection is not found in conversion, nor in the normal course of sanctification, nor in the act of closing human probation, nor with the change of the body at the second advent of Jesus, where then is it found?

Perfection—in the Most Holy Place

The third angel, whose message is to perfect a people for the great day of God, points to the most holy place:

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, . . . I saw the third angel pointing upward, . . . to the holiest of the heavenly sanctuary . . . the third angel was pointing them to the most holy place, . . ."—*Early Writings*, pp. 254-256.

It is evident, therefore, that we shall find the experience which the third angel is calling for, if we will direct our minds by faith to the most holy place. What is this work in the most holy place of the sanctuary that will perfect the saints?

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a *final atonement* for all who could be benefited by His mediation, and thus to cleanse the sanctuary."—*Ibid.*, p. 253.

In the ancient service, the high priest entered the most holy place once a year to make a final atonement for Israel by sprinkling the blood upon the mercy seat (Lev. 16). This was for Israel a day of judgment. All were required to gather around the sanctuary with prayer, fasting, and deep searching of heart. Whosoever did not afflict his soul was "cut off" from the congregation (Lev. 23:27-30). In this symbolic service, not only were the sins of Israel removed from the sanctuary, but all who complied with the conditions of the day of atonement were fully cleansed: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30).

So to us today, the message of Revelation 14 announces: "Fear God, and give glory to Him; for the hour of His judgment is come: . . ." This calls us to become intelligent concerning the position and work of our great High Priest, and to

know what duties are required of us while the great work of atonement is going forward in the sanctuary above. As the trumpet was sounded throughout the camp of Israel on the day of atonement, so there can be heard in the Israel of today the sound of a trumpet: "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, . . ." (Joel 2:15-17).

Commenting on this passage of Joel, the servant of the Lord says:

"Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. . . . Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. . . . The angels of God left these [those who do not afflict their souls will be "cut off"] . . ."—*Testimonies*, Vol. 1, pp. 179-181.

Will we be among those who afflict their souls in repentance on this day of atonement, or will we be among the careless and indifferent? As the true followers of Christ understand His special work in the most holy place, they will follow Him in by faith. In order that His people be in the required position of deep repentance and humiliation of soul, the Lord will pour upon them the "Spirit of grace and supplication." Another passage from the Spirit of Prophecy describes the affliction of soul that will come to God's people as they gather by faith around the sanctuary:

"Zechariah's vision of Joshua and the Angel [Zech. 3] applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. . . . Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. *They are fully conscious of the sinfulness of their lives.* [Thus God will bring His people to the place where there will remain no hidden sinfulness—God's people will see the condition of human nature fully, just as God sees it.] The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. . . . [Says Satan:] 'Look at the sins which have marked their lives.'"—*Testimonies*, Vol. 5, pp. 472-474.

We have seen how that not only is every sin recorded in heaven, but every sin leaves an impress, a mark, a record, a knowledge of evil upon the soul. As God's people present them-

selves to the judgment by faith, they realize it all. On the ancient day of atonement ". . . there is a remembrance again made of sins every year" (Heb. 10:3). The people gathered about the sanctuary, and with deep repentance and humiliation, reviewed the sins of the year. Even so, as God's people today gather about the sanctuary, there will be a "remembrance again made of sin."

"The Spirit of judgment and the Spirit of burning" will bring to God's people the full consciousness of the sinfulness of their lives. Only those who have previously confessed and forsaken their sins will abide this mighty shaking, agonizing experience. It is when His people have this "broken and contrite spirit" that Jesus can take up their names in judgment, and make the final atonement for them. Continuing this account of Joshua and the angel, we read:

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. . . . Now they are eternally secure from the tempter's devices. . . . While Satan was urging his accusations and seeking to destroy this company, holy angels, unseem, were passing to and fro, placing upon them the seal of the living God."—*Ibid.*, p. 475.

Thus we see that the purpose of the judgment is not only to make an examination of the lives of Christ's professed followers to see who shall be accounted worthy of eternal life, but in the judgment Christ makes the *final atonement* for His people and blots out their sins. Christ delivers His people forever, and places upon them the seal of the living God. The victory through the judgment is set forth in the following words of Inspiration:

"He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor (Psalms 72:2, 4).

"But the judgment shall sit, and they shall take away his [the man of sin's] dominion, to consume and to destroy it unto the end" (Dan. 7:26).

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30).

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. . . ." (Jer. 50:20).

". . . in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, . . ."—*Patriarchs and Prophets*, p. 358.

". . . the worshippers once purged should have had no more conscience of sins. . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:2, 14).

"Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."—*Great Controversy*, p. 620.

Therefore, the special ministry of Jesus in the most holy place brings everlasting perfection, a complete work of grace, to those who can be benefited by His closing mediation. God is calling a people to the sanctuary to put away their sins and afflict their souls before Him. Then Christ will take their names in judgment, stand in the presence of God for them, and make the final atonement. This will blot out the record or knowledge of evil from their natures, and bring to them the seal of perfect sinlessness.

The Latter Rain

It is important that we notice the relationship of the latter rain to this work of final atonement or blotting out of sins. After Joel calls God's people to afflict their souls at the sanctuary, he promises that God will "restore the years that the locust hath eaten"—the evil ravages of sin upon the soul—by sending the latter rain to His people (Joel 2:23-28). Peter, commenting upon this prophecy, says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). It is the latter rain which blots out sin from the experience of Israel (see also Isa. 4:2-5).

