

Seventh-day Remnant VOICE

Jan-Jun 2007

Striving to be among the remnant of her seed

HEALTH NUGGET

Let us turn our attention to three closely connected principles of health that need to be balanced with each other; physical exercise, mental exercise and rest. Just as a baby has to move and exercise to gain strength, so:

WE HAVE TO EXERCISE TO MAINTAIN STRENGTH, PHYSICAL AND MENTAL:

“Intellectual, physical, and moral culture should be combined in order to have well-developed and well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to him, which is their reasonable service.” {CE 20}

LACK OF MENTAL EXERCISE GIVES LESS RESISTANCE TO DISEASE

“Thinking men’s minds labor too hard. They frequently use their mental powers prodigally; while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised, while their brain is robbed of intellectual strength; and the brain-workers neglect exercising the muscles, and rob their bodies of strength and vigor. Those who are content to devote their lives to physical labor, and leave others to do the thinking for them, while they simply carry out what other brains have planned, will have strength of muscle, but feeble intellects. Their influence for good is small in comparison with what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked with disease, because the system is not vitalized by the electrical force of the brain to resist disease.” {CE 20}

ESPECIALLY DOES A SEDENTARY PERSON OR ONE WHO DOES A LOT OF BRAIN WORK NEED TO EXERCISE.

“The impression that work is degrading to fashionable life, has laid thousands in

the grave who might have lived. Those who perform only manual labor frequently work to excess, without giving themselves periods of rest, while the intellectual class overwork the brain, and suffer for want of the healthful vigor physical labor gives. If the intellectual would share the burden of the laboring class to a degree, that the muscles might be strengthened, the laboring class might do less, and devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should exercise the physical, even if they have no need to labor so far as means is concerned. Health should be a sufficient inducement to lead them to unite physical with their mental labor.” {CE 19}

MINISTERS MUST BALANCE THEIR CIRCULATION WITH EXERCISE

“The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor, and rest and relax the mind. In this way the general health would be promoted, and a greater amount of pastoral labor could be performed.” {GW92 75}

EXERCISE AND REST ARE NECESSARY TO THE ENJOYMENT OF HEALTH

“Remember that man must preserve his God-given talent of intelligence by keeping the physical machinery in harmonious action. Daily physical exercise is necessary to the enjoyment of health. It is not work but overwork, without periods of rest, that breaks people down, endangering the lifeforces. Those who overwork soon reach the place where they work in a hopeless way.” {DG 162}

“(We) should give far more attention to the preservation of physical health; for vigor of mind depends largely upon vigor of body. Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind. To rob nature of her hours for rest and recuperation, by allowing one man to do the work of four, or of three, or even of two, will result in irreparable loss.” {GW 422}

STUDENTS ESPECIALLY NEED PHYSICAL EXERCISE AND REST

“Education comprehends far more than many suppose. Mind and body must both receive attention; and unless our youth are versed in the science of how to care for the body as well as the mind, they will not be successful students. It is essential that students exercise their physical powers in such a way that their physical strength shall not be disproportionate to their mental development, and therefore a judicious system of physical culture should be combined with school discipline, that there may be a harmonious development of all the powers of mind and body. Nothing that pertains to physical perfection should be looked upon as of little importance. In eating, drinking, and dressing, the laws of health should be diligently followed, and in regulating the hours for sleep, there should be no haphazard work. No student should form the habit of sitting up late at night to burn the midnight oil, and then take the hours of day for sleep. If they have been accustomed to doing this at home, they should seek to correct their habits and go to rest at a seasonable hour, and rise in the morning refreshed for the day’s duties. In our schools the lights should be extinguished at half past nine.” {CE 124}

“The student who desires to put the work of two terms into one, should not be permitted to have his own way in this matter. To undertake to do double work means with many, overtaxation of the mind, and a neglect of proper physical exercise. It is not reasonable to suppose that the mind can grasp and digest an oversupply of mental food, and it is as great a sin to overfeed the mind as it is to load the digestive organs, giving the stomach no periods of rest. The brain is the citadel of the whole man, and wrong habits of eating, dressing, or sleeping, affect the brain, and prevent the attaining of that which the student desires,—a good mental discipline. Any part of the body that is not treated with consideration will telegraph its injury to the brain.” {CE 124}

EVEN WHEN SICK A PERSON SHOULD PARTICIPATE IN MILD EXERCISE.

“The idea that those who have overtaxed their mental and physical powers, or who have broken down in body or mind, must suspend activity in order to regain health, is a great error. In a few cases, entire rest for a time may be necessary; but such instances are rare. In most cases the change would be too great to be beneficial.” {CTBH 100}

“Those who have broken down by intense mental labor, should have rest from wearing thought; yet to teach them that it is wrong, or even dangerous, for them to exercise their mental powers at all, leads them to view their condition as worse than it really is. They are nervous, and finally become a burden to themselves, as well as to those who care for them. In this state of mind, their recovery is doubtful indeed.” {CTBH 100}

“Those who have overtaxed their physical powers should not be advised to forego labor entirely. To shut them away from all exercise would in many cases prevent their restoration to health. The will goes with the labor of the hands; and when the will-power is dormant, the imagination becomes abnormal, so that it is impossible for the sufferer to resist disease. Inactivity

is the greatest curse that could come upon one in such a condition.” {CTBH 100}

SHORT WALK AFTER A MEAL:

“Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in deep study or violent exercise immediately after eating, hinders the digestive process; for the vitality of the system, which is needed to carry on the work of digestion, is called away to other parts. But a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit.” {CD 103}

PROPER EATING IS NECESSARY FOR STRENGTH

“Those who labor with their hands must nourish their strength to perform this labor, and those also who labor in word and doctrine must nourish their strength; for Satan and his evil angels are warring against them to tear down their strength. They should seek rest of body and mind from wearing labor when they can, and should eat of nourishing, strengthening food to build up their strength; for they will be obliged to exercise all the strength they have.” {CD 202}

EATING AT IMPROPER TIMES

“Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after

eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.” {MH 305}

EAT SLOWLY

“The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.” {MH 306}

IN CONCLUSION

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, whose temple ye are.” {I Cor. 3:16,17}

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. {1 Cor 10:31} Jean Johnson

EDITORIAL

This is now the fourth issue. Originally it was intended to have an issue every quarter. We had two issues in 2004, no issues in 2005, one issue in 2006 and now one issue in 2007. If we go back to our original plan we should have two more issues this year. While our intentions were good there weren't enough hours in a day to publish and carry on all the other work we have been asked to do. We are so excited by the events of today that we are making this publication a priority. Do it first,

everything else can wait!

Our biggest problem has been editing. If you can help in this way, please let us know. We need someone or two who can correct spelling and grammatical errors and do layout work. Our paper is published with Microsoft Word and you will need to be pretty knowledgeable with that program and have a computer as well. Contributions in the form of articles and letters to the editor are also welcome.

The SDR Voice is the first publication of the SDRPA. The second is the Last Day Events, a compilation of

the Spirit of Prophecy writings that have not be readily available before. Previously this book was available from Let There be Light Ministries. A \$13 donation will get the book to you and that includes postage in the US. It has been translated into Spanish but has not been printed yet. As soon as the press has finished this issue, printing will begin on the Spanish edition. That, too, will be available for a \$13 donation and we are now taking orders for it.

There has been some discussion as to what the functions of the Seventh-day Remnant Publishing Association are. We have an issue with home churches in Zambia needing to be recognized by the government because of concerns with terrorism (see African Trip). We have decided to have one of the ministers there visit us here so that we can confirm authority on him to teach and be recognized by the Zambian government. He will be coming here in September if all goes as planned.

Seventh-day Remnant VOICE

Vol. 2, No. 1, January - June, 2007.

Published by the Seventh-day Remnant Publishing Association, P.O. Box 1283, Lincoln, California 95648. Phone 800 372-9765

POSTMASTER: Send address changes to the above address. Return postage paid.

SUBSCRIPTIONS are by donation only. Send questions about your subscription to the above address.

Editor: Jim Snipes. Printed in USA.

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What Shall We Do That We Might Work the Works of God?

