

"The Lord is King."  
Psalm 10:16.

"Bind up the testimony, seal  
the law among My disciples."  
Isaiah 8:16.



"To the law —

REVELATION 18:1-4.

— and to the testimony."

Vol. 12

Kalamazoo, Mich. Third Quarter, 1937

No. 3

## No Goodbye's There

When our loved ones come to see us,  
What gladness fills our hearts;  
But there follows a bit of sadness,  
When the time arrives to part.  
The moments fly all to swiftly,  
And we breathe a little sigh,  
When they must take their departure,  
And we have to say, goodbye.

Our hearts rejoice when springtime comes,  
And the purple violets grow;  
But summer's gone, ere we realize,  
And they sleep 'neath winters snow  
The days speed on, we scarce find time  
To enjoy the beauties of May;  
Till winter draws nigh, and the sad word  
Goodbye, again we have to say.

This world's a mixture of sorrow and joy;  
It takes both to make life complete;  
If we have pleasures, we must also take  
The bitter along with the sweet.  
Where ever you go this wide world o'er,  
You will find it always the same;  
Only when sin is forever past,  
Will pleasure be without pain.

To every joy in this present life,  
We must say goodbye, it's true;  
But the wonderful thing about it is,  
There's an end to sorrow, too:  
Mortal life is but for a moment;  
This earth is not our home;  
It is only a place to sojourn,  
Until our Saviour comes.

"Lo this is our God, we've waited for Him,  
And He will save his own,"  
Will come from the lips of the faithful,  
As they greet the heavenly throng.  
What a glorious meeting that will be,  
When we see our Lord and King;  
We'll never say goodbye to Jesus,  
We are going home with Him!

The trials and hardships, we here have had,  
Will all be forgotten, then;  
"Heaven is cheap enough," we will say,  
When we try to recall them again.  
All sorrow and sickness shall flee away,  
There'll be not a moan nor a sigh;  
O, to be there! where no more will be heard,  
That parting word, goodbye.

—C. Goff

OBEY—Acts 5:32

PRAY—Luke 11:13

TARRY—Luke 24:49

RECEIVE—Acts 2:4

## “RECEIVE YE THE HOLY GHOST”

“To us today, as verily as to the first disciples, the promise of the Spirit belongs.”—“Testimonies,” Volume 3, page 20.

### SEND RAIN, O LORD!

“The harvest time is almost here,  
But flowers and fruit and grain  
Are drying up, and turning sear,  
And languishing for rain.

“The soil is baked, and hard as stone;  
The very beasts complain;  
The earth, with open mouth doth moan;  
“Send rain, O Lord, send rain?”

“As pants the heart, we pant for Thee;  
All earthly help is vain;  
O, hearken to our humble plea;  
“Send rain, O Lord, send rain!”

“I will pour water,’ Thou hast said,  
‘Upon the soul athirst,  
And floods, where want and famine tread,  
Upon the ground accursed.’

“The latter rain is due, O Lord,  
To ripen off the grain,  
The time foretold within Thy Word,  
When we shall ask for rain.

“We claim Thy promise, Thy ‘bright cloud;’  
O, send Thy showers again  
‘To every herd,’ as Thou has vowed.  
Send rain, O Lord, send rain!

“By faith we hear the freshened breeze,  
And see the lightning’s glare;  
We know that Thou hast heard our pleas:  
Prepare us, Lord, prepare!”

\* \* \*

### PRAYING FOR THE SPIRIT

It is not enough to recognize that there “be an Holy Ghost,” it is not enough to recognize our need of the Spirit, neither is it enough to recognize that the Spirit is our birthright, nor the Lord’s great willingness to give us His Spirit. Not one nor all of these will bring the baptism. The Lord wants us to recognize all this, and then He wants us to “ask Him” for the promised power. It is an old saying, and true as old, that anything that is worth having is worth asking for, and especially is it true in this connection.

He who is not sufficiently acquainted with the promise of the Spirit to desire it, is not qualified to become a channel for the gift, because he would not recognize the nature nor source of the power. And he who has no knowledge of the nature and source of this great

gift, would not appreciate it if he did receive it. And our perseverance in prayer for this gift will be measured by our appreciation of it.

In Luke 11:5-3 our Saviour presents the following parable, with its application, to impress the need or earnest prayer for the Holy Spirit. That the parable is given for this purpose is plain from the last sentence of the Lord’s application of the parable as follows: “And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves for a friend of mine in his journey has come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you. Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he asks a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”

Reader, are you anxious to feed your friends spiritual food? Do you feel your poverty keenly? Does your lack of bread pain you in the presence of hungry souls? Do you long for bread to feed the famishing? Just in proportion as you long to feed the hungry, just in that proportion will you plead for power from on high; just in that proportion will you importune in prayer for the Holy Spirit until you receive as many loaves as you need. Then ask Him. Ask Him with importunity.

