THE SEVENTH DAY BAPTIST
NEW FORWARD MOVEMENT

BATTLE CREEK, MICHIGAN, 1919

"If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers
And, but for you, possess the field."

MILTON, WISCONSIN, 1924

(And, but for you, possess the field)
SEVENTH-DAY BAPTIST DIRECORY

THE SEVENTH-DAY BAPTIST GENERAL
CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at New York, N. Y., April 14, 1909.

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Regular meeting of the Board at Plainfield, N. J., the second first-day of each month, at 2 o'clock.

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Whatever or bequests for any denominational purpose are used, there can be little doubt that the fund will provide for the best interests of the beneficiaries in accordance with the wishes of the late Mrs. K. T. Starke. The Board acts as the Financial Agent of the Donors.

Write subsequent as to ways in which the Board can be of service.

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The regular meetings of the Board of Managers are held the third Wednesday in January, April, July and October.

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SOUTHEAST—Miss Sarah W. Holton, Milton, Wis.

SOUTHWEST—Miss Sarah W. Holton, Milton, Wis.

SOUTHEAST—Rev. W. C. Whitford, Alfred, N. Y.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

SEVENTH-DAY BAPTIST VOCATIONAL COMMITTEE

President—Rev. Robert B. St. Clair, 4446 Mack Avenue, Detroit, Mich.; Carl F. Martin, 560 E. 86th St., New York, N. Y.

Secretary—Rev. Robert B. St. Clair, 4446 Mack Avenue, Detroit, Mich.


THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

GOD does not ask the impossible, but he does expect that his servants will be as faithful in their obligations to him and his cause as they are in ordinary business relations with their fellowmen. Should we pay our grocer? Should we pay our pledges to the one to whom we owe all and have?—The Baptist.

Pre-Conference Questions

What Shall Our Conference do?—As the time for the close of the Conference year draws near, and with it the close of the five-year Forward Movement period, certain questions will constantly be crowding to the front among the churches. We can not keep them in the background if we would, and we shall be obliged to answer them whether our answers are satisfactory or not. Some of them are so important, and the outcome will have so much to do with our future, that we shall not help knowing what the answers will be.

Week by week the churches will be framing, in a practical way, their answer to the question: Shall the Parallel Program succeed? Will June 30 bring the glad answer that the special causes we are so much concerned about have not been left to suffer irreparable loss by our failure to do our best in order to save them? After all the earnest and inspiring work of this year by Missionary H. Eugene Davis, as he has labored among the churches; after all the interest he has aroused and the enthusiasm he has stirred up throughout the denomination; what will be the answer regarding those dilapidated, tumble-down school buildings in China? To fall in furnishing the balance needed for that fund, will fix it so that what has already been accumulated during the four years can not be used, because there is not enough to complete the necessary work without added debts.

Shall this and the other causes be left to suffer because we fail? Have I done my best? Have I paid my full quota to the Forward Movement? Have I pledged all I was able to pledge to the Parallel Program? Have I paid all I promised to give? Am I satisfied with what I have done?

Oh, friends! These questions are crowding upon every loyal Seventh Day Baptist, every lover of our beloved cause, and will become more and more pressing as the days go by. What will be our answer?

Who Says We Can Not Do It? Can We Tell The Master So? After the year's work is done and our record is made, come our annual Conference gathering at Milton, Wis. There, hundreds of our people will assemble to hear the story of the year. All the reports will be made, and we will be deeply interested as board after board shows what the year has brought forth.

We expect Christ to meet with us in Milton, and that the Holy Spirit will guide us in all we do. Really! if Christ is not present in the Conference, there will be little use of any of us going to Milton. So, let every one of us promise to be with his children always, and then let us all go expecting to meet him there.

This will help us to decide what we shall Jesus when we get to Milton. Shall we tell him that it costs so much to live that we could not give much for his work being done by the churches? Shall we tell him that our home churches have been so expensive that we could do but little or nothing to send to the gospel to the forsaking outside world? Shall we tell Christ that hundreds of our churches have very little interest in world-wide mission work and therefore the foreign interests have had to suffer? Shall we tell our Master that we cannot pay our debts to his cause, and so a lot of the money given for missions and Sabbath reform has been used to pay interest on these debts?

Shall we have to admit that, if all pledges had been fully met, there would be no deficits and there would be money on hand for...
hopes, a blessed outlook for our future. Come on! Let us all unite in this good work and be ready to sing songs of victory at Conference.

**Causes of Unrest**

Some one has said: "If any one is dissatisfied with his life, uncertainty as to the end of God's redemptive work is almost certain that there is something which he knows he ought to do and is not doing, or something he knows he ought not to do and is doing.

It would seem that in these words lies the explanation of much of our trouble. Thousands are in doubt as to whether they are saved or not. They long for the peace that comes with the witness of the Holy Spirit that they are accepted of God; but so long as they are not faithfully true to their inner convictions of what is right; so long as they try to make themselves believe that some other way will do as well as God's way; so long as they find themselves unable to surrender their own will to the will of Jehovah as expressed in his holy Word; we do not see how misgivings and unrest can be avoided. While such conditions prevail, full assurance and perfect peace are impossible. God himself cannot give perfect rest of faith to one who argues with conscience to find an excuse for closing his eyes to the light.

The other hand, if one acts in all sincerity, yields his own will to God's will, and, regardless of inconveniences or personal preferences, stands true to all he knows about duty, sin, God, and Christ's gospel, he will certainly be led in paths of peace, and misgivings will disappear.

**Keep an Open Mind**

It is evident that for truths we do not see throughout the ages there has been an unfolding of truth about God and man's relations to him. It took many hundred years to develop the idea of a loving Father-God as revealed through Jesus Christ his son.

The brotherhood of man as taught and exemplified by Christ and as yet unknown for many generations. Brighter and brighter hath the light shined as the centuries rolled by, until the Sun of Righteousness arose giving new life to a sin-cursed world.

Through all the ages of progress, the greatest and noblest quality of men has been, loyalty to truth. The best men of

As to whether they are saved or not, they long for the peace that comes with the witness of the Holy Spirit that they are accepted of God; but so long as they are not faithfully true to their inner convictions of what is right; so long as they try to make themselves believe that some other way will do as well as God's way; so long as they find themselves unable to surrender their own will to the will of Jehovah as expressed in his holy Word; we do not see how misgivings and unrest can be avoided. While such conditions prevail, full assurance and perfect peace are impossible. God himself cannot give perfect rest of faith to one who argues with conscience to find an excuse for closing his eyes to the light.

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The word "scofflaw" has recently come into use in designating those who disregard the Eighteenth Amendment to the Constitution; and it is rapidly taking a resident on account of its peculiar appropriateness.

Not every new word that creeps into use is important enough to call for a fifty-dollar prize to the one writing the best definition of its meaning; but a Massachusetts man has recently won such a prize. Really this word can hardly be said to "creep" into use; it fairly "springs into being as some words did during the World War.

We give here the prize definition as published by the *Baptist*, which is published by the Northern Baptist Convention:

The majority of the people of the United States have adored the Eighteenth Amendment to our Constitution as necessary to our social, economic, and moral welfare. Any violator thereof becomes a menace to the republic and should be branded accordingly. The judges of the American Bar Association warn the nation who "becomes a scofflaw" or other law. "Scofflaw" is timely and suggestive of willful criminality against the State and should be made a work.

Unfortunately, I could not find the entire text as requested. However, I have provided a continuation of the passage that seems to be relevant. Please let me know if you need further assistance.

CORLISS F. RANDOLPH

III

PROLEGOMENA TO THE STUDY OF GREEK RELIGION

By Jane Ellen Harrison. (Dundee); Hon. LL. D. (Aberdeen); Staff Lecturer and Sometime Fellow of Newham College, Cambridge; etc. Second Edition. Cambridge

Ever since the first appearance of this book more than twenty years ago, it has been generally conceded by classical scholars that no adequate study of the religion of the Greeks could be made without reckoning with this volume. Trained and impassioned by such Hellenic scholars as Sir Richard Jebb, by Ridgeway, Verrall, and others, the author tempers a very real, but lofty, enthusiasm with a very severe scholarship; and at the age of fifty years, when this work first appeared, her scholarship and judgment alike, had fully matured, thus bringing to this important task—hitherto

practically an untrodden field—the full fruition of all her intellectual powers, both those native and those acquired. Already she had written and published the following: Myths of the Odyssey in Art and Life, 1882; Introductory Studies in Greek Art, 1885; Mythology and Monuments of Ancient Athens, 1890 (jointly with Mrs. A. W. Verrall), and: Sacred Dogma, 1894 (jointly with Mr. D. S. MacColl).

The purpose of the book is tersely expressed as that of drawing attention to "some neglected aspects of Greek religion." Her thesis is that though Homer is the beginning of Greek literature, his theology (generally spoken of as mythology) presents, not a starting point, but a culmination, a complete achievement. "Below this splendid surface," she says, "lies a stratum of religious conceptions, ideas of evil, of purification, of atonement, ignored or suppressed by Homer, but reappearing in later poets and notably in Aeschylius. It is this substratum of religious conceptions, at once more primitive and more permanent, that I am concerned to investigate."

The bearing which these researches have upon the general subject under discussion by the present writer, and the varied indices related with and now appearing in the Sabbath Recorder is found in the fact that in the Western world (as here shown among the Greeks, for example), as well as in the Eastern (as shown in Mithraism and its kindred cults, for example again), certain external features of Christianity, and even Judaism, have their parallels or are foreshadowed in prototypes many centuries before the birth of Christianity. Among these may be noted the Burning Bush, ceremonial rites incident to Atoneament, the Logos, Baptism, and the Sacred Birth. These all appear as features of the Mysteries, those of Eleusis in particular. It may be observed that in her treatment of the Mysteries, the author appears to have disregarded Apuleius's generally accepted description of the Eleusinian Mysteries in his Metamorphoses. St. Paul doubtless had the Greek Mysteries in mind when, in his discussion of the resurrection in one of his letters to the church at Corinth, he said, "Behold, I show you a mystery," etc. (1 Cor. 15:51). That all the religious mysteries that appear in so many of the religions, or cults, both Eastern and Western, to be found in the great Mediterranean Basin, had to do with the real mysteries of life and its origin, of death, and of future life, is true beyond the peradventure of a doubt; and that among the Greeks these Mysteries emerge full pamphlet from a misty past is the real burden of Miss Harrison's thesis.

