

and church finances. Sabbath, March 10, Pastor Bond preached a stirring sermon from the theme, "If the Readiness Be There," reading as a lesson the eighth chapter of Second Corinthians. Practically the whole sermon was published in the Plainfield *Courier-News* of that date by the committee having charge of the "Better Church Support Campaign." The Piscataway Church at New Market is participating in this work through the consecrated efforts of its pastor, Rev. Neal D. Mills.

OBSERVER.

## BOULDER-DENVER, COLO.

Since the first of the year we have been trying a new plan for our Friday evening meetings. The idea is to make it a Bible study as well as a devotional and prayer service. The pastor has led in the Bible study every other Friday evening with three ideas in mind, namely: (1) to study the book of Genesis as a whole and fix on our minds what is in it; (2) to see how Christ is at the center of this book as well as of the New Testament books; and (3) to bring some lessons for our spiritual lives. To aid in the first purpose, outlines typed on stereopticon slides are used. To add to the interest and to bring the lessons slide pictures are used. Great religious paintings are found to have an appeal to the heart. One night a series of views of the Holy Land were shown.

The attendance has been small, but the work is going on in the hope that our interest in God's Word may increase and more may be interested in it. A few are making small contributions to pay for the use of the slides. Different leaders of the church are carrying on the work the weeks that the pastor is not in Boulder on Friday evening. Similar work is being done in the Denver church.

—News Letter.

## OBITUARY

**BELL.**—Robert Scott Bell was born August 21, 1855, at Newton Grange, County Edinboro, Scotland, the son of John and Jane (Wilson) Bell. He passed from this life on Friday, January 19, 1934, at the home of his daughter, Mrs. John Checklin, in Farmington, Ill. Funeral services were held Sunday afternoon from his daughter's home, Rev. O. D. Drake of the Methodist Church officiating.

With his parents he came to America in December, 1856. After living near St. Louis for about six years, the family moved to Monmouth, Ill., where Mr. Bell grew to manhood. In 1875,

he was united in marriage with Miss Appeline Earp. To this union five children were born. They are: Mrs. Nellie Gordon, George E. Bell, and Mrs. Jennie Checklin, all of Farmington; Mrs. Mary Zimmerman of Canton, Ill., and John R. Bell, of Des Moines, Iowa. In 1899 he moved with his family to Farmington, where his wife passed away; and in 1903 he was married to Miss Addie R. Day, who survives him, with the children above mentioned. Mr. and Mrs. Bell were the only Seventh Day Baptists in this community.

**KENNEDY.**—Betty Jean Kennedy, daughter of Mr. and Mrs. Cyril Kennedy, was born in Battle Creek, Mich., February 5, 1929, and died at the home of her grandparents, Deacon and Mrs. J. L. Lawhead, in Jackson Center, Ohio, at the age of five years and twelve days.

She is survived by her parents and one sister, Lois Ann; her grandparents, Mr. and Mrs. Lawhead and Mrs. Effie Kennedy; a number of aunts, uncles, and cousins, together with all her little friends.

Funeral services were conducted Sabbath afternoon by Rev. Verney A. Wilson and interment made in the Jackson Center Seventh Day Baptist cemetery.

V. A. W.

**LOWTHER.**—At her home in Salem, W. Va., February 5, 1934, Mrs. Sarah V. Lowther, widow of Deacon Stillman F. Lowther.

She was the daughter of Lodowick and Margaret Davis Davis, and was born September 25, 1851. Sarah was the last to go, of eleven children. She is survived by a son and by four daughters—S. Norton Lowther of Milton, Wis.; Beatrice, wife of J. D. Clarke, also of Milton, Va.; Mabel, wife of O. A. Bond of Holcomb, N. Y.; and Miss Mildred Lowther of Salem. There are nine grandchildren.

Mrs. Lowther was a splendid Christian woman. Her entire life was spent in or near Salem, where she was universally loved and respected.

G. B. S.

**ROGERS.**—Horace Augustus, son of John and Louise Knox Rogers, was born in White-water, Wis., January 12, 1866, and died at his home in Battle Creek, Mich., January 30, 1934.

He was united in marriage with Mazella E. Babcock, May 26, 1894, at Milton Junction. Later he united with the West Hallock (Ill.) Seventh Day Baptist Church. For sixteen years he has been a faithful member of the Seventh Day Baptist church at Battle Creek. Besides his bereaved wife, Mr. Rogers leaves an adopted daughter, Esther; two sisters, Mrs. William Hill, White-water, Wis.; Mrs. William Hayden, Beloit, Wis.; and a brother, Charles, of West Allis. Not the least of those who will miss him will be his neighbors, his fellow laborers at the factory, and his brethren in the church.

Funeral services were conducted by Pastor E. M. Holston, assisted by Rev. Wm. M. Simpson and Dr. Henry N. Jordan. Interment in Memorial Park Cemetery.

E. M. H.

# The Sabbath Recorder

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## JOY OF EASTER

The joy of Easter is the open grave. No stone rolled at the door of the tomb was enough to prevent the emergence of him who came to bring life and immortality to light. Prejudice and injustice had done their work. Sin had had its way. A cruel cross had accomplished its end.

Kind hands had wrapped the precious form of him by whose stripes we are healed and gently laid it where no one before had lain. A ruler's signet had sealed the grave. Rough soldiers guarded the sacred place. **ALL IN VAIN.** The Easter sun arose on an empty tomb and lighted the beginning of a new day.

Sorrowing hearts, seeking a body to embalm, found a living personality to adore. Yesterday a corn—today a lily. Then dead aspiration—now a living hope. Rejoice! Rejoice! He is risen as he said! He is risen indeed!

"O thou risen and ever living Christ, we praise thee that thou hast brought life and immortality to light. Having known thee in the flesh, may we not lose thee in the light which is inaccessible. Keep alive in us the assurance that thou art with us always even unto the end of the world. Amen."

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# The Sabbath Recorder

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less expressly renewed.

**The Cross and the Resurrection** The cross was rough and heavy and hard. We know its story. But often enough we fail to remember its ruggedness and the way it leads. We love the cross—the beautiful symbol we wear on a chain or about the neck. We cover the cross with flowers and pile them about the base to hide its nakedness and satisfy our longing for the beautiful. I wonder sometimes if the more correct impression would be made upon followers of the Christ if we planted an ugly, lifelike cross on our pulpit during the Lenten season. So much of the tragedy and the suffering and sacrifice are washed out. To be so is much more in keeping with our easy, complacent desires to be followers. But Jesus said, "If any one will come after me, let him deny himself and take up his cross and follow me."

"On the cross he sealed my pardon  
Paid the debt and made me free."

We rightly refuse to be satisfied with an empty cross and a buried Christ. It is the empty tomb that catches the breath of sorrowing, hope-broken disciples—an empty grave and a risen Savior. Through the ages hope

springs eternal and makes the spirit of Christianity invincible.

A small boy, wondering and expectant from his Sabbath school service, explained the cross and the dying Savior to an inquiring stranger. But the boy had forgotten something. He hastened to overtake the gentleman and, grasping him by the hand, looked earnestly into his face exclaiming, "He rose again, mister. I forgot to tell you; he rose again!"

It is easy to forget that. It is easy to live as Christians forgetful or disregarding the fact that he is alive, and now. Dr. Leslie D. Weatherhead, in "His Life and Ours," thinks that life is drab and dull for us as Christians because we do not realize this. To be perfectly honest, we simply do not possess what the New Testament calls "life." We cannot sincerely say, all too often, with Paul, "I live, yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is the Son of God, who loved me and gave himself up for me." The author points out John Wesley as a classic example of this. "For years he was a cultured, conscientious Christian clergyman . . . a missionary . . . saying his prayers, reading his Bible. . . . Then an amazing experience . . . when he met the living Jesus." The Lord became in him a fact of living experience. "Wesley then for the first time received what the New Testament calls life, and he went out like a blazing torch lighted at the altar of God to set all England on fire."

Oh, that it might be, this Easter, the blessed experience of every Seventh Day Baptist and other Christian, too, to go forward in the real fact of such an experience to be "blazing torches" to stir America and all the world until all shall believe on him and find life. For this he rose again.

**Denominationally Minded** Is there anything inconsistent in co-operation with other people and at the same time being denominationally minded? We do not believe there is. In fact we believe if we are to be a denomination because we have something distinctive from others—something worthy of a separate and distinct existence—that we ought to be informed of what the distinction is, and be possessed with convictions of its vital importance to other people. Otherwise there is little reason for such a group or organization as ours.

How shall our people's minds be turned that way? How shall we arrive at denominational mindedness? It would seem important that we know the answer to such a question.

For some twenty-six years we have been a member of the Federal Council of Churches of Christ in America. The very fact of membership ever since the inception of this movement has made Seventh Day Baptists better known. This has resulted in a large respect and confidence on the part of the other members. Seventh Day Baptists have not just been tolerated, but their views have been respected and their representatives honored and used in many responsible positions.

The Federal Council has never attempted to break denominational lines or sought to discredit in any way denominational thinking. It has expected a denominationally minded constituency and has maintained a broad and sympathetic attitude toward denominational beliefs and programs.

Why should not Seventh Day Baptists themselves, then, take the strongest possible attitude toward their own tenets of faith and procedure? Why should they not perfect themselves in their faith, give the largest possible careful consideration to their conduct, and loyally carry to others by life and testimony the truth and its value in their own lives?

Our Religious Life Committee has outlined a most admirable plan of denominational education and service which, beginning in ourselves and deepening and enriching our own lives, will encourage and inspire us to "win men to Christ," "win back to the Sabbath those who have left it, or have grown indifferent to it," and "create a deeper spirit of loyalty to the Sabbath, and a greater interest in all our denominational work." Read again and study the reports of this committee, in the SABBATH RECORDERS of February 5 and 19.

**The Best Sellers** A list of American "best sellers," from 1875 to the present, compiled by Edward Weeks of the Institute of Arts and Sciences of Columbia University, has just been published, with "In His Steps" heading the list with an estimated sale of 8,000,000. Such well known favorites as "Tom Sawyer" published in 1875, and "David Harum" in 1900 with a sale of 1,500,000 and 1,200,000 respectively, closely rival the second best seller, "Freckles," of which 2,000,000 copies have been sold.

The American Bible Society wonders about the omission of the Bible from the list, since it is away and ahead the best seller of them all. In the period surveyed by Mr. Weeks the American Bible Society issued 14,526,438 Bibles, not to mention 22,097,087 English New Testaments. These figures are exclusive of all the additional sales made in America by such well-known publishers of the Scriptures as Oxford and Cambridge University Presses, Thomas Nelson and Sons, John C. Winston Company, A. J. Holman, National Publishing Company, and others.

A survey of America's "best sellers" with no recognition of the Holy Bible is like a study of the rivers of the United States with the Mississippi left out.

**Christian Endeavor Loses a Leader** Carlton M. Sherwood has resigned as general secretary of the International Society of Christian Endeavor and of the World's Christian Endeavor Union. The resignation became effective March 31. This action of one of Christian Endeavor's most popular and dynamic leaders was made known to the general Religious Press a few days ago. "The place of Mr. Sherwood in Christian Endeavor for many years has been so intimate and conspicuous that an adequate appraisal or tribute is not easy. His life from boyhood to manhood has been completely given to the movement and its purposes."