Christ ministers in the heavenly temple, but the Spirit ministers in the soul temple, applying the benefits of Christ's work to the individual soul who connects with that ministry. Thus when Christ removes the record of sin from the books of heaven, the Spirit does the corresponding work in the soul temple. So too, when Christ retains the name in the book of life after that candidate is judged, the Holy Spirit seals the mind so that it retains the moral image of God (see Eph. 4:30; *Testimonies*, Vol. 3, p. 267). That it is the baptism of the latter rain which completes this work of grace in the life is made clear by the following statement:

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. . . . Unless the early showers have done their work, the latter rain can bring no seed to perfection."—*Testimonies to Ministers*, p. 506. (see also *Early Writings*, p. 271).

The latter rain, therefore, is the blessing of the most holy place, and will not come until we make the necessary preparation, enter the judgment of the living, and receive the final atonement. Then sins are blotted out "when the times of re-

freshing . . . come from the presence of the Lord" (Acts 3:19). Those who receive the seal of God through the anointing of the Spirit will herald the final message of mercy in the loud cry of the third angel's message. (This is made plain in some of the great prophecies of the Bible. Compare Isa. 44:22, 23 with 55:5; 62:2, 3; Rev. 3:12; 14:1; and Ezek. 43:1-3 with Rev. 7:2; 18:1). Those converted during the loud cry will also enter the judgment of the living and receive the blotting out of sins and sealing through the baptism of the latter rain. When the last soul has been sealed, probation will close for all. The speed with which the work will close when these times of refreshing come defies any adequate description. God is simply waiting for His people to awake to the realities of the great day of atonement.

The Open Door

In 1844 Jesus entered the most holy place, and gave the invitation to His people, "Behold, I have set before thee an open door" (Rev. 3:8). We are invited to enter with Jesus into the experience of the most holy place. The third angel is pointing us to the most holy place. Jesus is waiting to judge His people, blot out their sins, and grant them the seal of eternal deliverance. The angels are holding the winds of strife, waiting for the people of God to be sealed. But Laodicea is asleep, she knows not the great work which has been left undone. God, therefore, commands His servants, "Blow the trumpet in Zion." To the church comes the final invitation, "All things are ready: come unto the marriage" (Matt. 22:4). Shall we not therefore awake, come to the sanctuary, make the necessary preparation, and plead before God with those of like precious faith, that He perfect us forever through Christ's final atonement? For Jesus' sake, let there be delay no longer.

LAST DAY EVENTS

The Place of the Awakening in the Prophetic Plan

The book of Revelation outlines the entire history of the great Second Advent Movement. In the prophetic picture, we may trace the rise of the three angels' messages, the Laodicean condition of the church, the awakening in the church, and the Advent Movement baptized with the power of the latter rain, going forth to final triumph. It is important that we know each stage in the history of the church, and understand just where we stand in the stream of time.

1. The Rise of the Three Angels' Messages

The first stage is the rise of the three messages of Revelation 14. These messages arose in response to the unsealing of those prophecies of Daniel that pertain to the time of the end. Revelation 10 describes the unsealing of this little book. At the end of the 1260 days, 1798, the time of the end had arrived—the time for God's people to know what was contained in the sealed book.

The study of the prophecies of Daniel, especially Daniel 8:14, gave rise to the preaching of the first angel's message: "Fear God, and give glory to Him; for the hour of His judgment is come . . ." (Rev. 14:7). In 1833, William Miller received a license to preach, and began in earnest to sound the message. The same year, the stars fell from heaven, giving impetus to the message. Although interest in the coming of Christ was world-wide, a definite movement took shape in the United States. In the summer of 1844, due to the churches' rejection of the first angel's message, there followed the second angel's message, and 50,000 Advent believers left the Protestant bodies. In the late summer of 1844, the light of the midnight cry shone upon God's people, giving mighty power and impetus to the movement as it heralded the end of the 2300 days to arrive on the 22nd of October in that year. The day came. Christ did not come as confidently expected. The little book, which was sweet in the mouth, became bitter in the belly (see Rev. 10:10).

The prophecies declared that there was another message to give. To those who passed through the bitterness of the great disappointment, the prophecy declared: ". . . Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11). This was to be the third angel's message. How was this message found? In the sanctuary! God's people were commanded to rise and study the temple (Rev. 11:1). As they did, they found Jesus ministering in the most holy place of the sanctuary in His closing mediation, preparatory to His coming. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [the ten commandments] . . ." (Rev. 11:19). As the people of

God reverently considered the law of God, the light of the Sabbath shone upon them, and they found the meaning of the third angel's message.

2. The Laodicean Condition

The second stage in the history of the Advent Movement is the Laodicean condition. It was not the will of God that Christ's coming be so long delayed after the passing of time in 1844. Christ had declared that ". . . there should be time [delay] no longer" (Rev. 10:6). The third angel's message is the last message; and after it has done its work, Christ will come (see Rev. 14:9-14). But, instead of receiving the power of the latter rain and giving the third message with a loud cry, the Advent people settled down into a Laodicean condition of spiritual slumber (see Rev. 3:14-18).