The Logos, here translated as "Sacred Dogma," is the central essential feature of Orphism. In the author's description of the Sacred Birth at Eleusis—"Unto a Child is born, unto a Son is given"—she quotes at full length the Greek text of the passage involved in the Philosophomena, and shows that this ceremony was an integral part of the Eleusinian Mysteries.

The evidence concerning Baptism as a mystery rite is by no means so full and clear as in the case of other ceremonies, being inferential and indirect rather than direct. It is interesting to observe that in the primitive Church, Christian baptism was immediately followed by Communion. "This custom," Miss Harrison notes, "is still preserved among the Copts." In connection with her statement to the effect that the Church later abandoned the primitive custom, and took over from the Communion, to the disappointment of some, at least, she says that "St. Jerome complains in Protestant fashion that much was done in the Church of his day from tradition that had not really the sanction of Holy Writ." From which one may infer that there were Fundamentalists and Modernists even in those days.

The book contains a Critical Appendix on The Orphic Tablets, by Gilbert Murray. The inscriptions on these tablets appear in facsimile, with transcriptions, aided by restorations and conjectures. Among these tablets appears the so-called Timpano Grande Tablet (b) in the inscription of which there appear two direct references to the Sun-God.

The index consists of three parts; namely, An Index of Passages, both Greek and Latin; A Greek Lexicon; and a General Index. The one defect of the entire work is its scant General Index. The book is so full of details of information that unless they are readily accessible through the index, its usefulness as a reference book is greatly limited. However, the book as a whole is the most valuable of its class yet available; and any subsequent work upon the subject here treated must, of necessity, place itself under heavy obligation to Miss Harrison's accurate, critical, painstaking work.

EDITORIAL BY REV. N. V. HULL, OCTOBER 2, 1873

OUR OUTLOOK

Our anniversaries recently held at Westerly, R. I., mark an epoch in the history of the Seventh Day Baptist denomination, favorable for forming a fair judgment concerning its future. The growth of the denomination has been slow, for causes, however, that can neither impair its integrity or wisdom. In its beginning it was an outgrowth of a conscientious conviction intelligently entertained. It was not the fault of those affected by this conviction that the commandment said, "Remember the Sabbath Day to keep it holy," nor was it the less their duty to "remember it" because others had forgotten it. The statement, "the seventh day is the Sabbath," was also before them, nor could they pursue the course of others in putting them behind them. The declaration, "I am the Lord thy God," is not so written than that other, "the seventh day is the Sabbath," Want of disposition only then could be the reason for not accepting the statement. They could not even plead ignorance, as they could read and knew what the commandment said, nor were they ignorant of the methods pursued by others, to break the force of the commandment requiring the observance of the seventh day; but they could not adopt them because they were evasive, deceitful, and false. As they honored truth, therefore, they were bound to accept fully the commandment and order their ways accordingly. This state of things resulted in organizing a Seventh Day Baptist Church, and although the number forming the compact at first was few, yet it was a perfect number, being the number seven.

St. John the Baptist, in his yearning for the moral heroism of that little band? In the eyes of the unthinking, a small number is despised, but not so with the considerate. The unreasonable masses confound heroism with weak adventure, and then supposing that wisdom resides with the many, look with derision upon the singular few.
THE SABBATH RECORDER

whom they designate as "fanatics"— "fools." The superficiality of this weak method of reasoning we will not attempt to expose, as it would occupy us a vast amount of time, but would call attention to the courage and fidelity of these seven intelligent men and women of mature years, who, for conscience sake and out of unfeigned love for God, knowing well the step they were taking, went forth from a band of brethren whom they loved, and committed themselves to all the inconveniences and burden-bearing inevitable to them in keeping another the popular day. It was the very spirit of the martyrs impelling them, and the honors of the martyrs should be awarded them. But the cowardly and the time-serving ones, we suppose, will nevertheless mock on. From these few who, so far as we know, never conceived the idea of propagating their faith, a somewhat imposing number have arisen, at least a number sufficiently large to attract attention. It is true that, had even our natural increase been saved to us, our numbers would have been much larger, but it was too much to expect this when allowance is made for the weakness of men's faith. If, through the long years, from the call of Abraham to the coming of Christ, all of Abraham's posterity had been saved from apostasy, who could have numbered them. But as before said, with all our loss, we have grown to be a people; and like the child changed to the man, we are now beginning to inquire wherefore we were made. We are casting about for our life-work and seeking to fill our place in the vineyard of the Master. For some fifty years more or less we have been engaged in missionary work, although upon a limited scale, and nearly as long have done some work through the press. As the years have advanced, the works have increased on our hands, until we are spirit impelling to this will to take upon a limited scale, and nearly as long because we are confident that, had even our natural increase been much larger, but it would not be a waste for the spread of Sabbath truth are multiplying all around us, and we have only to step into them and our work is begun in earnest.

In the point of readiness for this work, our late anniversaries showed us clearly in advance of our position in any former year, and from this advanced position we shall never go back, because we have been pressed to it by a force dwelling within us. On the other hand, we shall certainly go forward, and as a single instance justifying this conclusion, we refer to the spirit of consecration controlling the hearts of so many on the occasion of the recent visit of the one hundred and fifty pilgrims to the city of Newport, where, in the old meeting-house on Barney Street, with tears they gave themselves anew to Christ and his cause. But this spirit of consecration developed there was not there created, but was already in the hearts of these pilgrims, a fire ready to burst into a flame when the breath of a proper occasion should pass over it, and the same is true of hearts all through the churches in our lovely Zion. We have faith in the integrity of our people, and that occasion only is required to show them ready for any good work. We do not mean to say that already a noble work is not being done, for there is, and yet there is within us a vast undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming.

We look to the future of our people as one of great activity. We look for this because we are confident that a host are already inspiring, "Lord, what wilt thou have me to do?" and we are certain that the spirit impelling to this will not be smothered nor its cry go unheeded, but that God in his providence will point out the work to be done, and blessed be his name, he will also guide in its performance. We shall live and not die.

"Just go along doing the square and fair thing by others, and by and by others will discover that you are a silent partner in the success of your neighbors, and by this means you will be recognized as one of the most useful men in your community."

THE SABBATH AND THE MANNA

THE NEW FORWARD MOVEMENT

AND

SABBATH STUDY AND PROMOTION

A. V. W. C. BOND, Director

207 West Sixth Street, Plainfield, N. J.

THE SEVENTH DAY BAPTIST COMMISSION 1919

Sometimes new inspiration is to be gained by going back to the beginning of the task with which we are occupied in order, if possible, to feel again the impulses that stirred us when that task was new. We are always in great danger, when an enterprise has been developed well beyond its initial stages, of becoming so occupied with its details as to lose sight of the goal. In the long way which we must travel before the goal is reached, it is well once in a while to recall the high aims with which we set out at the beginning.

The Seventh Day Baptist New Forward Movement was projected at the Nortonville (Kan.) Conference in 1918, and was launched at the Battle Creek, (Mich.) Conference the following year. The five year period will close June 30 of the present year. For the next month or so we plan to reprint certain pictures which appeared in the Sabbath Recorder during the first year of the Forward Movement. The first one, which is presented herewith, is a picture of the Conference Commission, taken in 1919, together with the director general, whose inspiring leadership and unusual organizing ability gave the movement its good start. We trust that by looking into these faces again many may be able to breathe afresh the atmosphere of ardent hope and determined endeavor in which this great undertaking of Seventh Day Baptists was begun.

Look for another interesting reprint next week.

THE SABBATH RECORDER
"And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that the sixth day they gathered twice as much bread, two oars for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a Sabbath unto Jehovah; bake you bread today; for you shall not go out bearing bread the next day, and you shall rest on the Sabbath day. The supply continued until they came to a land inhabited, to the border of Canaan; or until they reached Gilgal, in the plain of Jericho, and ate the old corn of the land. During this time it was the chief part of their diet, but not their only food. It is said to owe its name to the question man liveth, 'what is it?'. The Sabbath intermission and final cessation likewise show that it was not a natural substance. Moses said, 'Eat that today; for today is a Sabbath unto Jehovah: today ye shall not find it in the field. Six days shall ye gather it; but on the seventh day is the Sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out'..."  

Deuteronomy 8:2-3  

"And thou shalt remember all the way which Jehovah thy God had led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of Jehovah doth man live."  

Revelation 2:17  

"He that hath an ear, let him hear what the spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."  

"Manna, a substance which fell along with the dew, or was rained around the Hebrew's camp during their forty years' wilderness life. It was in flakes of small round grains, like bird's foot, white or in appearance like coriander seed or beldellium, and in taste was like thin flour-cakes with honey, or like fresh oil. It was gathered every morning except on Sabbath, and a double portion on Friday morning. If kept overnight it became corrupt, and bred worms, except on the Sabbath Day. The supply continued until they came to a land inhabited, to the border of Canaan; or until they reached Gilgal, in the plain of Jericho, and ate the old corn of the land. During this time it was the chief part of their diet, but not their only food. It is said to owe its name to the question man liveth, 'what is it?'... The Sabbath intermission and final cessation likewise show that it was not a natural substance. ... It is to be noticed that the observance of the Sabbath is prescribed if not presupposed at the giving of the manna before the arrival at Sinai."  

"The first allusion to the Sabbath is in the words addressed to Moses, 'And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.' Such an incidental mention of the Sabbath is the best possible proof of its previous existence. No reason is given for this direction, implying that one already existed which would be well understood. If this is the first mention of the Sabbath, it is very strange that no reason is given for its observance. Never before or since was a law of such importance announced in such a way. Again, if the Sabbath had not before been heard of, what pertinence of force is there in the inquiry of the Lord, 'How long refuse ye to keep my commandments and obey my laws?' Here the law of the Sabbath is referred to as though it had been long in existence. That none of them disobeyed it is no objection to this view. They had been about four centuries in Egypt, and probably had been deprived of the Sabbath. Enough had been able to observe it, to keep knowledge of it alive among the people, but..."  