Found faithful to duty and responsibility in local society, as a member and officer, he worked successfully up through prominent positions in city, county, and state offices until his natural place seemed to be in the International Society, of which he became an officer in 1927, and general secretary in 1931. "Coincident with this appointment, he assumed the responsibilities of editor of the *Christian Endeavor World* and secretary of the World's Christian Endeavor Union. He assumed these unprecedented burdens of service at a most critical time and has carried them all with rare executive ability and increasing sacrifice and devotion."

Our own young people and others of us who have been associated with Mr. Sherwood in various capacities will feel a deep sense of loss in his retirement, but will wish him the success of which we believe him worthy in whatever line of work he may be entering. His future plans have not yet been made

known, but our interest and good wishes are for him in whatever field of service he may engage.

**Items of Interest** The rapid laying off of CWA workers while they had no place to go was questioned by Rev. James Myers, industrial secretary of the Federal Council of Churches of Christ in America, speaking at a meeting of the unemployed, March 16, in New York City. He declared that such unemployed workers "should be laid off from CWA only as fast as they can be absorbed by PWA and whatever new agencies the government is planning, or can actually find work in private industry." Mr. Myers thinks the Department of Labor should set up an adjusted index which would reveal at all times the ebb and flow of employment and unemployment. He declared that "all the dictates of statesmanship as well as humanity and religion, demand that every last person in this country, able and willing to work, should either have a job at living wages in industry, or else be assured at all times of self respecting forms of government work-projects, or unemployed insurance." Referring to the reduction of CWA workers, to those who have "no resources, no member of the family having a job, who can't pay rent or buy food," Mr. Myers declared that "while a suitable check up of applicants is, of course, necessary, it is hard to believe that a self-respecting civilization should come to the point of requiring what is practically a 'pauper's oath' in order to obtain relief, or even employment on a work-project."

It should not be overlooked by us that foreign missionaries in their various fields are suffering greatly from the depreciation of American money sent them from the home base. This has been called to our attention by friends on the Pacific coast. A letter from a missionary in Madeira, quoted in the *Sunday School Times*, states that whereas last May he was getting 32 escudos for each dollar, the rate since then has gone down to 19 escudos per dollar, so that between May, 1933, and January, 1934, he lost 3,058 escudos. American embassies in foreign countries are having the same difficulty.

The *Methodist Protestant Recorder* says:

President Roosevelt is very much concerned about the high price of booze. The cost of liv-

ing may continue to increase, and the price of food, clothing, and the actual necessities of life may be forced up, and are being forced up beyond the reach of the poor, but the public must have its liquor, and the government must have its revenue from the "legalized" liquor traffic. That revenue may be "blood money," but it will be money, anyway. Mr. Roosevelt, therefore, has approved an order to be issued by the Federal Alcohol Control (?) Administration lifting the partial embargo against imported beverages and providing that such beverages may "flood the American market." We are promised 500,000,000 gallons of booze a year, beside the contributions of the bootleggers and speakeasies. Who could ask more?

Announcing the "Honor Roll" of states free from lynching, the Federal Council says 1933 "was probably the worst year in the crusade against the lynching evil." Prepared by the Federal Council's Department of Race Relations the Honor Roll reveals that lynching has again spread to the territory of a larger number of states than in any of the eleven years since the Honor Roll was instituted. The twenty-eight victims of lynching in 1933 are a larger number than in any year since 1926. The number of states having lynchings in 1933 was eleven, while the total free from lynching was thirty-seven. The report points out two definite tasks facing America: "First, the hands of law officers must be strengthened by additional legislation — state and national — giving them power to deal with lynchers and increasing the penalty upon law officers who prove themselves delinquent in protecting prisoners. Second, the people, especially the younger generation, must be trained in self-control and respect for law and authority. This is a special responsibility of the press and of the churches." There are many indications that the public conscience has been stirred afresh by this national menace.

An almost superhuman task was accomplished last week, March 25, at Corning, N. Y.—not far from Alfred—when forty tons of molten glass was ladeled from a huge cauldron into a mold of fire clay. Ten months from now, if the process is successful, the result will be a block of glass designed for a two hundred-inch lens for a telescope. An accident occurred during the pouring which we are assured is of no importance to the final outcome. This will be the largest lens ever cast, and the first of any size to be cast in this country. Great interest on the part of scientists and astronomers has been shown for months. Aside

from the vast amount of liquid glass that is involved, the process is not a simple one. Danger lies in the cooling process, which will take ten months and require painstaking care and skill. The two hundred-inch disk, sixteen and one-half feet in diameter, will be shipped to Pasadena, Calif., for grinding and polishing. This will require three years. When completed the reflector will be installed in the new observatory of the California Institute of Technology in the world's largest telescope, at an estimated cost of \$12,000,000. We are told that viewed from the great reflector the moon will appear as twenty-five miles distant, and that any object as large as the Terminal depot at Washington can readily be seen. This seems so tremendous the editor almost hardly dares publish it.

### OUR PROGRAM - WHAT IS IT?

"All the world's a stage and all the men and women merely players." There is no difficulty in conceiving in general what this quotation means. The word "program" means what is staged on a platform. It, also, means what Shakespeare meant with all that is suggested above. Another meaning is, "A plan of future procedure: as one's program for the day; the program of a political party.

What is the plan of future procedure of Seventh Day Baptists? What is our program for the day? What is our program as a religious body?

If we have no plan, we may almost as well say we have ceased to exist. But that is not true. As individuals and as a group, Seventh Day Baptists have a plan of procedure. Seventh Day Baptists have a program for the day. Seventh Day Baptists have a program as a religious body.

In order to make that plan, that program more complete and more fully realized, your Committee on Religious Life suggests a campaign with definite concrete details, hoping that much good will be done in the future, but especially in this Conference year. Why not put on a "Personal Visitation Campaign" "to win men to Christ; to win back to the Sabbath those that have left us, or grown indifferent to it; and to create a deeper spirit of loyalty to the Sabbath, and a deeper interest in all our denominational work"? This is no more than what we should be doing all the time. It has always been our plan, our program, but we have failed at the job. Now

we are saying, I trust, "Yes, we will take hold and go out and do what as Seventh Day Baptist Christians we should be doing all the time."

The story is told of a college lad who became a great baseball pitcher. The season was almost over. The hardest game of all was near at hand and the whole college group was looking forward to that game and depending on this same lad to pitch them to victory. Then gloom settled down upon the campus, for sad news had come and their hero went back to his home town to attend his father's funeral. The day of the game came and a substitute pitcher went in. The battle was going against them. It was the third inning. Then, lo! to their great amazement and joy their pitcher walked out on the diamond in uniform. He went in and gave all that he had. He pitched his team to victory. In conversing with the coach afterwards he said, "Yes, my father was buried yesterday and I came back because I knew it was just what my father would have wanted."

He curbed his feelings and did what his father would have wanted. That is all we have to do, curb our feelings, do what he, our Father, would want us to do. That is our program.

Your committee hopes their suggestions will be a help in our task of carrying out His program.

A Member of the Committee  
on Religious Life,  
H. L. POLAN.

### CHRISTIAN THEOPHILUS LUCKY

BY CORLISS F. RANDOLPH

(Concluded)

The third, and last, is considerably longer and written by Doctor Thirtle at my request in order that our record of Lucky's life might be as complete as possible.

CHRISTIAN THEOPHILUS LUCKY

*The Man, his Work, and his Name  
Died November 25, 1916, aged 62 years*

It must be about thirty years since I became more or less familiar with Christian Theophilus Lucky. Before it became my privilege to meet the man in person, I learned something of his life and Christian service from Rev. Christlieb Traugott Lipshytz, director of the Barbican Mission to the Jews in London. I gathered that Lucky was an acknowledged genius in Hebrew expression; that he was held in profound esteem

by Oriental scholars of eminence in Germany; and that, during some years passed in the United States, he collaborated for a time with Dr. W. C. Daland, for a period resident in London, and since those days honoured as President of Milton College, Wis.

In the utterance of the name, Continental friends spoke of Looky (Looky or Lookie); and while none had a word against him personally, yet he was regarded, especially by the ordinary class of Hebrew-Christians, as a "character," a man more or less peculiar in type and disposition. Men who had not reached the heart of C. T. Lucky, knew no more.

#### A Strange Character

How strange a man was this Lucky! Was he not definitely a Jew, even as he was most decidedly a Christian? Did he not observe the Sabbath with devotion, and was he not regularly found with synagogue frequenters in acts of worship on the occasion of Jewish fasts and feasts? How brotherly was Lucky with Christians, and how much was he beloved throughout the House of Israel! If missionaries were sorry that his active enthusiasm was withheld from the cause of Jewish missions, as commonly esteemed, yet they never doubted his sincere love for Christ, and his marvellous understanding of the Divine Revelation—Old Testament as well as New, Moses of ancient days and the Messiah who had appeared in the fulness of time—"the prophet like unto Moses." In heart and mind Lucky was a pious Jew; in spiritual consecration he was a Christian—"Keeping the commandments of God and the faith of Jesus."

Going behind appearances, one found in C. T. Lucky a type rarely to be matched in the Christian world. His Judaism was idealistic, but it was more; by all conscience he found it impossible to free himself from his people, nor could he withhold from Israel a heart-sympathy and support such as lay behind the utterance of the Great Apostle, who, for love of his race, avouched himself "willing to be anathema from Christ for his brethren's sake." It would not be easy to classify Lucky; for while, as already intimated, a sincere Christian, he was also a pious Jew, against whom no tongue could whisper anything that was evil or unworthy.

#### Born in the Ghetto

Lucky hailed from Galicia, where he was brought up in the ghetto life of his people. As a young man, after systematic study in Germany, he went to America, where, after a theological course, he was ordained to the evangelical ministry. Thereafter, by word and pen, he devoted himself to witness for Christ among the Jews. Among other things, he edited a paper (conducted in association with Dr. W. C. Daland) entitled *Eduth P Yisrael*, "Witness to Israel." While such ministry has ever commanded the heart and mind of faithful men, he was a witness who (1) knew his people; and (2) was in love with Christ. Here, moreover, was a Christian who refused to allow the knowledge of Christ to come between himself and his race in a manner that might spell estrangement.

Some Jewish converts become more or less alienated from the people from which they sprang; but not so Lucky: in his innermost being he was a Jew, even as, in his religious development, he was a sincere follower of Christ. What could be said of Rabbi Lichtenstein and a few other converts could be said of him; he was a Christian believer within the Jewish synagogue, steadily refusing to be regarded as without the pale of Israel.

Recall an incident which shows the vital nature of Lucky's sympathy with his people and his devotion to religious principle. He was in London, and contemplating a return to the Continent. In conversation with his friend C. T. Lipshytz, in the Barbican Mission House in the Whitechapel Road, London, E., there was a discussion as to the time of his departure to Holland. Why not start tomorrow night? That *tomorrow* was a Friday; in other words the suggestion was that he should travel on the eve of the Sabbath. The proposal was without controversial intent, but it was forthwith dismissed with the remark, "That is the Sabbath." There was no more to say; another day was named and accepted for starting the journey. To think of traveling on the Sabbath! Not so, Lucky.