“If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him.”—“Power for Witnessing,” pp. 112-114.

# Abide With Us

"But they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them." Luke 24:39.

This was the language of the two disciples to the stranger who had joined them by the way, as they sadly journeyed from Jerusalem to Emmaus. It was the first day of the week in which they took this journey. He who had been crucified, and buried, but on whom their expectations were placed, as the Redeemer of Israel, had taken with Him, all their hopes also to condemnation and death. Wrapt in contemplation of these things they journeyed to Emmaus, when the stranger joined them. Arriving at their destination, He made as though He would have gone further; but they constrained Him. Jesus, who had been unrecognized by these disciples, accepted their invitation, and went in to tarry with them.

We hear them afterwards saying, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" And do we not here behold the motive which prompted their request? They had become interested in the stranger. Their hearts burned within them as He opened to them the scriptures; and as they constrained Him to tarry, was it not to hear further His cheering expositions of the word of God? Is it not evident that they desired to have further explanation of the events that so puzzled them, and to receive further comfort to their sorrowing hearts? They would not suffer Him to go on, and how happy they must have been when their request was granted.

But another day is far spent; and again the disciples of the Lord are lifting up to Him the earnest petition, "Abide with us." This day is the day in which alone we can accomplish our work for eternity; the night that cometh is the night wherein no man can work. The day is the day of gospel light, the day of salvation, the day of probation; and this is drawing to its close. The shadows of the evening are already upon us. The night cometh over whose dark border the prospects of the wicked disappear in impenetrable gloom. The night cometh, and there is one name only in which we can trust in that time. The dispensation changes; there is only one name through whose merits we can gain a safe transition into the glorious kingdom of heaven, only one through whom we can become heirs of the promises, and spring into new and perfect life on the glad morning of the

resurrection. And this is the one we wish to "abide with us." And is it strange that we should wish this? Without Him we can do nothing now; without Him we shall perish then. And we have not even to constrain Him as did the disciples anciently; for He comes to us and seeks admittance; He is willing to take up His abode with us, and only waits for an open door that He may come in. And we need Him with us, in public, in private, in waking and in sleeping hours, in acts of worship and in our secular employment, in the house of God, and at our daily toil, everywhere and at all times we need His presence and grace. And we shall need Him with us when the night comes down upon us, when the great storm shall sweep away all refuges of lies, when pestilence shall walk abroad in darkness, and destruction waste at noonday, when a thousand shall fall at our side, and ten thousand at our right hand, and when His kingdom shall be established and all things gathered out which work iniquity, and offend. Then let us hasten to give Him a spacious and permanent abiding place; for the day is far spent, time is short; and there are no moments to be wasted.

Reader, has the Lord of glory taken up His abode with you? If not, hasten to bring Him in. It is His Spirit which shall quicken our mortal bodies at the last day; and if you have not this, you are none of His. Are you willing to venture alone upon the great issue? Or do you want a friend whose arm is omnipotent and whose friendship never fails? Beseech Him then to take up His abode with you. He can comfort, He can strengthen, He can give you an earnest of the inheritance soon to be revealed, He can give you a foretaste of the glory prepared for His people, and grant you an abundant entrance into its unspeakable reality.

Who then would not seek the continual presence of the heavenly guest, and offer up the fervent prayer, "Abide with us?" Yet how many, instead of constraining Him to come in, will constrain Him to depart. They see nothing desirable in Him, they will not have Him to reign over them, they desire none of His company. Deaf, blind and dead in the things of faith, they little dream of the time when one smile from Him will outvalue the treasures of all worlds.

"Abide with us." This, we trust, is the sincere prayer of every reader of these lines; and

the fulfillment of this we also trust will be their experience, so that they will be able to exclaim,

"And in communion sweet and free,  
I sup with Him and He with me."

For if He abide with us, if we can lean upon His arm, and have His counsel, we are prepared for every duty and every crisis.

