

THE CALL FOR A SPIRITUAL REVIVAL AND REFORMATION

By: Mrs. Ellen G. White

“**N**evertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’

“I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a re-conversion, there will soon be such a lack of godliness, that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, ‘I will remove thy candlestick out of his place, except thou repent.’

“Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

“Just before His ascension, Christ said to His disciples, ‘All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.’ God’s people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

“In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood? Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be ‘not slothful

in business; fervent in spirit; serving the Lord.’ One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

“Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

“God brings against ministers and people the heavy charge of spiritual feebleness, saying, ‘I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 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 eye-salve, that thou mayest see.’

“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 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.

‘Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.’ ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, ‘Well done, good and faithful servant; enter thou into the joy of thy Lord.’

“The word of the Lord never represses activity. It increases man’s usefulness by guiding his activities in the right direction. The Lord does not leave man without

an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities, --- a crown of everlasting life.

“Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the un-searchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling.

“God loves His church. There are tares mingled with the wheat, but the Lord knows His own. ‘Thou hast a few names even in Sardis which have not deviled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before the angels. He that hath an ear let him hear what the Spirit saith unto the churches.’

“Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? ‘If the Lord be God, follow Him: but if Baal, then follow him.’ Christ’s followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

“Let the church respond to the words of the prophets, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.’

“God’s people have lost their first love. They must now repent and make steady advancement in the path of holiness. God’s purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

“God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them and in bright rays they will reflect the light of heaven. Then a multitude not

of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.” -- **Review and Herald, February 25, 1902.**

* * *

**Why did the Lord call us for a spiritual Revival
and a spiritual Reformation? Let us observe the spiritual growth
and development of our Laodicean Church ever since the beginning
in 1844.**

1844 : Prior to the Laodicean period, we have the period of the Church of Philadelphia, with William Miller, as the servant of God. Miller began his activities in 1831, and with his associates they were proclaiming the message of the prophecy of 2.300 days of Daniel 8 : 14 up to 1844. The proclamation of the message reached its peak in 1844, when the Christian world had been divided into two main groups: the people of God of the Laodiceans on the one side, and those who have been categorized into the fallen Babylon, to meet the proclamation of the second angel message of Revelation 14 : 8, on the other side. Of this same division, Sister White said:

*“In the summer and autumn of 1844 the proclamation, “Behold, the Bridegroom cometh,” was given. The two classes represented by the wise and foolish virgins were then developed --- one class who looked with joy to the Lord’s appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, “they that were ready went in with him to the marriage.” – **The Great Controversy, p. 426***

*“The proclamation, “Behold, the Bridegroom cometh,” in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. “They that were ready went in with Him to the marriage: and the door was shut.”– **Ibid., p. 427.***

The Bridegroom in the parable represented Jesus. The Bridegroom came not to the earth, but to the most holy place in the heavenly sanctuary. Those who were ready went in with Him into the heavenly sanctuary, that is, their names were brought in there by Jesus to be registered in the book of life. Therefore, ever since 1844 the names of the people of God represented by the five wise virgins were not only registered in the Church book here on the earth, but also in the book of life in the heavenly sanctuary. This is why Sister White said: *“The Church of God below is one with the Church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one Church.” – **6 Testimonies, p. 366***

Jesus’ parable of the ten virgins seemed to be fulfilled first in the Philadelphian Church. And beginning in 1844 the membership of the Laodicean Church would comprise only those of the five wise virgins. In their prime spiritual condition of the five wise virgins ever since the beginning, Seventh-Day Adventists have performed a very spectacular progress in the world. Under the leadership of Sister Ellen G. White as the servant of the Lord, Seventh-Day Adventists

have successfully penetrated in many parts of the world, even unto the mainland of China, into most of Asia and the Pacific, in most parts of Europe, and up to the island states of the sea.

1882 : Several years later, however, even when Sister White was still alive, in her appeal written in California May 30, 1882, she has warned us in the following words:

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God.The Church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.” --- 5 Testimonies, p. 217.

