

The Return of the Exiles—No. 6, “I Am With You, Saith the Lord”

Advent Review and Sabbath Herald, December 12, 1907

The messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey “the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him,”¹ the messages of reproof that had been given were followed by words of encouragement.

“Then spake Haggai the Lord’s messenger in the Lord’s message unto the people, saying, I am with you, saith the Lord.”²

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, “I am with you.”³ He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God’s people today choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them.

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, “He is my refuge and my fortress: my God; in him will I trust;”⁴ for of every such an one the Lord declares: “Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.”⁵

Having assured the Israelites of his presence, “the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.”⁶

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them

wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations.

“In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.”⁷

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: “I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.”⁸ Throughout the wilderness-wandering the Lord had revealed “great goodness toward the house of Israel,” which he “bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.”⁹

And now, notwithstanding the fact that repeatedly they have “rebelled, and vexed his Holy Spirit,”¹⁰ God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, “Fear not.”¹¹ To his children today, as in days of old, he says “Be strong, ... and work: for I am with you.”¹² What an assurance! What an incentive to faithful service!

Haggai now prophesies regarding the first advent

1. Hag. 1:12

2. Hag. 1:13

3. Hag. 1:13

7. Hag. 2:1-5

8. Ex. 29:45,46

4. Ps 91:2

5. Ps 91:14-16

9. Is. 63:7-9

10. Is. 63:10

6. Hag. 1:14,15

11. Hag. 2:4

12. Hag 2:4

of Christ, to which event the Israelites were looking forward with longing expectancy: “Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”¹³

13. Hag 2:6-9

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build.

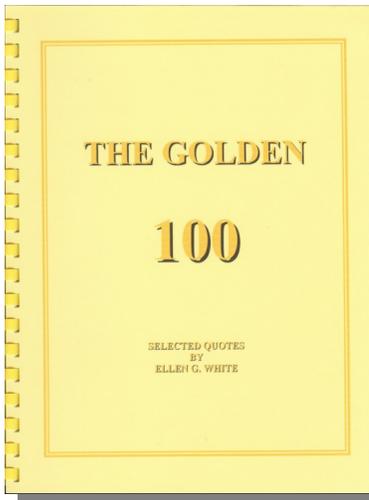
14. Gen. 49:10

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord’s work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land.

In neglecting the temple, which was the mirror of God’s presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”¹⁴

Ellen G White

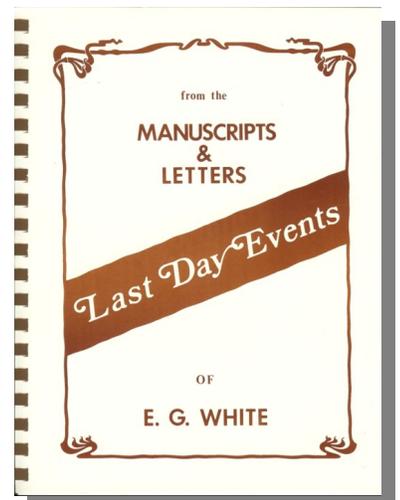


THE GOLDEN 100

The SDRPA has a new book available entitled “The Golden 100.” It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

LAST DAY EVENTS
(non-conference edition)

In this spiral bound book you will find over 200 pages of unpublished letters and manuscripts of E.G. White concerning the last days. **English & Spanish** versions available! Suggested donation of \$13.00 per copy.



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Editorial—Being Thankful

Here in the United States during these months of March and April, we will be watching another spring come forth. We will watch the miracle of trees which appear dead, producing new leaves, flowers and fruit. This brings to mind that, like the trees, we too can blossom with good Christian fruit and show the goodness of our Saviour shining through our lives.

It is also a time to be thankful for the blessings the Lord has given us, and to look forward to the fulfillment of future Promises. We will find that it is easy to be thankful when we look back at the trouble we have avoided in the past year, the blessings we have received, maybe even a gift from a friend, a visit from an unexpected relative, or maybe a brother or sister with whom we have shared Christ's love has given their heart to the Lord and we are rejoicing with them in their new found love.

But there is a part of giving thanks that is hard, too, and perhaps even more

important. In Ephesians 5:20 it says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." We have read and heard this verse many times but do we truly understand it? Are we really giving thanks for all things? When something bad happens to us, whether it's as major as physical injury or emotional pain or something as minor as being stuck in traffic or breaking a favorite toy, how do we react? If we think or speak in a negative way when ill befalls us, are we being thankful? Ephesians 5:20 is a challenge to each one of us. Giving thanks when something happens that we don't like or care about will not always change the situation, but it can change the way we look at it. If in a bad situation we know how to give thanks, then we have won a victory! Satan fails in his attempts to make us fall, and we become that much closer to Christ. We become a good tree. So accept the challenge! Find something in each situation that you can give thanks for and see what happens inside of you.

