

The Return of the Exiles—No. 2, The Decree of Cyrus

Advent Review and Sabbath Herald, March 28, 1907

Over a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah:

“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have sur-named thee, though thou hast not known me.”¹

“I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”²

“‘Cyrus, he is my shepherd,’ the Lord declared, ‘and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.’ ‘I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.’”³

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord.

In the book of Ezra is found an account of this work

of Cyrus, and a copy of his decree:

“In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.”⁴

“Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king’s house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God.”⁵

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, “The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.”⁶

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who “giveth salvation unto kings,”⁷ to whom belong “the shields of the earth.”⁸ There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that “after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . Then shall ye call upon me,” the Lord declared, “and ye shall go and pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you,

1. Isa. 45:1-4

4. Ezra 1:1-4

2. Isa. 45:5-7

5. Ezra 6:3-5

3. Isa. 44:28; 45:13

6. Pro. 21:1

7. Psa. 144:10

8. Psa. 47:9

9. Jer. 29:10

saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.”¹⁰ Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God.

“Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.”¹¹

“Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jeru-

12. Ezra 1:7-11

alem.”¹²

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of “the chief of the fathers of Judah and Benjamin, and the priests, and the Levites.”¹³ “The whole congregation together” that returned to the land of their fathers, under Zerubbabel, “was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.”¹⁴

10. Jer. 29:12-14

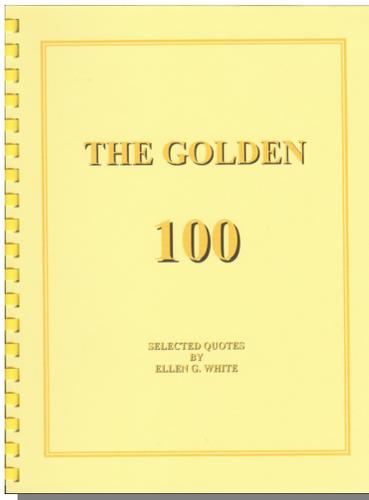
13. Ezra 1:5

11. Ezra 1:5,6

14. Ezra 2:64-67

“And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests’ garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.”¹⁵ (*Continued on page 6*)

15. Ezra 2:68-70

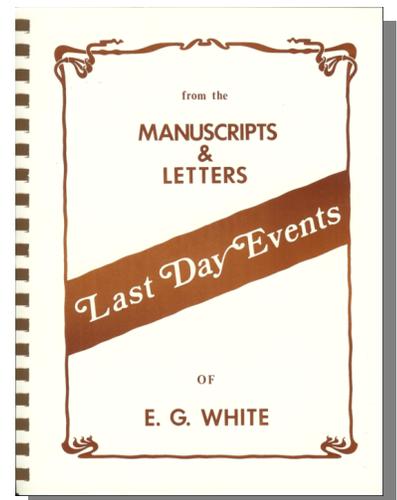


THE GOLDEN 100

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—AN APPEAL

Fellow SDR brothers and sisters. We have entered another time of shaking among God's remnant people, and this time it is dealing with the issue of the trademark of the SDR name.

It seemed necessary to get the Seventh-day Remnant name trademarked in order to prevent any SDRs, including the board, from being sued by the current owner of the trademarked name "Remnant," as well as to give free right to anyone in our movement who wanted to use the SDR name. The board was told by brothers Bob Sessler and Nicholas Patula that the trademark would be taken out in both their names, and then later on ownership would be transferred over to the SDRPA. There was, however, no motion made concerning this trademark being acquired, but there was no opposition to the idea either.

Sometime after this meeting, Nicholas called Bob and told him that it would speed up the application process if only one name were to be on the application. Bob agreed to remove his name to prevent problems and delay with the acceptance process. The application was completed and sent in by Nicholas. However, the rest of the board was not informed of this change. Shockingly, after Nicholas acquired the trademark in his name, he began informing all who were not under his influence or part of his own church group that they had no legal right to use the SDR name, and that they were violating U.S. federal law in continuing to use it! He now claims that the board knew and fully approved of his acquiring the trademark in his own name without Bob's name also being on the application.

The SDRPA board sincerely apologizes that we did not oppose this trademarking of the SDR name from the very beginning. This name represents more than just this Publishing Association, and because we have no authority over the world-wide church in this issue, these matters should have been decided by a church council composed of representatives from the entire world-wide remnant movement. This representative council has not yet been set up, but we believe this issue to be great enough to require such a representative church council being set up as soon as possible.

Sadly, due to these issues surrounding the board, as well as the wrongful accusations and attacks that have been brought against brother Bob Sessler, he has volun-

tarily resigned from the SDRPA board. He could not bear for the SDRPA board, or its vital publication work, to be affected by association with his name, and so he is no longer participating in our decisions and actions as a board. He also will not be contributing to the material in this magazine for the time being, but he remains a loyal and faithful minister in this remnant movement.

Fellow SDR brothers and sisters, because this trademark issue is critical and affects every member of God's remnant movement, we ask you, the remnant believers, to give us your opinion on what course we should pursue in this matter. The way we see it, there are only three possible options that can be done:

Option #1

Fight For The SDR Name In Court.

We were legally using the name "Seventh-day Remnant" before Nicholas began using it, and we have documented proof to show this. Although this option appears to be in violation of the Bible injunction against suing our fellow Christians (see 1 Corinthians 6:1-6), this may not be true in this particular case.

Nicholas went to the U.S. Federal Trademark Commission, which is a branch of the U.S. federal government, in order to obtain sole ownership of the trademark. By doing this, he took this issue of who has a right to use the SDR name, out of the Biblical jurisdiction and control of God's SDR people, and instead placed it under the jurisdiction and control of the U.S. federal government. This means that the laws and principles of the Bible may no longer hold jurisdiction in this name issue, because Nicholas has placed it into the hands of the federal government.