3. The Awakening

The remedy for the Laodicean condition is the call to repentance found in the message to Laodicea. "Laodicea" means "judging the people." The message calls for a repentance that will be consistent with the hour of God's judgment. As ancient Israel was called to gather about the sanctuary with affliction of soul while the high priest went into the most holy place, so the people of God are called to gather by faith to the heavenly sanctuary, and afflict their souls on this great antitypical day of atonement.

"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).

Now we have some very definite comments in the following passage in the Spirit of Prophecy where this call to repentance of Joel 2 is linked directly with the "straight testimony" of Revelation 3:

"Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. [At this point, Joel 2:15-17; James 4:7-10; and Zeph. 2:1-3 are quoted in a footnote.]

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

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

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

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified." — *Testimonies*, Vol 1, pp. 179-181.

These passages of Inspiration, as well as others, such as Mal. 3:1; Zeph. 2:1-3, depict the awakening among God's people. It is caused by the call to repentance as given by the day of atonement trumpet. The door to the most holy place has been opened since 1844 (see Rev. 3:8). The people of God have been invited to enter into the experience of the cleansing of the sanctuary. This calls for an intelligent understanding of the work of Christ in the most holy place, and for cooperation with Christ on the part of God's people. There must be deep repentance and affliction of soul on this day of judgment. Those who remain in the Laodicean complacency will be "cut off" in the judgment of the living. We are told that this "straight testimony" will bring about a shaking in the church of God, yet it is not really the call to the sanctuary that causes the shaking: "Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people." — *Testimonies*, Vol. 1, p. 181. These things are being fulfilled today before our eyes in the church of God.

4. The Latter Rain, Loud Cry

After the gathering at the sanctuary in affliction of soul comes the latter rain. This is very clearly presented in the second chapter of Joel, and also in Ellen G. White's comments in *Testimonies*, Vol. 1, pp. 179-183. The final outpouring of

the Spirit on the church is brought to view in Revelation 18:1. Another mighty angel is brought to view as descending to the earth to unite his voice with the third angel. Thus the third message is given with the "loud cry," the final warning to be given to all the world. All are thereby brought to take their stand and then probation closes for all. The latter rain also perfects the saints, enabling them to stand during the time of the seven last plagues without a Mediator in the sanctuary, and then to meet the Son of man as He comes in power and great glory.

The diagram on the following page illustrates the history of the Advent Movement in sequence of events.

The Counterfeit Latter Rain in the Prophetic Plan

The book of Revelation presents the rise and progress of the counterfeit movement — the false prophet, which parallels the Advent Movement — the true prophet.

1. Rise of Protestant America

In the same place where the prophet saw the Advent Movement arising, and at about the same period of history, he saw "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). Adventist students of prophecy have understood that this beast symbolizes Protestant America. In profession peaceful and gentle, originally standing for civil and religious liberty, this power will eventually follow in the track of Romanism in trampling upon the rights of conscience. Satan will use this power in an attempt to thwart God's loud cry movement to the world. It is important that we understand the steps leading Protestant America to do such a work. We will now trace the steps to the final crisis.

In consequence of rejecting the great Advent awakening of 1840-1844, the Protestant churches of America experienced a moral fall in the summer of 1844, and became Babylon. Thus we have both the Remnant and Babylon identified by 1844—those two movements destined to become the true Elijah and the false Elijah to Christendom.

2. Spiritual Declension of Protestant Bodies

Since Jesus entered the most holy place in 1844, these churches have been left in darkness, and have been fast filling up with every type of corruption. They offer up their prayers to an apartment that Jesus has left (see *Early Writings*, pp. 261, 274). Paralleling the Laodicean condition of the true church, the Protestant bodies have been going down the road of spiritual declension toward that complete moral fall which is foretold in Rev. 18:2-4.

3. The False Latter Rain

Just as the latter rain will come to the true movement of prophecy, the false latter rain will come to the false prophet. A great false revival will begin in the Protestant churches of America just before the outpouring of the latter rain and the giving of the loud cry by the people of God:

"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. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." — *Great Controversy*, p. 464.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them." — *Early Writings*, p. 261.

