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NEXT MONTH

Special theme section on The Sabbath. This will be an issue you will want to share with others. Order now: 25 for $3.00, 50 for $6.00 or $10.00 per hundred. The Sabbath Recorder, Box 868, Plainfield, N.J. 07061

HE CALLED HER NAME

by Marie L. Olson

Outside the sepulcher she stood
And wept in deep despair.
The One she loved had died — and yet
His body was not there!
Her heart was torn that Easter morn,
Her grief was hard to bear.
She saw Him die that awful death
Upon dark Calvary.
She saw Him laid in Joseph's tomb,
But now where could He be?
The angels said He was not dead
And bade her come and see!
But lo! she turned and saw Him stand
But knew not it was He
Until He called her "MARY"
He spoke so tenderly.
Her heart was stilled, and then was filled
With glorious ecstasy!
Yes, Christ was risen; He called her name
And her response must be
But one word, "MASTER." For her Lord
She would serve faithfully.
Her heart was won to God's dear Son
And would forever be!
And still He calls us each by name;
Yes, still He longs today
To hear the answer from each heart!
Oh, may I be ready,
"Our blessed Lord, be Thou adored
As MASTER, Lord alway!"

PASSEVER — THE LAST SUPPER

Mark 14:17-25 & John 13:34

From the Living Bible

On the first day of the Passover, Jesus arrived with the other disciples, and as they were sitting around the table eating, Jesus said, "I solemnly declare that one of you will betray me, one of you who is here eating with me." A great sadness swept over them, and one by one they asked him, "Am I the one?" He replied, "It is the one of you twelve eating with me now. I must die, as the prophets declared long ago; but, oh, the misery ahead for the man by whom I am betrayed. Oh, that he had never been born!" As they were eating, Jesus took bread and asked God's blessing on it and broke it in pieces and gave it to them and said, "Eat it — this is my body." Then he took a cup of wine and gave thanks to God for it and gave it to them; and they all drank from it. And he said to them, "This is my blood, poured out for my people and for the kingdom of God. And so I am giving a new commandment to you now — love each other just as much as I love you."
By Rev. Everett T. Harris

The Message of Easter

S
de not be Easter joy unless Christ had first come into the world. But if Christ had only been born and lived and died and risen in the life and death - and so it was when children ran to tell the news, and older people run with white, set faces to the tomb after Mary had brought it. The message of Easter is a message of life conquering the last barriers that death may set. It is a message of hope over despair. And the message of Easter is one of overflowing gladness, Mary was so glad she could only cry "Master!" when she beheld Him. This was the One that had faith in her when others condemned. He had called out the best in her and she had been drawn away from a world, degraded life such as service and fellowship with God. She had thought she would never see Him again and now, behold, He stood before her, radiant and shining. Not the beaten and crucified man she had watched die on a cross but a victorious one. The message of Easter is a message of hope driving out grief and despair.

The last week. His last words. The Pharisees did not forget that He had said this unto them. The light of Jesus, our risen Lord, had overcome the darkness in the sun rose over death which comes with faith and Easter is the fulfillment. There is much emphasis placed on the first day of Christ's earthly life - His last week. His last words. The Pharisees did not forget that He had said this unto them. The light of Jesus, our risen Lord, had overcome the darkness in the place of despair. It was a message of gladness and joy in the place of grief and sorrow; and it was a message of life conquering death. This was and is the wonderful Easter message.

It was a message of hope overcoming despair. Only those who have waited through the blackness of a long night by the bedside of some dear one, or have felt the night of despair in their own souls can realize what that Easter dawn must have meant when Christ Jesus ap­peared among them - not with any spectacular burst of thunder but in the same quiet, simple, direct way in which He had lived among them. He encouraged them. He gave them assurance that their en­"
Introduction—Another great name in the Seventh Day Baptist heritage in West Virginia is that of Samuel D. Davis, affectionately known as Uncle Sammy. He was pastor of the Lost Creek Church most of his adult life, while operating his farm at Jane Lew and doing home missionary work in Ohio and North Carolina as well as in his home state.

During the Civil War Uncle Sammy’s life was threatened more than once because he was widely known as an Abolitionist preacher. And on him fell the burden of misunderstanding by those in the North who criticized the Lost Creek church for allowing two of its members to own slaves. His critics did not know that the whites were only legal guardians for the blacks, who had been set free by Dr. William J. Gordon of Shelbyville, Tenn., Elder James B. Davis of Middle Island, were known as an Abolitionist preacher. And on him fell the heritage in West Virginia is that of Orlando Davis, affectionately known as Uncle Sammy. We’ll stay here, son, until Elder Jacob and the brethren meet us.

Uncle Sammy — We’ll stay here, son, until Elder Jacob and the brethren meet us.

Orlando — Elder Jacob is coming over from Greenbrier, now, father. (points)

Elder Jacob — (Enters) Good day, Brother Samuel. Your son is growing into a fine young man. Uncle Sammy — Good day, Elder Jacob, and thank you! Will the others be here soon?

Elder Jacob — (pointing) I am sure Brother Randolph and Brother Bond will be here directly, but the others may be detained.

Uncle Sammy — I hope we can leave on the afternoon train for Cincinnati. Dr. Gordon writes me there are several near Shelbyville who are wrestling with the Sabbath truth, and he earnestly prays that we may come and help.

Br. Randolph — (Enters with Bond) (All shake hands) Brother Davis, I’m sorry to tell you that we believe it unwise to send Elder Jacob with you to Tennessee.

Br. Bond — Yes, the Salem church considered your letter, Uncle Sammy, but does not see its way to accept your request for its pastor to go with you.

Uncle Sammy — brethren, we have prayed this matter through and believe it is a Macedonian Call. The Lost Creek church has voted to send me, but my good wife is not willing that I should go alone. If a lack of money is the trouble, I will pay for Elder Jacob until my money runs out.

Br. Randolph — No, we could never allow you to do that.

Br. Bond — And Elder Jacob is not in good health, you know; and is preaching both at Salem and Greenbrier.

There is an awkward pause. All stare at the ground. Then Uncle Sammy goes to his son who is outside the group and touches him on the shoulder.

Uncle Sammy — Son, go back and tell your mother that I have gone to Tennessee; and that I did not go alone, for Jesus will go with me all the way.

Orlando — Yes, father. (He goes out)

Br. Randolph — (Earnestly) Forgive us, Uncle Sammy. We will raise the money some way, but under the law before Secession would have be detained.

Br. Bond — (Suddenly) Forgive us, Elder Jacob, and the brethren meet us.

Br. Bond — Here, take this. (Puts it in the hand) We’ll telegraph you more for the trip back home.