Then you will find even more ways to give thanks and your praises to our Heavenly Father will be more abundant.

Someone found this comment by Mathew Henry that I think illustrates this lesson very well:

Mathew Henry, the famous scholar, was once attacked by thieves and robbed of his purse. He wrote these words in his diary: "Let me be thankful first, because I was never robbed before; second, because although they took my purse, they did not take my life; third, because although they took my all, it was not much; fourth, because it was I who was robbed, not I who robbed."

Note: We still ask our readers for ideas for articles to help your work in the field, and we would love to publish letters of your experiences as you spread the Good News of our Lord's soon return!

We will not have a **murmuring thought** because we have trials.
God's dear children always had them,
and every trial well endured here, will only make us rich in glory.
I crave the suffering part.

I would not go to heaven without suffering if I could,
and see Jesus who suffered so much for us to purchase for us so rich an
inheritance; and to see the martyrs
who laid down their lives for the truth, and the sake of Jesus.

No, no. Let me [be] perfected through sufferings.
I long to be a partaker with Christ of His sufferings,
for if I am, I know I shall be a partaker with Him of His glory.
Jesus is our pattern.

Let us study to have our lives as near like Christ's as possible.
Reflecting Christ 350.4

Children's Story

"Those Who Sow in Tears Will...."

The following story is true and encourages us that God has a purpose for everything He allows in our lives. We are not to despise the day of small beginnings!

Back in 1921, a missionary couple named David and Svea Flood went with their one-year-old son from Sweden to the heart of Africa to what was then called the Belgian Congo. They met up with another young Scandinavian couple, the Ericksons, and the four of them sought God for direction. In those days of much tenderness and devotion and sacrifice they felt led of the Lord to set out from the main mission station and take the gospel to a remote area. This was a huge step of faith. At the village of N'dolera they were rebuffed by the chief, who would not let them enter his town for fear of alienating the local gods. The two couples opted to go half a mile up the slope and build their own mud huts.

They prayed for a spiritual breakthrough, but there was none. The only contact with the villagers was a young boy, who was allowed to sell them chickens and eggs twice a week. Svea Flood—a tiny woman only four feet eight inches tall—decided that if this was the only African she could talk to, she would try to lead the boy to Jesus. And in fact, she succeeded. But there were no other encouragements.

Meanwhile, malaria continued to strike one member of the little band after another. In time the Ericksons decided they had had enough suffering and left to return to the central mission station. David and Svea Flood remained near N'dolera to go on alone. Then, of all things, Svea found herself pregnant in the middle of the primitive wilderness. When the time came for her to give birth, the village chief softened enough to allow a midwife to help her. A little girl was born, whom they named Aina. The delivery, however, was exhausting, and Svea Flood was already weak from bouts of malaria. The birth process was a heavy blow to her stamina. She lasted only another seventeen days.

Inside David Flood, something snapped in that moment. He dug a crude grave, buried his twenty-seven-year-old

wife, and then took his children back down the mountain to the mission station. Giving his newborn daughter to the Ericksons, he snarled, "I'm going back to Sweden. I've lost my wife, and I obviously can't take care of this baby. God has ruined my life." With that, he headed for the port, rejecting not only his calling, but God himself.

Within eight months both the Ericksons were stricken with a mysterious malady and died within days of each other. The baby was then turned over to some American missionaries, who adjusted her Swedish name to "Aggie" and eventually brought her back to the United States at age three. This family loved the little girl and were afraid that if they tried to return to Africa, some legal obstacle might separate her from them. So they decided to stay in their home country and switch from missionary work to pastoral ministry. And that is how Aggie grew up in South Dakota. As a young woman, she attended North Central Bible College in Minneapolis. There she met and married a young man named Dewey Hurst.

Years passed. The Hursts enjoyed a fruitful Ministry. Aggie gave birth first to a daughter, then a son. In time her husband became president of a Christian college in the Seattle area, and Aggie was intrigued to find so much Scandinavian heritage there. One day a Swedish religious magazine appeared in her mailbox. She had no idea who had sent it, and of course she couldn't read the words. But as she turned the pages, all of a sudden a photo stopped her cold. There in a primitive setting was a grave with a white cross—and on the cross were the words SVEA FLOOD. Aggie jumped in her car and went straight for a college faculty member who, she knew, could translate the article. "What does this say?" she demanded. The instructor summarized the story: It was about missionaries who had come to N'dolera long ago... the birth of a white baby... the death of the young mother... the one little African boy who had been led to Christ... and how, after the whites had all left, the boy had grown up and finally persuaded the chief to let him build a school in the village. The article

said that gradually he won all his students to Christ... the children led their parents to Christ... even the chief had become a Christian. Today there were six hundred Christian believers in that one village... All because of the sacrifice of David and Svea Flood.