A. W. DOERSCHLER.

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### A QUESTION WHICH SHOULD NEVER BE ASKED

"There were many in the days of Christ who, when they heard His teaching, were compelled to exclaim, Of a truth this is the Prophet. Others said, This is the Christ. And when the officers, who were once sent to take Him, returned without Him, saying, Never man spake like this man, the Pharisees put to them this question: Are you also deceived? **Have any of the rulers or of the Pharisees believed on him?**

Such questions as this are not peculiar to that age alone: the rulers and Pharisees of our own days have the same implicit confidence in themselves as the lords spiritual of the masses around them; and their denunciations are forthwith issued against any man who would explore his way into some new field of truth, unless the scribes and Pharisees have led the way before him. This might do if our salvation was committed to them, and their creeds were always the standard of truth. But when we learn that every man must give an account for himself; must work out his own salvation with fear and trembling; and that God has put His Word into our hands, a Word so plain and simple that the least of His creatures need not err therein, we feel disposed to inquire for ourselves concerning the way of life, and the requirements of the gospel; and whoever in this matter first stops to inquire whether the rulers or Pharisees have believed, admits himself to be a blind devotee to the opinions of others.

What have we to do with the rulers or the Pharisees? Are they to do our thinking and our believing for us? People seem too willing to have it so in our days, and before a newly developed truth can be received, the question is too frequently asked, if not openly yet in reality, and with a blind devotion to the opinions of the great, Have any of the rulers believed this? And so the leaders of to-day become like those of old: they will not suffer others to go in, nor go in themselves.

Will any here inquire if the great and learned are not more likely to understand the Word and perceive the truth, than the unlettered and obscure? We answer, Was it so in the

days of Christ? Then it may be so now; and furthermore, we hear Paul exhorting his brethren as follows: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 27.

What does God require of us is the only question which really concerns us. Whatever we see to be the plain injunctions of His Word, let us instantly obey, without once stopping to inquire, whether any of the rulers or the Pharisees have believed thus on Him."—"Review and Herald," June 12, 1856.

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(Editors Note: We believe that the foregoing article, which appeared in the "Review" about eighty years ago, was written by Elder James White. It is indeed encouraging to notice that the experience of the pioneers of the advent message, is identical with the experience of those who believe and advocate the message of reform. The advent people in the early days of the message, were few in numbers, without wealth or worldly honor, yet they trusted in God. Ridiculed and despised by ministers of other churches, our pioneers labored untiringly to present the message of truth. But despite the fact that the message was presented by them so well based upon Scriptural authority, yet very often they met the question: Do any of the rulers accept and obey the message?

The same question is often asked by those who have listened to the convincing proofs of the reform message. Anyone who is asking this question, gives thereby evidence that he is trusting in the arm of flesh, or is looking to the outward appearance. Those who love the truth, will obey the truth, though many voices may cry out against it.)

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"The stronger and purer the faith of God's people, and the firmer their determination to obey Him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose to hold fast the faith once delivered to the saints."—"Acts of the Apostles," p. 431:

"The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them."—Mrs. E. G. White.

# Our Homes and Our Health

## *Order and Cleanliness*

Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on.

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things?—He would; for the fact it is stated, lest in seeing their uncleanness, He could not go forward with their armies to the battle.

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of His people today. God looks with disfavor on uncleanness of any kind. How can we invite Him into our homes unless all is neat and clean and pure?

## **An Outward Sign of Purity Within**

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness.

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. To-

day His people are to honor Him by habits of scrupulous neatness and purity.

Christians will be judged by the fruits they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our person and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth.—“Counsels on Health,” pp. 101, 102.

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## *Ministry of the Home*

Life is a training-school, from which parents and children are to be graduated to the higher school in the mansions of God.

“Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide.

“Let the husband and wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life. Perfect confidence should exist between husband and wife. Together they should consider their responsibilities. Together they should work for the highest good of their children. Never should they in the presence of the children criticize each other's plans or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of his wife, giving her wise counsel and loving encouragement.

“Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray.

“In a sense the father is the Priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife

and the children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day." —"Ministry of Healing," pp. 392-394.

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Better than gold is a peaceful home,  
Where all the firesides charities come;  
The shrine of love and the heaven of life,  
Hallow'd by mother, or sister, or wife.  
However humble the home may be,  
Or tried with sorrows by heaven's decree,  
The blessings that never bought or sold,  
And center there, are better than gold.

—ANON.

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#### THE GLORY ROAD

What can I do, dear Jesus,  
To show my love to Thee?  
Be kind in thought, in word, and deed,  
Graciously my Saviour said to me.

Bring to Me the hungry,  
For them will I feed,  
Also bring those who are thirsty,  
I will supply every need.

Go tell the worlding  
Deep steeped in sin,  
That I love him truly  
And I died for him.

The wayworn and weary  
I will surely give rest,  
If they will but follow  
I know what is best.