Uncle Sammy — God be praised! You’ll regret this brethren. (All clasp hands and leave)

The work of the Davises and Dr. Gordon met with some success in Tennessee, but regrettably it died out after Dr. Gordon’s death some years later. Samuel D. Davis was known as the general missionary of a wide area and in 1855 was instrumental in helping organize the Saleville Seventh Day Baptist Church in Morrison’s Cove, Pennsylvania. He was prominent in General Conference sessions for some years also, and in 1850 participated in the Chicago Council held by General Conference as a representative of the West Virginia churches.

Just behind the seven elders, thirty-six deacons and a score of deaconesses processed down the red carpet toward linen-covered tables laden with the symbols of the Communion. Three-tiered trays bore hundreds of tiny glasses with their portions of unfermented wine. Silver platters lay beside them filled with squares of unleavened bread. The service progressed with a precise orderliness which I’ve grown to treasure at my church. Passing through the great congregation the deacons move in intricate patterns up and down the aisles, but the effect is sheer grace. In quiet dignity fifteen hundred people would be waited upon with the emblems of the Last Supper.

The choir sang. The organ played. The bread was broken, blessed, and served. The service, as usual, was beautiful. Everything was as usual. Including me. Attractive. Respectful. Untouched.

A wave of deacons flowed down the aisles. One came down my row. From his tray and its grid of rubber-buffered bowls, I selected a glass. He moved on to other rows. Suddenly the tiny glass slipped from my fingers. In horror I saw the contents spill across my purse and into my lap.

As the grape stain spread over my skirt, I was immobilized. No longer saw silver Communion sets and white linen tablecloths. I heard gunshots in Dallas — news bulletins staccatoing over shortwave machines — voices of radio announcers edged with shock.

In a flash I was as stunned as I had been that Friday afternoon I knelt against the November wind at a prairie college in Nebraska and first heard that President Kennedy was wounded. In fact, he was dead.

A weekend of agony unfolded. During college vespers that night the audience rose for a long and troubled moment of silence. It was the beginning of grief.

In the days that followed a television set took an unprecedented position on the podium of the women’s residence-hall chapel. In the atmosphere of stained glass, mosaic tile, and long wooden pews the audience rose for a long and troubled moment of silence. It was the beginning of grief.

We all heard gunshots. We all saw the blood of a President cut through the great congregation the Rotunda. We could not imagine a nation of mourners.

As we drank together, the death at Calvary could no longer be contained in the dignity of symbols. The murder had spilled down the centuries into our church. The grape juice on my dress was the blood of a Man who died for me.

By Albert N. Rogers

THE SABBATH RECORDER

JUST BEHIND THE SEVEN ELDERS, THIRTY-SIX DEACONS AND A SCORE OF DEACONESSSES PROCESSED DOWN THE RED CARPET TOWARD LINEN-COVERED TABLES LA- DEN WITH THE SYMBOLS OF THE COMMUNION. THREE-TIERED TRAYS BORE HUNDREDS OF TINY GLASSES WITH THEIR PORTIONS OF UNFERMENTED WINE. SILVER PLATTERS LAY BEHIND THEM FILLED WITH SQUARES OF UNLEAVENED BREAD.
The Third Commandment

To study the Ten Commandments brought in ancient times to the children of Israel from the mountaintop meeting of Moses with God is to be struck by the universality and timelessness of this moral code.

The Third Commandment, "You shall not take the name of the Lord your God in vain" (Exodus 20:7) stands with the other nine in confirmation of the above statement. In 1974 the day would be rare when one could expect to be spared the offense and embarrassment of hearing profanity in abuse of the names we attach to Divinity. All too often these offenses against our spiritual sensitivities come through some branch of the mass media and are heard in the conversations of persons idolized by our society. (Who of us was not appalled and shocked by the disclosure that past President Nixon, in contrast to his public show of public religious piety, habitually used profanity in conversation with his staff and close associates that required radical censoring to be publicly acceptable.)

It is typical for many of us to associate the Commandment against "taking the Lord's name in vain" with common cursing and swearing. It has been suggested that habitual profanity by an individual clearly marks him as a conversational cripple. Certainly, profanity in the language used by the young is a sign of insecurity and of a misguided desire to gain attention and to impress others by shock. John Bunyan, author of the Christian classic "Pilgrim's Progress," it is reported to have suddenly left off the habit of swearing and to have said, "Now, I could, without it, speak better and with more pleasantness than ever I could before." Many are the persons who, in their Christian conversion and growth, have shared a comparable experience with John Bunyan and so have been richly blessed.

However, an in-depth understanding of the Third Commandment reveals that it probes much deeper into man's relationship with God than the level of one's speaking. Here it is important to remember that God's people, to whom the Commandments came, held God, in His nature and character, in such reverence and awe as to believe it sacrilege to even speak the name of God. In their efforts to avoid profaning the name of the Holy One, they went to elaborate ends to devise words and ways of speaking to keep free from guilt. There is strong evidence that in our time great numbers of people have never said -- or have lost -- a genuine sense of the holiness and majesty of the God who is Creator, Lord, and Father of us all.

True insight into the demands of this Third Commandment upon us requires us to get at the meaning of "in vain" as it relates to our thoughts, attitudes, and actions toward God. Certainly, to use any form of God's name as a magical formula or incantation is to disobey the Law Moses brought to the people on tablets of stone.

Both Old and New Testament Scriptures give instances of superstition, idolatry, and magic being practiced in Bible times. In every such case the Lord's name was "in vain" whenever that usage broke with reality or truth.

Tragically, in our time we are seeing an alarming resurgence of occult practices that involve profane participation in black magic and demonic worship. Often disenchanted young people are attracted to these dangerous forms of blasphemy. However, as long as thirty years ago I was troubled as I heard a mature Seventh Day Baptist church member describe how her prayers to sprinkle the blood of Christ on the food her chickens were fed would cause them to grow faster and lay more eggs. It would have horrified her to think she might be disobedient to the Commandment, "You shall not take the name of the Lord your God in vain...." How important it is to realize that revering and honoring God is accomplishing in right living rather than through any incantation of magic formulas that are surely "in vain."

It is suggested by qualified interpreters of the Ten Commandments that even the very religious including Christian ministers -- may disobey the Third Commandment careless use of pious phrases or doctrinal cliches designed to cast a comfortable spell over those who listen. Inescapable repetition of such phrases as "the blood of Christ," "the power of the HOLY Spirit," or "the brotherhood of man" may constitute a breach of the Law that we are not to take holy and sacred names or ideas in vain. It may be a special temptation for ministers to please and full congregations by repeating forsworn of the faith that have long been beloved. Such a practice is in violation of Christ's admonition, "Do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words." Again, our Lord warning everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven," seems to speak pointedly to the danger of slipping into this error.

Doubling, many honest, sensitive searchers for Christ's Way have been turned from their course on hearing the great issues of the faith carelessly presented. Christian leaders, ordained or lay, carry a most serious responsibility to share the good news of Jesus Christ with sincerity, meaning, and integrity. Perhaps some of us have more guilt in this area than we had ever supposed.