"The Sabbath a Religious Movement"  

Israel's exodus from Egypt has been referred to as a completed event in history; and, again, as an early and mighty social movement. Doubtless these designations of this great event are due to the emphasis that is being given to these phases of our present-day life. In the mind of the leader, however, the flight from Egyptian bondage was pre-eminently, if not solely, a religious movement. Other motives, such as race loyalty, may have stirred to action the youthful Moses. But these early attempts to free his brethren from the tyranny of their task-masters proved abortive. It was after the forty years of training in the school of God that Moses received his final commission. And during those long and silent years shepherd life his own ambitions had been tempered by a clearer knowledge of the will of God for himself and for his people, whose welfare rested on his heart and to whose interest he desired to consecrate his life. When Moses first forsook the court of Pharaoh, and set out to deliver his people from bondage, he exhibited all the impetuosity of youth. With true, if over-seas, patriarchal zeal, he undertook to champion the cause and share the hardships of the oppressed, when he might have lived the life of a prince in the house of the oppressor. Relying too much upon himself, and perhaps counting too strongly upon the support of the people, he was doomed to disappointment in his first attempt to break the yoke of Egypt. He could not realize the fact that while in the time of his life he had experienced the healthy influence of a repentant hope, his brethren, enslaved and degraded, had suffered the blight of despair. For forty years more, therefore, the exodus was deferred. But during that time the negative, religious phase, Moses was transformed into a positive one. The dominant motive in the later and successful undertaking was not primarily patriotic or religious. When the Israelites finally got started on their journey, they thought of it not so much as getting away from something, but as a getting away to something. Moses had met God in the desert, and the great object of his mission to his people now was to lead them out into a life of warmer faith and fuller obedience."  

"The Sabbath a Test of Obedience"  

It is wholly in keeping with the nature of the Sabbath, and in harmony with the purpose of God in the beginning, in making holy the Sabbath, to regard it as a test. Doubtless these designations of this great event are due to the emphasis that is being given to these phases of our present-day life. In the mind of the leader, however, the flight from Egyptian bondage was pre-eminently, if not solely, a religious movement. Other motives, such as race loyalty, may have stirred to action the youthful Moses. But these early attempts to free his brethren from the tyranny of their task-masters proved abortive. It was after the forty years of training in the school of God that Moses received his final commission. And during those long and silent years shepherd life his own ambitions had been tempered by a clearer knowledge of the will of God for himself and for his people, whose welfare rested on his heart and to whose interest he desired to consecrate his life. When Moses first forsook the court of Pharaoh, and set out to deliver his people from bondage, he exhibited all the impetuosity of youth. With true, if over-seas, patriarchal zeal, he undertook to champion the cause and share the hardships of the oppressed, when he might have lived the life of a prince in the house of the oppressor. Relying too much upon himself, and perhaps counting too strongly upon the support of the people, he was doomed to disappointment in his first attempt to break the yoke of Egypt. He could not realize the fact that while in the time of his life he had experienced the healthy influence of a repentant hope, his brethren, enslaved and degraded, had suffered the blight of despair. For forty years more, therefore, the exodus was deferred. But during that time the negative, religious phase, Moses was transformed into a positive one. The dominant motive in the later and successful undertaking was not primarily patriotic or religious. When the Israelites finally got started on their journey, they thought of it not so much as getting away from something, but as a getting away to something. Moses had met God in the desert, and the great object of his mission to his people now was to lead them out into a life of warmer faith and fuller obedience.

"The Sabbath was a test of obedience. It is wholly in keeping with the nature of the Sabbath, and in harmony with the purpose of God in the beginning, in making holy the Sabbath, to regard it as a test. Doubtless these designations of this great event are due to the emphasis that is being given to these phases of our present-day life. In the mind of the leader, however, the flight from Egyptian bondage was pre-eminently, if not solely, a religious movement. Other motives, such as race loyalty, may have stirred to action the youthful Moses. But these early attempts to free his brethren from the tyranny of their task-masters proved abortive. It was after the forty years of training in the school of God that Moses received his final commission. And during those long and silent years shepherd life his own ambitions had been tempered by a clearer knowledge of the will of God for himself and for his people, whose welfare rested on his heart and to whose interest he desired to consecrate his life. When Moses first forsook the court of Pharaoh, and set out to deliver his people from bondage, he exhibited all the impetuosity of youth. With true, if over-seas, patriarchal zeal, he undertook to champion the cause and share the hardships of the oppressed, when he might have lived the life of a prince in the house of the oppressor. Relying too much upon himself, and perhaps counting too strongly upon the support of the people, he was doomed to disappointment in his first attempt to break the yoke of Egypt. He could not realize the fact that while in the time of his life he had experienced the healthy influence of a repentant hope, his brethren, enslaved and degraded, had suffered the blight of despair. For forty years more, therefore, the exodus was deferred. But during that time the negative, religious phase, Moses was transformed into a positive one. The dominant motive in the later and successful undertaking was not primarily patriotic or religious. When the Israelites finally got started on their journey, they thought of it not so much as getting away from something, but as a getting away to something. Moses had met God in the desert, and the great object of his mission to his people now was to lead them out into a life of warmer faith and fuller obedience."
to their own desires. The Sabbath, the appointed witness of God in the earth, suddenly threw its benevolent shadow across their path. The demand for its observance was the call for a practical demonstration of their faith in God, and an expression of their purpose to obey his laws and keep his commandments.

As yet Israel knew nothing of a temple with its elaborate ritual. In fact not even a tabernacle or a tent of meeting had been provided for the worship of God. But these are not essential to Sabbath keeping. Every man was to abide in his own place, and rest. In the long years of the wilderness journey the people were disciplined in the laws and are taught the necessary rules of community life. They learned to obey God and to act for the common good. Rejected nothing in these important years of Israel's earliest history had greater influence upon their lives than the Sabbath. It occupied a central place in this experience because its demands are regularly made, and are obviously to be easily recognized, and are essentially spiritual in their nature and purpose.

He who called Israel to such obedience made it possible for her to obey by providing for her normal physical needs without the necessity of Sabbath.

There may be symbolic significance in the fact that the manna bred worms if kept over to the second day; the lesson for the race being, that six days of labor in every week is not only necessary but is normal, and is conducive to human welfare and happiness. The further fact that a double portion fell on the sixth day and none on the seventh, would seem to teach that six days of labor is sufficient for all material needs, and that to do the work of the seventh of the Sabbath in providing for the wants of the body is to create the higher life. Six days of labor will feed and clothe the body, Sabbath labor will starve the soul.

KEEPING GOD'S DAY IN HIS WORLD

When God saw all that he had made, he pronounced it very good. The world which he had made was good because it would support human life under conditions which would make it possible for these same human beings, created in God's own likeness, to serve and obey him.

The fact needs frequent re-affirmation that this is God's world. There is a false principle rife in human thought and it is often followed out in actual practice: "Every fellow for himself, and the devil take the hindmost." When will it ever be learned that in such selfish rivalry the devil just as certainly gets the foremost. If this universe is the home of a Father, and if he made the earth and placed therein man made in his own image, then surely he will make it possible for men to live in it in the way God made it to be lived. The hex-pots of Egypt, and eating bread to the full. Weared with the journey already, already to employ the resources of the earth, they pictured themselves, in contrast to their present unhappy lot, sitting by the flesh-pots of Egypt, and eating bread to the full. Weared with the journey already, already to employ the resources of the earth, they murmured against their leader and benefactor. They even failed to remember their wonderful delivery through the path in the sea, and the many evidences of the guiding and preserving hand of their God, which had been with them thus far.

How easily we forget the blessings of the past in the presence of some material lack, or in the fear of a future want!

When the daily bread was given, some would like to have hoarded it up, and when the Sabbath came, some went out to gather it. Thus they refused to keep the commandment of Jehovah in their fear lest they shall have to go hungry. But their fears were unfounded. All their wants were abundantly supplied by him who required obedience to his laws, including the commandment to do no work on the seventh day.

There are multitudes today who know the Sabbath truth, and who apprehend what is the will of God for them with respect to his holy day, but whose physical desires and material wants shut them off from the joys and blessings of full obedience. Whatever gain there may be for him who refuses to keep the whole law of Christ can only be temporary. Often there is not even a temporary gain. But always there will be, there will be that one who will see the lions in the way of strict and consistent Sabbath keeping will discover as they proceed along the way of obedience that the lions are chained.

He who is willing to work six days in the week, and who without fear, or sight of compromise, observes the seventh as a day holy unto God, will find his material wants supplied, while at the same time his soul is led on the hidden manna.

REV. W. L. BURDICK BACK FROM SOUTH AMERICA

Rev. W. L. Burdick, D. D., corresponding secretary for the Seventh Day Baptist Missionary Society, arrived at his home in Ashway this morning from South America, where he has been on a missionary tour. He stayed in Georgetown, British Guiana, was cut short because of Mrs. Burdick's death on March 8, word of which was cabled to him immediately. Dr. Burdick reached New York late last night on the Paris Maranaw. His wife's body, which is now in the receiving vault of River Bend Cemetery, will be interred in the old Hopkinton Cemetery soon. The date for the burial service has not yet been chosen.—Westerly Sun, March 23.
SELF-SACRIFICE

The sacrifices required take on different forms. All are required to sacrifice in the giving of money, time, and strength. These are the gifts of God, given to be used for others as well as for ourselves. They are not ours alone; they are entrusted to us as stewards of the Most High. He who withholds a due portion of them in the world’s service is robbing God. Some are required to sacrifice home and the association with those dearest to them. Hundreds of missionaries have severed the dearest ties of earth and gone to some mission field, that others might know of Christ and have his cleansing, forgiveness, guidance, and friendship. In days that are past, many have been called to give their lives for others. Many a mother has given her life for her little children; many a martyr has a premature grave in the effort to support and educate his family; many have suffered martyrdom for the cause of truth; many a father, son, or brother, has given his life on the field of battle in the defense of home and country. There is nothing any dearer to man than his reputation, not even life itself; but sometimes duty requires that this be sacrificed. A man’s reputation is not what he is, but what others think him to be; and sometimes the service of others requires that we take positions that are very unpopular or those which are misunderstood and our motives impugned.