Since the federal government only recognizes legal authority within the judicial court system, and not within the world-wide body of SDR brothers and sisters, then this means that the only way to settle this trademark issue is through the court system. Also, the only way Nicholas can force us to stop using the SDR name, is to initiate a civil law suit and then allow the court to decide. And if we were to take Nicholas to court for wrongful acquisition of the trademark name, then we would only be defending ourselves under the proper authority holding jurisdiction in this case.

The apostle Paul appealed to the laws of

Imperial Rome for protection of his personal rights on more than one occasion (see Acts 22:24-30, 25:1-12). So there is some Biblical support for this option, should we choose to follow it.

Because Nicholas took this issue out of the hands of the SDR body and placed it instead into the hands of the federal government, it would seem that the Biblical admonition to not sue your brother in court no longer applies in this trademark issue. For Nicholas to now use federal law in calling us law breakers for using the name SDR, and then turn around and use the Bible to try and support his accusations, is like trying to mix the state and the church together, which is very hypocritical to say the least, and at most is the confusion of Babylon.

Option #2

Keep Using The Seventh-day Remnant Name.

Nicholas has demanded that we cease and desist from further use of the SDR name. If we continue using it, Nicholas' only legal recourse would be to take us to court for violation of trademark law. There is a possibility that we could win a defense in this case, as we do have documented evidence showing prior usage of the trademarked name. However, we would be the defendants, and a judgment in our favor is not as likely as it would be if we initiated the suit ourselves. But we do have the example of Paul defending himself in court when wrongfully accused by the Jews (see Acts chapters 21-28, 2 Timothy 4:6-18).

"God will in no case justify any attempt to turn man from his rights. He will not excuse men for grasping all they possibly can, by deceptive reasoning, irrespective of their own agreements or of the result their course will have upon those disappointed and wronged. Do as you have been doing a little longer and the confidence of the people in any voice from Battle Creek will be destroyed.

"The word of the Lord to you is, Who has made man? Did you, who treat him as your machine, give him flesh and blood, nerve and muscle? Did you create the mind, the intellect, with which he is to serve Me in My appointed way? Who entrusted man with talents, that he might make the best use of them, and return them to God? I, the Lord, have created man. I, the Lord, gave him reasoning

powers. I, the Lord, redeemed him with the blood of My only begotten Son. By creation and by redemption he is Mine. I will demand of him the talents which I loaned him to do My service.

“Those who have sought unjustly to ruin their fellow men, who have taken man, soul and body, under their control, will have an account to render to God. Some in Battle Creek have sought to guide and control God’s human instrumentalities. God says, They are Mine, Mine to work, Mine to impress, Mine to imbue with My Spirit, Mine to use to My name’s glory. I give to every human being opportunities to use and improve his abilities and talents, to advance My work, to proclaim My righteousness in the earth. How dare you dictate and seek to control My chosen instrumentalities?...

“Christ died to bring life and immortality to light through the gospel, and therefore man is of value in God’s sight. He is to do his part, working where he finds himself best adapted; for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man’s propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink, and drink again. The source of divine power is open

to all.” Manuscript Releases, Vol. 17 p. 197-198.

There is also something else to be considered here. Nicholas will continue using federal trademark law to publicly label us as law breakers in his efforts to discredit us. In his attempts at setting up a centralized, authoritarian, organization to control all who use the SDR name, he is leading people to believe that he and his group are the only legitimate SDRs in the entire world. He has openly rejected the congregational method of church organization, preferring rather to have a “well oiled machine” instead of individual freedom of thought and action. (see Adventist Home, p. 226; Manuscript Releases, Vol. 12 p. 56; Mind, Character, and Personality, Vol. 2 p. 715; Testimonies, Vol. 2, p. 253; Gospel Health, February 1, 1899; Review and Herald, November 23, 1897; Pamphlet 117 p.10; Manuscript Releases, Vol. 17 p. 198). If we continue to use this SDR name without fighting the trademark in court, we may appear to others to be somehow connected with Nicholas and his unbiblical organization and methods, when in fact we are not and do not agree at all with what Nicholas and his group are doing.

Option #3

Abandon The SDR Name Altogether.

The Bible declares that we should rather suffer loss from our opposing brethren than to maintain our legal rights (1 Cor-

inthians 6:7). Also, when Isaac had dug a good well and the people of the land challenged him for the ownership of it, he chose not to fight them over it, but simply went and dug another well (Genesis 26:18-22). If these two Biblical principles apply in this case, then it seems that we should voluntarily abandon this SDR name altogether, and just choose a different name.

But we are only a Publishing Association whose Voice Magazine has from the very beginning been dedicated to representing the voice of our people. Any name to represent the world-wide remnant movement could best be chosen by a representative church council, in accordance with God’s will and desire for the unity of His people.

These are the only options we see available to us in this particular issue of the SDR name. We fully recognize that this is the Lord’s work, not ours, and we do not want to make any decision without the support and counsel of our fellow brothers and sisters in Christ. There is safety in a multitude of counselors (Proverbs 11:14, 24:6). We appeal to all of you to please, prayerfully consider these options, and to let us know what decision the Lord has led you to make in this issue.

We thank you for your prayers, and for sending us your advice and counsel in how to proceed in this matter.

SDRPA Board

**“In the varied lines of Christ’s work, each part depends on the other part.
God has made provision for reciprocal action
and mutual relation of all animated beings.
He has made arrangements that all shall be connected together,
and the whole to God.
No one can be dropped out of the Lord’s plan without affecting the whole.
Nothing is independent of the rest.
In creating Adam and Eve as our parents,
God designed that each human being should stand related to the rest,
to be a part of the web of humanity.”
*Manuscript 157, 1898 (See 5MR 369)***

Children's Story—*The Escapes of Rafaravy*

Matthew 10:23

The Christianization of the island of Madagascar really began in the 19th century. The London missionary society sent two missionaries in 1817. At first they seemed to have come to terms easily with the delicate political situation and obtained the protection of Radama I. King Radama introduced European culture and welcomed missionaries who opened schools and churches and developed a written form of the Malagasy language.