For the Hursts' twenty-fifth wedding anniversary, the college presented them with the gift of a vacation to Sweden. There Aggie sought to find her real father.

An old man now, David Flood had remarried, fathered four more children, and generally dissipated his life with alcohol. He had recently suffered a stroke. Still bitter, he had one rule in his family: "Never mention the name of God, because God took everything from me."

After an emotional reunion with her half brothers and half sister, Aggie brought up the subject of seeing her father. The others hesitated. "You can talk to him," they replied, "even though he's very ill now. But you need to know that whenever he hears the name of God, he flies into a rage." Aggie was not to be deterred. She walked into the squalid apartment, with liquor bottles everywhere, and approached the seventy-three-year-old man lying in a rumpled bed.

"Papa," she said tentatively. He turned and began to cry. "Aina," he said. "I never meant to give you away." "It's all right, Papa," she replied, taking him gently in her arms. "God took care of me." The man instantly stiffened. The tears stopped. "God forgot all of us. Our lives have been like this because of him." He turned his face back to the wall.

Aggie stroked his face and then continued, undaunted. "Papa, I've got a little story to tell you, and it's a true one. You didn't go to Africa in vain. Mama didn't die in vain. The little boy you won to the Lord grew up to win that whole village to Jesus Christ. The one seed you planted just kept growing and growing. Today there are six hundred African people serving the Lord because you were faithful to the call of God in your life. Papa, Jesus loves you. He has never hated you." The old man turned back to look into his daughter's eyes. His body relaxed. He began to talk. And by the end of the afternoon, he had come back to the God

he had resented for so many decades. Over the next few days, father and daughter enjoyed warm moments together. Aggie and her husband soon had to return to America, and within a few weeks, David Flood had gone into eternity.

A few years later, the Hursts were attending a high-level evangelism conference in London, England, when a report was given from the nation of Zaire (the former Belgian Congo). The superintendent of the national church, representing some 10,000 baptized believers, spoke eloquently of the gospel's spread in his nation. Aggie could not help going to ask him afterward if he had ever heard of David and Svea Flood. "Yes,

madam" the man replied in French, his words then being translated into English. "It was Svea Flood who led me to Jesus Christ. I was the boy who brought food to your parents before you were born. In fact, to this day your mother's grave and her memory are honored by all of us." He embraced her in a long, sobbing hug. Then he continued, "You must come to Africa to see, because your mother is the most famous person in our history."

In time that is exactly what Aggie Hurst and her husband did. They were welcomed by cheering throngs of villagers. She even met the man who had been hired by her father many years before to carry her back down the

mountain in a hammock-cradle. The most dramatic moment, of course, was when the pastor escorted Aggie to see her mother's white cross herself. She knelt in the soil to pray and give thanks. Later that day, in the church, the pastor read from John 12:24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He then followed with Psalm 126:5: "They that sow in tears shall reap in joy."

— *The full story can be found in "Aggie: A Girl Without a Country" (previously published under the title, "One Witness"), written by Aggie Hurst*

Our faith is to be expressed in thanksgiving.

"Whoso offereth praise glorifieth God."

"In everything give thanks."

**"Bless the Lord, O my soul, and all that is within me,
bless His holy name."**

Let expressions of praise flow forth from human lips.

We are to rejoice in the Lord more than we have done.

Let not the heart remain cold and dull and unimpressive.

Loma Linda Messages 318.6

RECIPE—*Jean's Whole Wheat 3-Seed Bread*

Ingredients

This is written in the order for my bread machine.

1 ½ Cups warm water
2 Tbs honey
2 Tbs oil
1 ½ tsp salt
1/8 tsp ascorbic acid
¼ Cup seeds (sunflower, sesame, flax)
4 Cups flour (1 of which is quick rolled oats, ½ C gluten flour the rest whole wheat)
2 ¼ tsp yeast

Dissolve the honey in the water, add the next 4 ingredients. Add flour, make well in center and put the yeast there. Mix. Knead for about 18 minutes.

Let rise for 40 minutes.

Knead again for 22 minutes.

Let rise 20 minutes. Punch down with a little kneading.

Shape into round loaf on cookie sheet and let rise 60 min. or until almost doubled.

Bake at 350 for 65 minutes—till sounds hollow when tapped on bottom.

The kneading is what makes it French bread—crusty.

I use the same ingredients for regular bread but knead it a total of 30 minutes not 40.

For a dip bowl slice off the top, hollow out the bottom part, fill with dip and use bread chunks for the dippers.