Christ’s motives were often impugned by the hypocrites of his day, as he tried to help and save others. This doubtless was one of his sorest earthly trials. He was charged with various crimes, immorality with others, and with the empty words of his enemies, but he faltered not. He could have avoided these criticisms by neglecting those needing his counsel, encouragement, and assistance. The cold-hearted, self-righteous religious leaders thought he should keep away from certain ones and not minister to them; but his love for those in trouble led him on. To have turned away from them would have been the work of a hireling, “whose own sheep are not,” and not the work of the Good Shepherd. It was a disgraceful thing for the Samaritan to help the poor Jew who had fallen into the hands of thieves, but he had not have been the Good Samaritan if he had gone by “the other side.” If we are really Christ’s followers, we may find times when we must take positions and assist those needing help at the expense of our reputation in the eyes of evil-minded men.

Whatever the form of sacrifice required, we should make it freely, humbly, bravely, and lovingly.

NO CROSS, NO CROWN

The early Christians came to feel that it was a privilege to suffer for Christ and his cause; some courted martyrdom for Christ, so precious was he and his work. We, today, should look upon it as a blessed privilege to sacrifice in Christ’s name for others.

The cross and crown go together, as do night and day; no cross bearing, and there is no crown. We are sure to have the cross or the crown; ministers and missionaries are a sacrifice, but sometimes duty requires that for those who refuse to sacrifice never know the real joy of living; they have affliction and woes without blessedness.

“Our light affliction, which is but for a moment, worketh for us a far more and eternal weight of glory...” as paradoxical as it may seem, the life of sacrifice is one of joy and blessedness. In the practice of self-denial Christ is with us. “Take my yoke upon you and learn of me, for my yoke is easy and my burden is light.” The yoke of self-sacrifice is easy because Christ is in the yoke with us, and the burden is light because he helps us bear it, if we will let him. Have you not faced a duty which it seemed you could not take up; but when you had put your neck under the yoke in Christ’s name, you were upheld in such a marvelous manner that you wondered at yourself? Christ gave a soul to a soul, struggling in his name.

The sacrifices we make for others in Christ’s name are always occasions of joy when we look back upon it. It was during the World War, a young man was parting with his wife and leaving home for the training camp, over-seas, and only God knew what. It was a most trying ordeal. Their pastor was endeavoring to comfort and help them bear up, and as if by inspiration he was prompted to say, “This is very hard to bear, but some day you will look back to these days and thank God that you at this time laid all on the altar of your country.” Two years, long years, passed. The man returned from France and the pastor’s prediction came true. They could and did look back to those painful days and thank God that they had endeavored, though with a tremendous struggle, to do their bit. Thus it always is. Many of the things we should do now seem very hard, but if we undertake them “enduring” hardness as good soldiers of Jesus Christ, some day we will look back and thank God that we, by his grace, passed through the fire.

WORLD-WIDE EVANGELIZATION AND SACRIFICE

What has sacrifice to do with missions? It is, or should be inseparably connected with every phase of the work, as it is with all that pertains to Christ’s kingdom. If Christianity is to triumph, all must sacrifice. It sometimes looks as though the laity thought the missionaries and ministers should do all the sacrificing; and sometimes it looks as though certain missionaries and ministers thought other workers should bear the burden of sacrifice. This is all wrong. All must give sacrificial endeavor to the common cause, considering no price too dear, if by paying it one struggling soul can be saved and helped to a life of righteousness in Christ. When all who profess to be the followers of Christ unite in sacrificial endeavor, the work of the dear Redeemer will advance with leaps and bounds. Seventh Day Baptists are a people small in numbers; but with united consecrated effort, the purpose for which God called us into existence will be accomplished.

JUST A LITTLE REMINDER

TO THE SABBATH RECORDER

Just a little reminder to the readers of the Recorder that it is just five months from today that General Conference begins at Milton. The different committees are nearly completed and are figuring out their different duties. Now don’t disappoint us by not sending your automobile or railroad ticket to Milton in time for the opening session.

L. A. BARCOCK,
Secretary Conference General Committee.
Milton, Wis., March 19, 1924.
The small Christian college is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character.—James J. Hill, Railroad magnate.

THE REAL QUESTION

The question is not whether the ministry is worth while for young men, but rather is there any calling so much worth while? If such a conception of the ministry were freely acknowledged in our churches, I fancy that there would be no dearth of applications from the best young men in the land. When I see the fine way in which youth gives itself in these days to political life, has so frequently been told he leads a dog's life, that some common sense talk on the ground gets really more out of life than one who lives in a brownstone front on some five hundred acres, has been spent in the country, and knows much about the country, the afternoons gadding about the country, and his evenings at the village store expecting "George" to do the work his farming will be a failure. No business runs itself with profit. The only business that grows safely without daily attention is an investment of one's time in the interest of the community put in a reliable savings bank at compound interest. Even these must be attended to. Yes, I say that farming pays if the right man is in charge.

INVESTMENT ANALYZED

How about investment in farm land? Does it pay and is it safe? That also depends upon the man. The late Mr. McNames and the late Mr. Joseph George, of Queen Anne's were the largest landowners on the Eastern shore. The former owned some fifty farms. Mr. George was a prosperous of me. They were men of little business talent and accumulated large possessions. Late in his life I asked Mr. George how many farms he owned. His answer was: "Twenty-seven." He bought quite a number after that.

"Do they pay?" was my next question.

"Yes," said he, "on an average about five per cent, safely." The majority of these farms were rented out, and to my mind some of them poorly farmed and being run down. I doubted then, and still doubt, that there is profit where a man possesses more land or more of anything else in that line than he can personally attend to. The agent or tenant, however honest and true, will never attend to your matters as you would yourself.

Where the farm is efficiently located in a good community, accessible to markets and made up of average Maryland land, and the owner does not more than he personally manage and lives on it, it will pay—and that handsomely. I do not hesitate to say this, if the owner is a man of ordinary ability and has the "get and go" in him.

OWN FARM CITED

I am convinced of this, when by searching up the history of the farm I own and live on I have traced it back one hundred twenty-five years. In that time it has been owned and lived on by six different people, five of them members of the same family. Searching the county records I find that my uncle in 1825 bought five hundred acres of land at $10 per acre. He moved on it immediately. For twenty-six years it supported him and his family, then passed to his daughter and brother, the latter taking two hundred fifty acres of the poorest part and building on it. For forty-six years they lived on it and supported themselves. Then it went to the land of the town, my brother and myself, and for twenty-six years it has supported us and our families.

In the ninety-eight years this property has been in my family, I estimate that not less than thirty-five people, besides servants and retainers beyond my ability to figure out, have had their entire support for all these years from that investment by my uncle. I am the only one that has ever had a salary and that an insignificant one. I am proud to say that not one of these people has ever been sued for a debt. Their credit today is A No. 1.

The original $5,000 has not dwindled. Like the widow's cruse of oil, it has increased more and more until today, when the same land has jumped by actual assessment from $10 to $60 an acre. I can prove this by my previous tax bills. That looks like eating the cake and still having it.

WOULD NOT HESITATE

If I were a young man today, with no more ability than I have had, and yet were able to profit by my experience and observation, I would not hesitate, if I had $5,000 to $10,000 to invest, to put it into a good farm and move on it. There is no life so free and independent. There is no better
The above figures suggest several very significant facts.

1. Our young people evidently desire and purpose to get the best possible educations.

2. Opportunities and responsibilities, almost tremendous, rest upon Salem College and its supporters.

3. Even if denominational isolation were desirable and possible, such isolation is no longer wise and practicable. When our young people leave college we do not expect to put around them a protecting fence. It is true that they will then enter upon a new world of tasks and trials; but the college world is by no means in this regard altogether unlike the larger world.

4. Therefore, in the midst of college duties with its abounding life and some temptations, our Sabbath keeping young people only need to be intelligently, unwaveringly, and fraternally loyal to the “Faith of Our Fathers.”

A. E. M.

HOW TO KEEP THE SABBATH

REV. C. A. HANSEN

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. 20:10).

The first thing to be considered by a follower of Christ is, what it means to keep anything holy; what is the difference between a holy day and a common day? Is it possible to keep a day holy? How much of the Sabbath is holy? Are the first few hours as holy as the church hour? Is it feasible to work till Saturday noon and then go to church, and call ourselves Sabbath keepers? What kind of work may be done on the holy day without sin?

These are important questions and very vital to those who believe the Bible, and that God means what he says. Sin is the transgression of the Ten Commandments, and it is plain that to break the Fourth Commandment is just as serious as to break the third, the sixth, or the seventh one.

FOLLOWING THE CROWD WILL NOT DO

It can not be a safe thing for us to follow the custom of those who keep the pagan Sunday. God has never given any commandment about Sunday, except to work on it. When God said, “Six days shalt thou labor and do all thy work,” that includes the first day, or Sunday; hence it doesn’t matter how much we work on that day; but it is quite a different affair when it comes to keeping God’s holy Sabbath.

The first hour of the Sabbath must of necessity be just as holy as the church hour; Sabbath forenoon is just as holy as Sabbath afternoon; therefore the man who does not keep all the Sabbath does not in reality keep any Sabbath at all.

HOW DID WE GET THE SABBATH?

We got our Sabbath from the creation. God worked six days and created the heavens and the earth, and then rested on the seventh day. It was a real, literal day with a morning and an evening attached. God then blessed and hallowed it, and has commanded that we remember the Sabbath day to keep it holy” (Ex. 20:8). One requirement in keeping it holy is, “Thou shalt not do any work.”