Bible critics sometimes have found fault with the negatives -- "you shall not" -- on which most of the Commandments have their focus. How fortunate we are as followers of Christ who have not only His teachings but His living example to guide us in our interpretation and practice of God's Laws. What could be more positive and dynamic than the Lord's Prayer? It is a perfect antithesis to "taking God's name in vain.

In today's world, opportunities abound for Christians to witness to the meaning and power of God in Christ for their lives. To expect, the language and speech are important in such witnessing, the best method is that of demonstration-living and loving out one's testimony. The American author-philosopher, Ralph Waldo Emerson put it succinctly when he said, "What you are sounds so loud in my ears I can't hear what you say."

Would you find the Commandment that deals with our attitudes and responses to God's holiness more palatable for contemporary life if it were framed positively? John Newton, born in 1779, does this for us in his hymn, "How Sweet the Name of Jesus Sounds." Speaking of himself as "once an infidel and libertine," after his conversion to Christianity he preached for many years with power and persuasion and wrote numbers of valued hymns among which are "Amazing Grace" and "Safety Through Another Week." Let us join with the Christians who sing in a spirit of praise and celebration:

"How sweet the name of Jesus sounds In a believer's ear! It soothes his sorrows, heals his wounds, And drives away his fear."

HOW FAR BETTER? IN OUR DESIGN FOR LIVING

President S. Kenneth Davis

APRIL 5 -- Benevolence--Matt. 6:1-4; Mal. 3:10; 2 Cor. 9:6-8


April 19 -- Personal Integrity -- Matt. 5:33-37; 5:19-20; Eph. 4:23-32; 5:1-5; 15-20

April 26 -- Going on to Perfection -- Matt. 5:48; 2 Cor. 13:11; Eph. 4:13; Heb. 6:1. Elements of Perfection --Matt. 19:21; Col. 3:14; Jas. 2:22; Jas. 3:2; 1 John 2:5

DENOMINATIONAL DATINGLINE

APRIL 11-22 SDB Church White Cloud, MI President S. Kenneth Davis APRIL 13-18 Committee on Uniform Series Rev. David S. Clarke Editor Edwin Kuehn Stonestrom APRIL 20 Quarterly Board Meeting American Baptist Tract Society Marlboro, N. J. APRIL 20 Quarterly Board Meeting Board of Christian Education Alfred, N. Y.

APRIL 22 SDB Ministers Conference Dodge Center, MN APRIL 22 Quarterly Board Meeting SDB Missionary Society Westerly, R. I.
BLOOD TRANSFUSIONS

St. Michael's Hospital, during the early fifties, had no blood bank facilities such as we have today. At that time, almost any type of emergency used up our small supply. An old refrigerator, turned down low, kept a few units for two to four days. This blood came by way of a pay-back program in which relatives and friends donated two units to each one used in surgery or some other unfortunate situation.

One evening about five-thirty, I was preparing to leave the hospital when my telephone rang. An elderly man had just been brought in bleeding profusely. In a matter of minutes a few simple tests confirmed what the doctor suspected—a ruptured peptic ulcer. If a certain blood level could be reached and maintained, the surgeon would be able to remedy the situation in a short time. I had two units of “O.” Negative blood and the patient needed six in reserve. A silent, but effective prayer session began. I quickly picked up the phone to call the blood bank and order any number of common to rare types of blood from a central bank only three blocks away.

We have been thinking, out loud you might say, about the wonderful results possible through proper use of human blood. How much more important is that of spiritual transfusions? How willingly did our Lord and Savior leave the beautiful courts of heaven to spill His blood for you and me. To do a patient some good, blood must make a transfer—from the donor to the recipient. Christ gave His blood and stored it in a heavenly bank in unlimited supply and free to all who will accept His gift. Human blood is worthless unless at least a spark of life is present. Not so with the blood of Christ. His blood can be given to one already dead; dead spiritually, dead in trespasses and sins. This healing power transforms the dead into a warm and vital person who is sympathetic and concerned with others. His blood truly holds the power of resurrection.

I have seen a few patients and their families refuse a transfusion of blood. They were very foolish, of course. Yet none are so short-sighted as those who refuse the blood of Jesus for their cleansing. By faith, we obtain this gift of blood by believing and trusting in Him. Afterward, we depend on Him through our Christian lives. In His blood may be found power for victory over sin. Who is it that doesn’t need this healing power?

Eighteen pints or units had been collected. While in surgery, the patient had been given five units and was doing well. A few days later, he went home to complete his recovery. Transfusion constitutes the finest life-giving help for many diseases. Blood, when properly collected and stored, can be kept in good condition for twenty-one days. This is under new and improved blood bank methods, of course. Certain components are useful only up to forty-eight hours. Dried plasma used by the Military in World War II lasted for months. What a fluid! Scientists since the early thirties have sought in vain for a comparable substitute. None can equal its effectiveness. Medical technologists go to the telephone today and order any number of common to rare types of blood from a central bank only three blocks away.

We have been thinking, out loud you might say, about the wonderful results possible through proper use of human blood. How much more important is that of spiritual transfusions? How willingly did our Lord and Savior leave the beautiful courts of heaven to spill His blood for you and me. To do a patient some good, blood must make a transfer—from the donor to the recipient. Christ gave His blood and stored it in a heavenly bank in unlimited supply and free to all who will accept His gift. Human blood is worthless unless at least a spark of life is present. Not so with the blood of Christ. His blood can be given to one already dead; dead spiritually, dead in trespasses and sins. This healing power transforms the dead into a warm and vital person who is sympathetic and concerned with others. His blood truly holds the power of resurrection.

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The blood of Christ is the very center of our gospel message. We know, all of us, that apart from it; there is nothing worthwhile. No living water, no breath of life, and no bread of life upon which to feed. The most important lack . . . if there is such a thing . . . could well be that without Christ, we have no defense against Satan. Let us each pray for a large portion of the Holy Spirit which should be part of our armor against Satan. The shortness of time has made Satan strike out with increased fury in all directions and some unlikely places.

This divine transfusion can be mine. I need Him and in sincere repentance and faith accept His gift to me. You, too, dear friend, can draw from a bank that never experiences a shortage. Remember, it’s good throughout eternity!

—Yours for a more bountiful life in Christ.
Paula Juanta Ogden, M.T. (ASCP)

BLOOD TRANSFUSIONS

The Sabbath Recorder

MARCH 1975

christian social action

Hardly a day passes, it seems, that we do not hear of some new disaster. If not that, then we are made aware of the intense suffering due to starvation situations and efforts to alleviate the critical conditions.

March 13 has been set aside as the time when we observe One Great Hour of Sharing. It is through this effort that Seventh Day Baptists can participate in the larger relief program. Church World Service is one of the organizations that promotes One Great Hour of Sharing.