1887 : *“What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for supremacy! All these sins have clouded the mind, so that eternal things have not been discerned.” – Review and Herald, March 22, 1887*

1888 : *“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus..... This is the message that God commanded to be given to the world. It is the third angel’s message , which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure..... Testimonies to Ministers, pp. 91, 92.*

“An unwillingness to yield up preconceived opinions and to accept this truth The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in great degree kept away from the world.” – General Conference Bulletin 1892

“In 1888 the General Conference held at Minneapolis, the angel of Revelation 18 came down to do his work, and was ridiculed, criticized and rejected, and when the message he brings again will swell into a loud cry, it will be ridiculed, and spoken against, and rejected by the majority.” – E.G.W. in Taking up a Reproach.

In 1888, the angel of Revelation 18 : 1 came for the first time in the General Conference held in Minneapolis, Minnesota, USA. With the message of “Justification by Faith.” According to Sister White in the Early Writings, p. 277 the angel should have come again to unite his voice with the third angel’s message of the Spirit of Prophecy, to enlighten the earth. Since the message of “Justification by Faith” in 1888 was only the beginning of the message of the angel of Revelation 18 : 1, then the complete message of the angel would have come later after 1888. And this last message which is to swell into the loud cry is also to be ridiculed, and spoken against, and rejected by the majority of our people.

1929 : Here is the message come again, in its completeness, to unite its voice with the Spirit of Prophecy, to become THE SPIRIT OF PROPHECY, of Revelation 19 : 10 margins. It is the message of the Shepherd's Rod by Brother Victor T. Houteff. Thus it is clear, that The Spirit of Prophecy by Sister E. G. White + the Shepherd's Rod by Brother Victor T. Houteff = THE SPIRIT OF PROPHECY of Revelation 19 : 10 margin.

Prior to the coming of this message of the Shepherd's Rod, of the angel of Revelation 18: 1, the Lord in His mercy has commissioned Sister White, to write in the Review and Herald of **February 25, 1902** a Call for a spiritual Revival and a spiritual Reformation. She said: "*I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another.*"

The love of God, in this time of the end, is found in His Ten Commandments and their rules of implementation in THE SPIRIT OF PROPHECY. The love of God has been lost sight of in the Seventh-Day Adventist churches all over the world. This is the consequence of their failure to accept the message of "Justification by Faith" brought to them by Elders Waggoner and Jones in the 1888 Minneapolis Conference.

To whom is the Call for a spiritual Revival and a spiritual Reformation addressed?

The Call for a spiritual Revival and a spiritual Reformation begins with the following words :

"Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

"I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another."

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 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 eye-salve, that thou mayest see.'"

It is Jesus Himself who brings against the angel of the Laodicean Church the heavy charge of spiritual feebleness, due to his failure to accept the message of "Justification by Faith" in 1888. And the consequence is that the whole ministers and the people, even the Seventh - day Adventist churches in all over the world have now been in a state of spiritual declension. But He is yet to give us a way out to repent, by saying: "*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 eye-salve, that thou mayest see."*

We have been advised by the Lord Himself to buy of Him gold and white raiment, and that we ourselves might anoint our eyes with the eye-salve, which would be freely given us without pay. So the gold and the white raiment should inevitably be found in a message that should have come after 1902. And that is the message of the Shepherd Rod of the angel of Revelation 18 : 1, which came in 1929. When we are willing to accept the message in THE SPIRIT OF PROPHECY, then the Holy Spirit would be freely given us to give us power of ability to distinguish between right and wrong.

The message of the Shepherd Rod of the angel of Revelation 18 : 1 has been prophesied to contain gold tried in the fire, and the white raiment, with an extra eye-salve. Prior to the coming of the message in 1929, the Lord in His mercy has been calling our attention to the need of a spiritual revival and a spiritual reformation. To this end the servant of the Lord warned: *“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 spiritual Revival & A spiritual Reformation

“A revival and a reformation must take place under the ministration of the Holy Spirit,” thus said Sister White. That means they should take place according to the rules of implementations in the Testimonies of His (Jesus) Holy Spirit, which is THE SPIRIT OF PROPHECY. Sister White ever said:

“In ancient times God spoke to men by the mouth of prophets and apostles (the Bible). In these days He speaks to them by the testimonies of His Spirit (THE SPIRIT OF PROPHECY). There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.” – Evangelism, pp. 255, 256. (In brackets are added).

