She was born March 24, 1863, at Long Run, V. A., the daughter of Mark and Hannah Buck Davis, and is survived by a brother, Mingo H. Davis of Clarksburg; by two sisters—Mrs. Newhouse of Washington, D. C, and Mrs. Virginia Evers of Bishop, Calif., a half sister, Mrs. Mary Randolph of Salem, and a half brother, James Davis of Shinston, V. A.

Anna Davis was a woman of rather unusual culture and Christian character and had been for more than fifty years a member of the Salem Seventh Day Baptist Church. The funeral was held in the church at Salem, conducted by her pastor, G. B. S.

A January 20, 1852, in Plainfield, N. J.

The family soon moved to Albion, Wis. In 1863, as the great Northwest was opening, the family moved to Dodge Center, Minn., where some of her friends resided. The father while here accepted the gospel ministry as his life work and took a pastorate in Berlin, Wis. Other churches served by him were the Seventh Day Baptist churches at Delton, Ia.; West Hall, Ill.; Dodge Center, Minn.; and last, both of the Brookfield, N. Y., churches.

The son George had already decided to follow his father’s example in the gospel ministry and had been for the kingdom. He went in the pastor’s company, and had been for the kingdom. He went in the pastor’s company, and had been for the careless and wayward of our own parish. His one regret in his latter days was for the kingdom. He went in the pastor’s company, and had been for the careless and wayward of our own parish. His one regret in his latter days was that he was able to attend the General Conference at Milford, Wis.

The remains were accompanied to Dodge Center, Minn., for further services and burial, by Arthur Ellis, an old friend of the deceased, named him as administrator of his estate.

Funeral services were held at Dodge Center Friday afternoon in the Seventh Day Baptist Church conducted by Rev. Mr. Hurley and burial was in Riverside cemetery.

—From The Star.

**RECORDE WANT ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of a like nature, $0.05 per word. Closing at midnight. Cash must accompany each advertisement.

**MEN WANTED** — Full or part time, to sell new low cost audio-visual unit $1.00 per word. Competent. Address: Tappan Ayers, sister of Frank E. Tappan of 225 N. North, Washington Avenue. The third wife died at about three years ago.

Elder Lewis near relatives were few. He had no children, and there were but the two brothers in his family, himself and Edward who died recently in Devil’s Lake, N. Dak. Their mother’s widow, Mrs. Carrie Lewis, of Devil’s Lake, and her daughter, Mrs. William Norton of Flint, Mich., are the surviving relatives.

Something over a week ago Elder Lewis took a bad cold and an emphysema attack overtook him. He was taken from his rooms near the church on Aldrich Street to the sanitarium, where he passed away February 6, 1934, aged 81 years, 4 months, and 16 days.

When he came to Battle Creek, Elder Lewis affiliated at once with the local Seventh Day Baptist Church, and has always been very faithful in his support and interest. He retained his physical and mental faculties very well until the last, attending regularly both morning and evening services. He was present at the last business meeting of the church and took part in the discussion of the operations to be settled. Quite recently he led the prayer meeting as credibly as one much younger might have done.

His interest in the salvation of men never waned, and he was always anxious and solicitous for the comfort and wayward of our own parish. Many are the stormy winds that blow around us, but God is ever ready to come into our lives and give us Heaven’s calm and rest.

—From The Star.

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The Sabbath Recorder

(Supported in 1844)

A SEVENTH-DAY BAPTIST BI-WEEKLY

Published by the
American Sabbath Tract Society, Plainfield, N. J.

Vol. 116, No. 6

WHOLE NO. 4,628

THEODORE L. GARDINER, D. D.,
President.

HERBERT C. VAN HORN, D. D., Editor.

L. MARSHALL RAPP.

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Mrs. Henry H. Treadwell,
Miss Marguerite J. Burdick,
Rev. Earl E. Sutton.

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

Personal Visitations and Sabbath Evangelism

It is gratifying to learn that the interest in personal visitations and Sabbath Evangelism is being taken seriously in our churches and that this work is being carried on with great zeal and success. The interest in this work is being taken up in many places, and the results are most gratifying. The success of this work is due to the fact that it is based on the principle of personal contact and personal witness. It is a work that requires much time and effort, but the results are well worth the trouble.

Pastoral Support

The days through which we have been passing have been full of difficulties and trials, and many of our churches and leaders have suffered and the work has been heavily handicapped. Perhaps no class has suffered more than the churches and leaders of the small and the medium-sized churches. Heavy, broken heads are being borne by many faithful ministers of the Church through the loss of employment and support. Many are working along without the help of a pastor or with the services of one only part of the time. Others have reduced the amount of support or have failed to pay the amounts promised. Either method is disastrous to the church and unfair to the minister. The scaling down of pastoral support is likely to be more general and rapid if the churches do not step up the pastor’s salary. There are some facts which should be stated for the benefit of churches and pastors, as well as in the interests of the on-coming kingdom of God.

What this country owes the pioneering of its bounds by the voluntary ministry of the religious profession of the gospel, by men dedicated to the service of God, should be clearly shown in their support. There has been the history of many of our own churches that often the early pastors largely supported themselves, giving the church the benefit of the income of the church. Later conditions have demanded a supported ministry.

It is a sad commentary that in our stressful times so many are neglecting to provide for their pastors’ support in many ways. True it is that many in our churches are poor and have a hard struggle in certain instants to get along. But observation would indicate that many necessities and luxuries are provided for themselves by members who feel little or no obligation to pay the pastor. Our pastors have ever stood ready to share hardships and sacrifices with their people. They are ready to share now—indeed, are doing so well beyond the call of complaint. It is all the more essential, then, that they get, in full and regularly, the amounts due them.

Not only do pastors share the hardships of parishioners, but not uncommonly do they contribute much more than their reasonable share of support for the welfare and upbuilding of the group. One minister furnishes the household and looks after the printing of the church organ, the writing of worship programs, church bulletins, and other valuable matters entirely at his own expense, besides his full share of local and denominational expenses.

The return of prosperity is still more of a hope than a reality, it would be well for our churches to rally fully and adequately for financial support. There was never a time when the Church and community more needed the comfort, encouragement, and inspiration which the ministry furnishes. The community more needed the morale-maintaining and promoting influence of the Church. We should come to the Church for the Church to measure up to its call and with vision carry on its mission in the world.