Ranavalona I, who succeeded Radama I in 1828, was put on the throne by a conspiracy of the commoners. The Queen was led to maintain the royal protection of the missionaries but exercised stricter control over their activities. To obtain popular support and to make people forget the doubtful origins of her power, the Queen relied on the soothsayers, and restored to power the sacred foundation of the Monarchy. After several years, the fragile balance was broken, and Ranavalona chose to follow a strict policy of limiting Christianity. She forbade missionaries to preach, and then banned the baptism of soldiers and children. Finally on March 1, 1835 the Queen proclaimed:

"I have to tell you that I will not pray to the ancestors of the Europeans but to God and my ancestors. It is thanks to this custom that the twelve kings reigned and that I have reigned myself. Your own ancestors respected this custom. My people, I shall put to death anyone who practiced the new religion, because I am the heiress of twelve kings."

She applied to the missionaries the rule laid down by Radama I limiting the presence of Europeans to ten years. Reduced to inactivity, in 1836 the missionaries decided to leave the kingdom and took refuge on the East African coast, at Tamatave. They left behind them a small group of about fifty Christians. The Christians went on to make a permanent re-appraisal of their situation on the basis of the Bible in the conviction that they were reliving the history of the Hebrews and the first Christians. The Bible and Pilgrim's Progress became the guideline by which those who were being persecuted understood their trial as a painful but victorious journey.

Rafaravy, daughter of a court dignitary, the first to organize prayer meetings in her home, was arrested in July 1836 and was

twice very nearly put to death because she was a Christian. Though she was not killed when every one expected she would be, her house was pulled down, and everything taken from her, and five soldiers guarded her night and day. For five long months she was always expecting to be put to death. One day, one of the five men left for a little while. Presently he came running back, out of breath, to say that people were boiling water to put somebody to death.

"Whom do you think it is for?" asked Rafaravy.

"I do not know," said the soldier, "but I suppose it is for yourself."

Soon four executioners came up, and then the guards were sure that the water was for Rafaravy, and they began to take off her irons. She commended her soul to her Redeemer; she thought of that sweet text, "Fear not, for I am with thee," and she felt no fear even of this dreadful death. In a little while, she found that it was someone else who was to be put to death, and that it was by accident that the executioners had come that way.

Rafaravy's father and her relatives did not come near her. This was a trial; for she loved them, though they had forsaken her. She was of use to others even while she was a prisoner. Her Christian friends used to come and see her, and when they saw her so patient and cheerful, it encouraged them. Other people came to see her, and to them she spoke of the Saviour. She talked to her guards; and one of them was so impressed by her words, that it is hoped he became a Christian.

At the end of five months, there came an order from the queen to sell Rafaravy as a slave, never to be set free. This was hard for one who had had a house and servants of her own, but she could joyfully bear the loss of all things for the sake of Jesus. Her master (whose wife was a relative of hers), treated her kindly, and allowed her to go where she pleased when she had done her work. Her husband, who was an officer in the army, also came from a distance to see her. Thus she had a little season of rest.

One day, after she had done her work, she went to see two friends who lived a little way from the town. While they were talking, some one came and told them that the queen had sent to have her taken up

again, and her two friends also. This was because they would not leave off praying to God.

Rafaravy got up to go back to her master's house, and her two friends went with her part of the way. As they went, they talked of their Saviour, and the joy they should feel on seeing Him, for the first time, in Heaven. They came to the place of execution, and there they knelt down and commended each other to God's care, and then parted. Rafaravy's friends went another way, and she went to her master's house, praying, as she went, that God would give her strength to suffer and die.

When she reached her master's, she found that he was out, and that the soldiers had not come for her. Then she went out to ask more questions, and called on two Christians named Simeon and David. She found that they were in the same danger, and more of the Christians besides. It had not before come into her mind to run away, but now she and her friends began to think of the words of Jesus: "If they persecute you in one city, flee to another." From this they found that it would not be wrong to run away to save their lives.

They did not go, however, for several hours. They had nothing of their own to pack up, for they were only poor slaves. Why, then, did they not go at once? Would not you have run away immediately, without waiting a minute?

It was because they had money and goods which their masters had trusted in their hands, and they would not go until they had made up their accounts, and left everything that belonged to him in a parcel by itself. They even put up a sixpence that one of them had spent in going a journey for him.

When the money was all made right, they knelt down and prayed, and then, in the dark night, Rafaravy and her friends set off together. They walked all the rest of the night, and the next day, till they reached the house of some friends who lived fifty miles off. The names of these friends were Rafabalay, Andrimibaina, and Sarah his wife.

Rafaravy lived for some time with these friends. During the day she hid in the crags of a mountain close by. Sarah kindly kept her company. One day it was so very cold that they thought they would venture to stay at home. There was some rice laid

before the door to dry. Sarah heard some crows making a noise; she thought they were eating the rice, and jumped up to drive them away. As soon as she got outside the door, she saw two men coming with spears in their hands. She had just

time to turn around and tell Rafaravy. She had to speak softly, the men were so close. Rafaravy only had time to get under a bed, and to cover herself with a piece of matting. (*To Be Continued*)

*Lightly the maddened rage of man must fall
On hearts that in the Saviour's peace can rest.
With God, our, helper, friend, not all
That men may do, can agitate the breast.*

PHEBE A. MINER. (ADAPTED)

The Return of the Exiles—Continued from page 2

Soon after their return, in “the seventh month,” “the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.”¹⁶

“They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering

unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord.”¹⁷

17. Ezra 3:4-6

“But the foundation of the temple of the Lord was not yet laid.”¹⁸

18. Ezra 3:6

“They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.”¹⁹

16. Ezra 3:1-3 19. Ezra 3:6,7

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God.