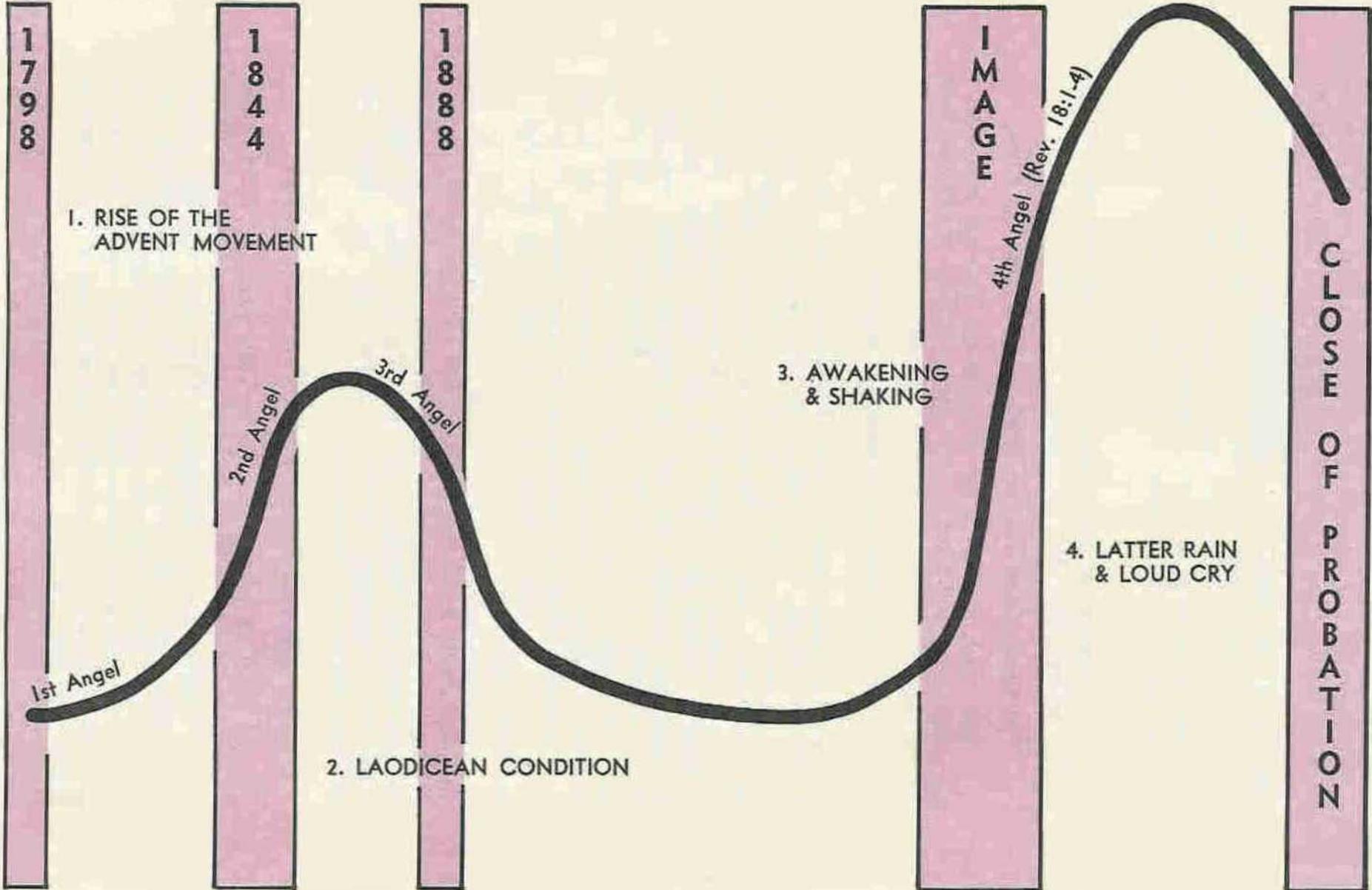
An interesting and important point to observe is, how does Satan know that the latter rain is about to be poured out upon God's people? He knows that the latter rain is imminent when he sees the gathering to the sanctuary taking place by the faithful in the church (see Joel 2:15-28).

This counterfeit outpouring of spiritual power is brought to view in the prophecy of Revelation 13:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast . . ." (Rev. 13:13, 14).

The descent of "fire from heaven" is an allusion to the experience on Mount Carmel when Elijah, the true prophet, brought fire from heaven to expose the false prophets of Baal. In the Revelation the reverse happens. Here we have the amazing deception of the modern priests of Baal bringing fire from heaven to prove that apostate Protestantism is the true prophet. This will appear to be the conclusive evidence of heaven's endorsement of the great false revival.

Fire from heaven is a symbol of the outpouring of spiritual power. John the Baptist told his hearers that the Messiah would baptize with the Holy Ghost and with fire. At Pentecost the 120 were assembled together when there appeared the



holy tongues of fire from heaven. Long has the devil prepared for his Pentecost. Bible prophecy shows us that he will indeed have his Pentecost, and that it will begin before the latter rain (Rev. 18:1). Indeed, it takes place at the same time as the awakening and shaking is going on among God's people. The "fire from heaven" is a counterfeit outpouring of spiritual power so closely resembling the work of the Holy Spirit, that it will deceive, if possible, the very elect.

Today, this movement is well under way. Right throughout the land of America, there is a remarkable revival of Pentecostalism in the ranks of all the Protestant bodies. Thousands have received, and are receiving, what appears to be the baptism of the Holy Spirit. They speak in tongues, work miracles, and appear to be genuinely converted. *The Saturday Evening Post*, May 16, 1964, reports the phenomena to the nation as follows:

"The charismatic movement began on a tiny scale in the major denominations in about 1956, with perhaps 20 ministers openly involved. The movement began spreading very rapidly in California in 1960 and has been gathering velocity ever since. It is now established in every state and has begun to appear in England and on the European Continent.

"In the last three or four years nearly every mission board and every large Protestant organization has seen its ranks suddenly penetrated by this phenomenon. College students were quickly caught up in the movement's advance. Students at Yale, Dartmouth, and Princeton Theological Seminary — including Phi Beta Kappa members — are now praying in unknown tongues. Charismatic prayer groups have sprung up in colleges and seminaries in at least 15 states in the Northeast, the North Central States and on the West Coast. Their appearance has astonished chaplains. 'Charismatic time bombs are going off in schools and universities all over the country,' says the Rev. Dr. Harold Bredesen, a Dutch Reformed minister who is a sort of charismatic envoy to the nation's campuses.