So let us look into the matter through the following diagram:

A SPIRITUAL REVIVAL & A SPIRITUAL REFORMATION Review and Herald, Feb. 25, 1902

Revival signifies:

- | | |
|-------------------------------------------------|-----------------|
| 1. a renewal of spiritual life |] related to |
| 2. a quickening of the powers of mind and heart |] Personalities |
| 3. a resurrection from spiritual death |] of the people |

Reformation signifies:

- | | |
|----------------------------------------------------------|-----------------------------------------------------------------------------------------------|
| 1. a reorganization |] related to the |
| 2. a change in ideas and theories, habits and practices. |] Organization of General Conference] of SDA & the evangelists, pastors, and teachers. |

“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.”

Revival and reformation are to do their work as appointed on the above diagram. But wherein are we to find the work specified and detailed for us to do? As the servant of the Lord Sister White, and her associates have been charged to establish the Organization of the General Conference of SDA in 1863. And with the new light to come later in 1929, the re-organization would have been accomplished by another servant of the Lord. And that is Bro. Victor T. Houteff and his associates.

Re-organization of the General Conference of SDA, resulted in the establishment of the New Divinely Appointed Ministry in the Laodicean Church

*“God has a church, and she has a divinely appointed ministry...” *“It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first.”**

– **Testimonies to Ministers, pp. 24, 52.--**

Ever since the beginning in 1863, the Organization of General Conference of SDA, as a divinely appointed ministry, has been established by the church and a prophet, namely Mrs. Ellen G. White. As the appointed ministry of God in the time of the end, a prophet is the highest ranking official of the ministry in the kingdom of God on earth. Thirty eight years later she has addressed the General Conference leadership by saying:

*“You have no right to manage, unless you manage in God’s order. Are you under the control of God? Do you see your responsibility to Him?That these men should stand in a sacred place to be as the voice of God to the people, as we once believed the General Conference to be, --- that is past. What we want now is re-organization.”— **General Conference Bulletin, 34th session, Vol. 4, Extra No. 1, April 3, 1901, p. 25, Cols. 1, 2.***

In her very last vision Sister White said:

“In my last vision I was shown that even this decided message of the True Witness had not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves rich and having need of nothing. Many inquire: Why are all these reproofs given? Why do the Testimonies continually charge us with backsliding and with grievous sins? We love the truth; we are prospering; we are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts and compare their lives with the practical teachings of the Bible, let them humble their souls before God, let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will realize their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character made pure in the blood of their dear Redeemer; and eye-salve, which is the grace of God and which will give clear discernment of spiritual things and

detect sin. These attainments are more precious than the gold of Ophir.” – 1 Testimony Treasures, p. 329.

Then a year later, in the Review and Herald of February 25, 1902 through “The Call for a Spiritual Revival and Reformation”, Sister White again addressed the angel of the Laodicean Church in the following warning:

“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

From the pictorial prophecy of Zechariah chapter 4, the candlestick represents the Laodicean church under the leadership, which is symbolized by the small pipes. Therefore, when the accomplishment of the work of re-organization finished, the candlestick would have been removed out of its original place, to the new one under the new divinely appointed ministry.

Sister Ellen G. White died in 1915. Up to the time she died, the revival and reformation were not as yet taking place. And this should have been understood, because the so-called gold tried in the fire, the white raiment, and the eye-salve, were not as yet available up to the time. This means the people were yet to wait some more time up to 1929, when the angel of Revelation 18 : 1 came to unite his voice with the third angel’s message, and then to enlighten the earth with its glory (the glory of the message).

Under the New Light of the Message of the Angel of Revelation 18 : 1, the work of Re-Organization has been accomplished in Waco, Texas, USA.