Second Advent Review and Sabbath Herald 04-14-91

“Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God?”¹ This is a very important question to us all; many an anxious one has come to me inquiring, “What shall I do, that I may work the works of God?” I suppose there are many before me with this question in their hearts. This is the answer that Jesus gave to the inquiry: “This is the work of God, that ye believe on him whom he hath sent.”²

There are many who would answer. “We do believe on Christ, but feel that we fail to work the works of God.” I am not so sure that you have the faith which Jesus spoke of when he said, “This is the work of God, that ye believe on him whom he hath sent.” The faith Jesus spoke of was more than a nominal assent to the truth that Christ is the Son of God. You are to believe that He is your Saviour, your Redeemer. You are to believe that you are His child, that it is your right to claim the promises of His word, your privilege to represent Him to the world. This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that there is transforming power in the Christian’s religion. Your faith will be manifest to the world as a faith that lifts the soul above the low things of earth, that elevates the thoughts, and fastens the affections upon things above.

But when Jesus had answered them concerning what was meant by the works of God, they were still filled with doubt, and queried, “What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”³

.....From these words you may understand the character of real faith in Christ; it is a faith that lays hold upon His divine merits. It is the faith spoken of as “the substance of things hoped for, the evidence of things not seen.”⁴ The people whom he addressed did not have this faith, but insisted on seeing some mighty miracle as a sign of His messiahship. Had they not seen a sign in the very lesson He had given them? And He said unto them, “Ye also have seen me, and believe not. All that the Father giveth me

shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”⁴

Jesus has promised that He will in no wise cast out those who come to Him. We are to come with the faith that works by love and purifies the soul. What has the Father given the Son? He has given Him everyone who has genuine faith in Christ; for this faith will enable its possessor to endure unto the end, and he will be raised up at the last day.

“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.”⁵ Christ did not speak of temporal bread, but of the bread of life, of which if a man eat, he shall have the life that measures with the life of God.

Jesus continued: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.”⁶ “Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that

1. John 6:26-28

4. John 6:36-39

2. John 6:29

5. John 6:41-48

3. John 6:31-35

6. John 6:51-57

4. Heb 11:1

I speak unto you, they are spirit and they are life. But there are some of you that believe not.”⁷

7. John 6: 60-64

How is it with those who are here today? Are there not some who believe not, who have no real foundation for their faith? Are there not some who would find in the hour of temptation that their hope was but sliding sand? We should seek to know the character of our title to the heavenly treasure. God knows who among us will turn aside and give heed to seducing spirits. He knows those who are cherishing defects of character, and permitting these defects to have an overcoming power upon them, until they shall be led, as was Judas, to betray their Lord.

The words that Jesus uttered proved the hearts of many who professed to be his followers, and “from that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”⁸ Christ brought a testing truth to bear upon his disciples at that time, and had they borne the test, they would have manifested the faith that makes the soul a partaker of the divine nature; but the test found their faith an empty profession, and at the suggestion of the enemy they were turned against their Lord. The difficulties, the self-denials, seemed more than they could surmount, and they walked no more with Him.

We shall all be tested by trial and temptation, and we shall be able to endure only by having genuine faith, by having root in ourselves. It will not do for us to depend upon others. We must know that we have a hold from above. May God help us to realize the importance of examining our hearts to see whether or not we are in the faith. There are many who will fail because they do not gather every ray of light emanating from the word of life; they do not cherish the divine precepts, and dwell upon the precious promises of God. If they did this, fruits of righteousness would appear in their life, and every day they would be growing stronger and stronger, and more and more like Christ.

Our bodies are composed of what we eat; and by partaking of nourishing food, we have good blood, firm muscles, and vigorous health. So in our spiritual nature, we are composed of what we dwell upon. If we take the lessons which Christ has given us, and make them practical, living out His instructions, we are then eating the flesh and drinking the blood of our

9. Hosea 6:3

Saviour, and becoming more and more like Him in life and character. In this way we come to know that “His going forth is prepared as the morning.”⁹ How is that? When the day dawns, the light is faint and subdued; but as the sun rises, its light increases and strengthens, until its rays reach the perfect day. This is the way in which the Christian's light is to increase. We are to know more of Christ today than we knew yesterday; we are to grow in grace and in the knowledge of our Lord and Saviour; we are to trust Him more in trial and difficulty, looking to Him as the author and finisher of our faith. In sorrow and temptation we are to realize that He is touched with the feeling of our infirmities; that He was a man of sorrows and acquainted with grief; that He was wounded for our transgressions, and by His stripes we are healed.

10. John 6:37

8. John 6:66-69

Christ has promised, “Him that cometh to me I will in no wise cast out.”¹⁰ He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as He has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a lifetime. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God. By Mrs. E. G. White. (Concluded next week.)

Religion must be made the great business of life.

Angel's Work

One morning two angels met on their way out of the gate of heaven. One was the Angel of Encouragement, the other, the Angel of the Rainbow.

"We are going to find lots to do today." Said the Angel of the Rainbow, "The world is looking very gloomy."

"Yes," replied the Angel of Encouragement, "It is so much fun to carry heaven's sunlight with us."

"I'll be listening for the bells of hope to ring." Said the Angel of the Rainbow as they headed for earth.

The Angel of Encouragement went to a house where a girl was trying to light the fire. It was a gray and gloomy day and her thoughts were just as gray and gloomy as the weather. Most girls her age were still going to school or going to parties and hanging out with friends. She had always imagined going to college or living a life of ease or doing something grand but all her dreams came to nothing. "I'm just a household drudge." She was thinking.

The Angel of Encouragement bent over her and whispered. "Why not try to encourage somebody today?"

Dorothy thought it was her own thoughts and had no idea that an angel had whispered in her ear. "Yes," she thought. "That would be better than feeling sorry for myself."

As soon as breakfast was over Dorothy went to mail a letter for mother. On the way she saw a little boy coming toward her crying. It was his first day of school and he was scared. She put her arm around him and said. "Cheer up, it'll soon be going home time."

"It will?" Asked the boy as he stopped crying.

"Yes, it will." Said Dorothy with a smile. "I felt like crying this morning too, but it's much better to be brave."

A sad and worried business man heard her words as he passed and started to smile. "Yes, it will soon be going home time." He said to himself "And it is better to be brave."

When Dorothy came home from the post office she was singing,

"Hope On! Hope On!

Though long the road and drear.

Hope on! Hope on!

The sunlight hours are near."

The next door neighbor was hanging her laundry on the line. She was tired and worried. There was so much work to do and dinner to prepare. She smiled as she heard the song and pretty soon she started singing too. "The sunlight hours are near." Yes, she would be able to finish her work and fix a good dinner for her family. "Hope On!"

Dorothy went into the back yard and saw a little brown bird pecking vainly at a hard crust of bread. Quietly she went over and broke the crust into crumbs. The sunlight hour had come for the little bird.

The sunlight hour came for her brother George, too, at lunch time. He and Dorothy did not always get along. But today as she saw some of his school papers lying on the table, she said "You have such fine handwriting, George, Daddy couldn't write better than that."

"Don't make fun of me."

"I'm not making fun of you, I mean it."

George had been discouraged with his school work. It seemed so dull and boring. But that praise from his sister suddenly made it all worth it.

When he left for school again, he said "Dorothy, don't chop that wood, I'll do it when I get home. Chopping wood isn't a girl's work." He closed the door so softly that mother didn't even know he had left.

Mother was hard at work over her sewing machine. She spent all day sewing for people so that the family could buy food and pay the rent while father was ill. She was sad, for life was very hard for her and she was very worried about father.

As she was thinking these thoughts she heard the door open and looking around saw Dorothy coming in with a tray. On the tray were a cup of tea and some bread and butter.

"Why Dorothy, what do you have there?" Exclaimed mother.

"Just a cup of tea Mommy, and I want you to drink it too. You only ate a little bit at dinner and you looked so sad and tired." Said Dorothy.

"But I'm not tired now." Said mother with a smile. "Your thoughtfulness has

encouraged me so much I'm ready to tackle anything." She put her arm around Dorothy. "Here I was sitting thinking I had all this work to do alone and that no one cared how hard I work. But God sent you here to tell me that I was wrong. You are such an encouragement Dorothy."

Dorothy smiled. "I should be able to help you with the sewing this afternoon, when the dishes are done."

Every time she tried to cheer someone else up it cheered her up too. The day was looking brighter and brighter all the time.