To fail in these days by inadequate support of its ministry or by closing its doors through blindness to opportunity, or lacked faith in what the gospel can do for a community, or through a wish to save dollars is to invite disaster to the cause we love, to violate our own best interests, and to stultify our souls. It is a sad sight those who sought their church as well as individual—real life is to be found.

Newly-weds

Who is not interested in newly-married people—especially if it is their first venture into matrimonial waters? To friends and relatives a wedding is usually a gala occasion, attested by showers of rice, old shoes, and significant parcels. It is capitalized by newspapers and whole columns are filled with an interesting account, describing with elaborate language the costume of the bride and the groom, the speeches and the other accessories. It is a momentous occasion to at least two people, usually taken as a most serious matter. The clergyman performing the ceremony has his responsibility in this, and deeply involved he will take the opportunity to give helpful instruction and admonition.

The Sabbath Recorder is interested in the happy couple and the people venturing to take this step. For years it has followed the policy of giving a year’s subscription to newly-weds whose marriage is published. The Recorder wishes to contribute something really worthwhile to the happiness and well being of these people. It would hardly be natural if the Recorder, at least, did not have a desire to be benefited in years to come by regular yearly payment of subscription from these homes.
newly established and which have become ac-
customized to the cheerful visits of their de-
nominal paper.

SABBATH RECORDER needs the co-operation of our pastors solemnizing the marriage vows. Will any of them, when they are about to conduct the marriage, please add for the management’s eye the correct address of the new home? It will be a real help. The editor’s policy is that the SABBATH RECORDER is sent, but also to send a personal letter of congratulations, explaining the purpose and the purpose of the paper’s visit.

A bit of trouble with addresses is now be-
ing experienced. Unless addresses are known, the RECORDER cannot be sent. Some of our pastors do send in these addresses; this is ap-
preciated. It is not. Perhaps they have not realized that such benefits are possible. Their help is needed.

Unwarranted Claims A buyer was inspected a
garment but was not quite satisfied with the
size within his price range. When he sig-
ned out, the purpose of looking elsewhere, the shopkeeper was in his process and de-
clared his price for the goods were
thirty per cent under any other elsewhere in the
city. The buyer’s, “Oh, I don’t know,”
was loudly deprecated. Investigation re-
vealed that not only were the claims unwar-
rant but that prices, goods, and sizes were really better elsewhere.

Our papers are full of advertisements mak-
ing exaggerated claims and untruthful state-
ments. From billboards everywhere we are
challenged with this big talk. So accustomed are people to hear the half-truth that even the dumbest advertiser would “get on” to the

talk” is unnecessary and must be offensive
to the Holy Spirit. We all know of at least one
whose talk goes to the Lord Jesus Christ, but who on his acquaintance proves to be
but “sounding brass” and “vanishing cymbals.”

Another has said, “There isn’t much chance for
originality in big talk. Rob it of superlatives, and it has none.”

A pastor’s sermon must not be big talk. It
may be a big sermon, but to be such it will
have in it that which is true, sincere, and
modestly stated. People soon learn if the
address is sincere or mere “blow.” The com-
munity soon knows if the claim of the church
and its leaders is big talk or the real thing.
Churches are like stores—if they have the
value the people desire; if not, no extra-
gant claims are necessary.

PERSONAL VISITATION EVANGELISM

In so far as we have heard from the field, for the most part, the reactions to the pro-
gram as outlined by the Religious Life Com-
mitee have been very encouraging. Our
fear is that the program, not to be taken
seriously. If we give only half-hearted sup-
port it will fail.

I am now writing concerning one definite
recommendation of the Personal Visitation
Campaign. If this is to be successful, the united,
co-operative effort of two groups is
neces-
sary, namely, the executive committees of
the associations and the local churches.

We cannot urge too strongly that the ex-
cutive committee take the assigned task seri-
osly and make its plans large, thorough, and
adequate. If the committee organizes and directs the
of the suggestion, at least,
the association and the local churches.

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cutive committee take the assigned task seri-
osly and make its plans large, thorough, and
adequate. If the committee organizes and directs the
of the suggestion, at least,
the association and the local churches.

(a) Some churches may feel that these
should take the form of an evangelistic cam-
paign, adapted to the general public. In that
case, the personal visitation work should be
done by men who are carefully and
fully planned these need not be antagonistic.

(b) Others may feel that at least a certain
number of evening services should be held, at
which the personal visitation work, along with some denomina-
tional beliefs should be presented, the meet-
ings being advertised as such. This
would be a real campaign of Sabbath evangelism.

(c) The evening services might take the
form of a prayer and conference meeting.
In this case the whole church would come to-
together for prayer. Pray over our denomina-
tional beliefs and our other beliefs in
God and each other. How better could an evening be spent, after a day’s work on
the field, than the whole church meeting to
be edified by the mind in the spirit, for the
three-fold purpose of the campaign.

Prayer is the key that unlocks the storehouse
of God’s richest blessings. Pray for the
church, the workers; pray for those we are
trying to win to Christ and the Sabbath;
pray for ourselves that God will fit us to do
what he wants done.

Yours in faith and love,

A. L. DAVIS.
Chairman.

CONCERNING THE PLANS OF THE COMMITTEE ON RELIGIOUS LIFE

BY REV. AHVA J. C. BOND

I find myself in very hearty agreement with
the plans of the Committee on Religious Life of the General Conference as set forth in
three recent issues of the SABBATH REC-
ORDER. In fact, I detect in the minds and hearts of the mem-
bers of this committee vision and consecration which, if we all get in equal measure, will
insure the success of this worthy denomin-
ation-wide undertaking.

The “Personal Visitation Campaign,” as outlined in the issue of the RECORDER of Feb-
ruary 19 over the signatures of all the mem-
bers of the committee, is called by one mem-
ber in a more recent issue “A new kind of
evangelism, strangely reminiscent of New
Testament times.” Pastors and other Chris-
tian leaders in the churches should keep be-
fore themselves the recommendations of the
Counsel together with the accompanying let-
tter by the chairman, Rev. A. L. Davis, ap-
ppearing in the issue indicated above. They
should read more than twice, as they are a brief but excellent plan by Rev. Paul S.
Burdick, which appears in the issue of
March 5.

The plan of the committee very definitely links into one campaign two suggestions made
by the Conference president last year, and the president of the two years ago. How well
these essential campaign ideas and the attempt to “win back to the faith
Seventh Day Baptists who have wandered far
from home without finding peace. What
can be the Christian objective but to steer our
ideal church on to the action of the three-fold purpose of the campaign to which we are
during the months of May, June, and July, namely, (a) to win back to the Sabbath
those who have left it, or have grown indifferent to it; (c) to create a deeper spirit of loyalty to the Sabbath, and greater interest in all our denomina-
tional work.