"... the charismatic movement often includes not just speaking in tongues but a whole variety of apparently supernatural events. On the West Coast it is alleged that 'tongues of flame' have fleetingly appeared during some charismatic services. The wife of a Methodist minister tells of a 'room that was filled with a beautiful, supernatural blue light.'

"Parishioners from 20 to 70 who had received the experience told of estranged husbands and wives finding renewal of love, of atheist relatives suddenly reaching for God, of off-and-on churchgoers becoming twice-a-week attenders, of tranquility and a new effervescence. 'You just bubble, bubble, bubble,' one man said."

Other "Evangelistic" groups are calling on God to send them "fire from heaven," to use the very familiar expressions used in their papers and magazines. Today we have the spectacle of the modern priests of Baal crying for the fire from heaven, and the astonishing fact that their prayers will appear to be answered. They are already receiving this "fire from heaven," and we may observe the fulfillment of this prophecy before our eyes:

"The Protestants of the United States will be foremost in

stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

"... Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—*Great Controversy*, pp. 588, 589.

This false revival, coming as it does at the same time as God's people are gathering at the sanctuary for the judgment of the living and final atonement, presents an interesting and important contrast. God's people will be agonizing and pleading for purity of heart, they will be sighing and crying for the abominations that are done in the land and in the church, while those of the synagogue of Satan are "enjoying" what appears to be the great blessing of God. Many in Israel will be deceived by this false manifestation of spiritual power, and will import some of this strange fire into the church (see *Selected Messages*, Vol. 2, pp. 53-55; and *Testimonies to Ministers*, p. 409).

The Great Controversy, pages 589, 590, shows that great calamities, such as earthquakes, tidal waves, tempests, and pestilences accompany the false revival, for as the people of the United States imbibe Spiritualism, the Spirit of God is grieved, and the shield of Omnipotence begins to be withdrawn from the nation.

4. The Decree Enforcing Sunday Observance, and Persecution

The false revival, accompanied by the calamities, will lead directly to the formation of the image to the beast in the United States. This is made very clear in the prophecy of Revelation 13:14:

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

The roots of separation of church and state are still strongly established in this country, but the false prophet brings the fire from heaven, deceives the people of the nation with the miracles, and when the calamities begin to fall, the religious leaders will point to the desecration of Sunday as the cause.

"It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has brought calamities which

will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity . . . and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.”—*Great Controversy*, pp. 590, 592.

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:15-17).

Although America, the land of religious liberty, leads out in the enforcement of Sunday observance, every nation on the earth will quickly follow the example of the United States. Thus the same crisis will develop in every area of the world (see *Testimonies*, Vol. 6, pp. 18, 395).

The diagram opposite shows the order of events in Satan’s movement as it seeks to counterfeit the work of God. Give careful attention as to how the one movement so closely parallels the other one.