Did you know—

That the CWS Material Resources Program maintains a ready-to-move disaster response capability which includes three pre-packaged 200 bed hospitals and additional aid stations including generators, Xrays, surgery ward, instruments and linens, in addition to 20,000 blankets, 5 million water purification tablets, and 200,000 pounds of clothing?

Did you know that any of these can be moved by CWS truck to any airport or pier within hours?

Support for the Material Resources Program was provided not only by the CWS constituent denominations, but also by Church World United, by various corporations, and by CROP.

—From Church World Service, What It Is and What It Does (this bulletin has been sent to all pastors).

The bulletin mentioned above tells of other projects in which you cooperate when you seed your contribution to One Great Hour of Sharing through your local church or, if you do not have a local church, to the OWM treasurer.

The response to the Thanksgiving appeal was tremendous and exciting. Over $5,400 has been re-ceived. By sharing your material wealth the Christian Social Action Commission can assure you, "You Are There Because You Care."

The balance of the 1974 SDBURF ($362) was sent for relief of the disaster that struck Darwin, Australia, on Christmas Day. It is through these designated giving to One Great Hour of Sharing, etc., that we are able to support organizations that provide the personnel, communication, transportation, and other administrative facilities that are necessary to operate the relief programs.

As it is because we have such agencies on the field that we can direct that all the money collected for SDBURF be used for direct aid, and none of it is used for administrative costs.

Notes of appreciation have been received by CSAC for increased involvement on the part of Seventh Day Baptists in ministering to acute human needs.

 Truly, "You Are There Because You Care."

—Dorothy Parrott
The sacrament of Communion is a very important part of our lives as Christians. It is the only thing that Christ told us to do, "in remembrance of Him." There are, of course, two elements in the service: the bread and the cup or fruit of the cup. The element I wish to discuss here is the bread which is symbolic of Christ's body. In my travels with the Light Bearers, I became concerned that there are churches using leavened bread in their communion services. I would like to share a few thoughts on this practice.

Let's take a look at the last Passover Christ shared with His disciples. The week in which the Passover took place was called the Feast of Unleavened Bread, as well as the Passover (Luke 22:1). It is called the Feast of the Unleavened Bread for the obvious reason that unleavened bread was to be eaten. In fact, according to Ex. 13:7, they were not to even be seen with leavened bread: "Unleavened bread shall be eaten seven days; and there shall be no leavened bread be seen thee, neither shall there be seen leaven with thee in all thy quarters." According to Matthew, Mark, and Luke, it was the Feast of Unleavened Bread, or the Passover, that Christ partook of that night in the upper room with His disciples.

Why the big concern over leaven? The leavened bread for Passover was instituted when the children of Israel left Egypt and they had to bake unleavened bread because of their haste (Ex. 12:39). In the New Testament, however, leaven becomes very important as a symbol for sin. Christ uses this symbolism Himself in Matthew 16. This chapter opens with the Pharisees and Sadducees begging Christ to show them a sign. In verse 4, Jesus tells them there will be no more signs and calls them "a wicked and adulterous people." Jesus tells His disciples in verse 6, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." The disciples didn't understand at first what Christ was telling them until verse 12: "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Christ here is using leaven to symbolize the sinful, wicked and adulterous teachings of these men.

Paul also uses leaven as a symbol for sin in 1 Cor. 5:6-8: "Your glorifying is not good. Know ye not that a little leaven leaveth the whole lump? Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with the old meat, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Here, Paul is saying very plainly that leaven is sin, malice, and wickedness, and that unleavened bread is sincerity and truth.

The symbolic importance of unleavened bread cannot be overemphasized. Christ "knew not sin" (2 Cor. 5:2). He was our sacrificial lamb without spot or blemish (John 1:29). He is the "unleavened bread of sincerity and truth" (1 Cor. 5:8). The unleavened bread on our communion tables represents the perfect and pure body of our Passover Lamb, Jesus Christ.

Your ask, "Does it really matter whether it's leavened or unleavened bread? After all, God is looking on my heart." God is looking on our hearts, right, to see if we are seeking Him. God is looking to see if we are growing in our knowledge of Him. God is looking to see if we are, as He is shaped into the likeness of His Son. Yes, it matters that we follow His example and teachings as close as we can. I am reminded of Moses in the wilderness. God told him to speak to the rock and water would come forth. Moses instead, struck the rock, and God still produced the water. Moses was an obedient servant of God, but this small detail in a life of 120 years was costly to Moses. He was not allowed to enter Canaan, the Promised Land.

The Kingdom of God does not hingle on this point. However, I know God wants us to worship Him in spirit and in truth, and that our worship will change as more truth is revealed to us.

---

by Rodney Henry

The Sabbath Recorder

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THE GREATEST GIFT

You can't put love in a box.
You can't tie love with a ribbon.
For it has to start Deep in the heart.
And it must be freely given.

—Donald Gardner in the January American Baptist Women's Newsletter

Henry Van Dyke once said, "We make a living by what we get; we make a life by what we give." O, yes, we are rich with gifts and we are made richer by the giving. As we have pondered on the magnitude of our Love Gift of this past year, we are positive that there were many whose gift was carefully planned and tended for a whole year before we met together to share in its presence.

Deep in the heart it began ... and "freely given" ... it was.

Our latest total account for our gift for 1974 is now $1,379.24. Some additions keep coming and have been sent along to join the rest of our gift, which is, you may believe, hard at work both in India and in Jamaica. We must tell you what we have learned regarding the use being made of it. ... From India we have a letter addressed to President Myrna Cox, and we quote excerpts from Dr. Rao's letter. ... "Generally we have children below 13 years only. We have separately for boys and girls. In some places we have both boys and girls in hostels (orphansges). Each hostel is attached to our school or to some private school. In some places we have only one and second classes in our SDB schools. If a boy or girl pass the second class we send them to a government school from our hostel. We do not allow any orphan SDB within our hostel without giving education. Every day they have Bible classes in the morning and in the evening. They receive Christian education two hours every day. They have small church in all orphanages for Sabbath services ... they have pastors also. He leads everyday ... of course they are too young to take baptism but they know Jesus Christ as their Lord and Savior ... on Sundays and holidays the hosts boys and girls will distribute our tract on the road with the pastor of the orphanage. They take part, sing, and distribute our tracts in the public meetings. The orphans belong to late SDB's (killed in the tidal wave in India). The cost per month is $7 for each boy and $6 below 13 only. The cost per month for over 13 years is $10. We have 62 elders (over 13) in all 8 hotels."

Dr. Rao continued with a description of a small, thatched hostel in the forest area. These children found with no clothing or shelter. Simply they live under trees," he says. "Our field officer will teach the Telugu language and make them fit for the first class. I hope these boys and girls will be pastors and Bible women in the future. Pray for them. This is our great request."