When she finished cleaning up the kitchen, Dorothy peeked into Daddy's room to see if he was asleep.

"Hi, Daddy, you're soon going to be better." She said taking his hand.

Daddy smiled. "How do you know that little one?"

"Because the doctor always goes away frowning but today he went away smiling." Said Dorothy, suddenly reaching for the Bible on the nightstand. "Would you like me to read something to you?"

"Oh yes, do."

Dorothy read Psalm 27.

"What made you read that chapter?" Asked Daddy looking intently at Dorothy.

"It's one of my favorites. Did you like it?"

"Oh yes, darling, because it's a message from God. I have been praying for God to send me a sign that he hadn't forsaken me and He sent you with this encouraging message. You have been doing angel's work today."

The sun was going down when the two angel's met again.

"How has your work gone today?"

asked the Angel of the Rainbow.

"Very well." Replied the Angel of Encouragement. "Because a girl named Dorothy decided to help me. She spread so much hope around her today that I can still hear the bells ringing with it."

"That is why my colors were so bright today." Said the Angel of the Rainbow. "Did you see the bow I painted over the hills, and the one in the canyon? My colors are always so much brighter when the bells of hope are ringing."

Virginiajean Markwell

A merry heart doeth good like a medicine:
but a broken spirit drieth the bones
Proverbs 17:22.

AFRICAN TRIP

Brother Bob Sessler and I made a trip to Africa leaving Sunday, August 13, and returning on Wednesday, August 30, 2006. It was obvious the Lord was leading in this trip, not only in the safe journey there and back but also in what transpired while we were there and what we learned that happened shortly after we left Zambia. We are both so grateful to you for your prayers and financial support that made the trip not only possible but successful. I hope I can convey to you in this report some of the excitement we felt and how wonderful the experience was.

On August 13 Brother Bob flew from Medford, OR, and I flew from Sacramento, CA, and we met in San Francisco, CA, in time to leave on our 6 pm flight. We arrived at the airport in Lusaka, Zambia, on Tuesday, the 15th, at 8:30 pm. Lusaka, however, was not our final destination.

Brother Willington Mukinda and the Zambian home church brethren had planned an international camp meeting where Brother Bob and I were invited to speak. Brother Mukinda was the one that met us at the Lusaka airport. I had met him when Brother Jim Snipes and I had visited Zambia in 2002. We had quite an experience in this airport then, but that's another story. There were no problems this time. Brother Mukinda and his wife were the same gracious hosts as they had been before. We spent the night at the same motel in Lusaka as Brother Jim and I had stayed at in 2002.

On Wednesday morning Brother Mukinda arranged for a taxi to take us all to the bus station for the five hour trip to Ndola. I was grateful that there was no loud music in the bus this time as there was before when I visited. Loud music is normal in the buses in Africa.

There was a two hour ride by car from Ndola where the bus stopped to Brother Mukinda's home in Chingola where we spent Wednesday night.

In Africa travel is not as it is in America. The roads are not well cared for. The drivers of the vehicles have to watch for chuck holes. These are not little chuck holes like you might think. They may be 3 or 4 feet across and a foot or more deep. If you hit one hard there is a good chance the vehicle would turn over, especially a bus. Now,

what do you do if there is that size of a hole in the road? Well, you drive on the other side of the road. That means the driver not only has to look for chuck holes on his side of the road but for vehicles coming over on his side to avoid chuck holes on their side. Then, to make it really confusing to Americans, the Zambians drive on the other side (left) of the road! It is really interesting when both directions of traffic are coming up on each other driving in the middle of the road and they pull to their side to pass and in our minds they pull to the wrong side (we think), but they make it because they pull left.

It took us all day Thursday to get to the camp by truck. They had Bob and I sit in front with the driver. The brethren sat in the back of the truck, singing as we went, even at the police check points along the way. From Solwesi the road deteriorated as we went along until it was merely a bike trail when it ended at the camp for we had our meetings in the bush. The trip did not get completed until 9 pm Thursday. You should be able to easily find Lusaka, Ndola, Chingola, and Solwezi on a map of Zambia. That should give you a better idea of where we went.

The theme of this international camp meeting was "The Night is Far Spent," sub titled, "Come out of Her, My People." The first two days were to be used for workers' meetings. This time allowed Brother Bob and I to become acquainted with some of the other workers that were attending the meetings. The camp meeting itself was started on Sunday.

There were seven different African countries that sent representatives; Kenya, Uganda, Zimbabwe, South Africa, Namibia, Malawi, and, then, of course, Zambia. There were two home churches represented from Namibia, two from South Africa, two from Kenya, two from Uganda, two from Zimbabwe, one from Malawi, and sixteen from Zambia. There are more home churches in these countries than were represented but not all the home churches were able to send representatives. All sixteen of the home churches in Zambia were represented, but there is now one more since Brother Bob and I were able to meet with

another group on our way home in Lusaka.

The setting of the camp was in a beautiful area with a flowing stream and valley to the East. It was in a very remote area. I didn't see a mirror for seven days, shaved by feel and had someone else tell me if my tie was straight before I preached. They had a generator for lighting at night but the cooking was done over an open fire. In spite of the remoteness of the area we were not blessed with seeing many of God's animals, you know, elephants, lions, giraffes, hippos, or monkeys. We did see a few birds, lizards, and a mouse, and, in the cities, dogs and cats. So much for National Geographic's Africa! The animals are mostly in reserves (national parks) for protection, they say. The temperature was even the entire time, getting to about 85 during the day and 45 at night, this was their cool time of the year.

Arriving at camp late Thursday evening they quickly found places for us to sleep. On Friday we set up our tents and had our workers' meeting in the afternoon, a day late.

In the workers' meeting Brother Bob and I made sure that they were grounded regarding the issue of the church being Babylon, the necessity of breaking membership connection with all Babylonian churches and the need for gospel order in the home churches. All were in agreement with that with the exception of one man and his wife who were still studying the issue of taking their name off the denomination's books and how it relates to corporate responsibility.

This gospel order they had established in their home churches, especially in Zambia, is designed to keep the devil and his agents from gaining control of the church by making sure that the only individuals that take the pulpit and actually preach to the people are those that are one hundred per cent in the truth.

Brother Bob and I have seen, over and over again, where you may have a traveling minister coming by who speaks well or plays the guitar well being allowed to take over the pulpit before anybody knows exactly what he is going to say or what position he holds. Pretty soon he starts introducing

false doctrines that causes the church to divide. In gospel order, that would not be allowed to take place. Before anyone is allowed to take the pulpit and preach to the people they have to know exactly what they believe and what they stand for.

Gospel order is organizing your home church under the rules laid out in the Bible and Spirit of Prophecy. It's not organized under any type of hierarchy where man rules over man. You can go through the book of Acts and find this explained very simply and effectively.

Another aspect is that the church is turned into a working church, it's not allowed for one or two people to do all the work in the church but everyone shares in their particular area of gift or expertise using whatever talents they have. Everyone is interested in helping every other member to move forward in Christ and to spread the gospel to others. (We do have material available if you have any questions about gospel order.)

Both Brother Bob and I were pleasantly surprised to find the African brethren were not just sitting around waiting for someone to tell them to do something. They were actually taking hold of the work and accomplishing it in their home churches. It was in contrast to what we've seen elsewhere, people will listen to the truth, will assent to the truth, but when it comes to actually practicing the truth in their home churches there's something that is preventing them from moving forward.

We only had two hours for the workers' meeting on Friday and that did not give us enough time. The meeting was continued Saturday evening and just before the camp started on Sunday.

So far everything was going smoothly even though we were a little late getting started. It didn't stay that way.

On Friday evening, shortly after sundown, George Ombati from Kenya and Moses Kanani from Uganda arrived. These two had not been invited, there was a reason for this. They had embraced the Godhead fanaticism that teaches there is no third person of the Godhead and that Christ has not always been but had a beginning. The camp meeting had been planned and the theme of it had been decided upon long before this false doctrine became an issue. They had decided to defer

addressing this issue until a later time and continue with the camp meeting as planned and told George and Moses this. They had been refused an invitation to come even though they asked for one.