Enjoy!

—Jean Johnson

Health Nugget—Hummus

The super-foods series

Is hummus healthy? Four reasons to include this tasty dip in your diet

www.naturalnews.com

Hummus is a traditional Middle Eastern spread made of pureed chickpeas. Usually blended with tahini (sesame seed butter), olive oil, lemon juice, salt and garlic, it is a very good source of protein and vitamins. Studies even indicate that hummus has properties to help fight against cancer. Delicious, easy-to-prepare and vegetarian-friendly, why not include it in your diet?

Hummus is a nutritious dip rich in vitamins and minerals

Here is a list of all the nutrients you get from eating hummus:

- Chickpeas are a good source of protein and fiber. They also contain vitamins and minerals such as folic acid (chickpeas tend to be higher in folic acid than other beans), zinc, magnesium, iron and calcium.
- Sesame seeds are also a source of protein. Not only are sesame seeds a very good source of manganese and copper, but they also contain calcium, magnesium, iron, phosphorus, vitamin B1, zinc and dietary fiber.
- Lemon juice acts as a tonic that stimulates the liver. It is also extremely high in vitamin C.
- Olive oil is one of the best sources of monounsaturated fats (“good” fats) and is rich in antioxidants such as phenols and tocopherols as well as vitamin E.
- Garlic cloves have amazingly high levels of vitamins and minerals, such as vitamin B6 (pyridoxine), manganese, copper, selenium, iron and calcium.

Hummus is a healthy and wise vegetarian food choice

Hummus is the way to go in terms of nutrition for vegetarians. It serves as a complete protein when eaten with bread and is a very good source of iron (the high amount of vitamin C in lemon juice also helps enhance iron absorption). Many vegetarians and vegans worry about getting enough iron in their diet. Since meat is traditionally thought of as the main source of iron, vegetarians need to find different sources to help them reach their recommended amount of iron each day.

How healthy hummus is for you depends a lot on what you eat it with. Cauliflowers, carrots, celery, red bell peppers, cucumbers and even endives are top veggies to eat with hummus. Traditionally, it is eaten with grilled pita bread.

Hummus tastes great and is easy to make

You can prepare chickpeas yourself (the best way to make hummus), which will take you a little bit more time. Otherwise, buy organic chickpeas (garbanzo beans) and throw all the hummus ingredients into a blender.

Here is a basic list of ingredients to make homemade hummus:

- One can chickpeas (425 grams)
- 1/4 cup fresh lemon juice
- 1/4 cup tahini
- 1 garlic clove, minced
- 2 tablespoons olive oil
- 1/2 teaspoon salt
- 2 to 3 tablespoons water
- Optional: 1/2 teaspoon ground cumin

What is great about hummus is that you can add many different flavors to it (cumin, dill or even ginger!) to keep your taste buds from becoming bored.

Hummus helps control hunger and weight

Hummus is not considered a low-calorie food, but it has fewer calories than mayonnaise (90 calories per tablespoon for mayo vs. 30 calories per tablespoon for hummus). There are big benefits of choosing hummus over other spread or dips, such as mayonnaise or cream cheese. Because chickpeas are high in fiber and protein, they help control hunger.

In addition, they have a low glycemic index, which makes hummus a powerful combination to help control weight. Research shows that a diet supplemented with chickpeas has favorable effects on serum lipids, glucose tolerance, satiety and bowel function. Because hummus also contains olive oil, it may have additional preventative and healing properties. Although high in calories, olive oil has been shown to help reduce levels of obesity. The main type of fat found in all kinds of olive oil is monounsaturated fatty acids, which are actually considered a healthy dietary fat.

Sources for this article include:

<http://www.whfoods.com>
<http://www.canadianliving.com>
<http://www.oliveoiltimes.com>
<http://bembu.com>
<http://www.inspiredtaste.net>

**God has marked every murmuring thought and word and feeling. Heaven is insulted by such an exhibition of weakness and lack of devotion to the cause of God.
— Vol. I, p. 368. {Gospel Workers 62.1}**

The Pillars Of Our Faith

The Sabbath

F From the beginning of creation our loving heavenly Father has been interested in bestowing upon us rich blessings. In the first two chapters of the book of Genesis we find many rich gifts God gave to us: the sun, the moon, the stars, the water, all the animals, vegetation. He wanted us to have all these wonderful gifts to remember Him as the Creator. To seal the week of creation God gave us His best gift, the gift that denotes Him as the Creator, that best gift was His special day of rest. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."¹

Only the God of creation is the kind and loving Father who can give such a gift. In the moral law again God reminds us of the blessing He placed in our hands when He gave the seventh day of rest. "Remember the sabbath day to keep it holy, six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."²

The seventh day was, is, and through eternity will be a gift from God to His children.