From Crandall High School, in Kingston, Jamaica, we hear through Executive Vice-President of the Missionary Society, Rev. Lawton, that two stoves were purchased and installed at the cost of $611.90 for the...

(Continued on page 10)
LEAVENED BREAD

by Rodney Henry

The sacrament of Communion is a very important part of our lives as Christians. It is the only thing that Christ told us to do, "in remembrance of Him." There are, of course, two elements in the service: the bread and the cup or fruit of the cup. The element I wish to discuss here is the bread which is symbolic of Christ's body. In my travels with the Light Bearers, I became concerned that there are churches using leavened bread in their communion services. I would like to share a few thoughts on this practice.

Let's take a look at the last Passover Christ shared with His disciples. The week in which the Passover took place was called the Feast of Unleavened Bread, as well as the Passover (Luke 22:1). It is called the Feast of the Unleavened Bread for the obvious reason that only unleavened bread was practiced.

As the Passover was an annual celebration, the unleavened bread was symbolic of the Israelites leaving Egypt and they had to bake unleavened bread because of God's command. God still produces the water. The unleavened bread is a symbol of the bread which Christ shared with His disciples.

According to Mark, and Luke, it was an obedient servant of God, and of the Kingdom of God. It is the only thing we can do except for the first class. I hope that the whole Kingdom of God does not hinge on this point. However, I know God wants us to worship Him in truth and in spirit, and that our worship will change as more truth is revealed to us.

It is the only thing we can do except for the first class. I hope that the whole Kingdom of God does not hinge on this point. However, I know God wants us to worship Him in truth and in spirit, and that our worship will change as more truth is revealed to us.

LEAVEVED BREAD

1 1/2 cups whole wheat flour, 1 1/2 cups white flour, 3/4 cup cooking oil (1 cup if using vegetable shortening), 1 1/4 cups milk. Mix dry ingredients with oil and water — stirring quickly to form a soft dough. Divide into small portions and roll each out on a well-floured surface. Place in a pan, and bake at 950 degrees for 15 to 20 minutes or until lightly browned.

March 1975

THE GREATEST GIFT

by Madeline Fritz Rudolph

You can't put love in a box.
You can't tie love with a ribbon.
For it has to start deep in the heart.
And it must be freely given.
—Linda Lindgren in the January American Bungalow Women's Newsletter

Henry Van Dyke once said, "We make a living by what we get; we make a life by what we give." Do we give with gifts and are we made richer by the giving. As we have pondered on the magnitude of our Love Gift of this past year, we are positive that there were many whose gift was carefully planned and tided for a whole year before we met together to share our table. Deep in the heart it began... and "freely given"... it was.

Our latest gift is the gift of our love for the Lord Jesus Christ. "We made a living by what we get; we make a life by what we give." Do we give with gifts and are we made richer by the giving.

The Kingdom of God does not hinge on this point. However, I know God wants us to worship Him in truth and in spirit, and that our worship will change as more truth is revealed to us.

March 1975

THE SABBATH RECORDER
"Aren’t you going to eat anything?" Mrs. Hassell asked as I returned with only a glass of water from the food-laden table. "I’m fasting today," I said simply. "Really? Do they do this often?" "On Thursdays." "Won’t you get hungry? Don’t think I ever knew anyone who did that. Why would anyone decide to fast? What good would that do? It has taken five years to find out.

"This kind cannot be driven out by anything but prayer and fasting" (Mark 9:29). Although these words had been read many times before, this time they jumped off the page and I really began to think seriously about the verse. Prayer and Bible study had been a daily practice ... but fasting? Is there a special power that comes from this discipline? What does the Bible actually say about it? Why observe it today, and what happens when this discipline is practiced?

Both the natural world and the power of God within have been my intense interests since childhood. Why not explore this personally? It may prove as exciting as hybridizing irises or hunting foxes and may be as rewarding. Little did I know the blessings that awaited this pursuit.

All the 65 references which the Bible lists on fastinging tell us to do daily devotions. Studying these for reasons and results, I found that many Old Testament persons and groups fasted for purification, in grief, and while seeking the will of God. Jesus assumed fasting, he did not deny it, and the purpose is clearly stated. Prayers are made manifest on fast day: healings of body, mind, and spirit occur. The knots problems of life somehow are solved. Relationships are more real. Pretense is more easily put away. Compassion becomes more complete.

Fasting helps us understand how we see ourselves as we are, and God as he is. Fasting helps purge impurities. The physical body can clean itself of poisons and rebuild. The mind is more alert, and the spirit is set free to accomplish its purposes.

Someone may say, "Surely, fasting didn’t make that much difference!" All I can say is this: I know that I am different now. It hadn’t happened before. I was my own "control" in this experience. I had not then read any of the more popular books on fasting (God’s Chosen Fast by Wallace, Rational Fasting by Ethel, Journal of a Fast by Smith, Restoration Through Fasting by Prince, Fasting—A Neglected Discipline by Smith or really talked with anyone who had had personal experience with this discipline. However, in writing more recently in this area and discussing it with others, including our son Doule who had experienced a 10-day liquid fast, I find most of my experience parallel those of others who have attempted fasting as a discipline.

This experiment was not begun to prove something to others but to find for myself what the values of fasting actually were. It became apparent to me ... that to be truly hungry is a spiritual discipline. Spiritual healing and the miracles of Jesus have been a continuing interest and area of exploration since childhood. Intercessory prayer was studied in depth, discussed, and practiced with college friends. Later while teaching public school, when classroom discipline became a problem, it was revealed to me that it was because I lacked self-discipline and self-control. Then I followed the drawn path to morning before the family for personal devotions—a practice that has continued for over 15 years. This gave me an opportunity to pray, to study the scriptures and writings of saints and seekers, and to investigate Christian doctrine, principles, and practices. As the Spirit led, new areas have been explored. So fasting has been just one more of the others passing the way for the discipline required for this task. Hebrews 12 was an incentive and points out the need for discipline if one is to become a disciple of our Lord. My task, no doubt, was to look carefully at the discipline of the Lord ... for the discipline he disciplines us with is for the purpose that he has for you to endure ... He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb. 12:5,7, 10, 11).

The decision to fast is a very personal one and needs discipline, and commitment if it is to become the blessing it can be.
I want to share with you some of the things that Christ has done in my life, and the change that has been made in me as an individual because of the goodness of Him. I was raised in a family that was very ecumenical. My father was Catholic and my mother was Lutheran. I had the advantage of knowing a lot about both denominations. When my parents were married and we were very young it was imperative in a relationship like that, that the children be raised in the Catholic church. I went to Catholic grade schools, and, of course, to Catholic church every Sunday with my dad. My folks are very good people, and we had a wonderful home when I was growing up. But, in order not to step on one another’s toes and offend each other’s personal devotion, I lost the message every night. The worship in each Sunday, I think in my life, I found that I went to church to find Christ. I wasn’t really aware of the fact that He was someone that could be found in my home. Although I said my prayers every night, He was a man that I had a mental image of somewhere 200,000 miles away in the sky. It was a very unreal relationship, and one that after I graduated from high school and went away to college, I found very difficult to take with me, and very difficult to steer my life in any one direction. I really didn’t have a personal relationship to Christ. As Pastor Kenneth Van Horn said, I had never committed myself to Him. I was totally unaware of the fact that I had to, even though I had been baptized.