To keep a day holy means to keep it as directed by him who made it holy. We can not keep any day holy, unless it has been hallowed by the Lord. In other words, we can not make a day holy; but we can by the Lord’s help keep holy the day he has made holy, that is, if we have the Holy Spirit’s presence with us. Otherwise it would only be Saturday keeping which is no better than Monday keeping.

BUSINESS INTERFERES

Of course it does. Pharaoh has always objected to God’s people keeping the Sabbath. It is also hard to deal strictly according to the “golden rule” in business, but I maintain that we should try to do this. God has promised to give us our daily bread if we keep his Sabbath. God has never said that we must first seek out a good business, then get a religion that will fit in with it. The commandment reads just the opposite, “Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.”

"Therefore, take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.” (Matt. 6:31-33).

WHAT KIND OF WORK MAY BE DONE?

There are some kinds of work that may be done on the seventh day of the week...
without committing sin. Jesus said, "Wherefore it is lawful to do well on the Sabbath day" (Matt. 12:12). This refers to caring for the sick, those who are actually in need of treatment and are suffering. Also to provide food for one's family, having done what we could to prepare on the day previous so as to lessen the work. I believe we should keep the home swept and the usual work done on the Sabbath day, to keep up an appearance of tidiness and cleanliness.

We may also aid those who have been injured, put out fires, and many things that may come to us to do. But to sell goods, work in an office, split rails, haul wheat (even if it looks like rain), attend sales, clubs, or banquets, must forever be classed as secular labor and a transgression of the holy commandment—hence must be sin. God has never changed, and in the days of Israel he drove them away from their land for seventy years, because they did not keep the Sabbath according to the commandment. See Jer. 17:21-27, and 2 Chron. 36:19-21. There is no mistaking the meaning of these Scriptures; and the terrible suffering of the Jews in exile, pictures only faintly what it will mean finally to meet at the bar of God the results of our wilful transgression.

**How can it be done?**

God has promised to give power to them who believe (John 1:12). Let us read a precious promise from that venerable servant of Jehovah. Isaiah 58:13-14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thy cattle in fatness.

If we will give due weight to these words, we shall not go far astray in Sabbath keeping, and what is better we shall be given our daily bread while we keep the Sabbath, and at the Coming of Christ we shall be ushered in through the gates into the eternal city to the homes Jesus has gone to prepare for those who love him and keep his commandments.

**Jacob wrestled with God**

My deepest sympathy goes out for those who are tested on the point of real Sabbath keeping. I am sure Jesus feels very tenderly toward those who would rather lose business than dishonor him. I believe the good angels are very close to every struggling soul, but the struggle must needs come to all of us. The writer has been turned down many times when looking for employment, because he would not desecrate the holy Sabbath; but there is a sweet voice above us saying, "Ye shall be mine in that day when I make up my jewels." The sacrifice is well worth while, and remember that those who have overcome sin are the ones who will triumph at last. Not those who say Lord, Lord shall enter in, but they that have done the will of my Father which is in heaven; and that will is expressed in his law.

These are days when men and women need to seek God. Set up the daily altar in the home. Let the voices mingle in prayer that God will supply their needs; and put away all worldliness, and self seeking, and money making merely to make more money, and a new life will come in. Grace will do her appointed work; faith will reach up and lay hold of the arm of the Almighty; and when once this has been done, the matter of a job is all settled. God has plenty of work for all his people; but before he can bless us, we must be fully surrendered to him and must obey him.

Let us have a real Sabbath reform, and let us spread the light of the Sabbath to all our neighbors and friends, that when the end comes, we may be invited to enter in with the redeemed.

Chicaco, Ill.,
March 21, 1924.

**Wanted**

An experienced quarry man, also a superintendent for a feldspar quarry in Connecticut. Communicate with the Grace Feldspar Co., Box 682, Danbury, Conn. A Christian Sabbath keeper preferred.

VICTOR H. NELSON.

"The common food of too many persons is 'fritter.'"

**A Remembrance of 1841**

(By Isaphena Burdick West at Milton, in 1896-7 for her son Allen Burdick West.)

There had been an unusual stir and bustle in and about the home of Ethan and Amy Allen Burdick of Alfred Center, New York, for some little time. On the morning of June 20, 1841, the neighbors and friends came flocking in to lend a helping hand and to speak words of comfort and cheer, for there stood at the rear of the long loved home a covered wagon with horses attached, two grays, and a black in the lead, betokening departure to the then far West, Wisconsin. When all things were in readiness, our loved Uncle Abram Allen came in, he said, "to march us out with dry eyes and bold steps," for we needed courage for the long journey and the deprivations of a new country and to make a new home where dwelt the red man of the forest.

We halted at Grandma Allen's, and I thought I must see her and Aunt Kata once more, so I skipped up the walk and through the familiar house and found no one but our wee Cousin Lorinda, for the others were closeted away with their grief which none but a mother and sister can feel at parting with sister and daughter and loved ones.

Thus we bade adieu to the grand old hills and the dear ones nestled among them, and journeyed on, often being interrupted for a parting good-bye or a farewell word, until we came to where we were not known. Soon we were joined by a neighbor, Perry Sweet and wife, who were to accompany us.

The first night found us at Angelica, the county seat of Allegany County. Memory fails to recall the name of the place we reached the second day, but the third night we spent just out of Buffalo, at the Jami­son Hotel kept by Indians and halfbreeds.

In the morning father went in and engaged passage on the steamer Missouri with Captain Walker. After everything was stowed away in the steamer father took us out to see the falls at Niagara Falls and back. I can't describe the engine for I never expected to have to, but it was a small affair compared with the present ones. The coaches were similar to the stage coach, with a door on one side to let passengers in and out, and carried from six to ten passengers. Here our number were increased by Elder Daniel Babcock and wife, Elijah Goodrich and wife, and Sylvanus Maxon, all bound for the same land that we were.

On Sabbath morning the vessel steamed out into Lake Erie and on Sunday night tied up at Detroit, as it could not pass through the St. Clair flats in the night. Our next stop of note was Mackinac, which was noted for its forts and fish and French. After four days of pleasant weather and beautiful sailing we cast anchor off from Milwaukee at ten o'clock on a beautiful moonlight night. We climbed down the side of the boat by means of a ladder into a small boat or steamer, they called a lighter, which carried the passengers and light luggage and towed the scow that carried the more heavy baggage and the horses.

After landing at Walker's Point we proceeded up and crossed Milwaukee River by means of a scow propelled by a rope and windlass. Arriving at the public inn, we spent the remainder of the night on the dining room floor.

The inn keeper was an American, but most of the traders and population on this side of the river were French or Indian. We spent most of the forenoon in getting our rigs together. Some parts were missing and had to be replaced. After getting our things and ourselves loaded we started for Dulac prairie (now Milton).

As there was but one road leading to that place we unfortunately took the wrong road, as we found out by inquiring of the first man we saw which was out several miles, so we had to retrace our steps and start anew. Night overtook us only twelve
miles out. As we were in the Milwaukee woods with corduroy roads, our progress was slow and most of us preferred to walk. Before noon of the second day we crossed Fox River, and what a change! The woods looked like the old orchards around our old home, and they told us it was fall or opening. As there was no under-growth our little five-year-old brother exclaimed, “You can’t get any switches here to whip me with.” So we passed on in wonder until a prairie burst into view, and then the wagon hardly contained us, for amidst the waving grass were millions of flowers—flowers such as we had never seen before. It was indeed a land of wonder and beauty, and our eyes feasted on the sights. A certain young man of our company who wore glasses gathered a large bouquet of the beauties and gave them to our elder sister, for which we teased her, not for the flowers, but about the giver. So we spent the second night in prairie land called Heart Prairie. The third night we went some ten miles from our destination. We arrived at Milton on July 10, 1841, glad to find friends who had preceded us. Here we remained while father returned for our goods.

We found a forsaken bachelors’ shanty about twelve feet square on the Janesville road below Milton which was built of logs and covered with shakes or logs split into sections about two inches thick and held on by logs laid across and pinned at each end. The door and the floor were made of the same material. A large log sawed the length of the height of a table served as a table. Shorter pieces of smaller logs were used for stools for sitting on. These were common in most Milton homes at that time. This was our new home for the present.

So ends our journey for which I have been asked to give an account. After fifty-five years of its happening and the commencement of our pioneer life with prairie wolf serenades nightly. By one who was thirteen years of age at the time.

“Hand the world a counterfeit coin, give the world a grouch, and the world will fling back at you the spurious offering.”

“Be genuine, and smile; and the world will prove a mirror and reflect your action, your motive. You will get exactly what you give—reap what you sow.”

GOOD LETTER FROM GARWIN, IOWA
To the Editor of the Recorder.
DEAR SIR: You might begin to think that the Garvin Seventh Day Baptist Church has become extinct, but I want to tell you we are still striving to do our might in holding up God’s kingdom.

For over sixty years we have been letting out, light shining for the Gilbertian for. On December 8, 1923 we celebrated the sixtieth anniversary of our church, an event long to be remembered by those who had the privilege of being present. Only one member of the original number, Mr. Jacob Knight, is alive today.

Elder Claude Hill of Welton was here to help us celebrate the event and gave us some of his inspiring, helpful sermons, also our present pastor, Elder Eugene Socwell, who is also our oldest living pastor in point of time, preached the Sabbath morning sermon. Communications were read throughout the various services from former pastors, church members, and old time friends—fourteen letters and one telegram in all. Indeed, the day was so full that it was extended to the next day (being Sunday) and dinner was served in the church basement of which eighty-seven persons partook.

Yes, it is still our aim to press onward and upward to a higher goal.

By order of Committee.

March 18, 1924.

(P. S.—Historical sketch next week.—Ed.)

If Paul in the fulness of his inspiration besought a place in his brethren’s prayers, how much must they need it who try with stammering tongues to preach the truth? Every such man must turn with Paul’s entreaty to those who love him and listen to his poor presentation of the riches of Christ. His friends cannot do a kinder thing to him than bear him in their hearts in their prayers to God.—Alexander Maclaren.