JESUS, LORD OF THE SABBATH

In the gospels we read about Jesus, God's son, accepting His Father's richest gift in keeping holy the day His Father had given as a sign of His creation, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."³ When Jesus lived upon this earth the religious leaders of the day made the seventh day, the day of rest, a burden for the people by making hundreds of man made rules and regulations for them to keep. When Jesus lived among the people He healed the sick on the seventh day, the day of rest. These acts of healing on the Sabbath were not acceptable to the religious leaders and they set out to kill Jesus because He broke their man made rules. They determined to put Him to

death for one reason—His Sabbath keeping, they insisted, was Sabbath breaking. They argued if He goes on breaking the Sabbath, all men who believe on Him will be Sabbath breakers. Therefore, in order to save the nation, they proposed to kill Jesus.

But when they did that, they rejected and killed their Saviour, becoming themselves their own savior. Jesus was keeping the Sabbath, the sign that He is the Saviour as God had purposed and not as the religious leaders proposed. He said of Himself, "For the Son of man is Lord even of the Sabbath day."⁴

After His death, resurrection and ascension to heaven He appeared to His disciple John on the Island of Patmos on the seventh day Sabbath, John tells us, "I was in the Spirit on the Lord's day."⁵

Even after His ascension into heaven the apostles and Jesus continued to keep the seventh day as the Sabbath, the day of rest, and will continue for eternity. "...and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."⁶

MAN'S CHANGE OF THE SEVENTH DAY FOR THE FIRST DAY

As we have seen previously, at the end of creation God set apart and blessed the seventh day as the day of rest. Jesus and His disciples kept and worshiped God on the seventh day. But, today most of the Christian world keep and worship God on the first day of the week, Sunday. This is how history tells us the day of worship was changed from the seventh day of the week to the first day of the week.

"Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure of enforcing Sunday observance was the law enacted by Constantine, A.D. 321. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits.

"Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity. The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. 'All things,' he says, 'Whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' But the Sunday argument, groundless as it was, served to embolden men in trampling upon the

4. Matt. 12:8,
Mark 2:28,
Luke 6:5

5. Rev. 1:10

1. Gen. 2:1-3

6. Is. 66:23

2. Ex. 20:8-11

3. Luke 4:14-16

Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.”⁷

7. GC 88, 574

God gives us all freedom of choice, He is not going to make us do anything against our will, that would go against His character, but, as we have seen, it was men who changed God’s day of rest. And it is left up to us to make a willing choice if we will obey the commandments of men or the commandments of God. It is our prayer that each one will study this subject for themselves.

THE SABBATH AND HEALTH

Stress, stress, stress—our society is plagued by this modern complaint. Men, women, even children are suffering the hectic life style of our society. Everyone tries to squeeze just one more activity in their already cramped schedules. When the body finally cannot handle this stress, it collapses in exhaustion. God knowing the needs of our spirit, body and soul, provided us with the Sabbath, the day of rest, to help us refresh our mental and physical energies. A day we slow down and consider the gifts that God has provided for us in nature.

Gary Cain

MISSION REPORT

Uganda

MARCH 4, 2014

Heb. 6:10-11.

Praise be to the living God for the great work He has laid upon us; that when we have preached to others, we ourselves shouldn’t be a castaway. In planning our course of work, I always pray to follow the light in the Testimonies displaying God’s true characters while establishing our firm foundation, and in doing so we are indeed made spectacle unto the world, leading others to the requirements of God. I been locked up with a busy schedule throughout this month of Feb, 2014 having fixed many appointments which have kept me too tight bidding me not to loose even a single minute. I have had many lessons from sis. Rose which needed my critical study to comprehend before I could really continue presenting them in a profound manner before our dear brethren standing with us for the cause of ‘present truth’. I have always printed few copies for my records that when a visitor comes in; I pass one to him/her. I have given Eng. C__ of B__ Town Council 2 copies of series 1 & 2 of her study of the Third Temple. I believe that the latter rain is continuing to pour down to whosoever opens the heart to receive it! Worth to mention was the arrival of my notebook computer loaded with the most recent EGWhite Library from Elder J__ for any diligent learner. These have left me with no excuse other than accepting to learn of these spiritual nourishment for guidance amongst the Remnant Movement. I have now experienced the power of a fresh start for the cause of the Present Truth as in daily blossoming of the week and each day

dawning with its lessons for us to learn until we shall go home soon. *‘In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.’* ^{LS 196.2}