I had an opportunity after my first year in college to start singing professionally, which was what I had always wanted to do. A lot of little girls growing up want to be Miss America. I had the good fortune of having that happen to me, but what I really wanted to do was to be a professional singer.

Then, one day, I got a phone call, and had the opportunity to join a group called The New Christy Minstrels. I flew out to Los Angeles and spent almost two years with the group. We traveled all over the world, and finally I was doing the thing that all my life I had said I wanted to do — I was singing professionally. We were recording, not just in America, but in other countries, and their languages. I was supposed to be — I should have been, very happy. I should have felt very fulfilled. I was with seven other kids my age between the ages of twenty and thirty. We had a ball a lot of the time, but you know life was really very empty in spite of the fact that I had all these things I had said I wanted. I really could not understand why. Because I couldn’t find happiness with my life. I thought there must be something wrong with me, and I began to dislike myself. As a self-protection mechanism, I reached a point where I didn’t have to show people I was experiencing any kind of emotion or sentimentality, and I couldn’t show it to my parents. I couldn’t tell my own parents that I loved them. I missed my family more than ever, but, you know, I’d get on the phone and I couldn’t even say, “I love you, and I miss you.” I’d hang up, and be so frustrated. I’d go back to my hotel room, and cry, but nobody knew about it.

I never played at denominational colleges or schools, and then we had a concert at a Baptist college at Plainview, Texas. We went in to do the show, and there was a minister, a traveling evangelist, who had a rally that night before our show. I didn’t know what a rally was. They said that some of the kids in our group had been asked to go and give their testimonies. I didn’t know what a testimony was. I found out that one of the new girls in the group had offered to give a testimony.

I didn’t know her well enough to ask her what she was doing, or what it was about, but I was impressed with the fact that she was going to stand up in front of 5,000 college kids, our age, and say that Jesus Christ really meant something to her. Because in the interim of college and working professionally in the entertainment field, I had lost sight of where I thought I had believed in God.

We did our show that night. Every time during the show that we mentioned God or religion, or hymns, everybody in this auditorium just went crazy. They started shouting and clapping, and we thought, boy, these kids are really strange. We went up and gave the peace sign and every hand in the place came. That was not something I expected, that time the Jesus movement was just starting, and we didn’t know it, but this meant “one way to salvation through Christ.” Well, the banjo player was standing next to me, and he said, “What are they doing?” I said, “I don’t know. It’s probably some new fad. Let’s give it back to them. So we did, and everyone didn’t like the body in the thought we were Christian. We kept saying, “Boy, did we do a good show tonight. Look at these people. They loved us. They just can’t stop clapping.”

Then kids started coming backstage. They asked us if we were “born again?” “Did we know Jesus?” You know, a lot of us were looking at each other. We didn’t understand any of this. We had never met kids like this before. A couple of them asked us if we were saved. We didn’t know, “saved from what?”. We didn’t know what they were talking about.

We hadn’t eaten all day. Funds were a little short. We went to McDonald’s for dinner that night. When we walked in, some of the kids from the rally were there. I walked over and sat down with the leader of our group, and we started talking about that night’s show: what had gone wrong, what needed to be improved, and what we thought had gone over well. One of the girls that was working with the evangelist came and sat with us, and began talking. Finally she looked me right in the eye, and in the interim of college and working professionally in the entertainment field, I had lost sight of where I thought I had believed in God.

We had a concert at a Baptist college, and she looked me right in the eye, and out of the clear blue sky she said, “Terry, are you a Christian?” I was twenty-two years old at that time. I had been raised in a denomination that claimed to be Christian. I had been baptized. I had been confirmed. For many, many years of my life I had been going to church, and I had never been confirmed. I was sitting with, and she said, “No, you don’t understand. Part of the word ‘Christian’ is Christ.” I had a lot of people approach me before this, and talk to me about Christianity. But they always said, “You’ve got to stop this; you can’t do that.” I said, “Yes, I guess it is entirely up to you. But He is there available to make it that way if you want to take the time to go to Him daily for that.”

She gave me a little pamphlet called “The Four Spiritual Laws,” and she said “I want you to take this home tonight and read it, and meet me for breakfast in the morning and tell me what you think of it.” Well, I was very busy and we had a 7:30 flight which meant I would have to meet her at 5:30 in the morning, and I wasn’t very excited about that, but I thought, “She’s a nice girl.” She had one of those Christian faces that smiles when it isn’t smiling, and I had one of those unchristian faces that was always kind of drooping. I thought it was kind of nice and comfortable to be with her. I went home and read this little book. However, I had no intention of making a commitment. When I got to the end of this book, and it said, “If you want this peace and this love that comes from knowing Christ, here is a...”
prayer that you can say until you learn to talk to Him in your own words."

My commitment was very cynical that night. I said, "Lord if you're there come in and see what you can make out of this mess that I have made of my life. And if you're not, I guess I've got nothing to lose."

I went the next morning — I didn't really realize what I had done. I had breakfast with this girl. I was twenty-two and she was eighteen. She made me feel like I was about thirteen, and she was twenty-two. I sat down with her. She said, "Did you read the book?" I said, "Yeah, I did." She said, "What did you think of it?" I said, "Well, I made the commitment." You would have thought I had given this girl a check for a million dollars. She jumped up out of her chair. She started hugging and kissing me. She went and called the minister.

I had a chance to really grow, to give yourNazta a great amount of time with my parents, my sister, and my two younger brothers have made commitments to Christ. It has changed our relationship.

What a wonderful thing it was for me and what a surprise for them the first time! For stewardship, I have them on the phone and say, "You know, I really love you." I think that was what the daughter did in her relationship. Christ just opened me up so much as a person. He took me outside of Terry Meeuwen and her selfish needs, her selfish wants, and her selfish goals, and just to see other people and their needs, for what they really are. Since then, I think I have been growing along with us. All of us who have come to Christ belong to His body. We are all members of the church of Christ. That is what the church is, and not a building that we worship in once a week.
YOUNG ADULT CONCERNS
Materials are being prepared to explore the many methods toward fuller Christian family life.
A young adult survey will go to churches seeking the sharing of attitudes and plans among the 18 to 35-year-olds. An Observeance of Christian Family Week among our American churches in May will be aided by a packet of thought-action starters. Mrs. Amanda Snyder is heading up this compilation.