by E. G. White

RECIPE—*Breakfast Strawberry Shortcake*

Ingredients:

Biscuits

- 1 c. warm water
- 2 T. active dry yeast
- 1½ c. oat flour (make in blender by blending rolled oats dry)
- 2 c. whole wheat flour
- 1 t. salt
- 2 t. honey
- 1/3 c. olive oil

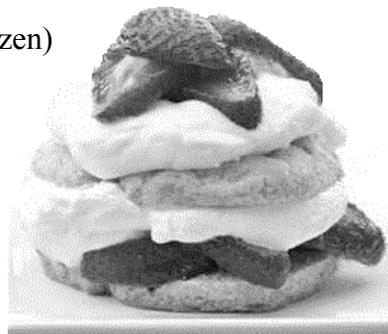


Strawberry Topping

- 2 c. strawberries (fresh or frozen)
- ¼ c. honey
- 2 T tapioca

Tofu Whipped Topping

- 2 c. tofu
- 4 t. vanilla
- ½ c. honey
- ½ t salt
- ½ c. olive oil



Directions:

Biscuits

- Mix together the water and yeast. Set aside and let bubble for 10 minutes. In another bowl stir together the flours and the salt. After yeast mixture has sat, mix it with the dry ingredients and mix in the honey and olive oil. Stir together well. You may need to add more flour or water to get a consistency that you can roll out. Roll out the dough 3/8 of an inch thick and cut into rounds using the top of a drinking glass. Place on an oiled cookie sheet and let rise for 10 minutes. Bake at 350° F. for 25 minutes or until golden brown.

Strawberry Topping

- Blend half a cup of the strawberries with the honey and tapioca. Lightly boil until tapioca is clear, stirring constantly. Cool for a few minutes. Slice the remaining strawberries and stir them into the tapioca mixture.

Tofu Whipped Topping

- Blend all ingredients on high till smooth. Chill.

Assembling the Shortcake

- Cut a biscuit in half and put the bottom half on a plate. Spoon the strawberries on top and place the top of the biscuit on the strawberries. Put more strawberries on the top of the biscuit and top with a spoonful of the tofu topping. Enjoy. Note: The biscuits are best if made 1 to 2 days ahead of time.

Virginia Markwell

Health Nugget—Honey

The super-foods series

In ancient Egyptian history, we find a very famous person named Imhotep. This man was a multi-genius who is also greatly revered in Greek literature for his success as a physician. Many things about Imhotep match the description of Joseph in the Bible perfectly. One point that is interesting is that Joseph was also head of the physicians in Egypt (see Genesis 50:2).

One of the natural remedies that Imhotep used for treating patients was honey. Considering the great success that he had as a physician and the fact that he used honey in his treatment of the sick, should lead us to take notice, because honey has very many useful purposes in God's plan of healing for mankind.

Everyone knows honey tastes sweet and is delicious mixed with herbal tea and lemon; but chances are you never realized how many health-related uses this versatile food possesses. It makes a wonderful do it yourself home remedy that helps to cure many conditions that ail you. The best honey is honey that is totally raw, organic and contains the honeycomb in the jar. It should also include royal jelly, propolis and bee pollen for maximum health benefits.

Here is a whole list of useful ways in which to use honey for better health, both medicinally and for everyday good eating:

Medicinal Uses

- Moisturize skin with a mixture of honey, eggs and flour.
- Honey is antibacterial and makes a powerful antiseptic to cleanse and heal wounds and prevent scabs from sticking to bandages.
- Kills viruses and bacterial infections when mixed and eaten with raw, minced garlic.
- Boosts energy, reduces fatigue, stimulates mental alertness, strengthens immunity, provides minerals, vitamins, and antioxidants.
- Restores eyesight, relieves a sore throat,

and makes an effective cough syrup.

- Prevents heart disease by improving blood flow and prevents damage to capillaries.
- Regulates the bowels; cures colitis and IBS (Irritable Bowel Syndrome).
- Soothes burns, disinfects wounds, reduces inflammation and pain, and promotes faster healing.
- Reduces anxiety and acts as a sedative; creating calm and restful sleep, and alkalizes body's pH.
- Anti-cancer agents protect against the formation of tumors.
- Relieves indigestion and acid reflux, and also heals peptic ulcers.
- Makes a great lip balm and refreshing herbal wash or lotion.
- Destroys bacteria causing acne, and prevents scarring.
- Flushes parasites from liver and colon.
- Heals diabetic ulcers with topical applications.
- Mix with powdered herbs for topical applications or to reduce bitterness when taken internally.
- Smooths and exfoliates facial skin, reduces surface lines, and softens dry skin on elbows and heels.
- Add to green coconut water for supercharged athletic drinks.
- Relieve hangovers by having the patient eat honey the morning after.
- Protect hair from split ends with a honey conditioner; honey rinse promotes shiny hair.
- Soften hard water by adding honey to bath water.
- Speeds metabolism to stimulate weight loss.
- Improves digestion with natural enzymes.
- Mix honey and lemon with warm water first thing in the morning for an effective cleanse.
- Anti-fungal properties cure vaginal yeast infections and athlete's foot.

- Relieve hay fever by chewing on honeycomb.
- Protects topically and internally against pathogens such as Staphylococcus aureus, Pseudomonas aeruginosa and MRSA.
- Builds immunity to hay fever allergens by mixing honey and bee pollen and taking early in the season.
- Quenches thirst and relieves heat stroke; also stops hiccups.
- Lessens the effects of poisons and toxins.
- Has mild laxative properties.
- Relieves asthma when mixed with black pepper and ginger.
- Controls blood pressure when mixed with fresh garlic juice.

Honey and Cinnamon

- Mixing honey, cinnamon and hot water in varying amounts relieves arthritis, bladder infections and abdominal gas; lowers LDL cholesterol, and improves digestion. Additionally, it kills the flu and other viruses, slows the aging process, restores hearing and relieves bad breath.
- Applying honey, cinnamon and hot olive oil topically prevents hair loss as well as stops a toothache.