For them to show up was quite a surprise because to get a visa to visit Zambia you need an invitation from a Zambian citizen and they had not been given one. As far as anyone could tell George and Moses had not been told where the camp meeting was and they still found it. It was obvious that they were determined to make an issue of this false doctrine and use the camp meeting to spread their ideas.

While in Solwezi, Friday, doing business, Brother Wellington got a call from Lusaka. Giro, from Brazil, with a translator and two others, had arrived in Lusaka and were seeking directions to the camp. These had also asked for an invitation to come to Zambia and been refused for the same reason George and Moses had been refused.

Friday evening from 9 to 11, the African home churches invited Brother Bob and I to come in on the discussion on what to do regarding George, Moses, Giro, and the three other people with him. The African brethren in Zambia already understood that this was something that was planned, that these individuals had an agenda, and that these people didn't show up there by chance, that there was a determined effort to ignore the position of the Zambian home churches and come anyway even though they were told not to.

It was decided that George and Moses would be allowed to spend the Sabbath at the camp meeting and then early Sunday morning they would be taken to the nearest bus station in Solwezi. Brother Giro would be called and told to fly back home. They were told that they could return a couple of weeks later and the Zambians would be glad to address their concerns. I do not know the outcome of that arrangement.

The war on terrorism is not just here in the US, Zambia has concerns, too. Brother Jim and I found that out when we traveled there in 2002. He took a picture at the airport and we were arrested. They released us a couple of hours later but we missed our flight. This time they were preparing for elections in September. All regular permits for meetings were cancelled

during August and September before the elections to be held at the end of September. Only special permits for meetings were issued to recognized organizations during this time. Our home churches in Zambia are not government recognized organizations. So, you ask, how did we get to have a camp meeting with more than 300 people (not including children) attending?

There are two levels of government in Zambia. The first is those that are elected to office such as the president. The second, and really more important, is the tribal government. The tribe is ruled by a chief. He is not elected to the office, he is born to it. He is held in much higher esteem than are elected officials. During an election the candidates visit the chiefs to get permission to campaign in their tribal areas. They bow to the chief and honor him highly to get that permission.

The chief of the tribe that controlled the territory where the camp meeting was held had given us permission to hold that camp meeting even though it was against the government's policy. He did this because he had done it two times before and there were members of his tribe that are members of our home churches. He even visited our camp meeting toward the end, more on that later. Because of these different levels of government, the illegal entry of George, Moses, and Giro could have caused a major problem.

On the first Sabbath Brother Bob presented his talk on "Let There Be Light" from 9:30 to noon. After lunch, from about 2 to 4 we had a question and answer session. I was expecting the question and answer session to be surrounding the topic of separating from light and darkness but the concerns that the African brethren had were of a different nature. They had already understood that God desires His people to separate from the Devil's camp. They were concerned with who performs the baptism, and who performs the funeral service in their home churches. It was a pleasant surprise.

Saturday evening we continued with the workers' meeting from about 8 pm to 11 pm. Bob and I finished up talking about organizing the home churches themselves individually making sure that that fortress that God dwells in the middle of is well established. Then we

talked about the uniting that is to take place with other home churches that have already established gospel order. It goes from the local home church being organized, branching out to other home churches in the area, developing a working relationship with each other. Of course, organization is for the purpose of establishing the missionary work. It's not for the purpose of controlling people like you see in a hierarchy.

After the local home churches are all united and working together in an area, then the different areas all unite together in the entire country such as Zambia. Then the countries unite together such as in Africa and then throughout the world. This is so that home churches are all in communication with one another, they're all in unity with one another, and they're all helping one another spread the gospel.

As we went over this with them, we could see that they were right with us, every step of the way. In fact, the sixteen home churches in Zambia were already working together in unity in established gospel order.

The last thing that Brother Bob and I addressed them regarding gospel order was a name to call our organized home churches by. Do we cling to the name Seventh-day Adventist? Do we call ourselves Historic Adventists? Or do we choose a different name?

Readers of the SDR Voice already know the answers to these questions. The Africans have been receiving the Voice, also. These questions had already caused a lot of contention there. They had already gone through the issues, they had already canvassed it, they had already studied it out. They had already decided not to call themselves Seventh-day Adventists because that would connect them with the corrupted church that they left. That name has been pulled down from its high and sacred standing which it once had and now is connected with apostasy and corruption and all the mess that's going on there. They had already strongly considered the name Seventh-day Remnant and they told us this. So when we brought up the name Seventh-day Remnant they were in full agreement.

Bob and I wanted to leap up and shout Hallelujah! But we restrained ourselves. We didn't want to wake up the camp. This was about 10:30 pm,

and most of the people had gone to bed. It was such a wonderful feeling. What a miracle!

During the next few days the African brethren drew up a covenant entitled "African Home Church Covenant, Solwezi, Zambia," that stated: "We, the undersigned, having fully separated from all the corrupt churches and following God's will on gospel order, have covenanted to identify ourselves and our home churches by the name Seventh-day Remnant." And on the 20th of August, 2006, 34 different representatives of 21 home churches in seven countries of Africa signed it. Beside their name they wrote down the home church and country they were representatives of.

The representatives determined that when they returned to their homes they were going to work to bring the rest of the home churches in their various areas to understand the importance of what had taken place and to also covenant with them to identify themselves and their home churches by the name Seventh-day Remnant.

Brother Bob and I pray that our home churches in America, Canada, Mexico, Australia, the Philippines, and elsewhere come together and covenant to call ourselves Seventh-day Remnant for such an important decision as this is. Our African brethren are moving forward and they're being blessed tremendously by the Lord. It's time that we establish gospel order in our ranks recognizing that God is going to call us by a new name as we're told in Isaiah 65 and that this new name is already given us in scripture which is Revelation 12:17, the "remnant" who keep the commandments of God and have the testimony of Jesus. Let's show our African brethren that we are just as determined to serve the Lord in this way as they are.

At 4:30 Sunday morning, before the camp meeting started, George and Moses were escorted to the bus. Brother Bob and I did not have any speaking duties for the day so we got acquainted with as many as we could. This was a day to set up camp for the new arrivals and other needed duties.

On Monday, the twenty-first, Brother Bob was supposed to give a talk on "God's True Church" but he was informed that the chief wanted to hear it and he couldn't be present because of a death at the palace. That talk got put off

until Sabbath. Instead he presented "Corporate Responsibility" from 9 to 12 in the morning then from 2 to 4 there were questions and answers. Again, the majority of the questions were dealing with the practical areas which they wanted instruction on and help from the Bible and/or the Spirit of Prophecy to understand. They were pretty much already following corporate responsibility, they understood that issue. The two that were part of the workers' meeting at first that were studying it and had yet to come to a conclusion, finally, towards the end of the camp decided that they too, had to remove their names and join fully with the remnant. That was a great blessing.

On Tuesday, August 22, I presented gospel order organization. I showed how a hierarchy is set up in a corporation where you have a CEO and a chain of command all the way down the line to the employee. Just like a pyramid. You have a man at the top and the authority flows down until you get to the lower part where the employees are. In a church organization of a religious hierarchy, like in Catholicism or Seventh-day Adventism, you have the pope or the general conference president at the top and then you come all the way down to the very bottom which is the membership.

Then I presented what the Bible and Spirit of Prophecy termed gospel order organization in which you don't have a pyramid. You have a rectangle set up on end. The very top of it is God and Christ and then right underneath comes the members and then you have the leaders of the organization, the ministers and the elders. Each one accountable to the other. And Jesus being the foundation and corner stone of the whole structure. All working together in gospel order for the forwarding of the gospel of Jesus Christ. A totally different structure of organization than the normal denomination. Gospel order is the organization that God wants His people to have.

This seemed to have a tremendous impact upon the listeners because they could clearly see that the Adventist church is not set up under gospel order as is stated in the Bible and the Spirit of Prophecy. It is set up as a worldly corporate business, which it is. This shuts out the Holy Spirit and He cannot do His work because man controls man

and man takes orders from man. It is quite obvious which organization God would have His people adopt and follow.

Then from 2 to 4 there was another question and answer session. Most evenings and early mornings they would have one of the representatives from the different African countries give a sermon. It is interesting that many of these talks fit very well with ours.