PRINTING COSTS
RAISE HELPING HAND

The Resource Development Committee reported negotiations with Elaine Kusch Stoneston as new editor of the Helping Hand. Her work will appear in Dec. 1975 quarterly (as announced in the Feb. Recorder). Hopes for her to attend the Uniform Series work session in New York City there reported are now firm arrangements. It was also voted to assist Mr. Stoneston in attending part of the Minister’s Conference at Dodge Center if that is possible with some or her other obligations.

The committee had worked out with retiring editor, Duane Davis, a plan to publish a revised SDB Beliefs Quarterly for the June-August unit. This is in consultation with the chairman of the Faith and Order Committee of the conference, which will produce a revised Manual of SDB Beliefs about 1977. Sabbath School books are produced in various sorts, and individual SDB’s are invited to anticipate a rich use of the summer quarter’s Helping Hand in re-searching our fundamental beliefs.

Rising printing costs have necessitated an increase in budgets for the publishing of the Helping Hand. Already much behind times in advancing its costs to subscribers, the board voted to ask an additional $1,500 from OWM for paying the publishing House for 1975 issues. Subscribers will find a new rate for various subscriptions.

SABBATH RECORDER
MARCH 1975

-- Agnes H. Baland

Perhaps the reason our children grow up with the misconception that missionary work involves the giving up of loved ones and “normal” living and necessities encounters with strange and unfriendly cultures is that most parents and church teachers portray it that way. Perhaps this is the way they learned it as children themselves, or perhaps they feel that in order to make missions appealing they have to shock or confound the listener with breathtaking tales. It cannot be said stories of strange happenings such as witchcraft are not true, but such stories often override the humanness of the people involved.

If a story of the conversation of an African medicine man is told, what part of the story is emphasized—his struggle as a human being and the joy and contentment in the discovery of the love of Christ, or the strange practices he used on his patients and his violent struggle with Satan one evening? This is not to say that any part of the story should be eliminated, but the emphasis should be not on how different he is from the listener but on how much he is like everyone who shares the story—on how each of use in our own way has experienced this struggle to free ourselves from self and serve God.

Hopefully, you will experience the same feeling as the writer: the feeling that missionary work is communicating with other men—communicating what you feel is the vital principle of life—the gospel of Christ, God’s love. It is not going off to another land necessarily, but going where God needs his worker most—at home or abroad. The teacher can begin teaching children the naturalness of mission work by not emphasizing the differences of other peoples but the likeness we all share as humans. Here is an example of an approach to the first lesson:

A child may ask, “If everyone is like me, why do Indian girls wear a cloth wrapped about them for a dress? Why don’t they wear dresses like me?” Point out that many do, but just as some of us like short dresses, and some of us like maxis, Indian girls like the style of a sari.

Perhaps a child may wonder why Malawians eat such strange fruit as mangos and papaya, and not apples. Explain that apples are not a tropical fruit, and that Malawi, a country near the equator, is a tropical country. It is too hot for apples. Don’t just say that Malawi is a different country than Mexico. Explain that people in Mexico live in adobe (mud and straw) houses because that is the most available material to use and cooler in their hot summers than our wooden houses would be. Don’t just leave it that Mexicans are so different from ourselves.

(These lessons are available from the General Conf.)
PRAYER

A Prayer Reminder for each day!

VERSE FOR THE MONTH:

"Keep alert and pray. Otherwise temptation will overpower you. For the spirit indeed is willing, but how weak the body!"

—Matthew 26:41 LS

1. Dean Herbert Saunders, Plainfield, N. J.
2. Missionary church pastors*
3. Kenneth Burdick, Kingston, Jamaica
4. My spiritual goals for April
5. My Sabbath school teacher/superintendent
6. Holland SDB leaders/churches
7. Director of Evangelism, Mvior G. Soer
8. Pastor Davis and family, Blaimare, Malawi
9. For reaching Our World Mission goal—April
10. Editor John D. Bevis, Plainfield, N. J.
11. Douglas / Jane Mackintosh, Kingston, Jamaica
12. Your pastor as he reaches the World
13. England SDB leaders/churches
14. Growth in Bible study groups
15. For forgiveness of specific sins
16. Mentz/Audrey Fuller, Makapwa, Malawi, Africa
17. German SDB leaders/churches
18. Lansing, Mich., SDB mission outreach
19. "Revival in my life/my church
21. India SDB leaders/churches
22. God for answered prayer!!
23. Ministers Conference, Dodge Center, Minn.
24. For India
25. New Zealand SDB leaders/churches
26. SABBATH SCHOOL MIS-
27. Missionary Board quarterly meeting
28. For love to my "enemy"
29. Africa SDB leaders/churches
30. Sec'y. David S. Clarke, Alfred, N. Y.

By Rev. Mynor G. Soer

In January 1972 Light Bearers for Christ, Inc., was organized to add to the evangelistic thrust. This program, while intended to be used as much as possible by our people, was designed to have an outreach ministry, also. Nearly all of our churches have used the team and have been greatly blessed by them. In addition, the Light Bearers have been used in camping programs, association meetings, conferences and across the country in churches of practically all denominations, nursing homes, camps, high schools, junior high schools, radio, and television. They have been known and respected in Seventh Day Baptists. Light Bearers for Christ, Inc., can be called upon for musical programs, spiritual retreats for the church or youth retreats. In addition to my serving as an evangelist with L.B.C, Pastor Charles Graffius is also available as an associate evangelist.

This past year a new type of evangelistic program was added to your home field evangelist’s program. “New Life Retreats” for the church. They are called retreats because they are designed only for the church rather than community outreach and are versatile in that they may be conducted in the church or homes or alternated. They consist of three or four group meetings where a message is given dealing with victorious Christian living, with opportunity given for discussion following. The Light Bearers for Christ, Inc., are also available to do personal counseling or personal counseling is set up with those who desire further help.

In future articles I would like to point out some other types of available programs developed by the denomination to help the churches do the work of evangelism. For many people evangelism has been almost a dirty word. They wanted nothing to do with it. Like a lady in one of a Department of Evangelism. As we move into this phase of the work God has called us to do we covet your prayers that the Lord be allowed to be the real director and that we, serving under His direction, might be keenly sensitive to all that He wishes to do in preparing us to do His work of evangelism. He has called and commissioned us to do.

We have waited long and the hour is late. The words Jesus spoke about Himself are certainly appropriate for us also: “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4). Certainly those under persecution in Communist countries would testify to that fact. We call all of our people to be aware of the urgency of evangelism and to stand with us in every way to do this work.