When a successful method of arbitration has been established the strike should be prohibited by law in all industries which deal with necessities of life; and the construction of the term “necessities of life” should be a broad and liberal one.—Dr. C. W. Eliot.

OUR DECISIONS
THE RIVERSIDE CHRISTIAN ENDEAVOR SOCIETY
Christian Endeavor Topic for Sabbath Day, April 13, 1924

DAILY READINGS
Sunday—Godless decisions (Jas. 4: 13-17)
Monday—Wicked decisions (Gen. 37: 12-28)
Tuesday—A solemn choice (Josh. 24: 14-28)
Wednesday—A turning point (Matt. 19: 16-21)
Thursday—A prophet’s decision (Isa. 6: 1-8)
Friday—Esther’s decision (Esth. 4: 1-17)
Sabbath Day—Topic: My decisions and what they have meant to me (Luke 10: 42; 15: 18)

We have asked several members of the society to write their ideas on the topic for this week, hoping that we might present something of our subject, “My Decisions,” that will prove helpful to Recorder readers.

Making decisions in our lives is one of the most helpful and necessary things. Without some kind of a plan to follow, we will waste our time. Decisions will help us to live a better life, as most anyone would not decide directly to live a downward life. The longer we wait in deciding our plans, the harder it is, although a period of meditation helps us sometimes to “find ourselves” and to make our final decisions better ones.

GLEAN M. CURTIS.

We have the story of Esther’s decision. She commanded Mordecai to gather the Jews together and neither eat nor drink for three days, and she and her maidens would do likewise. Then she would go before the king and plead for her people’s deliverance, though to go before the king unbidden, may be considered a death sentence. Nothing of fear came to Esther when she made her decision. So should our decisions be fearless and bold for what we know is right.

ADA BABCOCK.}

Our decisions help to build our destiny. A seemingly small thing may determine one’s future, so we need to be constantly on guard that we do not make wicked decisions.

In crossing the Rocky Mountains in Canada, one climbs over circuitous routes, thousands of feet, until the summit is reached. The place is called the “Great Divide.” From a little spring here, one part of the water goes west and finally finds its way to the broad waters of the Pacific, while the other takes a more easterly direction and finally loses itself in the frozen waters of Hudson Bay. The pebbles which the water strikes as it issues from the mountain side may decide which course it will take, and its final destination.

So it is with us, a good decision will lead us up, while a wicked one may be the beginning of a downward course. Wicked decisions are easily made, but if we will go and let God guide us, he will carry us safely through.

MALETA OSBORN.

In the making of decisions, whom would we naturally consult? One may have difficult problems to solve and not know where to turn. In all cases we should call on our Master to guide and help us in our decisions. By doing the best we know how in a true spirit, we are sure to make good if we are faithful to him. Do the thing that you think is square toward God and man and you will succeed. A good motto to remember is the Golden Rule.

ARTHUR CURTIS.

There come times in every life when one must make choices. As children, questions are decided for us, and so the first facing real responsibility seems hard. Sometimes we put off the decision as long as can be evaded, in hopes that someone or something will decide for us and relieve us of the responsibility, but in the end there is still the “Choose ye.”

Many times one has to make a quick decision, and a moment’s loss may be serious. One thought of fear came to Esther when she made her decision. So should our decisions be fearless and bold for what we know is right.

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MALETA OSBORN.
George Matthew Adams has said, "The first thing is to decide in your mind just what you can put your heart into to the largest degree. Then keep at it, no matter how many times you fail, no matter how hopeless the future looks for big returns. . . . Don't scatter. Concentrate. Do one thing well and it is worth while to be big in one big thing."

The ability to make wise decisions at all times is a God-given qualification. We have known indecision to cause illness. The unstable condition of uncertainty and indecision along any line of thought, if harbored long, will build a weak character. Let us try then to form the habit of coming to a decision soon, but not until we have laid the problem before the Master mind, "Who doeth all things well?" Then after thoughtful and earnest prayer for guidance, listen for the still small voice.

When we follow this rule, wrong decisions will not be made very often, and our lives will count for something worth while if we do all to the glory of God.

ETHYL M. DAVIS.

Note.—Topic material is furnished this week for two lessons, so that beginning with this issue the topics may be printed one week sooner than heretofore. It is thought that the endeavorers, especially leaders of meetings, will find the comments much more helpful if they can have them at this earlier date.

EASTER JOY

MRS. LOLA B. MAXSON

Christian Endeavor Topic for Sabbath Day, April 19, 1924

DAILY READINGS

Sunday—Sorrow banished (John 20: 11-18).
Monday—Joy in immortality (Ps. 16: 5-11).
Tuesday—Joy in the risen Lord (John 20: 19-20).
Wednesday—Joy in a secure heaven (2 Cor. 5: 1-10).
Thursday—Joy in a new life now (Eph. 1: 15-23).
Friday—Joy in an expanding service (Luke 10: 1, 2; 17-20).
Sabbath Day—Topic: Easter a time of joy (1 Cor. 15: 1-8, 51-55) (Sunrise prayer meeting).

Let us draw a mental picture of Mary Magdalene at the sepulchre, on that morning after the resurrection. She stands there weeping, realizing that the body of Jesus is gone. Can you not read her thoughts? The life of the friend who had meant so much to her is ended, her hopes and ideals are shattered, and now, even her body is gone. Turning to the one whom she supposes to be the gardener she says, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus calls her by name and reveals himself to her. It is impossible to depict the transformation that comes to her in that joyful moment of recognition, as he stands before her a living form.

Mary's experience at the tomb is denied us, but each springtime as nature awakes from her death slumber, our hearts are made joyous by her song of resurrection.

In the springtime nature sings the gladdest song of the year. At the time of this lesson, you, who have spent the winter in the frozen north, are rejoicing in the song of the brook as it resumes its course. The trees are putting forth new foliage, which will soon provide a shady resting place for bird, beast, and man. The birds are singing their merriest notes, as they busy themselves with their new homes. The bees, having emerged from their winter home, are seen distributing pollen among the flowers, as they gather the fragrant nectar. The seeds and bulbs which have been wrapped in grave clothes all winter, are bursting from their tombs into newness of life.

Even here, in Southern Florida, where frost never taints the orange and the cocoanut, nature's resurrection story is daily proclaimed. Although it is mid-winter, I am sitting out of doors, surrounded with all the evidence of spring. Looking up from my page, it is no surprise to see a streak of bright color, as the familiar old mate dart across the low palmetto. The song of the meadow-lark reaches my ear from the open space beyond the creek. As I study the Easter lesson amid such surroundings, a new thought comes to me.

The out-door world of the North which is now wrapped in a blanket of snow and ice, will soon be touched by the warm sunshine and rain, and animal and vegetable life will be revived. Even so with man, when wrapped in the coldness of selfish indifference, he may be touched by the spirit of God, and warmed into a new life.

Why not choose the springtime of the Tropics, and dwell in the constant sunshine of God's love? Thus will our lives be a continual source of joy and service to those about us, and then when the winter of life shall have enfolded us in its icy embrace, God's eternal Spirit shall shine upon us in his own appointed season, raising us to a newness of life. We shall then understand the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Stuart, Fla.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPICS

Topic for Sabbath Day, April 12, 1924: Singing our prayers: Studies of consecration and service. Hymns. (Ps. 100: 1-5.)
Topic for Sabbath Day, April 19, 1924: What does Easter mean to me? (1 Cor. 15: 1-8; 35-49.)

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Arrange for this meeting, April 12, at least one week in advance. Tell the juniors that sometime during the week, they are to write a letter to some member of their Junior society (not using any names, as one person might receive all the letters) about Japan—the boys and girls, their parents, homes, games, schools, work, religion, etc. The letters are to be written as if the one writing them were a Japanese writing to some member of his or her Junior society. These letters are to be brought to the meeting and put in a mail box. A postman is then chosen, who distributes the mail to all present. For the testimony meeting these letters may be read.

To impress the lesson of the resurrection, April 19, in a new way, purchase the little toy called "Japanese water lilies." The flowers come in a little wooden box, and look like tiny wooden sticks, an inch or an inch and a half long. When placed in water, they expand and look like flowers and leaves. They are colored and very pretty. Eight or ten different kinds are to be found in a box and the price is very small. Put the "sticks" in water during the superintendent's talk and let the juniors watch them open. New life thus springs from something apparently dead and useless. Then explain the lesson of the resurrection.

This suggestion is taken from The Bible in Lesson and Story, by Ruth Mowry Brown.

LEWIS T. ROGERS

LIFE SKETCH AND FUNERAL ADDRESS IN FAREWELL SERVICES AT PLAINFIELD, N. J., MARCH 25, 1924

Lewis T. Rogers was born in Waterford, Conn., on May 15, 1846, and fell asleep in death March 21, 1924, being nearly seventy-eight years of age.

He was the son of Daniel B. and Mary A. Rogers who moved from Waterford to Plainfield, N. J., when Lewis was a little babe. They lived on a farm near Oak Tree, until Lewis was grown to manhood. At the age of twenty-three he came to Plainfield to live. Early in life he united with the Plainfield Seventh Day Baptist Church and remained a loyal member, ever true to its principles to the day of his death.

In 1873 he went with his brother, David D. Rogers, to Daytona, Fla., where they together did pioneer work in laying out the two Daytonas on the beautiful Halifax River. After a few years Lewis returned to Plainfield where much of his active life was spent.

His wife, Olivia West, of Shiloh, N. J., died in 1905, and for nineteen years he has been looking toward the sunset to the land where his loved one had gone.

Seven or eight years ago he returned to Daytona, and since his brother David's death, he has found a pleasant home with his niece, Doctor Josie Rogers, who has cared for him lovingly and tenderly through his declining years.

Close by was the home of his nephew, Clarence Rogers, and his good wife with their four children. He was always known as "Uncle Lew," and where he ever found a warm welcome.

It was my good fortune to see much of Uncle Lew during the two winters I spent with the little flock in Daytona. Most of the last winter was spent with him in Doctor Josie's home. He loved the church and social gatherings and seldom missed them.