The new light of the message of the angel of Revelation 18 : 1, the first time came through Bro. Victor T. Houteff, chairman of a Sabbath School of SDA Church in Los Angeles, California, USA, in 1929. The message was later called by the name, **The Shepherd’s Rod**. The rules for implementing the Call for a Spiritual Revival and a Spiritual Reformation have been later arranged in a book by the name: “The Leviticus of Davidian Seventh-Day Adventist.” This is one of the books of The Shepherd’s Rod publications by Bro. Houteff.

After successfully won several followers to the message in 1930, they then arranged together to move to Texas to establish their own Headquarters somewhere there near the Lake of Waco, which was later known up to now as The General Association of Davidian SDA in Waco, Texas. Thus the work of re-organizing the General Conference of SDA according to the book of Leviticus of Davidian SDA has been accomplished in 1935. In the PREFACE of the book of The Leviticus of Davidian SDA, Bro. Houteff said:

“Provisional in set-up as well as in name, the Davidian Seventh-Day Adventist Association exists solely to accomplish a divinely appointed work within the Seventh - day Adventist denomination, wherein it therefore strictly confines its activities. As its work there within draws to a close , and the “servants of our God” (Rev. 7 : 3) are sealed, its name will be changed (Isa 56 : 5; 62 : 2; 65 : 15) and its purpose and its work will become all-embracing to the gospel (Matt. 17 : 11; Acts 3 : 21; Isa 61 : 4 – 7). Then its Constitution and the By-Laws as herein codified will become fully operative.”

Regarding the name and the objective of the re-organization he further wrote:

The Davidian Seventh - day Adventist

CONSTITUTION

Article I : NAME

SECTION 1: This Association shall be known provisionally as The Davidian Seventh-Day Adventists, the prophetic offspring of the parent Seventh-Day Adventist, the Laodicean, church.

The Name, DAVIDIAN, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in Hosea 1 : 11; 3 : 5) of David's kingdom in anti-type, upon the throne of which Christ, "the Son of David," is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12.000 out of each of the tribes of Jacob, "the 144.000 " (Rev. 14 : 1; 7 : 2 – 8) who stand on Mount Zion with the Lamb (Rev. 14 : 1; 7 : 2 – 8), the reign of antitypical David begins.

The name Seventh - day Adventist, which this Association inherits from the parent denomination, is provisional (Isa. 62 : 2) and only for the duration of its work within the parent denomination.

SECTION 2: The Associations literature, The Shepherd's Rod Series, draws its title from the rod of Moses the shepherd of Median. In the exodus of his day, it was that rod which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name "The Shepherd's Rod" to identify and distinguish its special work, of which Isaiah wrote : "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11 : 11); and to call attention to the singular fulfillment of Micah prophecy : The Lord's voice crieth unto the city, and the man of wisdom shall see thy name : *Hear ye the rod, and Who hath appointed it.*" Mic. 6 : 9.

Article II : OBJECT

SECTION 1: The object of this Association is to bring about among God's people that reformation called for in the Testimonies for the Church, Volume 9, page 126 as the prerequisite movement to sounding the "Eleventh-Hour Call" (Matt. 20 : 6, 7) of "the everlasting gospel to every nation, and kindred, and tongue, and people." Rev. 14 : 6. Through this call, the Loud Cry of the three angels' messages, it is to gather "the people of the saints of the Most High" (Daniel 7 : 27) into the kingdom "which shall never be destroyed ...butshall break in pieces and consume all ...kingdoms." Daniel 2 : 44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever.

* * *

Now with the establishment of the re-organized divinely appointed ministry of the Laodicean Church in 1935, the Lord would have had the lukewarm angel of the Laodicean Church spewed out of His mouth. It is impossible for the Lord to have two Organizations representing Him on the earth at the same time. While the one is striving to accept the call for a spiritual revival and reformation according to the rules and regulations of The SPIRIT OF PROPHECY (under the ministration of the Holy Spirit), whereas the other is striving to reject the call indirectly by blocking the message of the SPIRIT OF PROPHECY to reach the people. And this is the reason why that the candlestick should have been replaced, and then to be placed under the new leadership of the re-organized divinely appointed ministry.

Dear Readers! "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."

* * *