I trust the executive committees of the vari-
ous associations will lead out in this impor-
tant campaign to promote the work as outlined by the commit-
tee. However, every church should be think-
ing about it, and praying and planning. I
broaden the P. of the RECORDER on Religious Life my earnest co-operation. In fact, the
Plainfield Church is already at work along these lines, and can report some tangible results. We shall hope to join our brethren in the more intensive campaign, however, during the period designated by the committee.

**TRACT BOARD MEETING**

The Board of Trustees of the American Sabbath Tract Society met in the Seventh Day Baptist Building on Sunday, March 11, 1934, at 2 p.m. Members present: Corriss P. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Alva J. C. Bond, Irving A. Hunting, A. Burdick Crofoot, Mrs. Herbert C. Van Horn, Everett C. Horn, Neal D. Mills, and Business Manager L. Harrison North. 

Very sincerely yours,

Corriss P. Randolph, President.

Courtland V. Davis, Recording Secretary.

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**MISSIONS**

**FINANCIAL CONDITION MARCH FIRST**

Many are watching the financial situation as it pertains to our denominational work and it is well they are, for great religious and spiritual issues are hanging upon the programs of our boards. Some progress has been made, but the situation with the Missionary Board as pictured in the last Recorder to the effect that the treasurer the first of March would be able to pay all March salaries and keep the committee in the room, for part of February, was not realized. The treasurer was unable to pay any of the February salaries, all of which were due March first. This means that we are about one month behind. The situation is not as discouraging as it has been and might be. We are gaining slowly and if all can increase their efforts, the board will soon be where the laborers will not have to wait for their pay and the work will go forward.

**EVERY ONE HAS HIS WORK**

In a well ordered business every one has his work and is expected to attend to it. No one is allowed to meddle with the part assigned to another. The committee are experienced, consecrated, and enthusiastic workers and have taken their task seriously. They have given much time to outlining a definite program which includes the associations, churches, and all denominational interests.

The great question now is, will the executive committees of the associations, pastors, churches, and boards get back of the program and make it a success? If they will, it will mean a tremendous uplift and advance with every phase of those things we as Christians hold dear. This is evident when we call to mind the two objectives of the program. The first one which needs the promotion and approval of the churches is the educational—the instructing of ourselves in regard to the Christian way and denominational beliefs, polity, and practice. The second is education in Christian nurture.

The prophet exclaimed, "My people are destroyed through lack of knowledge. This part of the committee's program might have been called Christian nurture."

The second installment of the committee's program calls for decisions. We are asked to make a special financial contribution during certain months to get people to decide to live the
Christian life, and to lead those who have once known the way and turned back to return to Christ and the faith of their fathers.

What could be more vital than the realization of these things? We have appointed the committee and after much prayer and labor it has given us a program. Let us get back of it. Let us do it for our own sakes, for the world, and for Christ.

TREASURER'S MONTHLY STATEMENT

January 1, 1924 to February 1, 1924

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

GENERAL FUND

Dr.

First Halifax school...
Memorial bonds for quarter ending...
November 1, 1923...
November 30, 1923...
Deficiency Budget for January...
New York...
First Hookinston...
Member of First...
G. D. Harris salary...
Berlin Sabbaths school...
First Geneva...
Million Junction Men's Class (white gifts)...
Million Junction Men's Class (black)...
White Cloud (Jamaica)...
Van Buren...
Second Alfred...
Second Alfred (Jamaica)...
First Alfred...
Amount charged in November for China travel...

Creditor...

Amount received...

Cr.

244.70
251.26
268.56
363.00
112.43
39.00
28.02
30.00
30.00
2,120.08

$3,466.72

CHURCH STATISTICS—FOREIGN

DEAR MR. VAN HORN:

The July, 1934, issue of the Christian Herald will contain the 1933 report of the Association of American Religious Statisticians. For the corresponding secretary of the General Conference is the Seventh Day Baptist member. That report will include the report of the corresponding secretary to the conference as well as the current Year Book, and in addition totals contained in reports received since the publication of the Year Book. One of these reports is that of the Jamaica Association, showing a membership of 522, a net gain of 72 over last year's report. Another is the report of the German churches, showing a membership of 302, of whom 174 are members of churches organized in 1933.

Below are the reports of both of these groups:

JAMAICA ASSOCIATION

Present Membership

Above Rocks
Albion Mountain
Bull Bay
Bownessville
Bath
Bower
Fort Hill
Glenogo
Grantham
Jefdy Town
Luna
Lettow Barracks
Post Roads
Pine Tree Forest
River Rock
Wakefield
Waterford
(Scattered)

CHURCHES IN GERMANY

Hamburg
Berlin-Neukoln
Rostock
Gelsenkirczen
Brownsczheim
Erfurt
Chemnitz

(Scattered members enlisted in Hamburg)

302

COURTLAND V. DAVIS,
Corresponding Secretary,
General Conference.

R. L. C. MEETING

BY REV. THEODORE J. VAN HORN

We shall have to hand it to the other pastors of the Central Association for a high degree of courage and devotion to duty. It was the signification of which the groundhog had seen his shadow a few days before and had returned to his hole to finish his nap. It was fifty-two degrees below zero at Brookfield, with the groundhog in the Chevrotet, with Pastor Burdick of Leonardville started for DeRuyter, fifty miles away. They arrived here on a few degrees before Pastor and Mrs. A. L. Davis of Verona came. They were members of the Committee on Religious Life, illustrating the kind of consecration that must be shown by Seventh Day Baptists to meet the coldness of religious life all too marked in this day of grace.

The prospect of meeting here the genial editor of the Sabbath Recorder was no doubt a further stimulus for making this perilous journey. In fact, it was at his suggestion that the meeting was called at this time.

Another feature of this week of peacefulness was the promise extracted from each of these pastors to write for publication about this meeting. Here is evidence of the loyalty of one of the members of the committee.

The items brought by the chairman of the committee, Rev. A. L. Davis, were the subject of most earnest and serious discussion. It was unanimously agreed that the course of action that has appeared in the Recorder is, under the circumstances, the only logical and consistent course to take. Since it is really the action recommended by President Bond at the Conference at Milton, we felt that all of these suggestions would meet the hearty co-operation of all sections of the denominational body. It is a time to take seriously the recommendations adopted by the General Conference.