On Wednesday I gave a talk on health reform from 9 to 12. Then from 2 to 4 there was a question and answer period and I gave some practical advice and knowledge on simple remedies, how to apply them, and what they are good for.

Wednesday evening Brother Bob gave Part II of Corporate Responsibility and opened up for a few questions afterwards.

On Thursday Brother Isaac Osoro from Kenya gave a talk on the New World Order which was good.

On Friday I gave a talk on the Signs of the Times, the Investigative Judgment, a sign of the times many are not concerned with. And why we should be.

On Sabbath Brother Bob finally got to speak on God's true church from 9 until noon. The chief didn't show up until about 10 in the morning. His wife and several other women from the palace came with him. They had reserved seats for the chief and his wife in front. The first three rows were saved for the entourage that came with him.

Brother Bob briefly went back over what he had shared and then continued up until noon. Then we broke for lunch.

During the break for lunch Brother Bob, the other home church representatives and I met the chief. He spoke English very well. He was an elderly man, in his late seventies or early eighties. He was a very pleasant person to talk to. I was asked to share some health principles concerning the chief's health and we are hoping he will follow them. He had had a serious illness that almost killed him a few months prior and he was recovering from that.

Since Livingston first visited the area in 1851, there has been a Christian influence in Zambia. Most Zambians are Christians. The chief and most of the women that were there were Sunday keepers. In the question and answer

session in the afternoon they brought up the question of God's law, particularly the Sabbath. The answer brought to their attention the difference between the ceremonial and the moral laws.

Then the chief raised his hand and his question was quite interesting. He said that we've heard from the speaker that the original Sabbath was on Saturday, the seventh day, but sometime after Christ was resurrected it got changed from Saturday to Sunday, from the seventh day to the first day. What he wanted to know is, who made the change and when did the change take place.

The brethren in the camp meeting there were praying that the Lord would lead in this discussion and that conversions would take place.

Brother Bob was impressed to go to Daniel chapter 7. He went through and showed them what the history was of those four different beasts that were portrayed there. The first was Babylon, the next was Medo-Persia who conquered Babylon and the next was Greece who conquered Medo-Persia, and then Rome who conquered Greece. Then the ten horns and the little horn that comes out and speaks great things, he has a mouth and eyes and he uproots three of the ten horns.

He showed that when Rome fell in AD 476 it was divided into the ten different European countries that made Rome what it was. That there was one power, and one power only, after the fall of Rome that uprooted or basically took over three European countries, which were the Heruli, the Vandals, and the Ostrogoths. The only power that uprooted those was the Roman Catholic Church and she used the civil power at that time to conquer these three nations because they refused to recognize the authority of the pope in religious matters.

That shows that it was the Roman Catholic Church who was represented by this little horn, who speaks great things against the most High. The pope wants to be worshipped as God, in fact he claims the title of being god of the earth, the vicar of Christ.

As the pope wants to be worshipped as God, and it says in Daniel 7:25 that this little horn will seek to change times and laws, which law do you think that the pope would want to change so he could be worshipped as god and not the God of heaven? What's the only

commandment in the Bible that specifically lists God as the Creator of heaven and earth and that we are to worship Him?

It's the fourth commandment. The pope changed God's law from Saturday to Sunday and he has been deceiving the rest of the world to follow him in like manner.

Brother Bob then paraphrased the Roman Catholic church's challenge to Protestants where they say that the Protestants claim they follow the Bible and the Bible alone as their rule of faith but yet they keep Sunday which is a commandment of the Catholic Church alone. So, what the Protestants need to do is to go back to following the Bible and the Bible alone as a rule of faith and thus give up Sunday and start keeping Saturday as God's Sabbath or they need to come back to Rome and continue to keep Sunday and follow the pope as their leader.

That caught the chief and some of the others somewhat by surprise and Brother Bob said, "You know I have many other statements where the Roman Catholic Church claims the authority to change God's law from Saturday to Sunday and I can send those to you if you'd like." The chief and the other women there said Yes, please, do. In fact I was given the chief's direct mailing address so we could send him these materials and other materials on health.

The chief left about 5 or so that afternoon and after he left we had a baptism of three people. The man and his wife, who I mentioned before were having trouble with the corporate responsibility issue part of removing their name from an apostate church, had now embraced it and were going to remove their names from the apostate church when they returned home. They were baptized and a sister was baptized from Malawi. After that we had the Lord's supper. It was such a wonderful Sabbath.

The camp meeting ended on Sunday. We traveled from the camp to Solwezi. Visited church members and visited some other family members of Brother Mukinda and then we traveled back to his house where we said some good-byes to the Namibian brethren and the South African brethren that were heading back. Then we slept.

On Monday, the 28th, we said more good-byes to the Kenyan brethren, the

Ugandan brethren, the Malawi brethren, and the Zimbabwe brethren. Then we took the bus ride back to Lusaka. We were only able to briefly meet with that other home church because we got in late. We are going to be sending them some more material and I think Brother Mukinda is planning on visiting and studying with them. We would appreciate your prayers for our African brothers and sisters.

Then we went to sleep. We were up early on Tuesday, the 29th. We had to catch a plane out of Lusaka by 7:30 in the morning. Brother Bob and I were in the air or in airports until 6 pm on Wednesday, August the 30th.

The Lord worked wonderfully at this meeting there in Africa. Brother Bob and I thank and praise the Lord again and again for arranging it for us to travel to Africa for such a time as this and then the wonderful blessings and miracles that He worked out while we were there.

About a week after we got back, Brother Bob received an email from Brother Mukinda. The Lord is continuing to work miracles! The chief that was there at the meetings has embraced the message of present truth!

There are several different Sunday keeping churches that are meeting in the chief's territory. Of all the time these

Sunday churches have taken place, he has not visited a single one. But, he was willing to come to our camp meeting. He was willing to listen. He was even taking notes. And now after we left he has embraced the message.

God is, indeed, working, brothers and sisters. The African brethren are leaving us behind. They're moving forward in following God's will. They've embraced the name Seventh-day Remnant. What are we going to do here?

Thank you, our African brethren, for all the blessings we received while we were with you. May God continue to bless you abundantly. Gary Cain

RECIPE



Cucumber Salad



2 English Cucumbers
1/2 Red Onion

1-2 Lemons juiced
2 Tbs Pineapple juice concentrate
1/2 Tsp Dried dill weed or fresh

Wash the English Cucumbers and then cut in half lengthwise.
The seeds are to be removed I don't.
Slice thin. Place in a colander.

Chop the red onion and add to the colander with the cucumbers.
Sprinkle 2 Tablespoons of sea salt over the cucumber and onion and let sit for 10 minutes.

Prepare the dressing. Place lemon juice, pineapple juice concentrate and dill in a serving bowl.

Wash the salt off and shake as much of the moisture off as possible. Add to the dressing and toss together.

Servings: 8

by Marilyn Snipes

In Israel, industrial training was regarded as a duty...
A knowledge of the duties pertaining to housewifery
was considered essential for every woman.
And skill in these duties was regarded as an honor
to women of the highest station.

MH 185,186

The Battle Over the Name “Seventh-day Adventist”

Part 4: Never Be Ashamed of the Name

Many of our dear brothers and sisters have been taught that they must continue to cling to the name "Seventh-day Adventist" after they have chosen to completely disconnect themselves from the SDA church denomination. Even though Bible and Spirit of Prophecy evidence has already been given showing that we are in a new Movement, that it is God's will for His people to distinguish themselves in name from past churches of apostasy, and that God will call His servants today by a different name, yet many may still be confused. It is for their sakes that we will now address the last major objection raised against calling ourselves "Seventh-day Remnant" instead of "Seventh-day Adventist".

The third major objection to calling ourselves by a different name is because many have been taught that it is a command of God that individual believers must never be ashamed to call themselves "Seventh-day Adventist" to the end—even if they have separated themselves from the SDA church. The foundation for this belief seems to be based upon the following testimony:

“The banner of the third angel has inscribed upon it, ‘The commandments of God and the faith of Jesus.’ Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven.”¹

1. 2 SM 384.

Now who, in the above testimony, were never to be ashamed of the name “Seventh-day Adventist”? Was this testimony directed to single individual believers? No. The context of this testimony was directed to the institutions within the SDA denomination. Thus, you can see that all parts within the corporate church structure were instructed to never be ashamed to identify themselves as being “Seventh-day Adventist.”