Those who love me truly,  
My commandments will keep.  
And remember what thou sowest,  
Most surely thou wilt reap.

The path will be stoney  
And hills hard to climb,  
But they who turn from it  
Can never, no never, be Mine.

The pathway is straight  
To the mansions above,  
The gates also narrow  
And the pass word is Love.

There, holy angels with righteous robes  
Are waiting to welcome in  
All those washed in My blood,  
And freed from every sin.

Elfie Deer

## You Are Losing Time

Convicted of truth and duty, and postponing obedience, you are losing time; and as time, or the use we make of it, is the price of eternity, you are, in the course you are pursuing, losing eternity.

You are waiting for more certain evidence on some points. You can see many parts of the present truth and you can also see a beautiful harmony in the whole; but because you do not see more convincing evidence on every point, you neglect to obey what you do see.

The truth is clear and right. The evidences are sufficient. The difficulty is in the deceitful heart. You love the world, its riches, its honors. "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" This is what feeds and strengthens the "evil heart of unbelief," and prevents one from exercising the faith that is able to save the soul.

While you occupy this doubting and delaying ground you are losing time; and if this course is persisted in, you lose eternal life. The prospect of the final, dreadful loss is right before you in the way that you are going. Nothing is more certain than this direful result. Unbelief and sin surely lead to ruin.

You are losing time. You should be letting the light shine. You should be laboring to save others as well as yourself. You might be doing good, and making it possible for the Master finally to say to you, "Well done." But you are squandering the precious time which God is giving you in which to labor; thus constantly making it more probable that you will lose yourself. You cannot afford, did you know it, to lose the world to come, because your faith is not strong enough to let go of this.

Be entreated to change your course. Cherish faith. Give your doubts to the winds. The Lord will take care of His own cause and perfect His own work. It is because God has set His hand to restore the truth to His people, and thus prepare them for translation, that you have the truth which you have, and which you are delaying to obey. Acknowledge what He has done for you, and He will do more. Walk in the light, and light will increase. Exercise the little faith you have, making it perfect by corresponding works, and your faith will increase. Give up the present world, and your hold on the future world will strengthen, and your prospect of obtaining it brighten.

Do not, I beseech you, longer waste your precious time. It will soon, very soon, all be

gone. Take your position without delay while it is called to-day. It is high time to awake out of sleep. Let unbelief bind you no longer. Break the bands before they are made stronger. Arouse to duty, and work while the day lasts. God is calling you to let your light shine. Satan is urging you still to cover it up with the unbelief which you have so long fostered. Break away. Redeem the time while a little is left in which you may secure eternal life. Do not waste more of this precious commodity, and so mourn at the last that the harvest is past and the summer ended, and the priceless gift of eternal life lost. Yes, lost! forever lost!"—R. F. Cottrell, in "The Signs of the Times," June 3, 1880.

Editor Sabbath Watchman:

About twenty years ago my wife and I accepted the Advent Message, which is even truth today as it was then. But as the years went by, many changes have taken place in the denomination. Several years ago, I said I would stay by the denomination as long as they would stay by the message, but when they forsake the message I propose to forsake them. Another

thing I said back there was, when the Adventist church commenced raising money by having pie sales I was going to look around and try to find the true church again. When I made these statements I never expected them to cause me any anxiety, for I had explicit faith in the denomination. My faith is strong as ever in God's movement, but I have no faith in the denomination now. I find in "Testimonies," Vol. 5, p. 211 we have been betrayed, I also know it by experience.

In the past few months I have been looking for something that represented the movement, and imagine how happy I was to find a church fully organized who stand for the principles of God's movement, especially that part that has come to us since 1844. I thank the Lord for preserving a remnant to represent His movement even now, and that we can still say we belong to a church that does not sell pies to pay the preacher.

May God help His people to heed the counsel He has given, and not drift as has Laodicea.

F. P. Rowe,  
Quincy, Ohio.

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## The Numbering of the People the Second Time

"Twice, during the administration of Moses, were the people of Israel numbered. The first time was when they had been in the desert only about one year. The law of God, in awful grandeur, had been proclaimed from the summit of the flaming mount. The tabernacle had been erected, and the ark containing God's law had been carried into its most holy place, and there deposited. The cloud of God's glory had taken possession of this sacred building. The hand of God had given them bread from Heaven every morning. He had smitten the rock and given them water. The Lord of hosts had shown His presence in their midst, and the pillar of cloud by day and the pillar of fire by night, departed not from their camp.