It will be observed that the passage of the three-fold objection to the report printed in the Recorder of February 19, page 77, it is not radically different from the program of evangelism and Sabbath reform that has marked the Seventh Day Baptist endeavor for many years. But the committee felt that a much greater emphasis must be placed on (b) of the "three-fold objection," that is, the deep earnestness upon the entire program.

The fear of "divisiveness," that has too much hindered aggressive work, is not a logical emotion in the life of a Seventh Day Baptist. I once told a company of people, outside of our denominational lines, that I ought to apologize if I went away without telling them of this precious gift (to which they accepted this message with an appreciative spirit. Ought we not to be ashamed to stand apart from the enlightened Church of Christ? This is our "Jews' prayer" for the unity of his followers, unless we have something of great value that distinguishes us? And we have nothing to do with the life of the Christian world and to the world at large to permit us to hide it under a bushel.

DeRuyter, N. Y.

A LETTER FROM FLORIDA

Editor Sabbath Recorder

DEAR SIR:

Recently, while doing some research work on the Sabbath, I happened upon this comment under a chapter headed "English Sabbath Keepers," in a reference book on the Sabbath:

In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath keepers were to be found in various parts of that kingdom. Now but three of these churches are in existence; and only remnants of them remain.

To what cause shall we assign this painful fact? Were our adversaries able to confute their doctrine; for the controversies which on both sides still remain, and speak for themselves. It is not that they lacked men of piety and of learning; for God gave them these, but the cause was this; that the fanaticism sprang up and disgraced the teachings of the kind. They were cruelly persecuted, but the period of their persecution was that of the greatest good. The foundations of the liberty, which as well as the life of a sect, is each to each.

The Sabbath was weakened in the house of its own enemies. They took upon themselves the responsibility, after a time, of making the Sabbath of no account, and of treating its violation as of no very serious transgression of the law of God. We are by the will of God men to Christ and his truth by this course; but instead of this, they simply lowered the standard of divine truth into the dust. The Sabbath-keeping ministers assumed the pastoral care of first-division people, without the charge of the church; in others, they did this in connection with the oversight of Sabbatarian churches. The result was that, as the tabernacles of the Lord's keepers were within the houses of the people, outside of the enemy, the people took them at their word. Mr. Croby, a first-day historian, sets this matter in a clear light.
WOMAN’S WORK

Forbid that we should shut in our lives by our own personal interests, O Father. May we ever be entering some region beyond our own circle, in the ship of Sanam Amen.

The world is wide in time and tide, and God is guide, then do not hurry; the woman is blest, when her heart is best, and leaves the rest, then do not worry.

THE FINE ART OF GIVING

A GUIDE TO A JOYFUL HABIT

Outlet as well as intake is imperative if we are not to starve and become green, scummy, stagnant pools. Fine impulses are not worse than useless, except they find prompt and wholesome expression in finer forms of effort. Retained, they die, poisoning the springs of action.

The call for gifts of money is loud and shrill. The world has been torn to pieces by religious, political, industrial, and economic conjunctions of war. The cost of repair must be met by those who have not made the supreme sacrifice. The high cost of living leaves nothing untouched and every expense of carrying forward any missionary and charitable enterprises already organized into nation-wide and world-wide usefulness, shall be in the common advance.

We have to give more generously than we gave before the war to achieve the ends in view.

GLAD PRIVILEGE

The right motive of giving is one of great, glad privilege: “When you call on office to give, be not of sad countenance. Anoint your face, wash your face and smile.” Let it all be done with a smile of gladness, for the Lord loveth a cheerful giver. When the population of a bee hive becomes congested, the bees swarm. A great company of them, under the leadership of a new queen, moves out. They leave their home and the stock of honey they helped to make, going forth empty handed to find a new home and make a fresh start. And they enter upon their sacrifice with a song—bees are never so friendly as when they swarm.

“When the burnt offerings began, the song of the Lord also began with the trumpets.” Now, back to the local scene, as if these were forming some disagreeable duty from which they would have been glad to escape, but with a burst of music the people gave of the best they had to the God they served. They covered the self denial they practiced with the radiant joy they felt in doing the will of the Most High. And the one who looked not upon the gift but upon its heart was well pleased.

—Dean Chas. R. Brown, D.D.

LETTER FROM CHINA

The Woman’s Board, Salem, W. Va.

Dear Friends:

If you had had a letter every time that I have planned one to you, you would have had several ere this. There have been such a lot of things that have warmed our hearts that I have wanted to share with you.

I have heard of a man by the name of Mr. Taung, our teacher of art. He has been torn to pieces by the self denial they practiced with the radiant joy they felt in doing the will of the Most High. And the one who looked not upon the gift but upon its heart was well pleased.

—Dean Chas. R. Brown, D.D.

WESTERN UNION

NT15 65 NL—RIVERSIDE CALIF.

SABBATH RECORDER MAR 14

PLAINFIELD NJ

FEBRUARY RECEIPTS THIRTEEN HUNDRED AND TWENTY TWO. HUNDRED SHORT. ONE CHURCH GAVE FIVE HUNDRED. ONLY EIGHT HUNDRED FROM REST OF DENOMINATION. UNEXPECTED, BUT THIS MEANS THE END. WHY THIS CRITICAL STATE? LACK OF MEANS IF WE REALLY CAN’T SUPPORT OUR WORK IN THE RIGHT WAY TO KNOW. IF LACK OF INTEREST LET’S PRAY AND ACT.

BUDGET COMMITTEE.
I think perhaps no one has written that after the close of the war Miss W. and Miss W. organized prayer groups for all who had made decisions. One senior girl has a bunch of children, teaching them how to pray and read the Bible. Others are in evangelistic bands, and Miss W. and some of these help regularly on Wednesday and Sabbath nights with the meetings for non-Christians from outside. Last Sunday we had six, big, beautiful Bible classes.

Did you ever hear the true story of the "Other Wise Man"? He was from China. When Hoen Bing was emperor of China, about the time of the birth of Christ, he saw in a dream a golden head with large ears. When he asked the meaning of this dream, he was told that it announced a Savior for China. He was to be born in the west. So he outfitted one of the men, Zif Fok, and sent him west to seek the Savior. Zif Fok traveled and traveled until there were no roads to take him farther west. He was then in the Tibet, and he sought the Savior there. Tibet was already a Buddhist country, so he brought back to China enough bones of Buddha to place one in each province, and help the crystals for foretelling events. Thus China was given an opportunity for finding the Christ, but missed it because of the mountains.