#### Lucky and Hebrew Scholars

We have alluded to the gifts of Lucky in Hebrew scholarship. Here was an expert in Biblical expression, one whose powers to command the language of the prophets of old was universally recognized by scholars. All the world knows of the exegetical learning of Franz Delitzsch, of Leipzig; but not to everyone was it known that the distinguished professor was accustomed to submit his linguistic problems to Lucky. From the retiring and quiet Galician Jew, there came many a criticism, many a helpful suggestion, for use and consideration in the expository compilations of Delitzsch; and of the service thus rendered by Lucky to the cause of Biblical knowledge our dear friend never uttered a boastful word; complacent flattery was a thing abhorrent to his nature. In the magazine already named, published during the years of ministry in America, Lucky showed a depth of knowledge, a range of Biblical appreciation, that occasioned many inquiries for copies of the publication in years after it passed out of existence.

Among others who sought guidance from Lucky was the present writer, who, in years before the Great War, while working at the problems raised in connection with the Lord's Prayer (the *Pater-noster*) consulted the Galician sage with implicit confidence, and received from him a ready response to questions with suggestions of real value in connection with a subject of great critical importance. Here, in Lucky, one had a scholar who was ever ready to give expert help, and to do so in a spirit far removed from any thought of financial reward or literary acknowledgment.

How greatly was Lucky beloved by those who knew him, as a person as well as a scholar. During a long course of years, C. T. Lipshytz, already mentioned, made summer tours of evangelization in Central and Southeastern Europe, in lands "Where Jews Abound"; and notwith-

standing the fact that Lucky seemed, on ground of high principle, to stand apart from controversial discussion as to the claims of Christianity, yet as a warm-hearted advocate of Christ he could not be left out of account by the zealous missionary.

#### The Years of War

Year by year, Lipshytz arranged a meeting with Lucky at some convenient centre, first, to discuss with him subjects of mutual interest; and then to receive from him such inspiration as an interview with a noble soul could not but yield. When, at length, the Continent was deluged in the Great War, this son of peace was vexed beyond measure; and while compelled to flee from one land to another, for very fear of death, he was filled with horror at the thought that his own people would be drawn into the vortex of war. He was, in fact, in great pain as the years of conflict passed—half the year 1914, all the year 1915, and most of 1916. He spoke with bated breath of the fears that filled his heart.

It was toward the close of the third year of conflict that, in flight from one land to another, Lucky suffered from mental restlessness as well as physical weakness. This, it would seem, told upon his sensitive nature in a way that hastened his death, in days when his friends prayed very earnestly that health might return to him. In these circumstances it was that physicians diagnosed a condition that called for a surgical operation, and the attempt to secure the hoped-for relief was the last effort of human skill on the sufferer's behalf. Then it was that, as it were by the kiss of God, the hour of rest was reached in the ward of a hospital at Berlin. The man who had been content to live a life of poverty was now without home, the beneficiary of a public institution. The condition was wholly in harmony with the mind of one who was content to be "a stranger and pilgrim on the earth." In this, as well as other experiences, Lucky was manifestly, and with complete submission, in the will of God; and though his friends mourned his loss, they did not murmur against the Higher Wisdom of Heaven.

#### Lucky's Name

From the very first days of his life, Lucky found himself in hostile surroundings. Born in the Ghetto, for some years he passed, as is the custom in Jewish communities, as "So-and-so, son of So-and-so"—as, for example, "David the son of Jesse," "Saul the son of Kish." In Jewish habit such a designation was sufficient, and world recognition was a thing indifferent. An unfriendly political power, however, called for another order of things; and the law went forth, and was duly enforced, that Jewish people in Galicia should come into line with Gentile communities, and should assume names—surnames; or names whereby they might be known in the body politic, regardless of particular Jewish relations.

By various expedients, in such circumstances, parents have been in the habit of taking for their offspring names that would pass current in political, social, and commercial life. In modern England, Moses has become Moss, Mosley and

Moyse (from the French); David has come down with Davey, Davis, and other similar forms; Cohen has been reduced to Cowen and Kahn; Judah has become Lion or Lyon, recalling the symbol of the tribal standard (see Gen. 9: 9 and cf. Rev. 5: 8); Benjamin appears as Wolf (Zeeb), Gen. 49: 27, and yields Guelph (Germany), Woolf (England), and Lopes (Spain). It was in such circumstances, when the world rulers demanded secular names for Galician Jews, that the mother of C. T. Lucky sought for a name that would be distinctive, and would meet the requirements of the secular law. Was she a widow, or was she otherwise friendless, we cannot say; but it was (at least) easy for her to associate her son with the place (village or town) in which he was born; and this she did.

Whether (spelling indifferent) Lucky was the actual place-name cannot be said with confidence; or was Lucky the English rendering of some German name, of this we cannot be assured. If the birthplace was expressed in German, it might have been *Glück*, a word which suggests lucky or happy. Though, as seems likely, the earliest form was German, yet the surviving name during life in America and since was English, *Lucky*. If the woman knew some English, she may have chosen "Lucky," just as the word has come to us. Anyhow, as a man of mature years, residing in America, our friend was known as Lucky; the place that suggested the name, whether in German or English, cannot be determined. As to the names Christian Theophilus, they, most certainly, were assumed at baptism, as also Lipshytz took his two names Christlieb Traugott—"Christ Love, God Fear"—when submitting to Christian baptism. So with our subject—*Christian* (a disciple of Christ), *Theophilus* (Beloved of God). If the mother was not a Christian, then these names were the personal choice of the young man at conversion; but what Jewish names (in Hebrew) were thereby superseded cannot be ascertained. If during our occasional meetings I had questioned Lucky on these and such-like points, with what readiness would he have told me all!

As I was putting the finishing touches to this statement (on September 25, 1933) I met Mr. Samuel Hinds Wilkinson, director of the Mildmay Mission to the Jews, an organization with which is associated many a worker in South-eastern Europe; and to my surprise I learned that though he has been dead many years, Lucky is still remembered with affection by Jews and others in Galicia.

All the while, was not our friend rightly named *Lucky, the happy man*? None the less was he not, by personal confession a *follower of Christ*, conscious all the time of *the Love of God*, bestowed upon him in grace—an experience which in his own heart evoked the response of a love to God, deep and enduring, "through life, death, and the vast forever"?

JAMES WILLIAM THIRLE, LL.D., D.D.

"Elstow,"  
23 Borthwick Road,  
Stratford,  
London, E. 15.

Doctor Thirtle has doubtless given the true explanation of Lucky's name. It has been held by some that his mother was a Christian, a Roman Catholic, and his name thus accounted for; this may or may not have been true. Doctor Thirtle's life-long acquaintance with leading Jews of Europe has given him a knowledge of Jews and Jewish life and customs such as to qualify him to speak with authority, not only concerning Lucky's name, but other interesting phases of his life and character. We are indeed much indebted to Doctor Thirtle.

## MISSIONS

### JAMAICA

(Description of a week's campaign and words of appreciation for help received)

The week we spent at Bath Church, in the eastern end of Jamaica, was not only a successful one, spiritually, for the church, but was a very delightful one to us. That series of meetings had been planned and worked for and prayed for since last May or June.

Our first meeting was on Monday night, August 28, and a good crowd was present. The new church at Bath is not completed, but was in shape for our use for "Big Week." The Bath singers, under the splendid leadership of Brother Reginald Ross, had prepared anthems and special numbers of music for each service held during the week. The attendance grew with every meeting, and the interest was real. Many inquiries were made about the Sabbath truth, and five have been baptized as results of those services. Seven others made a stand, some who had been members of other churches, and stayed to consult the pastor on the Sabbath question in an after meeting. Most all admitted that they were disobeying one of God's commands, and wanted to see the light of his truth.

The children's meetings which Mrs. Hargis held each afternoon after public school was dismissed, were a great success. The first day the children came in swarms! There were ninety-eight on the inside of the church and others hanging around the outside peering in the windows and doors. With another worker or two who understood hand work, we would have rejoiced with such numbers. But Mrs. Hargis had prepared for only about thirty, and material is hard to get. She gave them some choruses to learn, which they loved, and told a Bible story, held a short Bible catechism,

then dismissed all except children from our church. All were invited to come again. Some came every day, but the average number was between twenty-five and thirty. The children were lively, but well behaved. They were very loyal to the whole plan of the "Big Week's" meetings, and attended the evening services too. We gave a few minutes to the learning of a new chorus each evening, and gave the children a chance to sing the one they had learned each afternoon.

Each night a Bible was given away; these Bibles were the gift of Mrs. E. S. Beebe, and are a real blessing to those who cannot afford to buy. We need more money for our Bible fund, and are praying that it be kept up until there is a Bible in every needy home. Mrs. Cora Green, of Stonefort, Ill., should also have mention for contributing to the Bible fund, for her gift has enabled many homes to have the precious Word. The Bibles are not large or expensive ones, but the print is good and the binding strong; they meet the need and are highly prized by the owners.

We also had one wedding during the week, and the bride, Mrs. McDowell, was received into church membership soon after. There was great rejoicing in Bath that week. Many from the Church of England attended services and showed much interest. We were loath to leave Bath Church, but other appointments had to be kept. We returned there on September 24, held a baptismal service, a communion service, had another wedding, and a splendid evening service. The groom was one of those baptized in the morning, and both he and his wife were received into church membership that afternoon.

My wife wants to thank all those who have taken a personal interest in her work among the children. To Miss Elizabeth Hiscox of Rhode Island, to the Alfred children and Mrs. Bassett, to Miss Frances Davis and her class in Los Angeles, to a member of the Milton Church we deeply express our thanks.

The Riverside Sabbath school is doing a piece of real missionary work here in helping to support our splendid Bible worker. He is a live wire, and has done much to make Kingston Church what it is now. Brother Mignott, also, is actively working all over the island, but at present is waiting for repairs on his motorcycle. We have good reports of his work. Other encouraging reports come in constantly from other workers, in between our visits.

Pray for us and our work, that we may be given wisdom and strength and be filled with the Spirit of the Christ as we labor on this field. Our work is as intensely interesting and as deeply challenging now as it has been from the beginning, and although we do feel the effects of the climate a little more this year than last, still we gladly report that the family keeps in pretty good health, and are thankful to God that we are able to be kept in service here. There is much to do, and the years of service so short.

Yours in his service,  
MR. AND MRS. G. D. HARGIS.

October 15, 1933.

## MISSIONARY PASTOR S. S. POWELL REPORTS PROGRESS IN THE WORK

DEAR BROTHER BURDICK:

Brother Sutton is with us now, having come two weeks ago from Edinburg, Tex. He is teaching a class of twelve and preaching every evening. This class creates a genuine interest on the part of all. Brother Sutton is preaching strong sermons and a deep revival spirit has come to us which is being shared by quite a number in the community about us. They are to close next Sunday evening. Brother Sutton has been requested to preach on "The Sabbath in the New Testament" on next Sabbath at the morning service.

We are almost upon the eve of our strawberry season now. After well-nigh complete failures the last two years, we are praying for a restoration to our accustomed prosperity in this section. Please join your prayers with ours that God may have mercy upon us and hear our prayers.

Yours with the best of good wishes,  
S. S. POWELL.

Hammond, La.,  
March 15, 1934.

