

JULY 1, 1943

the world. A physician may heal the body. Marvelous things are accomplished by the application of medical science and skill, but the minister is a physician to the souls of men. The physician heals the body to prolong life for a few days or years. The minister brings healing to the soul which extends the life throughout eternity.

And in this glorious work we do not labor alone. We are workers together with God. "Lo, I am with you" is the assurance of our great Master and Leader. To us is given the promise of the outpouring of the Holy Spirit in the form of the latter rain to enable us to carry to the church and the world the mightiest appeal that has ever been sent from heaven to earth. We are the heralds of God's final call to the nations. The messages of Noah, Jonah, John, Jesus, Paul, and all God's prophets of past ages, are all combined in this final appeal that He is making to the nations today. We speak of it as the threefold message of Revelation 14, and so it is. But this threefold message incorporates all the truth and light that God has ever revealed to men. It is "the everlasting gospel" clothed in a new setting. It bears to men the solemn announcement that the hour of God's judgment is come and that therefore they must be saved now—today—or be lost forever.

Truly, brethren, it is a solemn thing to be called

of God to preach His last and final message to men. Through us God is stretching out His hand for the last time to those who are perishing in sin. Through our life the angel of mercy makes his final appeal to men. Through our preaching, the Spirit of God says to sinners for the last time, "This is the way, walk ye in it," or entreats the prodigal, saying, "My son, give Me thine heart." We are *finishing* His work. Soon probation will close and the darkness of eternal night will settle over the world. Then it will be too late.

In the light of these solemn considerations surely we should take our work most seriously. Like the great apostle we should say, "This one thing I do." The minister of God should cut himself loose from every earthly entanglement. He should work and watch for souls as they who must give an account in the judgment.

Ours is no ordinary task. We, like Paul, are sent to the people "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" in Christ. Acts 26:18.

May our God make of us mighty preachers of the gospel of Christ and to this glorious work let us rededicate our lives and our all.

Your fellow servant,

W. H. BRANSON.

The Latter Rain—No. 5

By MEADE MacGUIRE

It is evident from the instruction given us in the Scriptures and the writings of the Spirit of prophecy that a special responsibility rests upon the leaders and workers in the cause of God at this time.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain." "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." Joel 2:1, 17.

"Those who stand in responsible positions in the work of the Lord are represented as watchmen on the walls of Zion. God calls upon them to sound an alarm among the people. Let it be heard in all the plain. The day of woe, of wasting and destruction, is upon all who do unrighteousness. With special severity will the Lord's hand fall upon the watchmen who have failed to place before the people in clear lines their obligation to Him who by creation and by redemption is their owner."—*Testimonies*, Vol. VIII, p. 195.

For more than half a century the Lord has been calling for a revival and a reformation among His people. The spirit which burned so brightly in the apostolic church under the ministry of Pentecost gradually died down and succumbed to the influences of the world. In like manner the deep spirit of devotion and sacrifice and the burden for souls that characterized this work when it was first begun, in the experience of many, has largely died out. But that passionate longing for the coming of the Saviour, that intense burden for souls, and that hatred for sin and hunger for righteousness must again take full possession of the people of God. Today we need above all

things a genuine revival and a reformation, and God tells us definitely what we must do to bring this about.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing."—*Mrs. E. G. White, in Review and Herald, March 22, 1887.*

When we think of the repeated statement that Christ desired to come, and might have come more than half a century ago, we marvel at His patience and long-suffering toward us. Do we really long to see Him? and to see an end to the misery, suffering, and sin of this world? Then surely this appeal will stir our hearts to deep repentance and reformation.

"Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and re-conversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them."—*Id.*, Dec. 15, 1904.

Let us remember that the Lord does not reprove and rebuke His people to discourage them, but because He loves them and would make the way

plain to a life of deliverance from sin, and of power for service. He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." He wants us to awaken and discern the deceptions of Satan, and by faith lay hold of the divine provisions made for our victory.

The Fears of Satan

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come."—*Id.*, March 22, 1887.

Many years ago the messenger of the Lord was shown what will take place when God's remnant people heed His counsel and turn to Him with all their hearts.

"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. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies*, Vol. IX, p. 126.

As we read these cheering assurances and the earnest appeals from our loving heavenly Father, surely they should stir our hearts and lead us to inquire, What shall we do? We are told that "a revival need be expected only in answer to prayer." But how are we to begin? Shall we wait for someone in our church to make a special appeal and call a committee to lay plans for a revival? Again we are given plain instruction:

"Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less."—*Mrs. E. G. White, in Review and Herald, March 22, 1887.*

Here and there earnest souls have sought the Lord, and He has sent rich blessings upon them. But we must remember that "there is nothing Satan fears so much" as this revival among God's people, and only by faith and determined perseverance may we hope to triumph in this supremely important matter. May the Lord help us to respond with all our hearts to His call and not disappoint Him longer.

When Is a Compromise Wrong?

By L. H. CHRISTIAN

AN idea is easier to define than to practice. This applies in full measure to the matter of compromise. There are compromises which are good and compromises which are bad. In business, in the home, in church and neighborhood questions, they are usually a wise thing. If they can avoid useless discussion and allay ill feelings, they often save the day. Such agreements, when on a give and take basis, are to be recommended. There are, however, certain self-willed and narrow-gauged people who have a set prejudice against compromise. Sometimes they make their refusal to compromise an excuse for plain, oldtime, mulish stubbornness, in which quality men are ahead of women. Some years ago a man who had trouble with his two oldest sons, when asked to yield to a reasonable request, said, "I shall not do it; I never compromise." Later he regretted this hasty step.

But though compromises are often good, they are not as easy to make as they appear. Some people find it difficult at times to be both kind and just, or both tactful and truthful. Yet the motive of a right kind of compromise is only to get along. It is more than merely to be kind and tactful or to find a way out by choosing the path of least resistance. The motive behind the proper compromise is a love for peace and a desire to discover a smooth, workable way of getting on

in a delightful manner with our fellow men.

Now compromises can be hurtful or helpful, wise or unwise, and still not be morally wrong in themselves. But there is one kind of compromise that is always wrong, and that is a compromise which leads away from the word of God. "My son, if sinners entice thee, consent thou not." Prov. 1:10. If we are asked to break one of the ten commandments, it is always right to refuse. If one wishes us to lower the standards of the church and attend shows, drink coffee, wear jewelry, etc., it is unfaithfulness to the church to compromise and yield, even for the sake of peace. Unfaithfulness to our church is disloyalty to God.

We can search the Bible through, but we will never find an instance in which the Lord made a compromise with evil. He was always kind and just. He sought to avoid conflict, but He never made a bargain with disobedience. There is perhaps no one single thing that leads as many people away from the Lord and causes them to be eternally lost as this thing of a forbidden compromise. God calls upon His children at this time to stand true to the Lord. We are not to study the consequences of doing our duty. Our one calling is to serve God and leave the results with Him. We are told that "God will accept of no partial obedience; He will sanction no compromise with self."—*Testimonies*, Vol. IV, p. 148.