Our sympathies are very much with you, in these times of financial difficulties. Those three months when the board was not able to send bills certainly proved that the Lord could provide. With best wishes for a new year in which we may all grow spiritually, I am yours in his service,

Anna M. West.

Shanghai, China,
January 15, 1934.

CHRISTIAN THEOPHILUS LUCKY
BY CHARLES F. RANDOLPH

Those of us who are older will remember Christian Theophilus Lucky with interest, love, and affection. He was a unique, but a very lovable, character. He was a member of our New York City Church and a volunteer missionary to his native country. He accepted no salary, and only the meagre financial support for his expenses. He was most modest; and, at the time of his death, it was extremely difficult to obtain material from which to write a satisfactory brief biography.

It was a very real pleasure, therefore, to learn recently that the Rev. J. W. Thirde, L.L.D., D.D., of The Christian, knew him well, and has supplied three articles — two brief ones and one longer — which will be included in this number of the magazine.

The first is from an issue of the First and Second Witnesses for Christ, 1909, p. 348, by Rev. A. Bernstein, B.D., and is as follows:

LUCKY, Rev. C. Theophilus, a native of Tiszminitz, in Galicia, and a most remarkable convert to Christianity in the nineteenth century. He was known not only as a great Hebrew scholar, writing Hebrew in classical style, a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature. Having studied at the Berlin University and High School for the knowledge of Judaism, and making researches in philosophical and religious subjects, he was led to become a believer. Lucky received evangelical ordinances in 1867. In 1869 he first published a Hebrew periodical, "Eduth le-Israel," which he continued for three years, and then turned to Galicia and took up his residence in Stanislau. There he lived and laboured among his brethren in Galicia, and a most remarkable conversion of the Jewish variety. He was the author of many Hebrew works, the most of which deal with the history of the Jews, the life of Christ, the works of the law, the dietary laws, not for the sake of binding, but for the sake of satisfying his own heart. Lucky was a great Hebrew and philosophical writer, and also as possessing a wide knowledge of Christian literature.

The second is an editorial by Doctor Thirde, taken from The Christian of January 11, 1917, as follows:

CHRISTIAN THEOPHILUS LUCKY

Many a friend of Israel and a boats of Hebrew scholars in all parts of the world will mourn the loss of Rev. Christian Theophilus Lucky, who died on November 25 at Berlin, sixty-two years of age, after long illness, followed by months of painful illness. A Jew by race, and a native of Galicia, he has been declared "one of the most remarkable converts to Christianity in the nineteenth century." In the words of Bernstein, in his book Hebrews Without Christ: "He was unknown, not only as a great Hebrew scholar, writing Hebrew in classical style, as a living language, and as possessing a wide knowledge of Jewish literature, but also as possessing a wide knowledge of Christian literature."

Mr. Lucky lived for some years in America, where he edited several books of interest to Jewish scholars. In more recent years he resided at Stanislau, whence he had to flee on the outbreak of war, thus being cut off from the society in which he was engaged among his own people. As a Hebrew scholar and a writer in Hamburg, where he lived for some time in Holland, but his health breaking down, he was invited to Germany for medical treatment, and passed the years there. He was an American subject, he enjoyed a large library, and lived, as he wrote, about a year ago, to visit England for a time.

A man of simple life, and utterly unselfish, he was a devoted lover of the Bible. He held an unbiased mind, and was convinced of the great importance of Bible study, and of the importance of giving Bible study to the young. He was a man of deep sympathy, and was always ready to help his fellow man.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

IT IS TO THINK
Luther A. Welge, dean of the Divinity School of the University of Michigan before the meeting of the Quadrennial Convention of the International Council of Religious Education, made this statement: "There is a time for quantity and a time for quality; the time for quality is here."

MESSAGES FROM SEVENTH DAY BAPTIST YOUTH IN OTHER LANDS

Excerpts from two letters received by the secretary of the Young People's Board. The first, dated October 8, 1933, is from Mr. G. Gardner of Bermuda:

"The existence of the first Seventh Day Baptist young people's society dates from 1929. If we look to the growth of the work, one feels that the results are worth the while. At Rotterdam we began with about twenty young people, which number reduced, unhappily, to six, for reason of removal, withdrawal, and death. At The Hague the society was compelled to stop their meetings, because two of the pillars of the society had to work until late in the evening for their living, so they could no longer continue to attend the meetings. At Amsterdam there has come a change for the better. The original club, many of the members of which were not Sabbath Keeping, did not succeed in the difficulties with the church, has discontinued. Now each other week the young people gather under the direction of one of the elders of the church."

"But if we speak of numbers, do we apply the correct rule? It is noteworthy that of either of the three societies a number of members have joined the church. Though it is God who works in us, I surely believe the societies have been the instruments to bring them to Christ. A few weeks ago another member of the Amsterdam society were baptized."

"In Amsterdam a few young people have assisted each week this summer as a choir in park meetings. "Today the work" among the American young people is richly blessed and strengthened the ties to the church."
THE SABBATH RECORDER

The second letter, dated December 28, 1933, is from Mr. Walter Lisch, Hamburg, Germany.

"Some weeks ago I received from Brother Conradi your Newsbits and some other circulars. You can imagine, I think, that the German Seventh Day Baptists are very much interested in the work which is done in America, and especially the young people (18-25 of age) who usually the 'Jugendabteilung' (every church) want to hear about their fellow-believers in the wide world. Unfortunately there are in our Hamburg Church, besides me, no young people. But in the churches of Gelsenkirchen, Rostock, Berlin, and Brunswick are some. As the numbers of the members of the several churches are steadily increasing, we altogether hope that there will come to us more young people who are interested in our cause and who are able to promote it in the faith of Jesus and to take the burden of the old upon their shoulders."

"The brothers and sisters of the Hamburg Church, as well as those of the other churches are eager to support the hard work of our old pioneer, the Rev. L. R. Conradi. Pray with us that our Lord may preserve his indefatigable energy and his permanent vigor."

"In August, 1933, I was present at the Conference of Seventh Day Baptists in Holland. Here I made the acquaintance of the Rev. Mr. McGeachy, London, and the Reverends Tackema, Veltman and Westerdaal, Holland. I also met some members of the Dutch youth division, and perhaps there will be found a way by which we may act together, for unity makes strong."

"I thank you very much for your kindness in sending the Newsbits, etc., to us, and as soon as there will be more young men and women, who can read and speak English, we shall make more use of them. Perhaps I shall translate some parts, that some German brothers and sisters may get a deeper insight into the different parts of the work."