## TREASURER'S MONTHLY STATEMENT FEBRUARY 1, 1934, TO MARCH 1, 1934

Karl G. Stillman, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society  
GENERAL FUND

Liuh Ku Church .....	\$ 34.00
Permanent Fund income .....	757.24
Mill Yard Sabbatarian Church .....	5.05
Pawcatuck .....	42.00
Net income Jane Davis property - handled by Bank of Milton .....	2.50
Denominational Budget for February .....	592.68
Battle Creek (toward G. D. Hargis salary) .....	6.75
Prof. A. R. Crandall estate, Milton .....	20.00

Seventh Day Baptist Christian Endeavor Union of New England for native Jamaica worker .....	10.00
First Hopkinton .....	60.00
New York City .....	10.00
Stonefort .....	3.00
Rockville Sabbath school .....	5.00
Daytona Beach (special for extra salary for China workers) .....	30.00
Overdraft March 1, 1934 .....	843.24
	<hr/> <hr/>
	\$2,421.46

	Cr.	
Filing fee for Biennial Corporate Report, Rhode Island .....	\$	2.00
Interest .....		74.79
G. D. Hargis, from Seventh Day Baptist Christian Endeavor of New England for Jamaica worker .....		10.00
G. D. Hargis, February salary, rent, children's allowance, traveling expense, and native workers .....		172.76
Wm. L. Burdick, February salary, rent, clerk and office supplies .....		183.28
February salary:		
Ellis R. Lewis .....		22.92
Verney A. Wilson .....		22.92
R. J. Severance .....		22.92
W. L. Davis .....		16.67
A. T. Bottoms .....		33.34
S. S. Powell .....		22.92
Ralph H. Coon .....		16.67
Claude L. Hill .....		30.00
Loyal F. Hurley .....		25.00
A. L. Davis .....		10.00
Treasurer's expense .....		20.00
China payments as follows:		
H. E. Davis, account salary and children .....	\$133.50	
Principal Boys' School .....	33.33	
Boys' School .....	8.33	
Incidentals .....	25.02	
Anna M. West .....	41.67	
Girls' School .....	16.67	
Extra salary from Daytona Beach .....	30.00	
		<hr/> <hr/>
		288.52
L. R. Conradi .....		41.69
Alfred Mutual Loan Association, account H. E. Davis .....		4.00
John Manoah (final payment on \$70 gift) .....		2.98
Debt Fund investment (to separate from Gen- eral Funds part of the contributions received since July 1, 1933, to be applied on the debt) .....		216.00
Overdraft February 1, 1934 .....		1,182.08
		<hr/> <hr/>
		\$2,421.46

## ON FAITH

DEAR SABBATH RECORDER:

Life's poison drainages have tenderly pleaded for my life. I may call again. I may not. If I do it will be a gentle victory and glory for this life. If not, the way is very clear and cheerful for the future.

REV. G. H. F. RANDOLPH.  
Federalburg, Md.,  
March 12, 1934.

A message from Mrs. Randolph says these words were written for his friends at his request at one-thirty in the morning. Brother Randolph "has been having a hard fight for his life from uremic poisoning, but when the doctor was in today he said he was so much better he had hopes he would get up." The many friends of this faithful old soldier of the cross trust that the doctor's hopes have been fulfilled and that our Brother Randolph is well on the road to full recovery.

EDITOR.

## OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Every day dawns with possibilities of new experiences. Sabbath day, March 3, was especially such for the corresponding secretary of the American Sabbath Tract Society. This bright March morning found much snow on the ground, but a high mounting sun rapidly reduced this to slush and running water. A forty minute bus ride brought me to the city of Irvington, N. J., a suburb of Newark, and some fifteen miles from Plainfield. The objective was to attend the services of a German Sabbath-keeping Baptist Church, organized about two years ago by Brother F. F. Stoll, life long friend of Elder Conradi. For many years Mr. Stoll has been a Sabbath keeper, a conscientious craftsman with an engraving business of his own in nearby Maplewood. He has been an organizer of churches and a leader of ability and influence. The group here is made up largely of younger families. There is a lively and interesting Sabbath school with near a score of children in regular attendance. The services, both church and Sabbath school, are conducted in the German language, although English is readily understood by most.

It was a great pleasure to meet with this people and mingle English words with their enthusiastic singing, and to observe their devotion and evident appreciation of worship. It was a pleasure equally as great to have the privilege to speak to them. Their nods of approval constantly encouraged the speaker to think that what he was saying was being understood. His account of the beliefs, history, and polity of Seventh Day Baptists seemed to meet approval, especially his words concerning the liberty and freedom in and of our churches. SABBATH RECORDERS and tracts were eagerly taken.

Meetings are held in a small hall of the Elks Club. The congregation is growing and a larger room in the same building is being sought. We hope that the church will seek recognition as a Seventh Day Baptist church—which it unquestionably is. The pleasure of the day was increased by the hospitable entertainment for lunch in the home of Brother and Sister Stoll. Two daughters of the family, Mrs. Schroeder and Mrs. Newland, who recently joined the Plainfield

Seventh Day Baptist Church were also present. Another visit to these people will soon be made.

## IN NEW YORK CITY

The above observation was written and this is being written in the Grand Ball Room of the Waldorf-Astoria hotel. I hope none of my readers will be shocked at this statement. An Oxford Group meeting is soon to begin. The large room is already full and the corridors are crowded with folks trying to get in—while it lacks half an hour for the meeting to open. One of the ushers tells me the room will seat comfortably two thousand, but besides this the galleries and "boxes" are all full.

Two overflow meetings were conducted (I learned later, and the next morning's paper stated that it was the largest Oxford meeting ever held in New York) and the main party of the visiting group, the part being led personally by Rev. Frank Buchman, had not yet arrived from Europe. Vital religion seems still to have drawing power.

There was nothing spectacular about the meeting. About thirty men and women occupied the platform. Rev. Sam Shoemaker presided, introducing Bishop Manning who declared there were needed three things—a fuller faith in the power of Jesus Christ to bless and save and help; a deep conviction of sin and of the need of a help greater than our own; a new and great emphasis on true conversion to Christ. "For these essentials this movement stands. God help us to arouse the Church to a sense of these needs." Six or seven men and women were introduced and spoke simply about the new life, love, and power that had come into their lives. The "changed" life had wrought correction of personal wrong doing, better social adjustments and conditions, and a joy in life in fellowship with Jesus Christ. Among the speakers was Loudon Hamilton, minister of Eaton College. All these messages were much as one would hear in a good live testimony meeting where the people had been having new experiences in working for Christ. The session was closed by a season of silent prayer, the congregation twice praying with Mr. Hamilton, "O God, make me a life changing member of his body, the Church." The "quiet" seemed audible, it was so pronounced, and the prayer seemed as if spoken by every person in the room.

## WOMAN'S WORK

For all the saints who are still busy in thy work and service, we thank thee, O Lord. We would in our thought and prayers be partakers of their ministry, share in their service. Amen.

## THE COMPANY INVISIBLE

HEBREWS 12: 1-2; 4: 32

Persons who live in the country or small towns and whose interests are wholly confined to a small locality, easily fall into cliques and feuds. To avoid this danger, the wise person interests himself in a wide variety of other men and women.

Deliberately he gives thought to those whom he may have met personally, or whose names he has learned through print, whose activities are far removed from his own. Anybody who so wills, no matter how circumscribed his own lot, may live also in other lives.

## APRIL WORSHIP PROGRAM

Hymn—"Jesus, keep me near the cross."

Scripture—John 12: 1-8; James 1: 3-5.

Prayer—For our pastors' wives, that they may be given each day the needed grace to think constructively, to lead wisely, and to bear about them the alabaster perfume of a life "poured out" for the Savior.

Hymn—"Close to Thee."

## REGARDING THE ESSAY CONTEST

The subject for this year's contest is, "A Missionary Book I Have Read, and How It Has Helped Me." Prizes will be awarded as formerly for best essays on this subject.

Rules governing the contest will be sent to each associational secretary and the work carried on through her.

The benefits of this study to the participants will be worth much more to them than a prize, though that is to be appreciated.

## REPORT OF WOMAN'S BOARD

The Woman's Board met in the home of Mrs. Edward Davis March 11, 2 p.m., with the president in the chair, nine members present. Mrs. S. O. Bond read selections from Proverbs and from John and led in prayer. The minutes of the February meeting were read.

The treasurer made the following report which was accepted:

Frances E. (Mrs. Okey) Davis, *Treasurer*  
In account with the  
Woman's Executive Board of the  
Seventh Day Baptist General Conference

## Receipts

Balance February 11, 1934 .....	\$ 74.91
Harold R. Crandall:	
Denominational Budget .....	\$ 5.94
Albion Missionary and Benevolent Society .....	33.34
	<u>39.28</u>
	<u>\$114.19</u>

## Disbursements

Missionary Society from Verona	
Ladies' Aid .....	\$ 20.00
James and Law, 1 copy Splendor of God .	.85
	<u>20.85</u>
Total Expenditures .....	\$ 20.85
Balance March 11, 1934:	
Impounded in Bank .....	\$ 24.56
Available funds .....	8.78
	<u>93.34</u>
	<u>\$114.19</u>

Correspondence was read from the members of the Senate concerning the Senate Resolution No. 154; from Miss Anna M. West, Shanghai, China; Mrs. Anna Belle Austin, Westerly, R. I.

Voted that the money sent to the board by the Albion Missionary and Benevolent societies be disbursed according to their request: Miss Susie M. Burdick \$15; Ministerial Relief \$5; home missions \$13.34.

Voted that report of the committee to plan an essay contest be accepted.

Voted that an order be drawn on the treasury, in favor of Mrs. Okey W. Davis for library expenses in the sum of \$5.

It was voted that the following committee be appointed to plan the program for the woman's hour of the General Conference:

Mrs. George B. Shaw, Mrs. Siedhoff, Mrs. S. O. Bond, Mrs. Stutler, Miss Lotta Bond.

Very interesting letters were read from Miss Miriam Shaw.

The minutes were read and approved. The meeting of the board adjourned to meet with Mrs. S. O. Bond, the second Sunday in April.

MRS. GEORGE B. SHAW,  
*President,*  
MRS. ORIS O. STUTLER,  
*Recording Secretary.*

**"A FIXED PERCENTAGE"**

My own conviction and practice favor the habit of giving steadily a certain percentage of one's income. The old Scriptural rule of giving a tenth to the work of religion and charity has stood the test of experience. The Jews were blessed in basket and in store, in heart and in soul, by their practice of tithing. The Mormon Church, whatever theological and moral limitations attach to some of its positions, has been able by its system of tithes to send forth an army of missionaries and to care for the needy with an admirable thoroughness.

Let there be some definite percentage which mind and conscience can approve. Let people everywhere give as they live. If they are compelled to live sparingly, let there be no reproach when they give sparingly. If they live bountifully, let them give also bountifully. Where a man spends nine dollars, or saves nine dollars for investment, let him see to it that at least one dollar is given to interests quite outside the field of his own comfort.

**"PROPORTIONATE AND SYSTEMATIC"**

The giving had best be proportionate and systematic. The man of method has the wind and the tide with him. Other things being equal, he will win out every day in the week and in all kinds of weather over the man who works by the rule of thumb or intrusts valued interests to the care of mood and impulse. It is significant that the two most methodical concerns on earth—the Roman Catholic Church and the Standard Oil Company—are both "going concerns."

How much the leading apostle in the early Church had to say about giving. He was forever passing the plate. He furnished more good texts for sermons on generosity than all the other apostles put together. He preserved to us those fine words of our Lord which are nowhere else reported—"It is more blessed to give than to receive." He showed us the exalted nature of giving when he passed over without even letting his voice fall from his glorious hymn of immortal life in the fifteenth chapter of Corinthians to the need of an offering in the first words of the sixteenth chapter—"Now concerning the collection, let every one on the first day of the week lay by him in store."