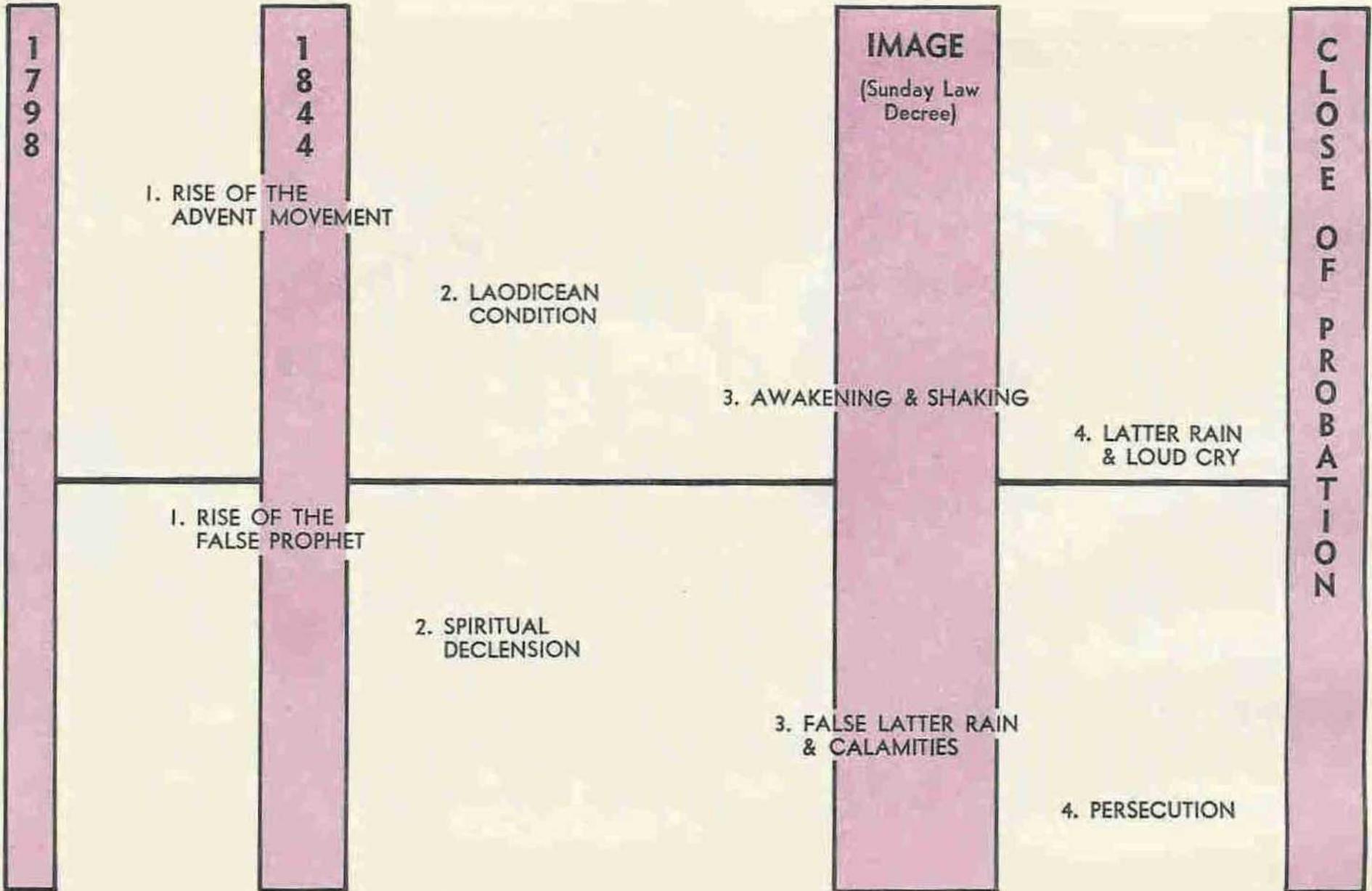
The Final Crisis

The events leading up to the enforcement of the Sunday law by the national decree in the United States of America are called “the impending conflict” (see *Great Controversy*, p. 582; and *Testimonies*, Vol. 5, p. 711). That period of time from the enforcement of the Sunday law to the close of human probation is called “the final warning,” or “the final test” (see *Great Controversy*, pp. 603-605). The greatest events of the gospel dispensation converge on this short period of time. The judgment of the living, the blotting out of sins for the living, the sealing of the 144,000, and the latter rain-loud cry take place during the time of “the final warning.” These great events are inseparably connected; but we will take them one by one here for the sake of clarification.

1. The Judgment of the Living

(a). We have seen how that the awakening call to the sanctuary causes a shaking among God’s people. This shaking increases in intensity, and reaches its consummation when the Sabbath test comes to the church. At this time the shaking develops into a visible, physical sifting in the house of God. This final separation of the two parties in the church is most clearly brought to view in the following passages:

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God



and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ."—*Testimonies*, Vol. 5, p. 81.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."—*Ibid.*, p. 136.

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths."—*Selected Messages*, Vol. 2, p. 380.

The real shaking at this time will be from the book of life as judgment passes to the house of God. Hence the expression quoted above: "All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." This is a clear reference to the judgment (see Rev. 16:15; *Great Controversy*, p. 490). So is also the expression, "When trees without fruit are cut down as cumberers of the ground," a reference to the final judgment (see *Testimonies*, Vol. 5, p. 139). That the sifting time is the time of the judgment is explicitly stated:

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. . . . The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God."—*Testimonies to Ministers*, pp. 234, 235.

(b). Another evidence that the test of the image to the beast brings the judgment of the living to the church, is to consider the following statement:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . ."—*S.D.A. Bible Commentary*, Vol. 7, p. 976.

Eternal destiny is fixed in the judgment.

(c). Another way to demonstrate that the judgment of the living commences with the Sabbath test is to consider that the sealing commences here:

"This is the test that the people of God must have before they are sealed."—*Ibid.*

"While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—*Great Controversy*, p. 605.

Now inasmuch as the sealing and the judgment go together, it is evident that the judgment of the living commences with the final test (see *Testimonies*, Vol. 6, p. 130; *Ibid.*, Vol. 5, pp. 473, 475; *Testimonies to Ministers*, pp. 234, 445).

(d). The Revelator declares that all whose names are not in the book of life will worship the beast (see Rev. 13:8). God's people have their names in the book of life, yet when the testing time comes, the vast proportion will not stand the test, and will worship the beast and receive his mark (see *Testimonies*, Vol. 5, pp. 81, 136). This proves that they must have had their names blotted out of the book of life in the judgment, for no one who has his name in that book will worship the beast. Hence, at this time, the judgment is in progress for the living. Those in the house of God who have their names blotted out of the book of life in the judgment of the living will worship the beast and receive the mark of eternal separation from God.

The judgment of the living, being "a . . . period," obviously begins with those in the church of God, who have the light on the third angel's message; for those who have such light, are first to face the final test. Then, as the test comes to every soul, judgment will pass upon those who have their names in the book of life. When the judgment of the living has finished, probation will close for all.

2. The Blotting Out of Sins

As each case is decided in the investigative judgment, either the sins are blotted out forever, or the name is blotted out of the book of life forever. The time of the judgment is therefore the time of the blotting out of sins (see *Great Controversy*, pp. 483-486).

". . . it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated."—*Great Controversy*, p. 485.

"Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative judgment], when the times of refreshing shall come from the presence of the Lord"—Acts 3:19."—*Ibid.* p. 612. (The 1888 edition of *Great Controversy* has the bracketed phrase included.)