Honey as food

- Make salad dressing using honey.
- Sweeten baked goods with honey instead of sugar.
- Smear honey on toast.
- Preserve fruit by adding honey to water and pouring over fresh fruit in canning jars.
- Make fresh fruit jams with honey instead of sugar.

Warning

Never give honey to babies under the age of one due to the risk of botulism. Honey carries botulism spores and babies don't have enough immunity for proper protection.

Editor

“The unity that God requires cannot be secured or maintained by any human methods. But all who are united to the parent stock, as the branch is united to the vine, will be one in Christ.”

Manuscript 156, 1898 (See 5MR 371)

How Readest Thou?

Understandest Thou What Thou Readest?

As we approach the final conflict in this earth's history, we hear many voices crying out about prophecy. It seems that each church and minister has his own take on what prophecy means and how it will be fulfilled. From the idea that the prophecies were all fulfilled in the past to the seven year tribulation and the rapture theories and the idea of resurrected pope ruling in Jerusalem, these theories can range from the absurd to the wildly fantastic. But what is the truth? Do we have anything on which to base a correct understanding of prophecy? Does prophecy even matter? Or is it a mysterious collection of irrelevant spiritual ideas that shouldn't bother us at all?

Coming at this problem from the viewpoint of Adventism, we have a very solid platform to start from. However Adventism today has changed a lot of its interpretations as well and it begins to feel that our solid platform isn't so solid anymore. Are we slipping? How do we come to a true understanding of what prophecy means?

There seem to be four primary methods of prophetic interpretation. The spiritual, the preterist, the futurist, and the historic. Most interpretation models use a combination of all four of these methods.

The spiritual method views all prophecy and, in fact, all the Bible as a mystical book with primarily spiritual meaning and little or no literal meaning. This school of thought was brought into the church by Origen in the third century. He attempted to blend pagan philosophy with Christian doctrine. He taught the idea that there were many levels of spiritual meaning in the scriptures that were of far greater importance than the literal surface meaning. In this way the scriptures could be made to teach the pagan philosophies and its literal reading was discouraged.¹

The second method of prophetic interpretation is the preterist method. This method was consolidated and developed by the Spanish Jesuit Alcazar and is based on the idea that all prophecy had its literal fulfillment in the early Christian church and that none of it remains to be fulfilled or concern us today. In this view even Christ's second coming is construed to have taken place during the first two or three centuries of the Christian church, which is a difficult position to prove from either history or the scriptures.

The third method is the futurist viewpoint. This one has also been linked to a Spanish Jesuit whose name was Francisco Ribera. According to this view most of the prophecy will take place in the future and from this view we get some interesting interpretations of a seven year tribulation, a three and half year reign of the anti-Christ, a secret rapture, and other ideas that are just as difficult to prove from scripture as the preterist idea.

Admittedly not all the current ideas derived from these three methods were presented by these three

men. The work they did was to establish a prophetic interpretation framework that others have worked upon. They developed a set of what are called hermeneutic principles for Biblical interpretation. The word hermeneutics means to interpret a text and is derived from the name of the Pagan god Hermes. He was the god of travelers, shepherds, thieves, and literature. One of his exceptional traits was deception and falsehood. Once established and believed, these hermeneutic principles of interpretation lead to some very unlikely conclusions from the point of reason and conscience. However, theology students are taught to put complete trust in principles of this kind and are consequently left wandering in a maze of darkness.

The Jesuit order was established for the purpose of destroying the reformation and returning all Christians to an allegiance to the Pope. To this end they brought in the counter reformation. The preterist and futurist methods were brought in as a means of derailing the protestant idea that the papacy was a fulfillment of prophecy. Some protestants liked the futurist idea very much and ran with it adding to and embellishing it as they went. Jesuits love to do this. They insert an idea and when the protestant preachers run with it, they sit back and laugh and point out to all that these are protestant ideas and not Jesuit at all. While the seven year tribulation and the secret rapture may not have been ideas that Ribera came up with, he laid down the framework from which these ideas have sprung.

But there is one more concept of prophetic interpretation in existence. It is called the historicist interpretation model. In this view prophecy is history written in advance. It is a revelation to the true believer of the events, both political and religious that are going to transpire literally in this world. The prophecy begins at the time of the prophet who receives it and covers history from that time forward to whichever point is the climax that God wishes us to know about. It seems that in both the prophetic books of Daniel and Revelation the climax of almost every prophecy is the second coming of Christ in glory to gather His people home. From this view point all we have to do is to look at the prophecy and compare it with history and see where we are in relation to this final climax. All we have to find out is how much is fulfilled? And we will see how much is left to be fulfilled. It is a simple and straight forward method, taking all things to be literal unless it is obviously symbolic. All the spiderweb of serpentine windings used by the other three methods of interpretation are not needed in the historicist method. There is no need of confusion or heated argument. All we need do is look and see. Was this not what was said to Nathanael under the fig tree when he asked "Can any good thing come from Nazareth?" Philip responded, "Come and

1. See Rome—The Great Apostasy, pp.387-391 by A.T. Jones.

see.”²

2. John 1:45,46

The historicist method was the method of the reformers from Wycliff to Luther. It gave rise to the greatest revival and reformation in Christian history and is the method on which William Miller based his interpretation of prophecy. The Seventh-day Adventist church was built on a solid foundation of historicist prophecy interpretation. While the protestants were a people of the Bible, the Adventists were solidly a people of Bible Prophecy. To Adventists the books of Daniel and Revelation were no longer a mystery but were their own books. Their message was powerful and it demonstrated that we are at the very climax of prophecy and they proved it by saying “look and see.” There was not any portion of these two books that were considered to be a mystery.

So, what happened? Why are so many Adventists today confused about what some of these prophecies mean? Why is Adventism now considered irrelevant by many, even Adventists themselves?