When, at the close of their first year in the wilderness, things stood thus, and the work to be done on the way seemed almost accomplished, God directed that they should be numbered. Moses performed the commandment of God; and of men able to go forth to war, there was numbered six hundred and three thousand five hundred and fifty. This numbering did not include the tribe of Levi at all, nor did it

include any females, nor any that were under twenty years of age. What a vast host of men of war! Over six hundred thousand! Every one of these persons expected to have an inheritance in the land of promise. Every one of them might have had it. They had had such tokens of God's loving kindness as no other people ever witnessed. Now the Lord took down all their names, and proceeded to marshal their host in the completest order, preparatory to their marching into the land of promise. Everything indicated their speedy entrance into Canaan.

The book of Numbers is very fitly named. It opens with this numbering of the host of Israel. In its twenty-sixth chapter, the host is numbered again. Not one man, save Caleb and Joshua, of all that were numbered the first time, was alive to witness the second numbering. Every other person had fallen in the wilderness. The second numbering of Israel was an event calculated to impress the people with the fact that God will fulfill His threatened judgments.

# The Sabbath Watchman

OFFICIAL ORGAN OF THE

**Seventh-Day Adventist Reformed Church**  
(North American Union)

Devoted to the Promulgation and Defence of the  
Primitive Principles of the Advent Movement of 1844.

Published Quarterly by

**Religious Liberty Publishing Association**

P. O. Box 432  
Kalamazoo, Mich., U. S. A.

Subscription Rate (in advance) - - One Year, 60c

Editor ..... W. O. WELP

Special Contributors

A. W. DOERSCHLER, O. KRAMER, O. O. METCALF

And why was there so terrible a failure? Simply because the people were wicked. Sin was in their midst. It broke out at last in such open, wanton rebellion against the God of Heaven, that He, by a solemn oath, excluded them from the land, and doomed them to die in the wilderness.

The second numbering of Israel made manifest the fact that no man of all that had rebelled against God, remained alive. How full of instruction is this subject to the people upon whom the ends of the world are come. Our hopes of entering the kingdom of God cannot be stronger than were those of Israel when by God's direction they were numbered the first time. We cannot have greater tokens of His favor, of His presence, or of His willingness to save, than they had. But with all this, they came short of the land of promise. The second numbering was eminently in place, to show beyond all dispute that God's threatened judgments had been accomplished.

The history of Israel teaches us one great lesson. We cannot carry sin in our hearts. It will inevitably bring us to ruin. They made the trial, and miserably perished. Let us be warned by their example."—J. N. Andrews in "Review and Herald," March 16, 1869.

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(Editors Note: The foregoing article by Elder J. N. Andrews, is well worthy of our closest attention. All students of the Bible and the spirit of prophecy, are acquainted with the fact, that the history of ancient Israel is to stand as a solemn warning to modern Israel of today. It is truly sad that modern Israel did not benefit by this lesson of warning, but rather choose to follow the same course of apostasy that was pursued by ancient Israel. This fact is clearly set forth in the following testimony:—

"You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes."—Testimonies," Vol. 5, pp. 75, 76.

Not only did the Seventh-day Adventist church follow the same course of disobedience and apostasy, but their departure from just and holy principles was far greater than that of ancient Israel. To prove this fact, please note carefully the following words which were spoken by the angel of the Lord to the heaven—inspired writer, as he compared the condition of modern Israel with that of ancient Israel. He exclaimed: "Ye have done worse than they." ("Testimonies," Vol. 1, p. 129.) If it is true then that modern Israel has followed the same path as did ancient Israel, we may be sure that their fate is also the same.

Elder J. N. Andrews has made it plain that ancient Israel was numbered the second time just prior to their entrance into the promised land. In this second organization, not one was numbered among them of those who went out of the land of Egypt, save Joshua and Caleb, who had proven themselves faithful in the hour of crisis. Even though there was an entirely new organization, the movement remained the same. As modern Israel has so persistently followed the history of ancient Israel, the time came when God through His servant called for an entirely new organization.

"There must be an entirely new organization. There should be a renovation without any delay. To continue this conference and to bring it to a close like our conferences before, with the same management, with the same speeches, and with the same order—God hinder it! God hinder it, brethren!"—"General Conference Bulletin," April 1, 1901.

"A revival and reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of the 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."—"Review and Herald," Feb. 25, 1902.

History has again repeated itself. Modern Israel like ancient Israel is being numbered the second time, and though there be an entirely new organization, yet the movement remains the same. Praise God, that even at this time there is a "remnant according to the election of his grace.")

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"For all who are disheartened there is but one remedy, —faith, prayer and work."—Mrs. E. G. White.