3. The Sealing of the 144,000

The period of the judgment of the living is also the period of the sealing. Those who are accounted worthy in the judgment of the living are sealed for eternity (see *Testimonies to Ministers*, p. 234; *Testimonies*, Vol. 5, p. 475). This sealing is a period of time, being designated "the sealing time of the

144,000."—*Testimonies*, Vol. 3, p. 266. It cannot commence until the enforcement of the mark of the beast.

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided . . . This is the test that the people of God must have before they are sealed."—*S.D.A. Bible Commentary*, Vol. 7, p. 976.

"While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—*Great Controversy*, p. 605.

The sealing is completed before the close of human probation:

"Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation. . . ."—*Selected Messages* Vol. 1, p. 66.

"An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done.' . . ."—*Great Controversy*, p. 613.

4. The Latter Rain and the Loud Cry

The time of the final test is also the time of the latter rain. This is proven by a number of facts:

(a). Acts 3:19 shows us that sins will be blotted out "when the times of refreshing shall come from the presence of the Lord." The time of the latter rain is therefore the time of the judgment and blotting out of sins. The reference quoted above from the 1888 edition of *The Great Controversy* links the judgment, the blotting out of sins, and the latter rain together. Two other references from the Spirit of Prophecy make an interesting comparison:

". . . that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life."—*Review and Herald*, April 29, 1884.

". . . sins should be confessed and go beforehand to judgment, that when the times of refreshing shall come they may be blotted out."—*Ibid.*, Oct. 21, 1884.

(b). We have seen how that the Sabbath test brings the sifting to the church. Inspiration is clear that the latter rain will only fall after the church has been thoroughly sifted. There will be no latter rain outpouring of the Spirit on a mixed multitude. Foolish virgins will not participate in the loud cry (see *Testimonies*, Vol. 5, pp. 81, 82; *Ibid.*, Vol. 1, pp. 180-183; Hosea 5:14, 15; 6:1-3).

(c). The time of the latter rain is the time of the sealing, for the baptism of the Spirit and the sealing cannot be separated. As Christ retains the name in the book of life in the judgment of the living, the Spirit impresses the seal in the mind, and the

soul retains the moral image of God (*Testimonies*, Vol. 5, p. 475; Eph. 4:30). Heaven's seal of approval is the gift of the Spirit. It was so with Jesus (John 3:34; 6:27). It was so with the disciples at Pentecost who were sealed with the former rain (*Acts of the Apostles*, p. 37, 38; *S.D.A. Bible Commentary*, Vol. 6, p. 1055). It will be so when those who gather around the sanctuary for the judgment of the living are sealed with the Spirit under the latter rain (Eph. 4:30; *Testimonies*, Vol. 3, p. 267; *Ibid.*, Vol. 5, p. 214; *S.D.A. Bible Commentary*, Vol. 6, p. 1118; *Testimonies to Ministers*, p. 506). It is the latter rain which completes the work of grace in the life; perfects and seals the saints for translation.

For an individual, the order of experiences is the Sabbath test, the investigative judgment of the living, then the blotting out of sins and the sealing through the baptism of the latter rain. That those who give the loud cry and lighten the earth with the glory of God are a sealed people is made plain by a study and comparison of the following scriptures: Isa. 62:2, 3; Rev. 3:12; 14:1; 7:2; Ezek. 43:1-3; Rev. 18:1; Isa. 44:22-23; 55:5; 4:2-5.

(d). Revelation 18:1-5 is the latter rain and loud cry:

"And 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. For her sins have reached unto heaven, and God hath remembered her iniquities."

Since Revelation is a book of order, we can locate the timing of the latter rain and loud cry more clearly in the book of Revelation than in any other scripture. In *Early Writings* we read that this angel of the 18th chapter "comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry" (p. 277). As students of prophecy, we ought to know what this right time is — not date-wise, but event-wise:

Firstly, this angel of Revelation 18 announces with mighty power that Babylon is completely fallen, for she "is become the habitation of devils, and the hold of every foul spirit" (verse 2). This is a declaration that the churches have become full of Spiritualism through receiving the false latter rain of Revelation 13:13, 14 (see also 16:13, 14). Thus the true latter rain follows the false revival. This will be a most startling message, coming as it does when the fallen churches are rejoicing in the greatest religious revival that they have ever

witnessed. Although thousands will gladly receive the precious light from heaven, many more thousands will be stirred to great wrath against those who expose their religious experience for what it really is (see *Great Controversy*, pp. 606, 607).

Secondly, the angel announces that Babylon is fallen because "all nations have drunk of the wine of the wrath of her fornication . . ." (verse 3). The unclean spirits, working under the guise of a mighty religious revival, cause the kings of the earth and the nations to drink of the wine of Babylon. This wine leads them to commit fornication with Babylon—that is, to unite church and state (see *Great Controversy*, pp. 389, 390). Therefore the latter rain comes after the church-state union. The "refreshing" empowers the servants of God to boldly denounce the union of church and state.

Thirdly, the message of Revelation 18 calls for a complete and final separation from Babylon, "For her sins have reached unto heaven . . ." (verse 5). "The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land."—*S.D.A. Bible Commentary*, Vol. 7, p. 977. Therefore the loud cry comes in after the passing of the Sunday law.

The period of time between the passing of the Sunday law in America and the close of human probation is the climactic hour of the gospel dispensation, the great final battle between the true and the false gospel, when each is operating in unprecedented power.

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect."—*Testimonies*, Vol. 9 p. 16.