Last night I heard Miss Lilian Pickan tell of her missionary work in Satsara, India, under the American Board of the Congregational Church. She told of the great sacrifices made by the people in India to help the home folks raise the budget. None of these were over $20 a month, and many only $2 to $3, but they gave as much as they could. The secret of their generous gifts, she said, lay in the fact that they tithed. The blessing were great from giving that they gave more than one tithe. Miss Pickan spoke of the great need in America for a deepening of our spirituality. Indeed that is the need; if we were to live in the lives we would give and give. We need to understand the true meaning of the word 'sacrifice.'"
I asked a visiting foreman from a CCC camp how his men controlled this fire menace. "They are bound to smoke on the sky if we forbid it," he said, "so we give the men five minutes in every hour to smoke, and the foreman is supposed to look after the matches and stubs."

That method did not appeal to me, for reasons too full to state here, and our foreman—who had the same habit—requested the men to refrain from this heinous practice. We found a minimum of cigarette smoking was carried on, on the sky, and one old man brought his pipe in his mouth every morning. Inasmuch as he extinguished it before eight o'clock struck, and as he had lost one eye from cancer, we thought the judgment of God was not slumbering always.

The pay roll amounted to ten times the value of the wood cut, estimated approximately—50% of the item of the worldwide craze to spend faster than one earns! The wood falls to me on the sly, and one old man brought his pipe in his mouth every morning. Inasmuch as he extinguished it before eight o'clock struck, and as he had lost one eye from cancer, we thought the judgment of God was not slumbering always.

A man took his family into the country for the day. They were bound to smoke on the sky if we forbid it," he said, "so we give the men five minutes in every hour to smoke, and the foreman is supposed to look after the matches and stubs."

DEAR KENNETH:

As my health improved, I thought the judgment of God was not slumbering always.

I received a reply which made her laugh.

I was twelve years old. I attend church and Sabbath school each other Sabbath. Rev. Paul Burdick is my pastor.

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THE SABBATH RECORDER

DEAR MRS. GREENE:

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A CRO S S S E C T I O N O F A M E R I C A N L I F E

BY MATILDA P. CRANDALL

From Los Angeles, on board the great ship "California," through the Panama Canal to New York, and from New York via auto and train through New Jersey and New York State, to Chicago, and from Chicago to California gave a trip never to be forgotten.

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The American owned portion, while across the line, narrow streets and tenement houses in the old part gave the appearance of crowded cities of the Orient. However, the object lessons given through these two little lands have found the old and the new mingling in happy combination and this seemed to be true everywhere about the campus. Renewing old friendships alternated with the joy of new contacts with young, throbbing life.

The dear old Alfred campus never seemed more interesting. A miracle has been performed

... that history of mankind is written, was called.

The Capitol Building is uninvaded even by our own at Washington, as is also the Presidential Palace. We watched the sunrises of revolution, though at the time our guide thought that the American ambassador had been largely influential in quelling it. We are glad our visit was not one month later.

The fascinating trip through the Panama Canal awed us as we beheld the stupendous simplicity of this work of genius and skill. Just to see those great ships rise and pass over and down as though on steps is to realize how simple yet powerful and unshakable are the laws of nature. The simple laws of gravity and of water seeking its own level do the work. There are no pumps and no forcing, but just the opening and closing of valves and gigantic gates to give the water a chance, and the work is done. But how it cost in time, in money, in life! The toll for our ship both ways was $30,000.

Great ships can pass in these double locks, and as we departed, it seemed the only thing that was left in this teeming city was a German steamer, flying both Nazi and U.S. flags, was entering the lock opposite. A never-to-be-forgotten scene was that upon which we looked back from the upper deck—now in open bay. There the great Nazi ship stood high against the sky, while below her were three steps by which she had ascended—the risers of the steps being the ponderous stone gates now closed behind her.

After docking in New York and the tedious customs house, was a great joy to see dear ones from Plainfield again.

Our first thought was of that place so dear; and let me say here that one of the most delightful memories of the trip is of the visit to the beautiful home of the Sabbath Recorder. Perfect in architecture and choice in furnishings, it stands a monument to those who, we are sure, have never been even better than they knew. We found beauty and utility in rare combination and a genuineness and stability that will stand the ravages of time. We look forward to returning, we shall look for those great cases filled with sacred treasures of historical denominational value. This work is already begun. Our genial friends, Editors and publishers of the North, made the stay delightful and profitable.

The dear old Alfred campus never seemed more interesting. A miracle has been performed...
Introducing Seventh Day Baptists have taught that the observance of the seventh day is part of what God requires of mankind. For upwards of three hundred years we have considered the Sabbath to be of vital importance to justify our existence as a separate denomination, to peculiar people, apart from the other Baptists in the matter of the day of rest and worship. Upon this truth our denomination was founded; for it men and women suffered imprisonment and martyrdom; upon it we have stood since 1617.

And yet, today, we do not live up to our teaching. Perhaps this is one of the greatest reasons why we do not convert to the Sabbath. One of our former leaders has said, "We can never win people to the sort of 'Sabbath' that Sunday is." We cannot expect to appeal to the world convincingly while we keep the seventh day as our first day friends. Keep Sunday. Too many of us are careless, putting our own interests before the Sabbath. There are two reasons why we should not stress the Sabbath, that it is not of such vital importance as we have always held. They maintain that modern condition is the Sabbath the observer of the seventh day, and that we should subordinate it to our vocations, and sacrifice the principle "for the greater good we can do.

But the Sabbath is important! It is vital to the Christian life. If this writer did not believe this thoroughly, he would be serving the Lord in some other denomination without the stigma of being a Sabbathist and our observance. We will consider some of these here.

I. The Sabbath is God's holy day.

Although, as Christ said, the Sabbath was made for the welfare of mankind, it is not man's day. It is "the holy of the Lord." "The seventh day is the Sabbath of the Lord your God. Thou shalt not do any work in it." (Exod. 20:8, 10). He called it "my Sabbath," "my holy day." He instituted it at the beginning of time. He, the seventh day aside and put a special blessing upon it. It is a portion of time.

The Sabbath is, therefore, holy ground. One of God's most precious promises is prefaced by the words, "If thou turn away thy foot from the Sabbath," --that is, if we cease to trample it underfoot. When we approach the seventh day we can hear him saying to us, as he did to Moses, "Put thy shoes off from thy feet, for the place wherein thou standest is holy ground." We must learn first this lesson, and to lay upon this "holy ground" is to treat God contemptuously. We might say that it is "the acid test" of one's attitude toward God.