Many may be unaware of the situation which arose that called forth from Ellen White most all of these statements on not being ashamed about the SDA church name. To help understand this point, the following testimony is submitted:

“It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational, in every sense of the word, this Sanitarium was...

“We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution; for this it certainly is. As a Seventh-day Adventist institution it was established, to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord.

“We have come to a time when God has been greatly dishonored. Those who have long known our belief, and what we teach, have been surprised by the statement that the Battle Creek Sanitarium is not denominational. No one has the right to make this

2. BCL 51-52

statement... In the name of the Lord we are to identify ourselves as Seventh-day Adventists.”²

The context of the testimony was in relation to the institutions of the corporate SDA denomination needing to identify themselves as “Seventh-day Adventist.” Thus, you can see that all parts within the SDA corporate church structure were instructed to never be ashamed to identify themselves by this name. But, what about individual believers?

All parts within the SDA structure should also include each and every member of this corporate denomination. So, then, are there statements that declare that each and every SDA church member should identify themselves as “Seventh-day Adventist”? Yes. “We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not.’ It is the name the Lord has given us... We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness.”³

3. 2 SM 384

You will notice that Ellen White does not use words that indicate single individual believers, but always uses words such as “we” or “our” or “us” which refer to the corporate group of believers within the body of the SDA corporate denomination. Therefore, you can see that the context of all these testimonies is directed only to those people who were within the SDA corporate structure. What Ellen White was declaring was that if you are a member in the SDA denomination, or if you are an institution, or local church, or any other part of the corporate structure, then you should not be ashamed to identify yourself as “Seventh-day Adventist.”

Also, in all the testimonies dealing with this issue of not being ashamed of the name “Seventh-day Adventist,” you will notice that these were not written counsel to any believer who was outside of the corporate SDA denomination; nor were they written counsel to any individuals who should embrace the same Advent faith, but who were not joined in membership to the SDA church. But you will discover that every one of these testimonies was written counsel to only that which composed the corporate body and structure of the SDA denomination!

While it is true that Ellen White wrote that SDA’s were never to be ashamed of the name “Seventh-day Adventist,” the context of all of these testimonies is quite different than what many believe. These statements were all written counsel to the SDA corporate denomination and its membership, that they were not to hide, or be ashamed of, their name in order to gain more favor with the world. But not one of these testimonies were written counsel to any individual believer, or to any group of individuals, who would choose to be separate from, or who would choose to work outside and independently of, the corporate body of the SDA church!

Thus, there is no inspired support to the belief that all who are separated from the SDA denomination must continue to identify themselves by the name of “Seventh-day Adventist!” There is no inspired validity to the belief that all who embrace the Advent faith, but who are not members of the SDA church, must adopt and identify themselves by the name “Seventh-day Adventist!” And there is also no inspired backing to the belief that all believers in the three angels’ messages, irregardless of whether or not they are connected with the corrupt SDA denomination, must fight that apostate church for their individual right to publicly identify themselves as “Seventh-day Adventist!”

I sincerely hope and earnestly pray that all can understand that the foundational support given for the belief that all of God’s followers must never be ashamed of, and must always identify themselves by, the name “Seventh-day Adventist,” is not in agreement with the weight of evidence provided by a “Thus saith the Lord.”

This article was written not to cast down, or to needlessly cause any embarrassment or pain to, anyone who chooses to call themselves “Seventh-day Adventist” and thereby be identified with this apostate and corrupt church, but to show all those who have completely disconnected themselves from this Babylonian church that there is no command from God, nor is there any directive from the Spirit of Prophecy, that they must continue to cling to and identify themselves by the name “Seventh-day Adventist.”

In Conclusion: In this series, we have discovered that there is no church or group name, no matter how sacred or exalted it may be, which can bring any people into any favor with God if they choose to disobey Him—and this includes a name which was chosen by God Himself! This is because God is more concerned with character than with what name we call ourselves by. We have discovered that after all the followers of Christ separated themselves from their corrupt churches of Judaism, Catholicism, and Protestantism, that they all chose a completely different name to identify themselves by. These followers of God clearly saw the wisdom of avoiding needless confusion by making the distinction plain between themselves and the corrupt church they had separated from.

We have discovered that the foundational support given for the belief that we cannot call ourselves by a different church name today because the name “Seventh-day Adventist” is written on the banner of God, which is to be borne before the whole world to the end, is not in agreement with the weight of evidence provided by a “Thus saith the Lord.” We have discovered that the foundational support given for the belief that we cannot call ourselves by a different church name today because the name

“Seventh-day Adventist” was given by God only to individual Advent believers and not to the SDA corporate denomination, is not in agreement with the weight of evidence provided by a “Thus saith the Lord” as well as history.

We have also discovered that the foundational support given for the belief that we cannot call ourselves by a different church name today because all of God’s followers, including those outside of the SDA denomination, must never be ashamed of, and must always identify themselves by, the name “Seventh-day Adventist,” is not in agreement with the weight of evidence provided by a “Thus saith the Lord.”

And we have also discovered that because of the rebellion and apostasy of the SDA church, God foresaw that the once chosen name of “Seventh-day Adventist” would become defiled. So, He clearly revealed that all of His people who have chosen to separate completely from the SDA church would need to be called by another name.

Since all of this is true, then what name should we call ourselves by? What name could be more appropriate to use to identify ourselves by than the name “Seventh-day Remnant”? This name of “Seventh-day Remnant” upholds the Sabbath of the fourth commandment. It brings before the people the subject of the Remnant, and thus opens the way for them to study and understand that God will have a people who will keep all of His commandments, who will follow the testimony of Jesus—or the Spirit of Prophecy,⁴ who will have the faith of Jesus, that Satan and all of his agents will make war against them, and that this select group of faithful people are prophesied to appear in these very last days just before Christ comes⁵ (see). Thus this name “Seventh-day Remnant” still upholds God’s Sabbath before the world, but avoids any confusion and negative drawbacks associated with the name of the Seventh-day Adventist church.

It is my earnest prayer that you will take the time to study into this issue of what name God would have His separated people to identify themselves by today. And that you will then be led to join with all of us who have completely separated ourselves from all the apostate and corrupt denominations, and thereby have become part of this new last day Movement of God listed in Revelation 18.

May God be praised because many are indeed taking their stand completely separate from the apostate and corrupt SDA church. May God be exalted because many are also realizing the “curse” as they see their witness spoiled as soon as they identify themselves as “Seventh-day Adventist” because the people connect them to that apostate church! And may God be glorified because many are also awakening to the fact that God is today calling “his servants by another name.”⁶ Robert Sessler

4. Rev. 19:10

5. Rev. 12:17, 14:12

6. Isa. 65:15

Seventh-day Remnant Church

GOD'S PEOPLE NAMED

GOD'S PEOPLE NAMED ACCORDING TO THE MAIN POINTS OF THEIR FAITH PRESENTLY FROM AGE TO AGE.

Name is a word used to identify and distinguish one thing from the other. Soon after creation of every beast of the field, and every bird of the air God brought them to Adam to see what he would call them. And whatever name he gave to each God accepted that name for it. What a trust that was for Adam to select right names for innumerable creatures of this planet!

In the Bible, giving names to individuals meant a lot. Some names were a description of character and these names were determined by events happening at that time. God Himself, at the very beginning, named characteristic periods of time.

“And God called the light (period) day and the darkness (period) He called Night.”¹ After God took one of Adam’s ribs and created from it a helpmate for him, “Adam said... she shall be called woman because she was taken out of man.”² Adam proceeded and selected “his wife’s name- **Eve** because she was **the mother of all living.**”³

The list of the names given to the sons of Jacob is indicative of their various characters.⁴

The naming was determined by particulars, events of that time. “And Rachel said, with great wrestling have I wrestled with my sister and I have prevailed, and she called his name **Naphtali.**”⁵ Some of those characteristic names are immortalized by being written on the gates of the New Jerusalem City which shall come down from heaven.⁶

Samuel planted a pillar which he called “**Ebenezer saying Hitherto hath the Lord helped us,**” after Israel got a victorious conquest over the Philistines.⁷ The name “Ebenezer” denoted the event of war and the help of the Lord that gave Israel victory.