On 8th Feb, 2014, I visited the main stream SDA church where I was baptized to put clear our position as Remnant churches in the ongoing separation movement holding the ‘present truth’ and calling God’s faithful souls to come out of all churches of Babylon including the SDA. I told them my major reasons why I left the SDA church organization were: Doctrinal Apostasy, SDA church finding a Common Ground with World, Introducing Celebration Worship and Lightly esteeming the Sabbath and having no doctrinal stand as pillar of their faith. I overwhelmed them by breaking their silence of gossip about my home churches and families! I outlined to them in a compound form what they thought new to them that the SDA church is no longer standing on the real Pioneer Adventist doctrine. *“If the foundations be destroyed, what can the righteous do?”* · Ps 11:3. Therefore, I had to separate! They requested me to make a schedule with them so that they might continue to learn of this important truth for now which I accepted to do.

It was alongside this line of thinking about the remnant churches in the

separation movements are organizing a number of meetings in different places to have a clear cut position before the world. We now have a more furious situation to handle than when we first separated! Here in Uganda I can site the K__ meeting of which started on 20/02/2014 and bro. J__ will report on it and worse in Kenya where you find at least every 10 homes with their own doctrine.

On 15th Feb, 2014, I received bro. K__’s wife, sis. J__ from T__. We had a happy blessed Sabbath with her and she encouraged my family members & church to remain firm in the Lord. We shared a range of issues over how to carry forward the work of sending out the last message of mercy to others. I brought to her notice that God gave Adam a family to raise and the power of day one for each offspring was in woman’s efforts! I told J__ about the efforts sis. Rose has put in bringing the Third Temple in the great redemption plan to our comprehension of the Remnant Movement. I outlined how sis. M__ is researching to ensure that our Remnant families have a healthful living within the reach of their surrounding and sis. J__ is in charge of SDRPA to mention but a few! I called upon sis. Je__ to take up her cross and mobilize women to emulate these dear wonderful sisters and have many souls spring up for Christ. God will be with us always.

Thank you for all the care and efforts towards the work in Africa (Uganda). God bless you. J N

Letters

The following is a set of references for study sent in by a brother from Zambia

K E

Counsels For Ministers

Selections from the Writings of Ellen G. White

1T 442 Some have been led to think that almost anyone claiming to be a minister would be acceptable.

3T 311 Our preachers should all be sincere, genuine health reformers, not merely adopting the reforms because others do, but from principle, in obedience to the Word of God. God has given us great light upon the health reform, which He requires us all to respect. He does not send light to be rejected or disregarded by His people without their suffering the consequences.

4T 266-67 It is highly important that a pastor should mingle much with his people that he may become acquainted with the different phases of human nature. It is his duty to become acquainted with the members of families that listen to his teachings.

4T 262 Ministers should be careful not to expect too much from persons who are still groping in the darkness of error.

4T 269 The old-fashioned pastor, who traveled on horseback and spent much time in visiting his flock, enjoyed much better health, notwithstanding his hardships and exposures, than our ministers of today, who avoid all physical exertion, as far as possible and confine themselves to books.

4T 318 The fact that a minister is applauded and praised is no evidence that he has spoken under the influence of the Spirit.

4T 321 Practical godliness must be possessed by the minister and developed in his daily life and character.

4T 394 Many ministers think that it is not necessary to preach repentance and faith ... they take it for granted that their hearers are perfectly acquainted with the gospel.

4T 398 The minister should not... carry the impression that it is of little consequence whether men do or do not accept the truth and practice true godliness.... Unless the necessity of thorough reform is pressed home upon the conscience, they will... settle back into a state of even more careless inattention than before their minds were aroused.

4T 441 We must be sure that our ministers are converted men, humble, meek, and lowly of heart. There must be a decided change in the

ministry. A more critical examination is necessary in respect to qualifications.

4T 528 The efficiency and power attending a truly converted ministry would make the hypocrites in Zion tremble and sinners afraid.

5T 187 It is not silver-tongued orators that are needed to give this message. The truth in all its pointed severity must be spoken. Men of action are needed—men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world.

5T 255 A minister may enjoy sermonizing, for it is the pleasant part of the work; but no minister should be measured by his ability as a speaker. The harder part comes after he leaves the desk, in watering the seed sown.

5T 263 When God raises up men to do His work, they are false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, not conservatives, not policy men; but men who will move forward in the fear of the Lord.

6T 439 Our churches should not feel jealous and neglected because they do not receive ministerial labor. They should themselves rather take up the burden and labor most earnestly for souls.

7T 18-24 God has not given His ministers the work of setting churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth, had been put forth for those who have never heard the truth, how much greater would have been the advancement made.

TM 172 Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work, but how much better would it be to make thorough work before accepting them as ministers.

TM 188 It is of the utmost importance that ministers set a right example. If they follow lax, loose principles their example is quoted by those who are doing wrong.