He would make all giving intelligent and methodical. He would have our "love

abound in knowledge and in all judgment." Men are to be prepared to make generous response by a sympathetic knowledge of the facts. He would have each gift the expression not of the purse alone nor of the heart alone—he would have heart and mind, purse and will enlist together in generous action.

But there must be system. "Upon the first day of the week," when the returns from the week of productive effort would all be in, "let each one of you lay by him in store as God hath prospered him." It was not all to be left to a sudden appeal which the apostle might make when he came; they were to be ready before he arrived. Paul had rare success in promoting the spirit and habit of systematic giving, but he never aspired to the role of the skillful story teller who undertakes to "lift" money out of the pockets of the stingy where it seems to be buried beyond the hope of a resurrection.

**REV. JAMES W. THIRTLE, D.D., LL.D.**

BY CORLISS F. RANDOLPH

Outside the pale of our own church membership, Seventh Day Baptists have no better friend than the Rev. James W. Thirtle, D.D., LL.D., editor of *The Christian*, an undenominational paper published in London, a capacity in which he has served with rare fact and ability since 1888. He was intimately acquainted with Dr. Wm. M. Jones and Dr. Wm. C. Daland, two former pastors of the Mill Yard Church in London; and, while not so intimately acquainted with their successors, he has known them personally or otherwise, and has kept himself informed as to their work, and the history and welfare of that church. Moreover, few, if any, non-Seventh Day Baptists know of our leaders generally and their work as does Doctor Thirtle.

Before assuming his present duties, he was, successively, a member of the editorial staff of the *Staffordshire Sentinel* for nine years, and *The Torquay Times* for two years. As editor of *The Christian*, he has kept himself informed as to church and mission leaders of all the principal denominations throughout the world.

Besides his editorial work he has engaged in numerous activities. He has served as chairman of various organizations, among which is the Council of the Victoria Institute. For many years, he was treasurer of the Baptist

Historical Society, of Great Britain. He is the author of several books, including *The Titles of The Psalms*, 2nd ed., 1905; *Old Testament Problems*, 1907; *In the Name*, 1914; and *The Lord's Prayer*, 1915. Besides, he has edited numerous books by other authors. He has made a special study of Semitic Languages and Literatures, and Biblical Criticism.

On January 23, last, he celebrated the eightieth anniversary of his birth, and was the recipient of messages of congratulations and good wishes from a great host of friends, with copious press notices and memorabilia in the London papers.

The present writer, who has enjoyed his friendship for many years, and is deeply indebted to Doctor Thirtle for his timely aid and counsel in times of stress and trouble, at this belated date, joins the throng of his congratulatory friends, and devoutly hopes that he may be spared yet many years in the enjoyment of physical and mental vigor, with his full, rich endowment of experience and wisdom accumulated through so long and active a life, to serve the interests to which he has ministered through three-score years of adult manhood, and to which he has so fully and unreservedly dedicated his life.

**WHAT A MINISTER EXPECTS OF HIS LAYMEN**

First of all, I expect that my laymen shall be absolutely loyal, not only to the church, but to me as pastor. If they have any criticisms to offer, they should come to me directly and not talk to others about me. I do not keep stewards and other official laymen to advertise my faults to the public, but sympathetically to help me overcome them.

In the second place, I expect my laymen to be warmly sympathetic. Unless my laymen can be sympathetic and appreciative, I will be hamstrung to start with. I recall a great layman I once had who was always at church, but never gave any expression as to his appreciation of my efforts. I used to feel that I'd give anything within the bounds of reason for just a crumb of commendation from him. He probably thought his regular attendance was sufficient, but it was not.

In the third place, I expect that my laymen shall be openly appreciative of my efforts. If my work is conscientious and efficient, they should not just take it for granted, but become enthusiastic about it. By doing so they can

multiply the usefulness of my ministry a hundredfold.

Fourth, I expect that they shall have an intelligent understanding of my problems. I would not have them blindly loyal. I greatly prefer that they be thoughtfully appreciative. They should share with me the problems of their church and help me think them through.

Fifth, I shall expect that they assume that I know more about my job than they do; that they should, therefore, defer to my judgment in matters that pertain specifically to the ministry. If that is not true, I should surrender my place to them; and if they convince me of my limitations at that point, I will gladly do so. I should also like them to understand that I am pastor of the whole church, not just certain phases of it.

Sixth, I shall expect that they take my preaching seriously and back it up with their lives. If they are going to hear me listlessly and indifferently, my ministry will hurt them more than it will help them. Better hear no preaching than hear it, be convinced, and not profit by it. I had a man in my church once who took my preaching seriously. One day I preached on Sabbath observance. He had been keeping his store open on Sunday. He went out from the church and closed his store and never opened it again on the Lord's day. One day I preached on tithing. He was convinced. That day he began to tithe and found it a means of grace. In his presence I had to be careful what I preached. It is very depressing to a preacher to have his laymen hear him, confess to the truthfulness of his preaching, and make no effort to conform thereto.

Finally, I expect them to pray for me and back me up in every possible way.

—Forney Hutchinson in  
*Christian Advocate*.

**RECENT PUBLICATIONS**

Just recently from the Recorder Press have come the following tracts: *God's Holy Sabbath Day*, by J. B. Conyers of Fort Myers, Fla. (new); *The First Day of the Week in the New Testament* (reprint), and *Why We Are Seventh Day Baptists* (reprint). The first two were financed in part or in whole by private funds. Many tracts are now out of stock because the American Sabbath Tract Society has not the funds for reprinting.

## YOUNG PEOPLE'S WORK

IT IS TO THINK  
ON LOYALTY

O God, I pray that I may have  
A loyal heart from you.  
Through all my days I want to live  
All faithful, staunch, and true.  
To God, my country, and my own,  
To friends who stand by me,  
I want to give my love and faith  
And constant loyalty.

Help me to look deep in my soul  
For guidance and for light.  
Oh, make me ever faithful to  
What's good and truly right.  
And in all life, oh, may I take  
A fine and faithful part.  
In all I think or hope or do,  
Give me a loyal heart.

## REWARDS OF LOYALTY

BY ADA DILLMAN

(Paper given at a "Church Night" service, Verona, N. Y. One of four after-dinner talks on subjects: Loyalty to Our Homes, Loyalty to Our Nation, Loyalty to God, The Rewards of Loyalty)

Henry van Dyke has written a book entitled "The Blue Flower." This name symbolizes a type of happiness, and the stories in the book have a mystical charm, the fascination of the far-away. The name, "Blue Flower," might almost imply this attribute, for the color blue has a magical charm, that of the haze of the distant hills, of the thundering sea, of the infinite sky.

In speaking of the color blue, we often hear it referred to as "true blue," the color for loyalty. I like to think of loyalty as the "Blue Flower." The roots of this flower are love. We must have a deep and genuine love of home, of the nation, and of God, in order to be loyal to them.

What are the rewards of loyalty to our homes? In the first place, there is the reward of friendship, abiding and enduring friendships, without which life is a barren, wasteful desert. It is good to know that there are those at home who care when we have our troubles, and who are made happy by our successes. Another reward of loyalty to our homes is the reward of pleasant memories. In after years, when we leave our homes to go out and take up our own work, we can look back with pleasure on such memories as Christmas morning when the door was opened and we

beheld a tall green tree laden with mysterious white packages. There is the memory of rolling over on the dry, brown, sweet-scented autumn leaves; the exhilaration of swinging so high that your toes touched the leaves. These are simple, perhaps even trivial pleasures, but such memories bring peace and happiness in a busy life.

We can best consider the rewards of loyalty to our country by thinking what it should mean to be disloyal to our native land, as Sir Walter Scott describes in one of his poems:

Breathes there a man with soul so dead  
Who never to himself hath said,  
"This is my own, my native land!"

If such there breathe, go, mark him well;  
For him no minstrel raptures swell;

Despite those titles, power, and pelf,  
The wretch, concentered all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonored, and unsung.

Loyalty to God is rewarded by a feeling of peace in a world of chaos, of refuge in the storm. I like to watch a great old maple tree, near my home, as its branches are tossed and blown by the winds. It has weathered the storms of many years, for it is deeply rooted. I like the story of the man who built his house on a rock, and who felt a security when all the elements of nature were against him. Loyalty to God brings us understanding and eternal, abundant life.

The reward of loyalty to home, to the nation, and to God, is the gift of a place in the world. We have a purpose in life, a goal toward which to strive.

I live for those who love me,  
Whose hearts are kind and true,  
For the heaven that smiles above me  
And awaits my spirit too;  
For all human ties that bind me,  
For the task by God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

—George Banks.

## CORRESPONDENCE

EDITOR H. C. VAN HORN:

God bless you for your editorial in the RECORDER that came this morning. You have struck right to the heart of things. I have felt for years that we have compromised and "soft-pedaled" too much where the Sabbath is con-

cerned. I am guilty with the rest, simply letting my name and denomination be witness to the Sabbath. The Committee on Religious Life has given us something needful. How I wish our next Conference could be made into a "camp-meeting" for prayer and training service, instead of the usual cut-and-dried "Board" program, much as we need information concerning the branches of work. . . .

In Christian love,

February 20, 1934.

EDITOR VAN HORN:

Just read your editorial, "Facing the Facts," and I want to say "Hurrah!" and "Amen!" . . . Keep that kind of editorial going. Now is the time for it.

Best regards,

February 25, 1934.

From a joint letter to the editor, and chairman Religious Life Committee:

I have just read . . . the recommendations of the Religious Life Committee . . . and have seen how thoroughly the RECORDER has responded to the suggestion . . . And am passing on to you this bit of encouragement. . . It is a wonderful program you've laid out . . . and a splendid send-off you've given it.

I'm wondering whether you cannot combine in this program . . . the practical benefit the world would gain by using the Sabbath to study the application of the principles of Scripture to our economic and social problems? Does it not seem that the Sabbath command was ordained partly to provide a regular time, portions of which would be used in learning how to apply the other nine commandments to the problems of men? . . . I believe that if the religiously minded could be convinced that the weekly Sabbath was intended in no small degree to establish definite time for learning how to live, and would so use it, the new era . . . would become increasingly better. Never, it seems to me, has there been a more opportune time to expose the ills of our economic system and social elements and to show the superiority of a social order patterned after the Scriptures, than now. And when can these facts be spread, if not on the Sabbath? I cannot escape the conviction that the more closely the Sabbath is tied into better practical living the other days (and I firmly be-

lieve that it was designed largely to make men better the other six days), the more readily will the Sabbath be spread and the better will the world be. . . . May the best results follow your efforts.

Sincerely yours,

## CHILDREN'S PAGE

## HEROES OF PEACE

1 KINGS 4: 25

Junior Christian Endeavor Topic for Sabbath Day, April 14, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Messages of goodwill to the children of other lands have been sent out every year since 1922 by the children of Wales. Responses have been made by children in the schools of many lands. The first message of the Welsh children is given below:

"We, boys and girls of the Principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another. Long live the League of Nations — the friend of every mother, the protector of every home, and the guardian angel of the youth of the world."

## HEROES OF COURAGE

HEBREWS 11: 32-34

Junior Christian Endeavor Topic for Sabbath Day, April 21, 1934

Jesus is the finest example of courage that we can find anywhere. Jesus was not afraid to stand up in the midst of those who were seeking to take his life, and to strike at the evil in their lives. He had the courage to say no in the face of great temptation. He had the courage to die the most cruel death, the death of the cross. He was never afraid for he knew he was doing right.