He was quiet, uncomplaining, and helpful to the extent of his ability, and always
thoughtful for the comfort of others. He was deeply interested in the community and in its proper development. Uncle Lew always impressed me as one who, in life's evening time, was ever cherishing happy memories of life's morning; and with face radiant with the golden glow of sunset, he seemed to be patiently waiting by the river, for the boatman to take him over.

Thus it came to pass that on his last day on earth, after doing the customary chores about the home, he quietly laid him down to sleep only to awaken on the other shore.

He must have enjoyed the beautiful land and happy surroundings in which God graciously permitted him to spend his last years, because its sunshine and flowers, its beautiful river and its life-giving fruits are so suggestive of the home beyond another river to which his loved ones of other days had gone.

Nothing can be more appropriate here, and I think nothing would please him better, than for us to dwell a few moments upon what death must mean to the Christian.

**God's Estimate of Death**

Many hearts are troubled about death and the life beyond the grave. The tendency is so great to count physical existence everything, that all a man hath he would give for his life. To our finite vision death seems the greatest calamity, and the clearest Christian faith is needed to quell our fears and brighten the outlook as we draw near the close of life's day.

It would help us much if we could see death as God sees it. His estimate of death must be very different from ours, and until our physical eyes are exchanged for spiritual vision we can not hope to know it all. Yet we may get wonderful help by a little study of how that life which we call death appears to God our heavenly Father.

Sometimes I can but feel that our physical existence is but a trifle in God's sight as compared with our spiritual being. We are created spiritual beings in Christ Jesus, destined for the spirit world, and the body must be regarded by God as the spirit's garment only. In the Infinite view death must be like taking off our garments for the night, and he must look upon us a vast universe full of life. When our friends breathe their last here on earth we say they are dead; but angels must say of the loved Christian who dies: "A soul is lifted into the higher life—its real life."

Oh, if we could have one glimpse of the universe as God sees it, how boundless, glowing field of life—the sting of death would be removed. Then to the Christian every death-chamber would be an anteroom to the glorious temple of heaven, and death would be glorious victory. Through the shadows that overhang the grave, there would shine the light of eternal day. It must be our veiled vision and our scepticism that darken our lives in the valley and the shadow of death.

**Christ's Estimate of What Death Brings**

The disciples sometimes asked their Master about the kingdom to come and conditions after death. Jesus would be candid with them in such a time; and after some inquiries about his kingdom, he was transfigured before them and showed them Moses and Elias from the spirit world who had gone from earth many centuries, still alive and interested in things on earth and the work of redemption.

On his last night with his disciples, when he saw their grief he said: "Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." He would not deceive them in such a time; but assured them of a happy home above.

He drew aside to show the poor man in Abraham's bosom in the spirit land immortal. Jesus gave many glimpses of the life beyond the grave and in his last long prayer, he showed his children what death meant to him.

**Next Comes His Disciples with Their Estimate**

Let us turn to the disciples of Christ for their ideas of what lies beyond death's door. There was Peter. He was ardent and devoted to his Lord, and forsook all to follow him. In view of the change death was to bring to him, he could but thank God for the "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who are kept through faith unto salvation."

There was Paul. He was a great logician, a mighty man of thought whose writings are still read in all the churches, and whose teachings are cherished the world over. What does he think of the change we call death, and of the life beyond the tomb? Hear his matchless words:

For Peter, if we know that our earthly house of this tabernacle was dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For Peter, if we know, earnestly to be clothed upon with our house which is from heaven.

If so be that what being clothed we should not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit.

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.

For we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Hear him again: "To die is gain."

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not only unto me also, but unto all them also that love his appearing."

With Paul, to be absent from the body was to be present with the Lord.

Then there is John. He was the beloved disciple who leaned on Jesus' breast at the last supper. Time will not permit us to tell half of his wonderful vision of the land beyond the river of death. There is the tree of life, the riper stored, the place prepared for the faithful by the Savior we all love, the home where tears are unknown.

These thoughts will help us to know something of God's estimate of death and what it brings to the faithful. It should no longer be a king of terrors to us. It should seem more like the door that opens to let us through into God's other room.

"He is fitting up my mansion which eternally shall stand, and my stay shall not be transient in that holy happy land."

After prayer by Pastor Skaggs, the following hymn, a favorite with Brother Rogers, was read in full by the leader, and sung as a solo by Mrs. Edgar.

The burial took place in Hillside Cemetery.

**Program of the Quarterly Meeting**

Of the Seventh Day Baptist Southern Wisconsin and Illinois Conference, Walworth, Wis., May 2-3-4, 1924.

**Friday Evening**

7:30 Praise Service.
8:00 Sermon—Pastor E. A. Witter, Milton Junc.
9:00 Testimony Meeting following—Led by Lloyd Seager Albin.

**Saturday Morning**

10:30 Welcome Service for Rev. E. A. Witter. Welcome by the Walworth Church.
10:45 Dee., W. R. Bonham.
11:00 Sermon—Pastor H. N. Jordan, Milton.

**Sunday Morning**

3:00 Business Meeting.
3:30 Praise Service.
4:00 Sermon—Pastor C. A. Hansen, Chicago.

**Sunday Evening**

10:00 Conference of ministers, prospective ministers, and Milton College faculty, to consider interests of the local churches and of the denomination.

General Theme of the Quarterly Meeting—Applied Christianity the Need of the Hour.

QUARTERLY MEETING COMMITTEE,
H. I. COON, Secretary.
CHILDREN'S PAGE

NUTH CARPENTER, ALFRED, N. Y., Contributing Editor

CHRIST'S HEROES AND HEROINES IN JAPAN

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic, for Sabbath Day, April 12, 1924

DAILY READINGS
Sunday—Lenten in Japan (Heb. 11: 13)
Monday—Suffering faith (Heb. 10: 32-35)
Tuesday—Heroic teachers (2 Tim. 2: 24-26)
Wednesday—Loving service (2 Tim. 2: 10, 15)
Thursday—Mighty prayer (Acts 6: 8-10)
Friday—Heroic zeal (Rom. 10: 1)

Sabbath Day— Topic: "Christian Bay. So we need heroines in Japan to help us."

We need heroines in Japan to protect China. Japanese are smart, ambitious, industrious, and anxious to make money. They will learn the bad things we have in America, and we must teach them the good things, so they will let Christ guide them in their dealings with China.

You know the Children of Israel were always forgetting God and worshiping idols. It is just the same with Japanese men and women, but the children don't want to worship these idols. It is easy for them to understand God.

We need heroes and heroines to teach in kindergartens and Sabbath schools. I believe if they had a chance to learn about the Sabbath, it would not take them as long to see its importance as it does the Chinese and Americans to do so.

You know the white race leads the world, but the yellow race, especially Japan, is learning so fast that some great men are afraid the yellow race will lead the world in the future. If that is so, we want them to do it as Christ would have them do it. So it is up to the white race to teach them about Christ.

The leading Christian hero in Japan today is To-yo-hi-ko Ka-ga-wa. He is called "The Leader of New Japan." He can write poetry, novels, politics. He is a great orator, preacher, and Bible teacher, and he practices what he preaches. When he was a boy, he read everything he could get hold of, and remembered everything he read. Some of his teachers did not like him because he knew more about some things than they did, and was not afraid to tell them so. When he graduated from high school he decided to preach. From that time on, he was living and writing and teaching Christ. Read more about him in the Missionary Review of the World.

Madam Kajima is perhaps the greatest Japanese heroine. She had a lot of sisters but no brothers, so her father gave her a boy's name. She did not like this. Her name was almost the same as the Japanese word for the rudder of a ship. So she changed it to that; and her life has been a guide to the women of Japan, as the rudder is a guide to a ship. A part of her life is very sad. She has been over to America twice, and expressed her appreciation of America to two of our Presidents; to President Roosevelt for bringing about peace between Japan and Russia, and to President Harding for calling the Disarmament Conference. President Harding said it was worth all that missions ever cost to bring her influence into the world.

RAIN

JUDY'S LIGHT

Judy had been to school that day for the first time. And now she was making "A's" and "B's" while big brother Ned sat near studying his Greek and Latin. Judy was having a beautiful time; she "felt," as she told Ned, "such a lovely, grown-up feeling."

Presently her mother's voice called to her, "Judy, come take care of the baby for me a while, won't you? That's a nice little lady.

Judy's face, which had been so smiling a minute before, was now black with terrible frowns.

"Oh, dear!" she grumbled, "I don't want to. I'm always having to be a nice lady. I'm too busy this afternoon. Then suddenly she changed her mind. "Oh, no, I'm not I forgot. I suppose I can do my letters when the baby's asleep." And she jumped up from the stool and bustled off up-stairs in a hurry.

Ned looked after her with surprise.

"Why, it didn't take her long to think twice. I wonder what the second thought was?"

Everything was quiet for awhile; but pretty soon another voice called down the stairs, "Ned, couldn't you take this letter to the post-office? None of the rest of us can go very well."

Ned looked up from his books with a frown almost as dark as Judy's had been, and answered, "Neither can I go very well. Why can't they leave a fellow in peace? This Greek is as hard as rocks."

His eye fell on Judy's slate, and his brow cleared as if by magic.

"Oh, well, all right. It won't take but ten minutes; I'll go."

After supper Ned said to Judy, "Tell me a secret, will you?"

"What?" asked Judy, always interested in a secret.

"This afternoon, when mother asked you to take care of the baby, why weren't you cross about it?"

"I was at first, because I forgot."

"What did you forget?"

"Why, about being a good girl and doing unto others by the Golden Rule. Don't you know how Jesus teaches us in his sermon on the mount?"

"I see. And let me tell you something, my small sister. It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I never should have remembered to be a good boy."—Children's Friend.

THE BOOK REVIEW CONTEST

Read the conditions carefully, then get your book, your notebook and pencil, and begin work. Someone is going to get first prize. Will it be you?

CONDITIONS OF THE CONTEST

1. Contestants: Any reader of the Children's Page of the Sabbath Recorder over eight and under thirteen years of age, (9-12).