2 SM 156 It does no good for a church to have two or three ministers waiting upon it.

2 SM 159 Ministers are to bear a sharp testimony... Never are they to clothe a “thus saith the Lord,” with enticing words of man’s wisdom... The minister’s acceptance with God depends not on outward show, but on a faithful discharge of duty.

1 RH 66 ...when treating upon the most solemn subjects, you often mix in something comical to create a smile, which often has

destroyed the force of your whole discourse.

1 RH 194 Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths.

2 RH 142 The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, purity, godliness, and his devotion to sacred things. “Thou canst not bear them which are evil.” His affections will not fasten upon and cling to the evildoer. He hates the practices of the worker of iniquity. “Thou hast tried them which say they are apostles, and are not, and hast found them liars.” There will be men who claim to have a work to do in preaching the truth... It may be found best to test them... Solemn obligation is laid upon those who consent to do this, to watch their going out and their coming, to follow on their track, to closely investigate the manner in which their work is done... that pretenders may not obtain a foot-hold. (5/31/1887)

2 RH 432 Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man.

2 RH 593 Ministers will have straight and plain words to address to those that need them... When needed warnings are to be given, sins are to be rebuked... wrongs are to be corrected, not only in the pulpit but by personal labor... The minister must proclaim the straight truth which will make the ears of those who hear tingle. The minister will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed. (9/6/1892)

3 RH 12 The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our Minister and we are never to think we are left alone. The human minister... is only a mortal man, and he can render no service that will be of benefit except to point you to the true Minister.

4 RH 399 The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his (the minister’s) apostleship is written upon the hearts of the ones converted, and is witnessed by their reformed lives... They are zealous for the truth they have received. They realize their lives must harmonize with this truth... Their

(false converts) deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is alas a sad testimony to the character of the ministerial labor which these souls received. With such conversions Christ had no connection.

5 RH 287-88 Ministers may have but little learning from books, but if they do the best they can with their talents...if they clothe their utterances in the plainest, most simple language, if they walk in carefulness and humility, seeking for heavenly wisdom...they will be listened to by men of superior ability. There will be a charm in the simplicity of the truths they present. The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straight forward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned Christ, whom he has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Father, and they will preach Christ and him crucified. (8/2/1898)

1 ST 292 In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers as to secure his army of workers.

1 ST 379 Every church, be it large or small, should be taught not to depend on ministerial labor.

8 MR 208 The Lord said to Joshua, "Neither will I be with you any more, except ye destroy the accursed from among you" (Joshua 7:12). The defects of character in any member of the church, or in the minister, are charged to the church, if the church make light of the defects.

1901 GCB 267 Establish churches with the understanding that they need not expect the minister to wait upon them... They should have root in themselves.

5 RH 114 The ministers hovering over the churches, preaching to those who know the truth, would better go into places still in darkness.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Colossians 3:15

Christian Service

Ellen G White

Chapter 1 Continued....

So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word, "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me."—Testimonies, vol. 9, pp. 19, 20. {ChS 12.6}

To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, "Here I am; send me." Upon the minister of the word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,— the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.—The Ministry of Healing, p. 148. {ChS 13.1}

When the master of the house called his servants, he gave to every man his work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God.—Bible Echo, June 10, 1901. {ChS 13.2}

Combined Christian Forces

Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be children of God, you are your brother's keeper. The Lord holds the church responsible for the souls of those whom they might be the means of saving.—Historical Sketches, p. 291. {ChS 13.3}

The Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and

even in the "regions beyond," whose results shall be as far-reaching as eternity.—The Ministry of Healing, p. 106. {ChS 13.4}

Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.—The Acts of the Apostles, p. 12. {ChS 13.5}

Someone must fulfill the commission of Christ; some one must carry on the work which He began to do on earth; and the church has been given this privilege. For this purpose it has been organized. Why, then, have not church members accepted the responsibility?—Testimonies, vol. 6, p. 295. {ChS 14.1}

He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields.—Testimonies, vol. 6, p. 292. {ChS 14.2}

The Thessalonian believers were true missionaries... Hearts were won by the truths presented, and souls were added to the number of believers.—The Acts of the Apostles, p. 256. {ChS 14.3}

It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth.—The Acts of the Apostles, p. 18. {ChS 14.4}

God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless. Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified.—The Acts of the Apostles, pp. 12, 13. {ChS 14.5}

Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinated to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.—General Conference Bulletin, Feb. 28, 1893, p. 421. {ChS 14.6}

Our churches are to co-operate in the work of spiritual tilling, with the hope of reaping by and by... The soil is stubborn, but the fallow ground must be broken up, the seeds of righteousness must be sown. Pause not, teachers beloved by God, as though doubtful whether to prosecute a labor which will grow as performed.—