Nehemiah is also a good example of courage. Review the story of Nehemiah and see how many times he showed courage.



## OUR LETTER EXCHANGE

DEAR RECORDER GIRLS AND BOYS:

Since I have looked in vain for letters during the past two weeks, perhaps I had better write a "begging letter," urging you one and all to write again and that very soon. I cannot begin to tell you how lonesome I am when a week goes by and I have not received at least one letter for the RECORDER. Easter vacation is coming next week; perhaps then you will find more time for letter writing.

Spring is here already; did you know it, or are you discouraged by cold weather? Three fat robins, hopping about right under Eleanor's window, told me spring was here only a few days ago; so I just have to believe it even if the shivers do run up and down my back.

Another sure sign of spring is that the boys and girls of Andover have been roller skating along our street for at least a week, though they have to stop a bit when a snow flurry comes. Skeezics, our cat, is also trying to tell me it is spring, for he is beginning to spend quite a bit of time out of doors of late, when all winter he has kept to the house most of the time. He has a great dislike for cold weather.

Now I do not know that Skeezics has had any more adventures during the six years of his life than any other member of the cat family, but you have heard his name mentioned so often that perhaps you would like to hear sort of a history of the life of "The RECORDER Cat," as one of my RECORDER boys calls him. So today I am beginning to write "The Adventures of Skeezics," making it sort of a continued story. Perhaps after awhile I'll be able to get Skeezics' picture in the RECORDER as well. Would you like that? Perhaps you'll think, "He looks just like any old cat"; but the Greenes think he's rather a special cat, being a "RECORDER cat."

Ho! ho! I see four more fat robins. Spring has come.

Sincerely your friend,

MIZPAH S. GREENE.

## THE ADVENTURES OF SKEEZICS

One bright, sunny day in the month of May, little Betty sat on the back steps of her home playing with her family of dolls, when she heard her pet hen making a terrible fuss out in the barn and she ran out there to see what could be the matter. The barn door was wide open and Betty started to run right in; but

on the steps a little chicken got in her way, two ducks waddled in front of her, and two fat bumble bees flew close to her eyes. She was so startled that she lost off one shoe and her heart began to beat very fast.

As soon as she succeeded in getting into the barn she saw Mrs. Hen sitting on a barrel near the door cackling as hard as ever she could.

"Whatever are you making such a fuss about, Peggy Hen?" cried Betty. Peggy Hen's only answer was some more excited cackling, so Betty peeped into the barrel to find the answer to her question; and there what do you suppose she found? Why, it was Muffy, her big mother cat, and crawling over her was the cunningest little yellow and white kitten you ever saw. It was so fat and roly-poly that it looked exactly like a ball of fur.

With a shout of glee Betty climbed into the barrel and in a very few minutes was running swiftly towards the house with the dear little kitten snuggled in her arms; and behind her came the mother cat purring and waving her tail.

"Oh, mother!" cried Betty, as she rushed into the kitchen where her mother was baking some of her favorite ginger cookies, "May I keep this dear little kitten in the house and have it for my very best pet?"

"No, dear," answered her mother. "I cannot have any more cats in the house. Besides, this kitten is too young yet for a pet. Take it right back to the barn."

So, very reluctantly, Betty carried the kitten back to the barn and gave it back to the mother cat who carried it up into the hay mow and it was a long time before the little girl saw it again.

(To be continued)

A French philosopher, teacher of Aristide Briand and other French national leaders, used to remark, "Nobody ever grew wise from reading." Reading has its place, but it must be supplemented by meditation and analysis, especially self-analysis. What is read must be applied. So no one ever developed a well-rounded Christian life merely by reading the Bible. That is necessary. But to attain the best results the truths of the Bible must be incorporated into life and applied to our daily walk and conversation.—Selected.

## OUR PULPIT

## WHAT IS THE RELIGION OF JESUS?

BY REV. WILLIAM M. SIMPSON

(A sermon broadcast last summer, Battle Creek, Mich.)

These are days of inquiries and investigations. We investigate suspected government officials, heads of banking concerns, heads of educational institutions, the criminals of gangland, the beliefs of the heretics, and — sometimes—our own sins. Jesus said: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." Matthew 7: 16-20.

True religion must always be free—free to find God, free to choose the right, free to develop the individual as an individual and as a member of society. And always there is the demand for submission to some other power. Sometimes the State undertakes to control men's religious thinking and religious aspirations and religious practices. Then it would make the Church its tool, and crush all liberty of conscience. Sometimes this happens on a large scale, and sometimes it is a local issue; but never do we need to be ignorant of the consequences of such a course; history is very plain on this subject.

Or again the power of wealth demands that religion submit to it. It is very easy for this to occur. The church needs money to carry on its work, to build chapels and to employ ministers. Devoted members with means endow churches or denominational boards. Vested funds become entangled in unrighteous financial transactions, and the church has compromised its soul. Members with greater financial resources consciously or unconsciously control the votes, and the church has lost its power to cry out against dishonesty.

Again ecclesiasticism demands that true religion submit to it. Strange that religion should bow down to its own institutions and its own agents. But it often happens that the institutions of religion forsake their mission

and come to have the form of godliness but deny the power of it.

Even orthodoxy may become so rigid in its definitions of what is true in religion that it becomes the very destroyer of the thing it would define. And on the other hand, science may become so enthusiastic in its search for truth that it regards its own categories as the limits of all that is worth seeking, and so cramps the souls of men in their search for God.

But religion must ever be free and intelligent and enthusiastic, and righteous, or it loses its own soul.

Probably no age or no group in any age has been able to place a properly balanced emphasis upon the various phases of any religion. Of course, we are thinking particularly of the religion of Jesus. When the early apostles were carrying the good news out from Galilee and Jerusalem they came face to face with pagan religions, whose devotees asked what the new religion was, and the apostles must define and differentiate. Creeds naturally arose; also a new theology. Theologians differed among themselves, and the calling of councils rendered Christian theology dogmatic; and dogmatism is cold and little concerned with ethics.

At times the emotional emphasis in religion is stressed. This may take either of two principal forms: sensational evangelism, or ritualism. Sensational evangelism is likely to lay too little stress on the intellectual. Both these emotional emphases are likely to disregard the ethical claims of the gospel of Jesus.

Christians of this generation have inherited a kind of suspicion of ethical considerations, as though religion were opposed to ethics. The fact is, we have so emphasized theology and ritual that we have neglected to give proper consideration to social relationships. Did you ever consider how many of the parables, conversations, and discourses of Jesus were on questions of man's relation to man?

Consider the Sermon on the Mount. Notice that the beatitudes are largely ethical maxims. Then follow Jesus' interpretation of Old Testament rulings concerning murder, adultery, retaliation, treatment of foreigners; then, the section on sincerity in religious customs; then about money, etc. Moral considerations, largely. The Golden Rule, the parable of the Good Samaritan, the summary of the law, the healing of the sick, the befriend-

ing of the outcasts, and so on—the religion of Jesus is pre-eminently ethical.

The religion of Jesus had its roots in the Old Testament prophets. The religion of the great prophets — Amos, Hosea, Isaiah, and Micah—was on a high ethical level. Amos begins his book with scathing dramatic rebuke of the nations around about the Hebrews, saying that Jehovah has punished those foreign nations, and he will surely punish the Hebrew people for their evils. Hosea in passionate poetic appeal recounts the steps by which his own home had been wrecked, and then turns on the adultery, apostasy, idolatry, and lawlessness of the people as a whole. He sees Jehovah as a God who desires goodness rather than ritual, and knowledge of God rather than burnt offerings. Isaiah's theme song is this: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, render justice to the fatherless, plead for the cause of the widow." Micah denounces the wickedness of rulers and priests, and prays for the time when people "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his own fig tree and none shall make them afraid." To these great prophets God was a God of righteousness.

In a sense Jesus was the spiritual successor of these great prophets. To him God is a God of righteousness. The gospel he preached and lived was a gospel of a kingdom of righteousness. He began by saying, "Repent, for the kingdom of heaven is at hand." His religion was a religion of the inner life, not just of outward ceremony. "God is a Spirit, and they that worship him must worship him in spirit and in truth." "The kingdom of God is within you."

Jesus himself lived in very intimate communion with God. He thought of him as his spiritual Father. Not his alone, not only the God of the Hebrews, but of Samaritans, the Syrophenician woman, the rich and poor, the citizens and foreigners, the privileged and the outcast. When he taught men to pray, he said, "Say, Our Father, who art in heaven." Then all are brothers. The most important injunction is to love God supremely, and the

love of others, he linked inseparable with that. So, while in a sense Jesus was the spiritual successor of the great prophets of the Old Testament in that like them he regarded God as a God of righteousness, yet he went far beyond them: God is a God of righteousness and love and very near; he is our heavenly Father, and all we are brethren.

If such is the religion of Jesus, how should we, his professed followers, behave towards others when so many evils are flagrant? It is a cheap optimism that ignores the misery, want, crime, shame, divorces, adultery, murder—look at any daily paper. The glory of the religion of Jesus lies in its power to save from these evils. Then perhaps we have been deceiving ourselves considerably. Is ours the religion of Jesus, or the religion of mammon, or of nationalism, or of prosperity, or of—well, what do you worship? Or to what do you pay your supreme devotion? What is the dominant trend in your life?

It is easy for us to notice that much of the wealth of the world is concentrated in the hands of a few and that many would gladly earn their living, but have not the privilege; we are hoping that the situation is being remedied; but it will not remain remedied for a very long time, if we fail to plant in our hearts the seeds of kindness. "The love of money is the root of every kind of evil," and if the captains of industry, officials in governments, and leaders of culture do not love others as they love themselves, we may soon have the job to do all over again. More commonly than we like to think, people have been bent on getting something for nothing.

Another sin of our age is militarism, which is founded on economic imperialism. Say what you will, it is the unrighteous financial interests of people of one country within the borders of other countries that largely cause wars. Followers of Jesus must speak out against unjust relationships everywhere and energetically seek to replace the evils by justice.

Another common sin of our day is revealed when we notice that the word "exclusive" is coming to have a value in advertising. But when we think of it, who would want to eat at an "exclusive" hotel, or wear "exclusive" clothes, or go to an "exclusive" college, or run with an "exclusive" set? Is the religion of Jesus an "exclusive" religion? Is it not rather inclusive?

Jesus welcomed into his fellowship the rich young ruler and the woman who could put into the temple treasury only two mites; Nicodemus, a ruler of the Jews, and Zacchaeus, a despised tax-collector; rash Simon Bar-jonah and calm Thomas; a Roman centurion and a little lad who had gone fishing; men, women, and children of all classes. He mingled with them, suffered for them, helped them, healed them, saved them from wrong courses and set them on the right way. He was "tempted in all points like as we are, yet without sin."

If ours is the religion of Jesus, we will repent of our sins, and enlist in the cause of righteousness; we will do all we can to relieve the oppressed, to root up evil, to establish righteousness in our personal lives, in our home circles, in civic matters, in business, in government, in all of life.

#### DENOMINATIONAL "HOOK-UP"

SHILOH, N. J.