March 1975
And we really had a tough time out why they were getting them. Received the baskets couldn't figure was priceless. The people who re-shut-ins in town.

see the children as they gave out the baskets, the glow on their faces separate classes and there are two ten to fifteen. We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. With many gatherings since then have...We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. With many gatherings since then have...We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. With many gatherings since then have...We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. With many gatherings since then have...We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. With many gatherings since then have...We have three separate churches. The children love the roundest church began what we call our Milton, Wisconsin. 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SEVENTIETH ANNIVERSARY CELEBRATED

BATTLE CREEK, MICH.—Our thirteenth annual Homecoming Sabbath Day School was a memorable day of worship and fellowship, with many non-resident friends visiting on the day's planned activities. There was a memorable day of worship for help since many non-Christian friends have continued with an open house in the children's Sabbath School department that presented a short program emphasizing Thanksgiving. The day concluded with an open house in the children's Sabbath School department with many non-Christian friends visiting on the day's planned activities. At a recent church business meeting, they were authorized to clean up Sabbath Day Church in New Auburn, Wis., Warren, Ill., and also provided cleaning for the day's planned activities. At the recent church business meeting, they were authorized to clean up Sabbath Day Church in New Auburn, Wis., Warren, Ill., and also provided cleaning for the day's planned activities. 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I want to be free. Maybe you think that is a strange name for a mother donkey to give her little donkey, but she had her reasons, very good reasons!! Every day when my mother and I went out to the pasture she would say, “You must not romp and play all the time. You must learn to walk as though you had a heavy load on your back.” But I would say, “I don’t care—I want to be free. I am never going to work or carry heavy loads. I want to play.” So I would run off through the flowers, up the side of the mountains. I would pull at the grass and roll in it. As the sun grew warmer I would lie down and close my eyes. The sun felt so good I would sleep and sleep.

My mother has to go to work. She carries things for men and sometimes she carries people. When she comes home she is wet and dirty. Even though I know she is tired I say, “You are foolish. I will never work. It makes me feel cross to think of carrying things and I will never let anyone ride on my back. I don’t like people. So don’t give me a harness or saddle, I just want to be carefree.”

One day some boys came to our field. “Let’s ride the little donkey,” they said. So one of them tried and tried to jump on my back. I gave a kick, a very naughty kick. I looked around and the boy was crying and the other boys had to help him get up and walk. I didn’t feel sorry, I just said to myself, “I don’t care. I want to be free. No one will ever sit on my back. That much is certain.”

One day when I was nearly as big as my mother the man who owned the farm came down out of my pasture in the hills to a village. I was worried. There were always lots of horses, people, and many voices chattering. We were tied to a wooden post and men came and looked at us, two shaggy donkeys with long waggly ears.

The prospect of food brings a smile to man carrying 220 lb. bag of black beans in Honduras.

The prospect of food brings a smile to man carrying 220 lb. bag of black beans in Honduras.

The Honduras film is available and is funded continuing emergency food feeding, needs for replanting, house building, and employment in food-for-work programs.

The Sabbath Recorder
import of a fact with which we have grown too familiar by remembering the negative side of it. "If Christ be not risen, then is our faith vain and we are still in our sins — all the sacrifice and endurance of Christian martyrs through the ages, in vain! Can men build anything without foundation? Can the pillars of human character be built on illusions and dreams? We know they cannot. This is no illusion with which we are dealing — it is the ultimate reality. From that joyous meeting with the risen Lord the disciples went forth changed men, inspired, victorious. Hebrews 11:39 says of them that they "stopped the mouths of lions, quenched the violence of fire — out of weakness were made strong." How does one explain this? If they did not touch the ultimate reality, then from whence came their change, their faith, their perseverance? Some of us are convinced they did touch the ultimate reality — that Jesus Christ was very much alive then and that today the ultimate reality — that Jesus Christ was very much alive then and that today His living Spirit is still working powerfully in the present world. As we turn to Him for help today we may experience His saving presence here and now. We may experience the reality of that vast spiritual continent that lies around and over us — where God is. We have never seen it with our physical eyes. But, as we note the disciples coming out of that upper room long ago, with firm step, with faces aglow, confident that Christ is alive and that nothing can stop them, nor Him, they are like a mighty river in strength and depth and power. We are certain that this river drains a very real continent. It is an uncharted and mysterious continent in some respects. But since it is the home of our common, our living, victorious Lord, we are not afraid. He prayed for those who believe in Him "That where I am you may be also." If we can be with Jesus, that is heaven. Because He lives we too shall live and be with Him eternally. And eternity begins here and now. We may experience here and now the heaven of communion and fellowship with Jesus — a foretaste of that heaven we shall know when we come into His heaven. Presence — when we soar to worlds unknown, see Thee on Thy judgment throne, Rock of Ages, cleft for me, let me hide myself in Thee. The message of Easter is one of hope in the place of despair; of gladness and joy in the place of grief and sorrow; a message of life conquering death. Jesus said, "Because I live, ye too shall live. The Easter message is for you and for me. Let us fill up our cup of joy and accept it with all our hearts and pass it on to others.

When Jesus rose on Easter Day morning, what could He see? The golden dawn on Golgotha His empty calvary! I wonder — were there diffidtis That stood all round His feet And shone their good meeting out? And did the air smell sweet? And was the garden spotless green As He passed unnoticed As though God's love has washed the world And laid it out to dry? And was the crucifixion Like a story far away With blessings for its beauty Like tears shed yesterday? Like ears shed yesterday! O Lord, if that is how it is — and how it is to be — Then, when Thy Kingdom comes, O Christ, In love, "remember me!"

WOMEN'S SOCIETY

(Continued from page 13)

women of the valley church at richburg ny

women's society news: the new home economics lab really is alive and that nothing can stop it! This is no illusion with which we are dealing — it is the ultimate reality.

To Jesus the cross was not an interruption — the cross was His objective! The message of Easter is one of hope in the place of despair; of gladness and joy in the place of grief and sorrow; a message of life conquering death. Jesus said, "Because I live, ye too shall live. The Easter message is for you and for me. Let us fill up our cup of joy and accept it with all our hearts and pass it on to others.

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Then a man named Joseph, a member of the Jewish Supreme Court, from the city of Arimathea in Judea, went to Pilate and asked for the body of Jesus. As the body was taken away, the women from Galilee followed and saw it carried into the tomb. Then they went home and prepared spices and ointments to embalm him; but by the time they were finished it was the Sabbath, so they rested all that day as required by the Jewish law.

But very early on Sunday morning they took the ointments to the tomb — and found that the huge stone covering the entrance had been rolled aside. So they went in — but the Lord Jesus’ body was gone. They stood there puzzled, trying to think what could have happened to it. Suddenly two men appeared before them, clothed in shining robes so bright their eyes were dazzled. The women were terrified and bowed low before them.

Then the men asked, “Why are you looking in a tomb for someone who is alive? He isn’t here! He has come back to life again! Don’t you remember what he told you back in Galilee — that the Messiah must be betrayed into the power of evil men and be crucified and that he would rise again the third day?” Then they remembered, and rushed back to Jerusalem to tell his eleven disciples — and everyone else — what had happened.

RELIGIOUS HERITAGE OF AMERICA
WASHINGTON, D.C.