Today, Adventist interpretation of prophecy is a strange mix of the historic, the futurist, the preterist, and the spiritual. This change began when the message of 1888 was rejected by the Adventist leadership. The first attack on interpretation came in the 1890’s with the “new view” of the daily. This was followed in the early 1900’s with the “new view” of the king of the north and by the 1950’s many in Adventist theology circles had repudiated the idea that Daniel 8:14 referred to the heavenly sanctuary and the entire Adventist concept of the investigative judgment was held in question.³

The “new view” of the daily, introduced by Conradi in the 1890’s, was a spiritual interpretation. According to this view the daily was the daily ministration of Christ in the heavenly sanctuary. (As opposed to the old interpretation of Miller and the Adventist pioneers that it was paganism.) It was presented as a reasonable view in light of the Adventist understanding of the sanctuary message but followed to its logical conclusion it removed the Adventist understanding of Daniel 8:14. Without Daniel 8:14 the very reason for the existence of the Adventist church is removed. And Adventists wonder why their church’s message is now irrelevant?

The “new view” of the king of north was finally removed from a vague interpretation that it must be the Papacy into a seemingly reasonable, detailed presentation by Luis Were in the late 40’s and early 50’s. To do this he used a spiritual application of the last 5 verses of Daniel 11. His presentation was immediately hailed as the correct view held by the Adventist pioneers, completely ignoring the fact that those pioneers who did hold the view that the king of the north was the Papacy were looking for a literal fulfillment in accordance with the historicist method, not a spiritual one.

Who was Luis Were? To date, I have found no information about him, except that he was an Australian Adventist evangelist who had some connection with the inner circle of Adventist leadership.

But what of those who call themselves Historic Adventists? Surely they must stick to the historic method. Unfortunately we find this not to be the case. The

3. Raymond Cottrell, taped Recollections on the Investigative Judgment.

4. RH, January 26, 1864.

5. See Daniel and the Revelation, pp. 784-785.

historic position on prophecy is itself a mix of spiritual and historicist interpretation. While rejecting the “new view” of the daily and resurrecting the 1843 and 1850 prophecy charts, reviving the 2520 time prophecy, the leading Historic Adventist prophecy expositors follow explicitly the “new view” of the king of the north and the spiritual application developed by Luis Were. They also follow Were in the presentation of Revelation 17. In his presentation of Revelation 17 Were uses a conglomeration of Spiritual, Preterist, Futurist, and historicist interpretations to prove his point that the Papacy will reach its zenith of power in the future and that the message of Revelation 18 is a warning against the unity of church and state. In light of this, we are forced to ask the question, how historic is Historic Adventism? It seems to be a strange mix of 1920’s and 1950’s doctrines that are sincerely believed to be what the pioneers themselves taught. We can sincerely believe error, but our sincerity does not make it truth.

An interesting note on the use of the 2520 is that James White himself repudiates the use of the seven times as a prophecy at all in an article in the Review in 1864.⁴ Uriah Smith also tells us that the seven times of Leviticus 26 are not prophetic.⁵ We are supposedly upholding James White’s views on prophecy by presenting the spiritual application of the Papacy being the king of the north while at the same time presenting a pioneer position on the 2520 that James White spoke against.

Just what did the pioneers teach on prophecy? There are a multitude of voices proclaiming to teach the historic position. Who is right? Even Historic Adventists seem to be holding to a strange mix of Jesuit/pagan interpretation.

We want to uncover the true foundations of historicist Adventist interpretation by relying on what the pioneers actually wrote on the topic, instead of what others have said they believed. Let us come to our conclusions by using original sources instead of simply relying on what others have reported. After uncovering this platform of truth, the true prophetic foundations of Adventism, let us build on that platform using the same methods and historicist principles they used to understand the prophecies that are relevant to current events.

The historicist method is the only correct method of prophetic interpretation. Prophecy follows in an unbroken line from the time it was given to the time of Christ’s second coming and beyond.

The current Adventist and historic Adventist presentations of prophecy leave out as insignificant most of the events of the 20th century. You are left with the impression that the last century was one of peace, when any historian will tell you the exact opposite. Historians tell us that the 20th century was a humanitarian disaster. The world wars were the worst wars in the history of this world. To interpret prophecy by the historicist method and include a gap that leaves out the worst century in the history of mankind is not reasonable. God always warns His people of what is going to happen and to think that He failed to tell us about the last century is an absurd notion.

The problem does not lie with the prophecy. It lies

with the interpretation of the prophecy. If the historicist methods of the Adventist pioneers are followed to their logical conclusion the events of the 20th century are truly included in prophecy. They have not been left out at all. Any prophetic interpretation that leaves out the last 100 to 200 years of history is not reasonable. It simply does not make sense to use a historicist method to bring us to 1844 and then jump to a futuristic, spiritualist idea of an end time scenario beginning with a Sunday law more than 150 years later. History did not stop in 1844 to then resume at some future time, but rather moves on in a continu-

6. See 7T, p. 141; RH, April 23, 1901.

7. See 2SM, p. 111

ous line from then to now. Prophecy does the same. While the future Sunday law is definitely there in prophecy, it is not the beginning event that starts the end time scenario that culminates in the second coming. It is the final act in the drama.⁶

The Jews missed Christ's first advent because they misinterpreted prophecy.⁷ We do not wish to follow their example by misinterpreting prophecy and thus being unprepared for His second Advent.

Virginia Markwell

MISSION REPORTS

Uganda & Malawi

Uganda March, 2013

I have been studying the Pattern, how that the spirit which dwelt in Christ may also dwell in us to help our fellow men fasten their affections upon God. Filled with a love for perishing souls, we find our strength in following the footsteps of the Majesty of heaven. I believe that each Remnant church is being established according to gospel order, which is always feared as opposed to the 'coming out' message! I am putting considerable effort within our region into seeing that each independent home church is established and united according to Christ's prayer in John 17. We need to be identified with those in verse 16 so that at the second coming of Christ we are fitted for heavenly glory. We hope to achieve this soon through a series of meetings in different places in Kenya, Uganda and Tanzania. R___ did travel there and soon we will join him to urge our fellow brethren to unite with us for the cause of present truth. We have decided to travel to different places so that by September, 2013, many results may be seen.