Friends of the Shiloh Church will be interested to know that carpenters are now busily engaged in restoring the church building which was badly damaged by fire last February. A satisfactory settlement of the insurance for about \$4,900 was arrived at. It will not be enough to restore the building and furniture in first class condition. Organ and piano are both beyond repair. A committee is investigating the matter of replacing our old Vocalion organ with a pipe organ. The restored building will be heated with steam and other improvements are contemplated. It is hoped that all repairs will be completed in time for the Eastern Association, which convenes with us June 7-10. Good attendance and interest are being maintained with services being held in the school auditorium. Several small gifts for rebuilding have been received. Any who would like a part in this rather expensive program of rebuilding and improving the church plant may send their gifts to the treasurer of the church, Samuel V. Davis, or to the pastor, Rev. Leon M. Maltby. "So we built the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Nehemiah 4: 6.

L. M. M.

WESTERLY, R. I.

In his "Believe It or Not" cartoon the other day, Ripley had an account of an organist who served fifty years in one church

and retired only after she had reached the age of eighty.

This record was surpassed in some ways by Miss Jessie Utter, who has recently resigned as organist at both the Calvary Baptist Church and the Pawcatuck Seventh Day Baptist Church.

Miss Utter and her sister, before her, Mrs. C. C. Maxson, served in this dual capacity for a span of over thirty years. So, although the term of service was not as long as that of the organist cited by Ripley, the playing in two churches for over thirty years is something of a record.

And here is another one for Mr. Ripley. Miss Utter is the daughter of the late Dr. Albert Utter, the first chorister of the Pawcatuck Seventh Day Baptist Church. He was elected in 1848, the year after the church was built and eight years after it was incorporated. That was eighty-seven years ago that Doctor Utter organized the choir.

The executive council of the Modern Woodmen of America, at a recent meeting held in Rock Island, Ill., decided to purchase a single web rotary magazine perfecting press, upon recommendation of the printing, publishing, and advertising committee, and the order for the necessary attachments has been placed with the C. B. Cottrell and Sons Company of New York and Westery.

The press upon completion will be set up at the publication plant of the organization at Rock Island.—*Westerly Sun*.

HOPKINTON, R. I.

On Thursday, March 8, forty years ago, Mr. and Mrs. Walter D. Kenyon were married by Doctor Boothe C. Davis, former president of Alfred University.

On last Thursday evening the children and grandchildren gathered at their home to assist in making merry. Flowers, gifts, and messages were received from the far away members of the family as well as those near home. It was also the birthday of Mr. Kenyon.

A happy evening was spent with singing, games, and the serving of refreshments of sandwiches, wafers, cakes, coffee, and nuts and confections.—*Westerly Sun*.

VERONA, N. Y.

The executive committee of the Verona Town Council of Religious Education and

the Youth Council met in the Seventh Day Baptist church, March 12. About eighty were present. Plans were made for the annual meeting to be held in April with the Verona Presbyterian church.

After filling his appointment at the Verona church, March 10, Pastor Davis and his wife were driven to Syracuse by Mr. and Mrs. John Williams where Doctor Davis conducted his monthly church service with the Sabbath keepers there. In the evening the Young People's Social Club was pleasantly entertained at the home of Mr. and Mrs. James Woodcock in Rome. The program besides humorous items included readings, discussions, and songs. Dinner was served to the Pearl Seekers class of the Sabbath school by Mrs. Leila Franklin, March 11.

—CORRESPONDENT.

DERUYTER, N. Y.

Monday evening, March 19, a meeting was held in the M. E. parsonage when delegates from the four churches with their pastors decided to organize a local council of religious education. Rev. T. J. Van Horn was elected president.

—Gleaner.

BROOKFIELD, N. Y.

The men's supper served at the Seventh Day Baptist parish house last Wednesday evening was an enjoyable demonstration of masculine management. However, the Washburn-Crosby Company furnished their pancake flour, sent a man and woman to make the pancakes, and their own gas stove on which to cook them.—*Courier*.

ALFRED, N. Y.

Miss Susie Burdick entertained a group of friends at a Chinese dinner, Sabbath day. The guests included Professor and Mrs. Wingate and Peggy, Mrs. Robert Campbell, Mr. and Mrs. Donald Gray, and Mrs. Black of Wellsville.

Dr. J. N. Norwood was in Bath, Monday afternoon in connection with financial arrangements for the Emergency Collegiate Center there. About sixty students there are registered for the semester's work.

The January-April copy of the *Alumni News* has been mailed this week. It contains messages from Acting President Norwood and Dr. Boothe C. Davis, and reports from the various departments of the university as well as Doctor Horner's Founders' Day address.—*Sun*.

ALFRED STATION, N. Y.

Rev. A. Clyde Ehret, Chaplain J. C. McLeod, and Dr. J. Wesley Miller attended a meeting of the Hornell Ministerial Association held Monday morning in Alfred Station with Rev. E. D. Van Horn as host. Rev. Mr. Burdick of the Park Methodist Church in Hornell read a paper on the subject, "The Challenge of Change in Internationalism in Diplomatic Relations."—*Alfred Sun*.

BATTLE CREEK, MICH.

The Ladies' Aid society of the Seventh Day Baptist Church sponsored a birthday social in the church parlors last evening. Dinner was served at six-thirty and places were marked for ten guests at each of the twelve tables decorated to represent the months of the year. Everyone was seated according to his birthday and the tables were headed by a birthday chairman who announced the individual programs which formed the evening entertainment and consisted of music, readings, and skits. Mrs. E. M. Holston was in charge of the arrangements.—*Clipping*.

I began serving the church as supply pastor in July, 1932. A more permanent relationship was established the following fall, and we moved into the parsonage November 1. At the business meeting in October, 1933, a call was given me for a year with full pastoral relations. As I become better acquainted with the problems and possibilities of the parish, my position as pastor and leader becomes an increasing challenge to me to give my very best, under Divine guidance, . . . in leading the church into a closer bond of unity, into a fuller spiritual experience, into a more intense passion for the salvation of men, and into a wider Christian service to the community. During the eighteen months of service our membership has been increased by net gain of fourteen.

EDWARD M. HOLSTON, Pastor.

(Taken from Directory and Pastoral Letter)

The Christian Endeavor societies of Battle Creek recently formed a City Union. The two meetings for organization were held in our church at the invitation of our Intermediate society of which Wilna Crandall is president. Our Senior society furnishes the following officers for this union: secretary, Richard Burdick; chairman music committee, Alberta Simpson; chairman social committee,

Lucille Simpson; usher, Ronald Crandall. Constructive work is already being planned for the year. Again, this winter, the First Baptist Church here held its six-weeks' school of missions. The teacher of the young people's class of twenty-three members was Rev. William M. Simpson. REPORTER.

WALWORTH, WIS.

In spite of much sickness during the winter the appointments of the church have been regularly maintained. The Bible school has kept up its usual attendance and a good interest. Quite a number of outsiders have found their way into the preaching services. In the minds of many there is a facing of the future with hope and courage. Pray for this church. CORRESPONDENT.

DODGE CENTER, MINN.

At the annual dinner at the home of Frank Stebbins it was decided to celebrate the seventy-fifth anniversary of the church, and a committee was appointed. Will all SABBATH RECORDER readers take notice of this—SEVENTY-FIFTH ANNIVERSARY and HOME COMING of the Dodge Center Seventh Day Baptist Church, June 2 and 3, 1934. There have been six additions to the church, five by baptism this winter. Christian Endeavor is taking up the study of our China mission and of the denomination and its work. All day socials have been held during the cold weather. CORRESPONDENT.

MILTON, WIS.

Perhaps it will be of interest to readers of the SABBATH RECORDER to know the date of dedication of the church in Milton, which is the week-end of April 14. There will be, probably, four services, as follows: Friday evening at 7.30, vesper and worship service; Sabbath morning at 10.30, morning worship and formal dedication; Sabbath afternoon at 2.30, formal reports and congratulatory messages; Sunday evening at 8, organ recital.

Brother Editor, there are times when one is uncertain as to how inclusive invitations should be. We at Milton would like to have representatives and other visitors from as many of our sister churches as possible to be with us at this time of dedication. At the same time we realize that it is impossible for some, and that to come would, in some instances, mean that it would be necessary to give less to the support of the work we are

doing as a people. For this reason we are sending this general letter to the RECORDER rather than to send individual letters to the churches. Any and all friends who come will be most welcome and are asked, if they wish entertainment, to notify the writer. To those who would like to come, but feel that in doing so it would be necessary to lessen their support of our denominational work, we would like to say that we rejoice with you in loyalty to our common cause.

Cordially yours,

CARROLL L. HILL,  
Pastor.

The first supper served by the church ladies in the new Seventh Day Baptist church dining room Wednesday night was a huge success. Many people from Janesville, Rock Prairie, Whitewater, Milton Junction, and other places availed themselves of the opportunity to get a good supper and, perhaps, more especially, to see the new church building. Everyone seemed delighted with every detail of the new edifice.

The proceeds of the supper which are to aid in meeting pledges made by the two circle groups are estimated at about \$150.

—Milton News.

MOLINE, ILL.

The People's Bible Institute, Inc., has had a hard deal from the depression, but has survived, and is going along with three regular services each week. We had at our last Sabbath service eighteen adults, and at our Sunday night lectures we have nice attendance. This far the expenses have been met by offerings, and we are laying plans for a large effort in May. It has been most encouraging to note the strong desire on the part of our people to spread the Sabbath truth, and we are doing all we can in that direction.

How encouraging to see Seventh Day Baptist churches in Germany, and to notice the nice gain in the membership in Jamaica. Let us believe that the hardships of the past three or four years will only serve to make us long for the soon coming of him in whose kingdom there will be no depressions.

C. A. HANSEN.

(Care of New York Store)

MILTON JUNCTION, WIS.

Our first attempt at "Church Night" took place March 4 in the church parlor. C. J.

Olsbye and wife with committee planned a simple but good supper. L. C. Shaw was toast-master. Edna Shelton had charge of the music. It was voted to try it again with church meeting in April. The Ladies' Aid society is holding ten cent "continued teas." The ten ladies invited to the first tea are each to give a tea, inviting ten ladies, etc.—10 x 10 x 10. The depression will soon be over. The Ladies' Aid society is redecorating the first floor of the parsonage. The trustees are making necessary repairs on the exterior. The financial deficit of the Sabbath school has been wiped out by the help of some of the classes and by a generous contribution from Dr. H. L. Hulett. We are expecting Doctor Maxson and wife home from Florida soon, Dr. G. E. Coon and wife from California, and Rev. E. E. Sutton and wife from everywhere.

CORRESPONDENT.

## RELIGIOUS EDUCATION

### REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

REPORT OF ERLO E. SUTTON, DIRECTOR OF RELIGIOUS EDUCATION, FROM SEPTEMBER 15, 1933, TO MARCH 18, 1934

As planned by the Committee on Field Work and approved by the Sabbath School Board, the director began his work on the western and southern fields September 15, 1933. The first place visited was Welton, Iowa, where six days were spent in work and visitation. The second place visited in Iowa was Marion, where several days were spent on the preparation of lesson material, and the director preached in the church on Sabbath day, September 23. Most of the week following was spent in the preparation of lesson material, while camp was made in a beautiful grove west of Cedar Rapids. On the way from this camp to Garwin a stop was made with Sabbath-keeping friends in Toledo; the last Sabbath of the month was spent with the church in Garwin. Most of the week following the work here was spent in visiting lone Sabbath keepers—visits were made in the homes of Rev. and Mrs. Riley G. Davis of Des Moines, Mr. and Mrs. Harry Ramsey of Botna, and the home of the Timon Swenson family in Viborg, S. D. These latter friends made a gift to the Sabbath School

Board of nearly enough to meet the expense of calling upon these families.