When a person’s character was transformed his name was also changed correspondingly. “**Abram**” became “**Abraham,**”⁸ “**Sarai**” was changed to “**Sarah,**”⁹ **Jacob** became “**Israel**”¹⁰ and “**Joses**” became “**Barnabas,**”¹¹ to cite a few examples.

Groups or classes of people with particular deeds and character generally were called certain collective names descriptive of their character. The following few examples are illustrative of this fact. **The lineage that kept the holy oracles were called “the sons of God”¹² while the descendants of those who despised the word of God were named “the daughters of men.” Other wicked men of evil character were called “Sons of Belial,”¹³ “children of Belial”¹⁴... men of Belial,¹⁵ And thus John the Baptist reproved the promiscuous multitudes that came after him and called them a “generation of vipers,”¹⁶**

These title names were describing the deeds and character of the groups involved.

In the same way the followers of Jesus Christ were given their name after they had developed their character. After the day of Pentecost’s empowerment by the Holy Spirit, the disciples carried forward the ministry and deeds of mercy started by their Master. Wherever they went they narrated the story of Jesus Christ and God did miracles with their efforts as He had done with Jesus of Nazareth. By their teaching and acts of kindness to the needy, they impressed many to believe in Jesus. In Him they saw the anointed of God—the Messiah, the Christ. They lived His anointed life in their own lives and when they reached Antioch, “the disciples were called **Christians.**”¹⁷ “The name was given them because Christ was the main theme of their preaching, their teaching and His miracles of healing.”¹⁸ All those who joined themselves to the **Lord by taking up the particular truth of that specific time- that Jesus was the “anointed one,” the Christ, were given “the name of Christ” and were happy to suffer for it as “a Christian”¹⁹. This classic name, Christian, described their peculiar faith and character in that particular truth vital in the present age then. It was then as true as it is today that although “there are many precious truths contained in the word of God,... it is “present truth” that the flock needs”²⁰ In any of the truths that God opens up for His people in any age, **He gives important points of faith upon which hangs the destiny of souls. And by receiving and upholding those points of truth importantly, people develop peculiar character which gains them “a name.”²¹****

Christianity in the apostolic age was mightily powerful and swept across all the inhabited parts of this globe in nearly one generation. But as some of the heathen “professed to accept Jesus and to believe in His death and resurrection, but they had no conviction of sin, and felt no need of repentance or of a change of heart”²² “...the way was opened for Satan to obtain a foothold”²³ and Christianity lost its purity and signal power in the succeeding years. The church slowly married worldliness by the spirit of compromise with sinners, and lost its peculiarity, vital godliness, and became popular with the world.

Thus the name Christian also had no more peculiarity. Nevertheless God did have His representatives who continued to pray that He may work for His name and uplift His work in a special way again. Consequently, in different countries of Europe men were moved by the spirit of God to search for the truth as for hidden treasure. God, by His grace, opened their understanding to comprehend His truths. They saw how traditions of men had replaced the pure doctrines of the word of God. They understood the terrible development of the man of sin in the system of popery. These ardent and humble men hungered after the righteousness opened to them from the word of God, their hearts were revived and

- 17. Acts 11:26
- 18. AA 157
- 1. Gen 1:5
- 19. 1 Peter 4: 14-16
- 2. Gen 2:23
- 3. Gen 3:20
- 4. Gen 29:32-35
- 20. EW 63
- 5. Gen. 30:8
- 21. Rev. 3:1
- 6. Rev. 21:12.
- 7. 1 Sam. 7: 12
- 22. 4 SOP 42
- 23. 4 SOP 45
- 8. Gen. 17:5
- 9. Gen. 17:15
- 10. Gen. 32:27-28
- 11. Acts 4:36
- 12. Gen. 6:2
- 13. 1 Kings 21:10
- 14. 1 Kings 21.13
- 15. 1 Sam. 30:22
- 16. Luke 3:7

they saw that a great reformation was needed. By His providence God called and led them to work for reformation in the Christian Church.

“Foremost among those who were called to lead the church from the darkness of popery unto the light of a purer faith stood Martin Luther... the man for his time... God designed to make him a builder in the great temple that was rising so slowly through the centuries”²⁴. But Satan and his agent, the papacy planned to destroy this zealous man of God’s designation. In 1521 a decree known in history as the Edict of worms was issued by the pope commanding the destruction of Martin Luther, his adherents, his writings and all who printed or circulated his writings. The impure church, the harlot and abominable woman gathered her worldly powers to crush down the rising daughter of Zion, but “the earth helped the woman (daughter of Zion)... the earth opened her mouth and swallowed up the flood (persecution agencies) which the dragon (Satan) had cast out of his mouth.”²⁵ This was accomplished partly in 1529 when the noble princes of Germany stood by the teachings of Luther and protested against the Edict commanding the destruction of the reformation work. By their standing with Luther the noble ones protested against the doctrines and usurpation of the Romish Church over the Christian world. **Their standing for the then Present Truth gained them a name, a distinguished name—Protestant. And again this became the classic name for the true followers of the Gospel of God away from the teachings and commandments of men.** By the reformers’ work Christianity again started showing its true purpose and vital godliness.

But, again the archenemy by his snaky lurk crept in, that, within a century the Protestant Church had backslidden. The church did not fully wash cleanly her vestment. She was off her place and rightly were fulfilled the words “My mother’s children were angry with me, they made me the keeper of the vineyards, **but mine own vineyard have I not kept**”²⁶

Another reformation was necessary. Only vigilant watchfulness is needed in the work of reformation that it may bear the true seed unto fruition. “God saw that many of His professed people were not building for eternity and in His care and love He was about to send a message of warning to arouse them from their stupor and prepare them for the coming of their Lord.”²⁷. The Protestant Church is represented by the woman of Revelation 12 who was persecuted by the dragon. The woman represents the protestants especially from the stage where “the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood,”²⁸ for the dragon was attacked by the teachings of this woman and knew that the time had again come when this woman may give birth to a Seed who would completely destroy the foundation of lies that he had caused to be built up in more than a thousand years past. Well was she named Protestant for she was uprooting the Roman Catholic dogmas, and in their place giving back the Bible to the people.

29. Gal 3:16

24. 4 SOP 94

30. 4 SOP 204-206

25. Rev12:15

31. GC.330, 331

26. Song of Songs 1:6

32. 4 SOP 212

33. EW 13:3

27. 4 SOP 196

28. Rev. 12:15

34. Matt. 25:6

35. Is. 52:1

36. Rev. 14:7

This work prepared the way for the 19th century reformation which gave birth to a people who would resemble the seed—“which is the Christ”²⁹. By giving back the Bible to the common man, Protestants became the progenitors of the Advent Movement which would restore the downtrodden law to the Christian Church.

God chose William Miller and led him to carefully and methodically study the Bible as he “compared scripture with scripture by the aid of the marginal reference and the concordance... Angels of Heaven were guiding his mind and opening to his understanding to prophecies which had ever been dark to God’s people. Link after link of the chain of truth rewarded his efforts; step by step he traced down the great lines of prophecy until he reached the solemn conclusion that in a few years the Son of God would come the second time in power and glory.”³⁰

After thus studying, becoming fully convinced that the time was at hand for Christ’s second advent, “the duty of making known to others what he believed to be so clearly taught in the scriptures urged itself with new force upon him... He began to present his views in private as he had opportunity... His first lecture was followed by a religious awakening in which thirteen entire families with the exception of two persons were converted. He was immediately urged to speak in other places, and in nearly every place his labors resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration.”³¹

God blessed these earnest efforts, that a great movement was seen everywhere, for God raised more of His servants in other places to co-work with Himself and with this ardent man of God’s choice. “Those who believed that the Advent Movement was of God went forth as did Luther and his co-laborers with their Bibles in their hands and with fearless firmness met the opposition of the world’s great teachers... The word of God was the only testimony accepted by the advocates of truth. ‘The Bible and the Bible only’ was their watchword.”³²