It is the most important question to ask concerning our observance of the Sabbath is, "Does this honor or disobey God?" Our greatest purpose must be so to honor the seventh day as to honor the God who made it holy.

2. The Sabbath is on a par with other moral principles.

The Sabbath has existed from the beginning of time. It antedates sin and the law. It is one of those principles which, as someone has said, would be binding upon mankind if they had never been expressed in formal terms. Cain killed Abel long before these principles were codified, and yet he was guilty of murder.

The Sabbath has a place in the Decalogue with the laws against profanity, idolatry, covetousness, adultery, murder, and the rest. It is part of that code of which Paul speaks as defining sin.

If we judge by the teaching of Christ, the Sabbath is no more important than any of the other commandments. He spent more time teaching the proper attitude toward the Sabbath than any other principle. And yet there are some who would never think of murder, adultery, or swearing, who lightly break the Commandment respecting the Sabbath observance.

James says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Breaking the Sabbath, then, is sin. The brother of our Lord goes on to say, "For he that committeth adultery of himself is sinning; but he that sweats not, also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Sabbath, and therefore, a sinner, for, as John defines it, 'sin is the transgression of the law.'" We could paraphrase this verse, logically, thus: He that said, Do not kill, said also, Remember the Sabbath day to keep it holy. Now if thou do not kill, yet if thou desecrate the Sabbath, thou art become a transgressor of the law.

The Sabbath breaks the law, is sin, just the same as idolatry, stealing, murder, adultery, or bearing false witness. And being sin, it has the same results and brings the same penalties. This is the second lesson.

3. To leave the Sabbath is to step down to a lower level of living.

Seventh Day Baptists stand upon the highest possible ground. As one of our leaders has said to the young people, "You go just as far in consecration as the other Christian young people, and then one step farther." Of course, this is not true if one's whole religion is the Sabbath, if it is something to which one is attached, and to give up the Sabbath is to step down to a lower plane of living.

The reason for this is that the Sabbath maintains spiritual life. The highest purpose is not physical or mental rest, but to keep men in communion with the Creator, to keep them from drifting away from him. It is a distinct aid to spiritual growth, for it is a time to lay down the week-day toil and care and to study, meditate, and worship God. Someone has said that the Lord Jesus, in the Book of Genesis, says: "Thou shalt love the Lord thy God, the Book of God, and the Son of God. We read in Jeremiah 17: 24-27, that it was neglect of the Sabbath that brought ruin to this man. And it is true, for their Sabbath desecration led to neglect of sacrifice, of the ordinances of religion, and of all public worship. So it brought with it immorality and idolatry and led them from the true God to the worship of false gods.

The entering wedge to loss of spirituality and of Christ is trampling under foot God's holy Sabbath. This is another of the lessons which we must learn.

4. The ability to observe the Sabbath rests with God.

Our God is not capricious and unreasonable. He would not require us to do the impossible. When he expects a thing from us, he provides the means for us to do it. He may test us and our loyalty to him. The Sabbath, it seems to me, is the "acid test" of that loyalty. But his promise is, "Seek ye first the kingdom, and all these things will be added unto you." When you say, "I can't keep the Sabbath and make a living," you are denying the justice and fairness of God.

This fact makes Sabbathkeeping supremely a matter of faith in him. "For the mouth of the Lord hath spoken it," carries with it "according to your faith be it unto you." Lack of faith is sin. "Where is your faith?" One of our former pastors tells of two lone Sabbath-keeping young women up in Minnesota, who had nothing but faith in God. There were not many Sabbath-keeping young men in their circle of acquaintance. Each had offers of marriage from first-day young men, but refused them. So they have kept their loyalty to the Sabbath. In the end God honored their loyalty and trust by sending each a Seventh Day Baptist companion and giving her a happy Christian home.

God never forgets the person who is loyal and trusts. Take him into partnership in the matter of the Sabbath. Then, it is true, that one can be faithful and be able to observe the day which he established with him. Perhaps this is the hardest lesson of all to learn—the lesson of simple faith in God.

5. Sabbath keeping, like all Christian conduct, is based on love to God.

Jesus Christ summed up the law as love to God and love to man. The greatest commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If this is the acme of virtue, then selfishness is the essence of sin. Sabbath breaking is not loving God with all our being; it is selfishness —using God's time for our own selfish interests. It is the essence of sin. Excuses are useless when we sin.

So we should keep the Sabbath, not because we fear not to, nor as a means of salvation, but because we want to, because it is right.
but because of the goodness of God—in grati
tude to him for all that he has done for us.
We must put ourselves into his hands, in
complete surrender to his will, not holding him
back anywhere. Thus, this lesson includes all the
others. It is God's day, not ours—for his work, not
our own. Like all other sins, Sabbath desecration is
the transgression of a command, and the intrusion of
the self-will into the sphere of divine law. Later, it
Is a lowering of the spiritual life, since full
surrender to love is the highest life. It is the
lack of trust, and the unbelief in God's promises.
Learn then, this lesson, that the great
motive is the highest life. It is the
love of God's holy day, and he will support and help
us.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Prayer meeting Friday evening 7:30; subject
"The Expose of Faith and Practice."

Following a program urged by the Young
People's Board in the steady of tracts, it has
been decided to devote a part of the prayer
meeting hour each Friday evening for this
purpose. In the first twenty minutes will be a
devotional period, followed by a period of dis
cussion of some tract, at which time the young
people will meet in one group and the adults in
another, each being under a leader chosen for the
evening. All will come together for the
closing service. The tract to be studied this week
is "The Expose of Faith and Practice."

In keeping with the suggestion of the Bud
gret Council, a "Hook-Up" was planned as a
Missionary Week. The sermon Sabbath morn
ning will be on that subject and all undesign
ated money in the offering will be sent to the
Missionary Board through the denominational
treasurer.

March, fifteen, the choir will present a
five act dramatic cantata, entitled "Saul, King of
Israel." There will be no regular admis
tion fee, but a collection will be taken at the
door.

The cantata portrays in dramatic style the
story of the mighty Saul, who did not heed the
warning of the prophet Samuel, who was displaced by the shepherd lad, David.

The daughter of Saul, Michal, plays an im
portant part, as does Saul's son Jonathan.

The several choruses present a number of
strong scenes in the action. The Witch of
Endor, to whom Saul goes for guidance, with
her chorus of witches, forms a weird and ex
pressive part of the story.