The next stop was made at Nortonville, Kan. While only a little more than two days were spent here, the director was kept busy, delivering three regular addresses, one of which was at the meeting of the local Council of Religious Education. A visit was made to Manhattan, Kan., where two married daughters of Rev. and Mrs. D. B. Coon were visited. The journey to the next field of labor, North Loup, Neb., was continued the next day, which was reached on Tuesday evening, October 10.

On that first evening at North Loup the first session of a Leadership Training Class was held. This continued for five nights—two hour sessions being held each evening. The subject taught was "General Administration in the Church School." Several credits were earned in this course, most of those attending being credit students. While only a week was spent here, four sermons and addresses were delivered in the church. While here the material for the first quarter's lessons for 1934 was completed. Two other places were visited in this state, Tryon and Calora. In the former place two days were spent in the home of Dr. Harriet McGraw, whose husband is the county attorney. Calora was reached on the nineteenth of October, where five days were spent with the family of Mr. and Mrs. Carl Crouse. Services were held in the neat little chapel that has been built on his farm, largely through his own efforts and those of Doctor McGraw—the two furnishing most of the money and labor.

Colorado was reached on October 25, and public services were begun on the following night. Evangelistic services were held both in Boulder and Denver. The meetings in each place lasted for a little more than two weeks. The services were very well attended and new members were added to the churches. Various conferences were held and a Leadership Training Class was conducted at Denver in which seven credits were earned. A number of calls were made upon lone Sabbath keepers near Boulder and Denver, and as the journey was continued toward the Pacific Coast, such calls were made in Colorado west of the Continental Divide.

Thanksgiving Day and a few days following were spent with a small group of Sabbath

keepers in Utah, one hundred fifty miles south of Salt Lake City. Three sermons were given in the home of Loyal Van Horn; thirty persons were present at the service on Thanksgiving evening. A sermon was given in the community church in Delta, on Sunday, December 3. A wedding ceremony was performed at the home of Loyal Van Horn. Short stops were made at Salt Lake City, Bryce Canyon, and Zion National Park.

Riverside, Calif., was reached Friday afternoon, December 8. A few days were spent at the parsonage, after which, through the kindness of Mrs. Addie Hurley, who had a vacant bungalow which was furnished, accommodations for light housekeeping were obtained, the director paying only for light, water and heat. Five weeks were spent in Riverside, during which time material for the lessons of the second quarter of 1934 was written. During two Sabbaths, Pastor Loyal Hurley being at Los Angeles, the director supplied the pulpit in Riverside. The director and wife went to Los Angeles January 12, 1934, where a small apartment was obtained of one of our church members, Mrs. Ida Davis, an active little woman, eighty-two years old, who manages her own eight apartment house. Here the director paid his room and living expenses while working on the lessons for the third quarter of 1934. While here he supplied the pulpit of our church three Sabbaths.

From Los Angeles on the morning of January 28, a journey of about seventeen hundred miles was made to Edinburg, Tex., the next place of work. Here a little more than two weeks were spent in aiding in special meetings and visiting among the people. Some work was also done on Bible school lessons. While the meetings were fairly well attended most of the time, there were no visible results except the encouragement of the members of the church. A short trip was made from Edinburg to Corpus Christi, that opportunity might be found for intense study and work on lesson material. Here a tourist court was occupied for a week and paid for by the director. In this quiet camp just outside this beautiful Gulf city of some thirty thousand a very profitable week and a quiet Sabbath were spent.

On Monday, February 26, the journey was continued to Hammond, La. The home of the pastor, Rev. S. S. Powell, in Ponchatoula;

six miles from Hammond, was reached on March first. Here the director made his home while aiding in evangelistic meetings for a little more than two weeks. Work on the lessons for the third quarter of 1934 was completed here, and a Leadership Training Class conducted. The attendance at the meetings was good and evidently there has been a deepening of interest in the work of the kingdom, especially in the field of religious education.

The work and interest shown among the churches on this trip have been the most satisfactory of any trip the director has ever made and while the work has been difficult—over six thousand miles being traveled in the work of the Sabbath School Board—it is felt that the trip thus far has been worth while. At least Alabama and Arkansas are yet to be visited before the return of the director to his home in Milton Junction, Wis.

During the six months for which this report is given, the director traveled more than 7,500 miles, more than 6,000 miles of it directly for the work of the Sabbath School Board, delivered 101 sermons, held 11 conferences on Bible school work, conducted three Standard Leadership Training Classes, and called on 213 families.

Respectfully submitted,  
ERLO E. SUTTON.

## MARRIAGES

**BARLOW-BURDICK.**—At the Seventh Day Baptist parsonage at Little Genesee, N. Y., January 5, 1934, Hugh Barlow and Hazel Burdick were united in marriage. They were attended by Mr. and Mrs. Carl Polen. The ceremony was performed by Rev. Harley Sutton.

**BOVA-COLEMAN.**—At the home of the bride's parents, Mr. and Mrs. Luther G. Coleman, in Andover, N. Y., Miss Neva Mae Coleman of Andover and Mr. Herbert W. Bova of Duke Center, Pa., were married on March 1, 1934, Rev. Walter L. Greene officiating.

**MAYLE-DAVIS.**—At the Seventh Day Baptist parsonage, Salem, W. Va., March 17, 1934, by Rev. Geo. B. Shaw, Millard Mayle and Virginia Lucille Davis, both of Long Run, Doddridge County.

**MUSTAINE-WILSON.**—At the home of the bride's parents, Rev. and Mrs. Verney A. Wilson, Jackson Center, Ohio, February 8, 1934, by the bride's father, Mr. Lawrence W. Mustaine of Easton, Pa., and Miss Lucile Wilson of Jackson Center.

WIGHTMAN-BURROWS.—On January 1, 1934, at the home of the bride's father, Clayton Burrows, Nile, N. Y., Alberta Burrows and Howard Wightman were united in marriage by Rev. Harley Sutton.

OBITUARY

ALLIS.—Dr. Jere A. Allis, son of Jere P. and Farozina St. John Allis, was born at Leonardsville, N. Y., and died at the age of seventy years at his home in Basking Ridge, N. J., February 3, 1934. He is survived by his widow, Mrs. Bertha Edith Shannon Allis, and by a sister, Mrs. Nathan E. Lewis, of Plainfield, N. J.

Funeral services were held in the late home conducted by Rev. A. J. C. Bond, pastor of the Plainfield Seventh Day Baptist Church of Christ. Interment was made in Hillside Cemetery, Plainfield.

A. J. C. B.

GLAWE.—Henrietta Thalen was born in Oldenburg, Germany, July 12, 1852, and died in Dodge Center, Minn., March 6, 1934.

She was married to Ernest Glawe on March 15, 1875, at Chicago, Ill. They lived in Manitowoc, Wis., until 1879, when they came to Dodge Center. Early in life she joined the German Baptist Church. In 1888, she joined the Seventh Day Baptist Church of Dodge Center and remained a faithful member until her death.

She leaves to mourn her loss, her husband; one son, Fred W.; five grandchildren; four great-grandchildren; and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted in the Seventh Day Baptist church by her pastor, J. H. Hurley, with burial in Riverside Cemetery.

J. H. H.

NEWTON.—Hattie B., daughter of Frederick and Harriet Burdick Crandall, born January 17, 1859, in Hopkinton, R. I., and died February 7, 1934, at the Westerly Hospital.

She united with the First Hopkinton Seventh Day Baptist Church with her husband, acting deacon George S. Newton of Bradford, R. I., coming by letter from the Second Westerly Seventh Day Baptist Church in 1923.

She is survived by her husband; two sons, Harold S. of Stonington, Conn., and Ernest T. of Providence; two daughters, Mrs. P. J. Murphy of Bradford, and Miss Winifred Newton of Cranston, R. I.; two sisters, a brother, and eight grandchildren.

Funeral services were held in the Gavitt Funeral Home in Westerly, conducted by her pastor, Rev. Everett T. Harris. Burial in First Hopkinton Cemetery.

E. T. H.

PARKER.—Elsie Duncan, eldest in the family of Chauncy and Lydia Hudson Duncan, was born at Exeter, N. Y., June 14, 1858.

She became a teacher in the public school very early. She was married to Stephen Parker and one son, Leon, now deacon of the DeRuyter Seventh Day Baptist Church, was born to them. Soon after her marriage she became a member of the church here, where she rendered most

efficient service the rest of her life. At the time of her death she was president of the Ladies' Benevolent Society.

She died on Sunday night, February 11, 1934, following a painful accident, and leaves sorrowing her husband, her son Leon, two grandsons, three great grandchildren, and a large company of relatives and friends.

T. J. V. H.

VAN HORN.—Newton J., son of John J. and Mary Van Horn, was born near West Milford, W. Va., June 10, 1854, and died January 1, 1934, at his home near Lost Creek.

On February 7, 1879, he was united in marriage to Zernah Randolph. To them were born Harvey O., Orpah G., Ottis J., and W. Burl, who survive him, with Mrs. Van Horn, and eleven grandchildren. Mr. Van Horn joined the Lost Creek Seventh Day Baptist Church about sixty years ago. In his quiet way he maintained his faith in Christ and his church to the end.

In sympathy and love many gathered at the "Brick Church" for the farewell services conducted by Pastor Loofboro. He was laid to rest in the nearby cemetery.

E. F. L.

WALDO.—Lucinda Wiard, daughter of Smith and Arvilla Bacon Wiard of Spring Township, Crawford County, Pa., was born April 29, 1845, and died at her home in Venango, Pa., March 2, 1934, after a lingering illness of more than twenty years.

She was married to D. C. Waldo, December 2, 1872. On the corner of the farm, where they lived fifty years, was located the Cussewago Seventh Day Baptist Church of which she was a member until it disbanded in 1882. Later she was a member of the Hickernell Church of the same faith, six miles away, organized in 1901. Since her husband's death Mrs. Waldo has made her home with her daughter at Venango. She has always been a staunch Sabbath keeper, and a patient sufferer in her long illness. Toward the last she prayed she might go home to be at rest.

There survive her four children: Mrs. Burton Sherlock, Cambridge Springs; Mrs. Alice Prentice, Jefferson, Tex.; Morgan D. Waldo, Hutchinson, Kan.; and Mrs. Lucia McNany, Venango; also three step children by her husband's former marriage: Mrs. Effie Engle, Burlington Junction, Mo.; Mrs. Clara Wiard, Hastings-on-the-Hudson, N. Y.; and C. Gershom Waldo, Mitchell, Neb.

Services were conducted March 4, at her home by Rev. Mr. Beanland of Cambridge Springs. Mrs. Waldo had selected for a text Psalm 84:10, 11, and the songs which were used, "My Saviour First of All," "Speak to My Heart, Dear Jesus," "Beckoning Hands." Interment in the family lot, Venango cemetery.

B. S.

REV. JOHN T. DAVIS

Sept. 14, 1846 — March 21, 1934

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## CALENDAR ACROSTIC

### APRIL

Another shower and bit of sunshine  
Passed today  
Revealing  
In every sparkling drop and shining ray  
Love that comes from heaven.

Stevens Point, Wis.

F. G. H.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

—Ezekiel 20: 12.

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