Although the adherents of these labors were nicknamed **Millerites, after Miller, yet their Principal points of faith and teachings gained them their Name—“Advent people”**³³. They believed that the Second Advent was at hand, and soon the worldlings as well as Christians would be arrayed before the eternal bar of the judgment of the Almighty God to receive their recompense. This conviction accorded them true repentance, earnest and tireless devotion to warn others and lead as many as possible to Christ away from the denominational fallen churches. “Behold the Bridegroom cometh, Go ye out to meet him,”³⁴ “Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the vessels of the Lord.”³⁵ “Fear God and give glory to Him for the hour of his judgment is come”³⁶ was rung everywhere with great urgency and solemnity. The laborers were blessed of God. Their fruitage was great peace and love among themselves—**truly Philadelphian were**

they! Yet their work was not fully accomplished before God. He had much more for them to do before they fully became like Christ the seed of the woman and be ready to stand before Him blameless in that great and terrible day. "God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. **Adventists** did not discover the error, nor was it discovered by the most learned of their opponents... the time of expectation passed, and Christ did not appear for the deliverance of His people. Those who... had looked for their Saviour experienced a bitter disappointment. Yet the purposes of God were being accomplished; He was testing the hearts of those who professed to be waiting for His appearing."³⁷ God was preparing His people for the work in their lives by way of revealing their hearts and weakness to comprehend His word. "Though the finite minds of men are inadequate to enter into the counsels of the infinite one, or to understand fully the working out of His purposes, yet often it is of some error or neglect on their part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word."³⁸

Though earnest and faithful in their present light, as they had hitherto received, and had seen the end of perfection yet they had not known that the **"Commandment is exceeding broad"**³⁹ and that they had to **"behold wondrous things out of thy law."**⁴⁰ Hence, after the disappointment and trial of 1844, some great numbers of followers in the Advent people, chose to rashly drop down their experience. A little number was left holding tightly to Jesus and praying for more light to understand what really had happened and what God would have them do. "God had led his people in the great Advent Movement... and he would not permit it to end in darkness and disappointment to be reproached as a false and fanatical excitement. Though the majority of Adventists abandoned... and consequently denied the correctness of the movement... a few were unwilling to renounce their points of faith and experience that were sustained by the scriptures... with earnest prayer they reviewed their position and studied the scriptures to discover their mistake. In their investigation they learned that... Jesus Christ our great High priest is a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man."⁴¹

As these humble **Adventists** followed Christ in His leading providence the law of God was opened to their understanding. "The Spirit of God impressed the hearts of these students of his word. The conviction was urged upon them, that they had ignorantly transgressed the fourth commandment by disregarding the creators rest day... They at once evinced their loyalty to God by keeping His Sabbath holy."⁴² Thus the great and wondrous things were revealed to them as they continued to search more in

the Holy Scriptures. **Emphasis on the principal points of their faith gained them their name Seventh-day Adventist.** "The peculiar and prominent features of their faith were the observation of the Seventh-day and waiting for the appearing of our Lord from heaven. The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind."⁴³

Now that the SDA Church and people are in apostasy God has risen up another movement just as He has always been doing; and it was predicted that "before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his word. The advent movement of 1840-1844 was a glorious manifestation of the power of God,... but these are to be exceeded by the mighty movement under the last warning of the third angel."⁴⁴

"The sleepers, suddenly awaking spring to their feet. They see the procession moving on, bright with torches and glad with music... then ten maiden seize their lamps and begin to trim them in haste to go forth. But five have neglected to fill their flasks with oil... while they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng and entered the house with the bridal train, and the door was shut. As Christ sat looking upon the party... He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming."⁴⁵

We may know and believe that God will do with this final movement as He has been doing with the afore movements, and according to the same principles. **Therefore that name SDA must be dropped with that fallen church, that another name shall be given to the risen movement of God's people after the principal features of the present faith just as He did with Christian in apostolic age, protestant in 19th Century and so forth.** What then are our main features of the present light of truth? Has not God shown what consists of our position in His word?

"The third angel's message embracing the message of the first and second angels (Rev. 14:6-12) is the message for this time. We are to raise aloft the banner on which is inscribed, 'The commandments of God, and the faith of Jesus.' God calls upon His people to magnify the Law (Is. 42:21) and make it honorable... The Sabbath is a sign of the relationship existing between God and His people- a sign that they are His obedient subjects, that they keep holy His law... We are to present to the world in clear, distinct lines the need of obeying this law."⁴⁶

"God has given the messages of Rev. 14 their place in the line of prophecy and their work is not to cease till the close of this earth's history. The first

43. IT 223, 224

37. GC 373-374

44. GC 464, 611
(see Rev18:1-5).

38. GC 344,345

39. Ps. 119:96

40. Ps. 119:18

45. Col 406

41. 4 SOP 259-260

46. CH 357-359

42. Ibid 274

and second angel's messages are still truth for this time, and are to run parallel with that which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, 'I saw another angel come down from heaven, having great power and the earth was lighted with his glory' (Rev. 18:1). In this illustration, the light of all three messages is combined."⁴⁷ .

"The present truth for this time comprises the messages (given us to proclaim) the third angel's message succeeding the 1st and 2nd. The presentation of this message, with all it embraces, is our work. We stand as the **Remnant people** in these last days to promulgate the truth and swell the cry of the third angel's wonderful, distinct message, giving the trumpet a certain sound... **faith, eternal faith in the past and present truth, is to be talked, is to be prayed, is to be presented with pen and voice.** We are to give the message 'Babylon the great is fallen is fallen, and is become the habitation of devils, and the hold of every foul, spirit,... come out of her my people that ye be not partakers of her sins, and that ye received no of her plagues' (Rev. 18:1, 2, 4). This message is to come to the churches. We are to consider the best plans for accomplishing this."⁴⁸ .

We should praise God that He has entrusted and enjoined us with this last days' work. The fourth angel has already come down to "Lighten our hearts with his glorious truth"⁴⁹ in this time of greatest apostasy and delusions. What an opportunity and privilege is ours! When all the foundations built on the sand of human traditions are falling apart to be swept away in the winds of human philosophy God has **preserved His Remnant people** who stand well guarded and firm. "I was shown three steps-the first, second, and third angels' messages... the destiny of souls hangs upon the manner in which they are received.. I was again brought down... and saw how dearly the people of God had purchased their experience... God had led them along step by step,

50. EW 258-259

47. Manuscript 31, 1890

51. EW 261

52. 1 Thess 4:17

54. Micah 2:12

55. Amos 4:12

56. Titus 2:13

57. 2SM 319

48. Letter 121,
Aug. 13, 1900

49. Ms 28, 1901

58. Rev. 22:20

until He had placed them upon a solid immovable platform."⁵⁰

The commandments of God, the Seventh-day Sabbath and the approbation of Jesus' ministration upon His humble people are to be our joy as we go to the fallen churches with the last message of mercy, assured that "**the light will shine, and all who are honest will leave the fallen churches and take their stand with the REMNANT**,"⁵¹ "which are alive and remain"⁵² in the truth.

Sure the Lord is gathering the **REMNANT OF** Israel⁵³ and will put them together (unite them), as a flock in the midst of their fold, that they may make a great noise (loud cry).⁵⁴ Yea as the Remnant of the Israel of God let us with the assurance of His promised later rain cry mightily and work earnestly to prepare a people to meet their God⁵⁵ in "the glorious appearing" which is the climax of the gospel and the "blessed hope"⁵⁶ of all ages.

As a people working to hasten the advent of our Saviour Jesus Christ, we "remain" true in the platform of truth in these windy tides as the remnant of the seed. Those that keep holy the Sabbath of the Seventh-day, not as the legalistic Pharisee but as Christ Himself."⁵⁷

Therefore as the name of God's people in the past was determined by the events of their particular generation and their peculiar character, developed by uplifting their important features of their faith in the present truth, so it is to be with us.

So three great features are apparent to my observation. Observance of the law of God and the Seventh-day Sabbath, **1) Seventh day.** Remaining in the foundation of truth, **2) Remnant.** Working for and hastening the second advent of Christ by loudly giving the warning message, **3) Seventh-day Remnant** people, "He which testifieth these things Saith, surely I come quickly.(With all our efforts, means and lives let's mightily cry) Amen even so come Lord Jesus."⁵⁸ Patrick M. Manyara

Seventh-day Remnant Publishing Association
P.O. Box 1283
Lincoln, California, 95648

Presort Standard U.S. Postage PAID Lincoln, CA Permit No. 29
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