Testimonies, vol. 6, p. 420. {ChS 14.7}

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory.—The Acts of the Apostles, p. 9. {ChS 15.1}

Let no church think it is too small to exert an influence and do service in the great work for this time. {ChS 15.2}

Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of unselfish love will be crowned with His blessings, and receive its great reward. Do what you can, and God will increase your ability.—Review and Herald, March 13, 1888. {ChS 15.3}

Witnesses

We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention.—Testimonies, vol. 9, pp. 53, 54. {ChS 15.4}

"Ye are My witnesses, saith the Lord... I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are My witnesses." "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—The Acts of the Apostles, p. 10. {ChS 15.5}

The people of the world are worshiping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better. God's goodness is to be made known. "Ye are My witnesses, saith the Lord, that I am God."—Christ's Object Lessons, p. 299. {ChS 15.6}

All who would enter the city of God must during their earthly life set forth Christ in their dealings. It is this that constitutes them the messengers of Christ, His witnesses. They are to bear a plain, decided testimony against all evil practices, pointing sinners to the Lamb of God, who taketh away the sin of the world.—Testimonies, vol. 9, p. 23. {ChS

15.7}

The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men.—The Acts of the Apostles, p. 19. {ChS 16.1}

The divine Teacher says: My Spirit alone is competent to teach and to convict of sin. Externals make only a temporary impression upon the mind. I will enforce truth on the conscience, and men shall be My witnesses, throughout the world asserting My claims on man's time, his money, his intellect.—Testimonies, vol. 7, p. 159. {ChS 16.2}

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power, that works for the salvation of souls.—The Desire of Ages, p. 347. {ChS 16.3}

God cannot display the knowledge of His will and the wonders of His grace among the unbelieving world, unless He has witnesses scattered all over the earth. It is His plan that those who are partakers of this great salvation through Jesus Christ, should be His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and showing that they have not received the grace of God in vain. The people must be warned to prepare for the coming judgment.—Testimonies, vol. 2, pp. 631, 632. {ChS 16.4}

As they [the disciples] meditated upon His pure, holy life, they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. O, if they could but have the past three years to live over, they thought, how differently they would act! If they

could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him, and how sincerely they sorrowed for having ever grieved Him by a word or an act of unbelief! But they were comforted by the thought that they were forgiven. And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world.—The Acts of the Apostles, p. 36. {ChS 17.1}

The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only, these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what every one can do whose heart has been touched by the grace of God. John, the beloved disciple, wrote: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;... that which we have seen and heard declare we unto you." As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.—The Desire of Ages, p. 340. {ChS 17.2}

Channels of Light and Blessing

We are to be consecrated channels, through which the heavenly life is to flow to others. The Holy Spirit is to animate and pervade the whole church, purifying and cementing hearts.—Testimonies, vol. 9, p. 20. {ChS 18.1}

Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light. God makes them instruments of righteousness to communicate to others the light of truth.—Testimonies, vol. 2, p.

632. {ChS 18.2}

The result of the work of Jesus, as He sat, weary and hungry, at the well, was widespread in blessing. The one soul whom He sought to help became a means of reaching others and bringing them to the Saviour. This is ever the way that the work of God has made progress on the earth. Let your light shine, and other lights will be kindled.—Gospel Workers, p. 195. {ChS 18.3}

Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is the friend of sinners; and His heart is touched with their woe. He has all power, both in heaven and on earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world.— The Acts of the Apostles, p. 122. {ChS 18.4}

To the early church had been intrusted a constantly enlarging work,—that of establishing centers of light and blessing wherever there were honest souls willing to give themselves to the service of Christ.—The Acts of the Apostles, p. 90. {ChS 18.5}

As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death.—Thoughts From the Mount of Blessing, p. 42. {ChS 18.6}

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.— Christ's Object Lessons, p. 419. {ChS 19.1}

The glory of the church of God is in the piety of its members; for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true

Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In His followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, His chosen vessels of salvation, His channels whereby light is to come to the world.—Review, March 24, 1891. {ChS 19.2}

Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ.— Testimonies, vol. 9, p. 38. {ChS 19.3}

I have been shown that the disciples of Christ are His representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to man."— Testimonies, vol. 2, p. 631. {ChS 19.4}

—To be Continued

Announcement

*We would like to invite our brethren
to a World Wide online
meeting concerning the name issue
we are facing here in the United States
on July 13 2014,
Please RSVP to*

SDREDITOR@SDRPA.ORG

*for the time and place,
Or call 877-737-7244
and leave a message with your phone number
or your e-mail address.
Dead line for RSVP is July1, 2014.*