I was invited by K___ to his place on March 24, 2013, for a ministers' meeting which would focus on arranging our work schedule, but I failed to travel there due to lack of funds! I asked K___ and J___ to set another day for another meeting so that we can coordinate our schedule to be able to reach our desired goal.

As the shaking is going on worldwide in

these last days, we are very busy seeking for those Remnants members who will stand with us by gospel order? [EW pg. 100-101]. 'The church must flee to **God's word and become established upon Gospel Order.**' Here in E. Africa, we are being stirred by this shaking to get our faithful independent church members to come together into unity of doctrine and belief.

I have also been preparing some messages of present truth for mass printing at brother K___'s place. They bear the most important lessons, making us a distinct and separate people from all the churches of Babylon. We shall be sending these printed messages to the most remote villages where God's people can't access the internet in order to download them. I only pray and request for the support of this particular area, helping us nurture some of the church members while we are away!

I have helped brother N___ of K___, Kenya, to come up with a good format for the Constitution which we want our brethren in Kenya to adopt for a united Seventh-day Remnant Church in Kenya. I believe, in a couple of weeks from now, we shall adopt it! I also hope to be in K___ camp meeting starting on April 14, 2013.

I have managed to attend our online home church of "Let There Be Light" Ministries and I was encouraged to fellowship with about thirty persons from different locations, even though I got disconnected often! However, I heard from L___ and J___ sharing with all of us about open sin! I will pray for the online

church always and for the work worldwide. We thank you for supporting the cause of present truth and those helping to pass it on to others. God bless you.

B. J.

Uganda April, 2013

It has taken me a long time to write my report for the month of April, 2013, due to many tasks that needed to be completed! I needed to print out the necessary materials for the work and also make some trips to help fellow brethren comprehend gospel order. For this, we needed the constitution, posted on the SDRVoice website, to define our activities and hasten the registering with the authorities.

On April 7, 2013, I traveled to Kampala to meet J___, who stays in L___ but when I reached his place, he had moved to another place. When I called him, he told me that we would meet at the U___ house in the morning. Unfortunately, it rained heavily that morning and I couldn't manage to see him because I was hurrying to get ready for the K___, Kenya, camp-meeting. I also needed to provide care for my kids because my wife was away for a period of about three months and would be back in June, 2013.

On April 14, 2013, I traveled to K___, Kenya, a journey which took me the whole day. By 6:30 pm local time, brother E___ came to pick me up from the station. We walked two kilometers to N___'s place where all the visitors were camped. The camp-meeting had to start according to the schedule, but the planned unifying meeting did not take place on April 12, 2013, due to the delayed arrival

of the interim members on the committee formed by the K____ meeting and was postponed to April 19, 2013. Therefore, we had to go on with the camp-meeting program by fixing the times for the selected lessons. Like in the previous camp-meetings, I took over the gospel message and was allotted time of about two hours each day. E____ took over church history and I____ took over prophecy for the whole week we spent in K____. We were the main speakers of the week, presenting a comprehensive explanation for each topic presented and the brethren accepted that we are really in the last days, thus there is a need to take up the last message of mercy which is before the world! This was evident when the local community demanded that all messages should be translated into K____ language other than Swahili and English. Our technique was to raise up horn speakers to cast the message afar for a distance of about three kilometers around our meeting place! Therefore, even if people were in their homes, the messages could reach them.

Every evening and morning brother I____ gave a program to whoever could speak in K____ language and we all benefited from these devotions and the camp-meeting went well.

On April 19, 2013, after our breakfast, we traveled to the church to start with the long awaited organization meeting. Brother E____ chaired it, S____ was our secretary. I presented the scripture reading from Matthew 23:8-11 and Kress Collection pg 76 "God's people have a great work to do. Seeds must be planted which will produce the right kind of harvest. The world must see in the church of God true order, true discipline, true organization..." We prayed and the speaker, brother E____, invited the secretary to read the agenda of the day, part of which was to consider the W____, Kenya, constitution.

The E____ constitution and the SDR constitution which I had sent to N____ brought a minor misunderstanding between O____ and me. In reviewing the W____, Kenya, constitution, the members tried to correct the E____ constitution to suit our likes, but we all found that it was not a church constitution! It was only for an oversight committee and general handling of the work at secondary level! The local church could not be accommodated! We were stuck at this point and it appeared as if the members were going to be divided into two groups and I felt challenged! We took a break. This took about forty minutes as we were waiting for more copies from a café to distribute to each person in attendance, for critical analysis

of every phrase in the document. I strongly urged the members that what we were discussing was not a church constitution! It was a secondary document that could be fitted into our constitution if need be! While brother E____ thought everything was now confusion, just as we were progressing well in our bid for unity! We decided to adjourn the meeting to another day and I suggested Sunday, April 21, 2013. As the Sabbath drew near, we closed the meeting to prepare to welcome the Sabbath. My mind was exercised that night and I prayed for God's intervention, that we might remain as one, as we had earlier been one with the brethren in W____, Kenya.

On Sabbath I took the divine service to conclude my lessons of the week and finished by explaining how the Sabbath points to Eden at creation and Eden to come as depicted in Matthew 22. As we hallow it, we are sanctified by it. God, Himself, imputing His own righteousness upon us. He will dress His chosen with His own righteousness. I____ closed the camp-meeting with his prophecy lesson, after which, N____ invited each attending visitor to come and give a farewell speech to the brethren, then the camp-meeting came to an end.