2. Book to be reviewed. The Book of Esther.

3. Context: There shall be not less than 300 words and not more than 500 words, written in ink and on one side of the sheet, only.

4. Items which will be considered by the judges: subject matter, neatness, and construction.

5. Name and address shall be enclosed in a sealed envelope and attached to the manuscript. No name or other identification
A YOUNG FEMINIST

"What is the baby crying for, my child?"

"I dunno; 't's always crying. I never came acrast any one yet looks upon the dark side of things as 'e does."—Selected.

A CHALLENGE

A New York State youngster, who recently started in the chicken business with a few bantams, was much disappointed in the size of the egg. Clara is always doing mean things and I've forgiven them hundreds of times. I won't forgive her again.

For three days Linda and Clara refused to speak to each other. One afternoon Linda came skipping in from school. "Oh, Aunt Lottie," she cried, Clara and I have made up. We're not cross at each other any more. But all the same I am going to keep a list of all the times I forgive Clara and at the end of the week I am going to keep a list of all the times I forgive Clara and then do something terrible to her. Then she'll know who I am a selfish one."

When Linda woke next morning she found a surprise awaiting her. On her bureau was a piece of paper headed, "Times I have forgiven Linda," and signed "Aunt Lottie." The astonished Linda read, "First, banging the door when I had a headache; second, forgetting to buy things I asked; third, being late for breakfast and dinner, and many others."

"Why, Aunt Lottie has forgiven me far more than seventy-seven times seven," said Linda as she sat down to think.

Linda carefully took up the list that she had made for Clara and then went downstairs. "Please, forgive me, Aunt Lottie," she begged.

"I've forgiven you long ago," smiled Aunt Lottie, "I knew that you did not mean to do it."

"Neither does Clara mean to do it," said Linda, "so I'll just go on forgiving her as you forgave me."—Fowels.

A YOUNG pessimist

"Is the baby crying for, my child?"

"I dunno; 't's always crying. I never came across any one yet looks upon the dark side of things as 'e does."—Selected.
MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of the secretary in Milton, Wis., Sunday afternoon, March 16, 1924, at 2.30 o'clock. The president, A. E. Whitford, presided and the following were present: Trustee: A. E. Whitford, Mrs. J. H. Babcock, D. N. Inglis, W. D. Babcock, L. A. Babcock, G. M. Ellis, E. E. Sutton, Mrs. L. A. Babcock, and A. L. Burdick. Field Representative E. M. Holston and Doctor Anne L. Waite were also present.

Prayer was offered by Rev. E. M. Holston.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been regularly sent to all trustees.

The report of the Committee on Publications stated that the field representative had been instructed to prepare the lessons for the fourth quarter of the Intermediate Course of Graded Lessons that he has been working on these for some time. The report was adopted.

The Committee on Finance reported that one note for $200 and interest had been paid and that there is money in the treasury to take care of the rest of our indebtedness and to meet the immediate needs of the board, but that increased contributions would be needed to meet the requirements incident to the carrying out of the Vacation Religious Day School program. By motion the report was adopted.

The Committee on Field Work reported that because of the resignation of the field representative which is to become effective April 1, 1924, it was deemed best to cancel his assignment for field work in the southwestern Association in order that he might have more time to promote the interests of the Vacation Religious Day Schools for the coming summer, and to prepare the last years lessons of the Intermediate Graded Course. The report was supplemented by a statement from the field representative, giving an account of the work he has been doing, and telling of his attendance at meetings of the Educational Committee of the Wisconsin Christian Education Council at Milwaukee, and the annual meeting of the Executive Committee of the International Council of Religious Education in Chicago. The report shows that about twenty societies are arranging for Vacation Schools and have asked for supervisors, and that there is a great dearth of those who are available as supervisors. The report was adopted.

The report of the treasurer was read and adopted as follows:

L. A. Babcock,
In account with The Sabbath School Board

To balance $222.00
Jan. 4, Wm. C. Whitford, Parallel Budget 27.24
Jan. 4. Wm. C. Whitford, Forward Movement 156.72
E. H. Clarke, Young People's Board 79.97
Feb. 2, Wm. C. Whitford, Parallel Budget 8.00
Feb. 2, Wm. C. Whitford, Forward Movement 147.50
Mar. 4, Wm. C. Whitford, Parallel Budget 6.90
Mar. 4, Wm. C. Whitford, Forward Movement 158.73
Total 281.50

Cr.
Dec. 16, Davis Printing Co.—post cards $ 3.00
Dec. 16, Rev. E. M. Holston, expense 25.00
Jan. 3, Rev. E. M. Holston, balance of salary 85.63
Jan. 31, Bank of Milton, note 200.00
Jan. 31, Bank of Milton, interest on same 12.20
Feb. 1, Baker, Taylor & Co., supplies 75
Feb. 1, Franz Printing Co., circular letters 3.40
Feb. 4, E. M. Holston, salary 100.00
Feb. 11, E. M. Holston, expense 15.00
Mar. 6, E. M. Holston, salary 100.00
Total 544.96

Balance on hand $271.10

Correspondence was read from Rev. E. M. Holston, field representative, tendering his resignation, the same to take effect April 1.

The following resolution was adopted:

Resolved, That the Sabbath School Board accept the resignation of Field Representative E. M. Holston; also that the Sabbath School Board express to Mr. Holston its appreciation of his work rendered during the four and three-fourths years he has been in the service of the board, and further express to him our best wishes for his success in pastoral work, which he is soon to take up with the church at Dodge Center, Minn.

Correspondence was also read from L. E. Babcock, Rev. W. D. Tickner, and others. The secretary was instructed to reply to the brethren.

A bill for $36.70 for expenses of Dr. W. C. Whitford in attending a meeting of the International Lesson Committee, was allowed and ordered paid.

It was voted that the matter of the further progress of the Vacation Religious Day Schools, after Mr. Holston closes his labors with the board, be referred to a committee composed of A. L. Burdick, D. N. Inglis, A. E. Whitford, and E. E. Sutton.

On motion it was voted that the question of the further employment of a field representative be referred to the Committee on Field Work.

The minutes were read and approved.

Adjourned.

A. L. Burdick,
Secretary.

LESSON II—APRIL 12, 1924


Golden Text.—"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6: 24.

DAILY READINGS
Apr. 6—God Nurtures a New Leader. 1 Kings 17: 1—6.
Apr. 7—A Widow's Charity and Recompense. 1 Kings 17: 7—16.
Apr. 8—The Troubler of Israel. 1 Kings 18: 1—19: 3.
Apr. 9—The Victory over Baal. 1 Kings 18: 10—16.
Apr. 10—"A still small voice." 1 Kings 19: 9—16.
Apr. 11—The Translation of Elijah. 2 Kings 2: 1—11.
Apr. 12—A Citizen of the Kingdom. Psalm 15.

(For Lesson Notes, see Helping Hand)

THE SABBATH RECORDER
DEATHS

Milton.—Mr. Elmor C. Hibbard, son of Chauncey V. and Esther Hipkly Hibbard, was born at Brookfield, N. Y., October 17, 1855, and died at St. Luke's Hospital, Jacksonville, Fla., on March 5, 1929, being 78 years, 4 months and 16 days of age. He was the second of a family of five children, three boys and two girls. Of the family circle only one sister, Mrs. Elizabeth Crumb, of Brookfield, survives. He was brought up on the farm, helping with the farm work until a young man.

He was a student at Alfred University at one time. Early in life he was converted and joined the Seventh Day Baptist Church. At the age of twenty-one years he went West to make for himself a home. He went to Wisconsin and there joined a party of home-seekers who were heading for Nebraska and Kansas. He settled first at Harvard, Clay County, Neb., where he was married to Martha David on September 30, 1879. To them were born two daughters, Carrie V. and Mabel H., who passed on thirteen years ago; and Mabel E., wife of Richard Green of North Loup, Neb., who survives and was present at the services.

About nine years later he moved to North Loup, where he built a home, setting out many trees—a new project in that locality—which stand today, a living monument to his memory.

Mr. Hibbard had traveled quite extensively, visiting the ruins at San Francisco after the great earthquake, and also went abroad, visiting many of the countries which were later engaged in the late war.

His wife died January 11, 1902, and on August 2, 1904, he was married to Miss Arvilla Burdick of Leonardville, N. Y., who survives him.

When a boy, on his February day, looking away in the distance, he saw a hill, and began to conjure what he might see if he could look beyond. One day, he was looking away in the distance, and the farther he looked, the farther he could go. He was lost, and his eyes wandered away, and all his life that experience went with him. He overcame many difficulties, many sorrows and disappointments, but always with his eyes upon the hill ahead.

He went to Jacksonville after the great fire and began to work there. He was with us, joined him at that place, and together they came to what was then Goodall, now Daytona Beach, where they have, since made their winter home, having recently spent their summers in Hendersonville, N. C., where they have property, visiting many points farther north in Wisconsin and New York. He was a member of the city council of Daytona Beach several years and was instrumental in incorporating that town.

Being a builder, the touch of his hand is upon many private and public buildings of this city and other cities of this state. He was well and favorably known in many places, and numbered his friends by his acquaintances. He went to the Jacksonville March meeting for gospel stones, from which he did not recover.

The funeral services were held at the Baggett and Waynethundالجزائر parlors, Daytona, March 9, at 3:00 p. m., in charge of Rev. L. A. Wing of the Seventh Day Baptist Church of that city, assisted by Rev. Mr. Wright of the Methodist Church of Daytona Beach. Burial rites were performed by the Masonic order and the remains taken to Pinewood Cemetery, Daytona Beach, and placed in the receiving vault to await warm weather, when they will be taken North for burial in the family lot at Brookfield, N. Y.

T. L. G.

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Deborah L. Gardner, D. D., Editor

Lucius P. Burch Manager

Entered as second-class matter at Plainfield, N. J.

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"If hopes were dupes, fears may be liars; It may be, in your smoke concealed, Your comrades chase e'en now the fliers And, but for you, possess the field."

ANDREW J. HOPKINS

MILTON, WISCONSIN, 1924