Thus the inhabitants of the earth will be brought to take their stand. When the last decision has been made, probation closes for all.

Gathering at the Sanctuary Before the Decree

It will be too late for us to arise with our empty vessels and lamps when the great Sabbath test comes, and with it the judgment of the living and latter rain. The time of the loud cry will not be a time of mercy for those who have had an opportunity to know what is truth. It will be a time of mercy for those only who have never heard or rejected the third angel's message (see *Early Writings*, p. 278; *S.D.A. Bible Commentary*, Vol. 7, p. 979).

We have been warned many times in the Spirit of Proph-

ecy that those who have not made the needful preparation will not be able to receive the latter rain. It will then be too late (see *Early Writings*, pp. 71, 270, 271; *Testimonies to Ministers*, pp. 506, 507). The judgment of the living will have found them destitute of the wedding garment; they will have appeared in the shame of their own nakedness in the great testing time; and they will have been shaken out of the Lamb's book of life. In the darkness of eternal separation from God, they will neither discern nor recognize the latter rain, even though it might be falling all around them (see *Testimonies to Ministers*, p. 507). Oh, who can afford to be passed by when the Holy Spirit, represented by the man with the writer's inkhorn, will pass through the church with the seal of God? To be passed by then will be to be passed by forever.

The false revival has begun in the fallen churches. Revelation 13 shows us that this is the sign that the image of the beast is about to be formed in the United States. Revelation 16:13-15 shows us that this Spiritualistic movement is also God's sign that He is about to come as a thief in the judgment of the living (see also *Great Controversy*, p. 490). We do not know the date of the judgment of the living, but we are commanded to watch and trace down the prophecies in holy faith that the judgment might not come upon us as a thief. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3; see *Great Controversy*, p. 490).

There is a definite preparation to be made for the judgment of the living, and that preparation is illustrated in the ancient day of atonement when the children of Israel gathered about the sanctuary with prayer, fasting, and deep searching of heart. God is calling this gathering now in the church. The sanctuary awakening is the fulfillment of Joel 2:15-17. No one can deny that it is right on time. It belongs to this hour, just before the "buy and sell" decree of Revelation 13 is about to go forth:

"Gather yourselves together yea, gather together [at the sanctuary], O nation not desired [meaning "O shameless, unrepentant people"]; *before the decree bring forth . . .* 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).

Ellen G. White, in the *Review and Herald*, Nov. 19, 1908, designates *the decree* mentioned in this scripture as the Sunday decree of Revelation 13. So God is telling us that the antitypical day of atonement gathering must take place in the church just before the decree goes forth. In the false revival we have the assurance that the decree is soon to go forth, and in the light which now shines from the most holy place of the sanctuary, we see that there must be an awakening from our Laodicean

A WORD TO THE READER

condition to a fulfillment of the conditions of the great day of atonement.

To what searching of heart and putting away of sin this present hour calls us! With what earnestness must the King's highway be cleared! With what diligence should we be engaged in the study of the Word which is soon to judge us! What deep repentance, confession, and humbling of heart should characterize us in this present hour! Have we on the wedding garment? Have we oil in our vessels with our lamps? The awakening message has called us to go forth and meet the Bridegroom. Like the ten virgins, the waiting people of God have responded to the call to the most holy place. But God must test us by delay, by apparent failure, by disappointment. Then, at midnight—the darkest hour—the final cry will go forth, "Behold the Bridegroom cometh; go ye out to meet Him." This cry is given at the time of the great final test, when probation's hours must close for a whole living generation (see *Christ's Object Lessons*, p. 412; *Great Controversy*, pp. 604, 605). Those ready will go with Him in to the marriage—the final atonement. They will be fully united to Christ, sealed with His name, and filled with His glory. Then they will reflect that glory to the ends of the earth.

"Gather yourselves together . . . before the decree bring forth . . ." (Zeph. 2:1, 2).

"Blow the trumpet in Zion . . . gather the people . . ." (Joel 2:15, 16).

"Repent ye therefore, and be converted, that your sins may be blotted out . . ." (Acts 3:19).

". . . ye shall afflict your souls . . . for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Lev. 23:27, 29).

"Get ready, get ready, get ready"—*Early Writings*, p. 66.

We know that after reading this booklet you will want to give these themes further study. The books listed below are by the same author and you will find them most helpful in your search for a greater understanding of the third angel's message.

REVELATION—This is in magazine format and covers the prophecies of Daniel and Revelation quite thoroughly. Some of the topics covered are: The Final Struggle For World Supremacy; The Man With the Mystery Number; What Will Be the End Result of the Movement for Church Unity?; Communism in Prophecy; The Significance of the Common Market; Signs of Christ's Soon Return; The Great Second Advent Movement; God's Last Reformation; Rome's Return to World Power; and many others. Price: \$1.00.

GOD'S ETERNAL PURPOSE— This deals primarily with the great themes of righteousness by faith. Some of the topics covered are: The Covenant of Righteousness by Faith; The Red Sea Victory; The Purpose of the Sanctuary Service; The Incarnation of Christ; What the Cross Reveals to Us; The Latter Rain and Loud Cry; The Sealing of God's People; The Awakening; The Meaning of the Marriage; The Shaking Time; A Glorified Church; The Final Gathering; The Mystery of Godliness Finished; and many others. Price: \$1.00.

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