On Sunday April 21, 2013, everyone was ready for the long journey home. Yet we had to conduct the organization meeting. While I was still in bed, brother E____ called me at dawn and said that he wanted to leave for E____, Kenya, but he wished us to have common ground on what had happened at Friday's unity meeting. I told him that what he wanted us to adopt as a constitution was just a component of a constitution, for what we had earlier described as an interim oversight committee, which we had adopted at the K____ meeting. We had come from different churches as representatives and the church members wanted a special document to describe them as their constitution.

In a few words we agreed that we would go back home and consider the church constitution and adopt and start using it at the next meeting at an appointed place. We also agreed that W____, Kenya, document can be fitted into the country constitution where it fits, since it primarily centers on how to progress with the work. We also agreed to demonstrate to the brethren that there is nothing which can bring division among us. I praised God for this wonderful agreement and understanding!

Therefore, by 9:30 am we had assembled to resume with our tabled meeting. Brother E____ once again took over

the chair and invited N____ to give a scripture reading for us to go on. We did all the preliminaries for the meeting and the meeting was opened for discussion. We agreed that the time was too short to discuss this important document because the people desired to go home. We proposed June 16, 2013, as the next date to meet and go through the church constitution which I had sent to N____. This meeting will take place at K____.

I promised to make many more copies available to all the churches which are going to be represented. We closed the meeting and started on the return journeys to our respective destinations. Thank you for standing with us to enable us to come up with the right decision. God bless you.

B. J.

Uganda May, 2013

Dear brethren scattered over there, God has given men and women affection and intellect that they may appreciate His character as it was revealed in the earthly life of Christ! In every design of our earthly movements, we should always strive to reflect His true character which will then reveal all His attributes and dependence upon Him. The SDR constitution was written by prayerful research from the Bible and Spirit of Prophecy. It is to help describe God's people and His attributes, as they are embedded in the gospel commission! I would like to say to all our brethren, place yourselves on guard by this document, against the world's philosophy, that we may reflect Christ's true character. Express your total dependence upon Him and find complete freedom to reach out to many perishing souls. Be blessed!

After my return from the camp-meeting in Kenya, I visited brother K____ to check on the Riso duplicator which was established to help with the printing work in Uganda (region). I met brother K____ at his home in T____ where the machine is currently placed. I requested him to show me how the machine works and he demonstrated by printing out 200 tracts of 'The Rise and Fall of World Empires' in a few minutes! I gained confidence to request some funds to print out copies of the two types of the constitution and send them to the Kenyan brethren. The SDR constitution was badly wanted in Kenya following the positive development in the registration process after a number of meetings which I had attended.

On April 29, 2013, I received funds to

get these two documents printed. It took me four days to download these constitutions and fix them to the A4 paper size. On May 5, 2013, I traveled to B_____ to get these copies sent to Kenya. I believe that if each church concerned would read through the SDR constitution, they will understand it as a document which composes our outlook in doctrine and faith to all the authorities. Then our steps would be plain before the authorities! I urge and pray that we all accept and comprehend this document for the purpose of our unity worldwide.

After sending the copies of the constitution to the Kenyan brethren, I embarked on making more copies in my local, Luganda, language. This was quite a harder exercise because it involved some translations into Luganda, a commonly used dialect. I have printed sample copies and I am giving them out where I visit, discussing it with the brethren and mobilizing them for a regional conference to be held here in Uganda by September, 2013. I have managed to convince our Kenyan brethren to attend the conference. We are busy holding some planning meetings amongst our churches, so that we can come up with an agreeable place where we can host our brethren. I plan to take a number of trips to meet our brethren in Tanzania and Rwanda and encourage them to join us. I hope these mini regional meetings may prompt us to organize one worldwide conference of the kind to bring us together in unity! Here we press forward for your support so that the present truth may swell into the loud cry of God's

last message of mercy to the world.

In my personal view concerning all these efforts, the African cause still needs a lot in terms of general material contributions towards the establishment of the Seventh-day Remnant movement. Several times when I visited Kenya in different places, the prayer requests I received were similar to those in Uganda and when I tried to examine the requirements needed for registration, most countries are the same! However, we need model organizations in different countries, as reference points! This may help in easing the process of registration.

Thank you for standing with us in these last days, so that we are seen doing our part as co-laborer in the vineyard. Your donations will continue to be a stream in furthering the present truth to swell into the loud cry. God bless you.

B. J.

Malawi April, 2013

Dear Rick, Many greetings from the Malawi Remnant Church. The SOP books that have been sent to me will be utilized in proclaiming the gospel message in Malawi which has been diverted by the SDA church. Our messages are admired by most of the older members who have been with the SDA church for sometime. These members are encouraging me to register our remnant church, which is teaching the original foundation message of the

SDA church.

You may have experienced silence from me, this was because I was sick for some time, but now am back to the gospel work. I need your prayers so that the registration of the church is done as soon as possible.

The newsletters that you sent to me have spiritual messages that have helped more people to start understanding the present truth of the end time.

My fellow worker in God's vineyard, I truly have experienced hardship in my work, plus persecutions, it is the lot of any true gospel worker. Martin Luther stated that the gospel of Jesus cannot be preached without offenses. Only the cheap gospel won't cost you, but if you are expecting hardships from the devil and his followers. The devil saw that I intended to register the church, this is why he distracted me with sickness. Now, through your prayers, I have recovered and am writing this report.

Through Almighty God if the response is in my favor, we intend to start training the colporteurs in the month of August, 2013. This has been proposed because it will be the summer holiday.

In this program, we will need financial assistance to support the planned training of about fifteen brothers and sisters that will accelerate the gospel work here in Malawi.

By God's grace, things will be possible and hoping for a positive response from you. Yours in the Blessed Hope,

B. R.

“The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another.

In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another.

We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ. . .”

“It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires His people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, ‘All ye are brethren.’”

Letter 80, 1902 (See 5MR 368); Letter 116, 1901 (See 5MR 364)