The choir has been hard at work on the
cantata for some time. —The Loaist.

MILTON, WIS.

It is expected that the new Seventh Day
Baptist church will be ready for use this com
ing week-end (March 3).

Vesper service Friday evening, Sabbath
school at ten o'clock Sabbath morning at which
time the opening program of others has decided
to make this a Rally Day. Those present will have a
hundred per cent attendance with many new ones
added to the roll.

There was a joint meeting of circles 2 and
3 in the Seventh Day Baptist church base
ment, Wednesday afternoon which was a"kitchen shower" for the lovely new church
kitchen. The shower was mostly in the nature of
money for the purchase of kettles and other
equipment most needed.

Rev. Claude Hill of Farina, Ill., was the
guest speaker at the Seventh D. C. Hill and
family Sunday. He came on business for the
Northwestern Association. Sunday he ad
 dressed the Seventh Day Baptist Brotherhood
at the Milton Junction church, his theme be
ing "Present Crisis and Home Influence."

MILTON JUNCTION, WIS.

The services of the day of prayer were fit
tfully observed at the Seventh Day Baptist
Church at Milton Junction Friday afternoon,
February 16, under the auspices of a commit
tee of the Seventh Day Adventists, the Meth
odists and the Baptist Church, who at the
conclusion of the session, was presented with
a surprise snowball shower which afforded
amusement and entertainment for all. Re
framents were served by the hostess.

Mrs. George B. Utter of Weston was
lected a director of the Rhode Island Society
for Mental Hygiene at the annual meeting of the
state society which was held in Providence
Friday afternoon. Professor Leonard Car
michael was re-elected president.

—Westery Sun. PAGE 143

THE SABBATH RECORDER

PLAINFIELD, N. J.

February 20—Christian aid was extended
to the Jewish community in its efforts to re
lieve the situation of the Jews in Germany.

At a meeting of the Plainfield Citizens' Com
mittee, this week is being observed as a
National Day of Prayer for the Jews in
Germany, by urging the United States Senate
to support the resolution of Senator N. M.
Reich "to restore to its minority groups the civil
and political rights of which they have so
ardently demanded."

Several special meetings have been held
and have been addressed by men nationally
known as successful promoters of stewardship
activities. At a meeting held at the Jewish
Community Centre, Rev. Alva J. C. Bond, president of the
Ministers' Association, deprecated the fact that
in the twentieth century there could be found a
Christian community that would act against the
Jews in such a manner as that now in
Germany. Asserting that he was thoroughly
ashamed of the attitude of such a great Chris
lian nation as Germany, Doctor Bond declared
it is the obligation of Christian communities to come to the assistance of
German Jews.

Doctor J. Nelson Norwood, acting presi
dent of Alfred University, preached an in
spiring message in the Seventh Day Baptist
curch, Sabbath morning, February 24. His
theme was "A Large Place." Later, the fol
lowing week, he spoke before the College Club, with Mrs. B. Colwell Davis in charge
of the program. His timely address was based on
the question of "Some Outstanding
Trends, or Where do we go from here?"

This church is deeply interested in the pro
gram outlined by the Religious Life Commit
tee of General Conference. As an early re
sult of the efforts of Pastor Alva J. C. Bond,
two men of high standing in the community were
invited to be the commision service, Sabbath, March 3.

Our church is nearing the close of its
fiscal year. Its budgetary interests for the coming year are being encouraged by the church's active participation in a union effort on the
part of many of the city's churches in a finan
cial campaign of the Ministers' Association of which Doctor Bond is presi
dent. Several special meetings have been held
and have been addressed by men nationally
known as successful promoters of stewardship
and church finances. Sabbath, March 10, Pastor Bond preached a stirring sermon from the theme, "If the Readiness Be There," reading a lesson on the eighth chapter of Second Corinthians. Practically the whole sermon was published in the Plainfield Courier—News of that day by the committee having charge of the "Better Church Support Campaign."

The Piscatway Church at New Market is participating in this work through the concerted efforts of its pastor, Rev. Neal D. Mills. 

BOULDER-DEERFIELD, 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 for the past few weeks, and I must confess, I was pleased—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 paper were given out. 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 as in the hope that our interest in God's Word may increase and that it may be of interest 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 Edirnburgh, Scotland, the son of Jane, ideas in (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 in 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 Adella Earp. To this union five children were born. They were: Mrs. Nellie Gordon, George E. Bell, Mrs. I. C. Culbertson of Farmington, Mrs. Mary Zimmerman of Canton, Ill., and John B. Bell, of Des Moines, Iowa. In 1899, he moved with his family to Farmington, where his wife passed away, and in 1902 he married to Miss Addie R. Day, who survives him with their 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. L. Ives, in Jackson Center, Ohio, at the age of five years and twelve months.

She is survived by her parents and one sister, Lois Ann; her grandparents, Mr. and Mrs. Law­head and Mr. and Mrs. Effinger. She is remembered by her aunts, uncles, and cousins, together with all her little friends.

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

LOWther.—At her home in Salem, W. Va., February 9, Mrs. Deacon Stillman F. Lowther.

She was the daughter of Lodowick and Margareta Davis Davis, and was born September 28, 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, W. Va.; Beatrice, wife of J. D. LawShe of Milton, W. Va.; Helen, wife of W. A. Gellie, wife of Luther Sutton of Intermon, W. Va.; Mabel, wife of O. A. Bond of Holcomb, N. Y.; and two children of Salem. There are nine grandchildren.

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

ROGERS.—Horace Augustus, son of John and Louise Knox Rogers, was born in White­water, Wis., January 8, 1868. He united with the West Hallock (III.) Seventh Day Baptist church in 1883. He was a member of the church, and a brother of 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.

He was united in marriage with Mary E. Holston, assisted by Rev. Wm. M. Simpson and Dr. H. B. Jordan. Interment was in Memorial Park Cemetery.

No. 7

JOY OF EASTER

The joy of Easter is the open grave. No stone rolled at the door of the tomb, no angel to prevent the appearance of him who came into living life and immortality to light. Prejudice and injustice had done their work. Sin had had its way. A cruel cross had accomplished its purpose.

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 corpse—today a tỷ. Then dead aspiration—now 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 alight in us this ever-burning light that thou art with us always even unto the end of the world. Amen."

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Rev. Wm. M. Holston, assisted by Rev. Wm. M. Simpson and Dr. H. B. Jordan. Interment was in Memorial Park Cemetery.

R. M. H.

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