

# The Sabbath Recorder

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**"Much Interested"** In little less than a week after this paper is out, the special meeting called by the Tract Board to consider problems in regard to the new publishing house and denominational headquarters will be held at Plainfield, the home of the board. We told you all about it in the RECORDER of October 22. Don't forget the date, November 11, all day. We hope our churches will be interested enough to send representatives for counsel upon so important a matter.

One friend writes: "I am much interested in the plans and needs for a new denominational building of our own. Your last editorials on the subject touched my heart deeply. How I wish it were in my power to send a large check toward that purpose. God grant that the great need for such a building may open the way for one to be built very soon."

**Salem Church Stirred For the Sabbath Recorder** Mention was made in the RECORDER, October 15, p. 484, of the movement in the church at Salem, W. Va., to place the SABBATH RECORDER in all the homes connected with that church. We have just received a copy of the resolutions passed at the annual meeting with the request for two hundred copies to be printed for use by the pastor in making the canvass. These resolutions appear on another page of this RECORDER. Pastor Bond of Salem expresses the hope that other churches may be interested in the resolutions; we hope that some similar action may be taken by other churches.

It does seem as though much could be gained by a united and general effort by each church in behalf of its denominational paper. Have you heard of any special movement of this kind in the churches? What evidences have you that the churches, as such, are specially anxious to extend the subscription list of the SABBATH RECORDER? Don't you believe that some such effort as that being made in Salem would bring good returns for our cause if faith-

fully put forth in your own church? Why not make one thorough trial in which the church shall help place the paper in homes where the family is unable to pay the subscription price?

**An Appeal Forgotten** One pastor expresses the fear that his appeal in his church in behalf of the SABBATH RECORDER has been largely forgotten and thinks his work will have to be done over again. Why is it that churches are so indifferent to the interests that pertain to their own well-being? Appeals upon matters of utmost importance seem to fall upon deaf ears, and that, too, where churches are dwindling and slowly dying from want of interest in the things that would minister to their growth and strength. We pity pastors whose hearts are moved to lead their people in ways of denominational loyalty, only to find their messages unheeded and the causes needing help left to suffer. What can be done to awaken a spirit of denominational loyalty among the indifferent ones?

**Good Response to Liberty Bond Offer** Two weeks ago the Tract Board sent out the announcement that any one wishing to become a life member of the American Sabbath Tract Society could do so by paying \$25 to be invested by the board in a Liberty bond as a part of its permanent fund. Up to the time of closing the bond sale, Treasurer Hubbard had received \$700 for this purpose. The response was prompt and hearty and the board is happily surprised at the result.

Probably several others may have desired to become life members in this way, had there been time, as it helps increase the society's permanent fund and at the same time enables one to do his "bit" for the government. It gave opportunity for some to aid the Liberty bond loan who did not feel able to take a \$50 bond, which is the lowest denomination offered by Uncle Sam. To any such we would say that there will

### A DISTINGUISHED HEBREW CHRISTIAN: THE LATE REV. C. T. LUCKY

[The following interesting article under the above caption, appears in the current (September) issue of *Immanuel's Witness*, The Quarterly Record of The Barbican Mission to the Jews, published in London. The article is from the pens, jointly of the Rev. C. T. Lipshytz, the editor of *Immanuel's Witness*, and of Dr. J. W. Thirtle, a friend of Brother Lucky, and known to the readers of the SABBATH RECORDER as the author of several books of interest to the devout student of the Bible. I am sure that the article will be read with special interest by all of Mr. Lucky's many friends.—CORLISS F. RANDOLPH.]

It is with deep sorrow that we record the departure from this life of a Continental Hebrew Christian, whom it was for thirty years our privilege and joy to know as a dear friend and fellow-witness for Christ. A Jew of learning and distinction, he found it not a little difficult to keep rank with other workers; but as a Christian he was above reproach, and as a fellow-believer at once candid in the expression of his own opinions, and graciously tolerant of the views of such as could not always agree with him.

In the following of Christ there was no more sincere disciple than Christian Theophilus Lucky; and among those who observed with keen sympathy such movements in Israel as indicated a change of mind toward our Lord and Master, no one maintained a more intelligent attitude, and supported the same by a deeper prayerfulness of spirit, than the man of whom we write, whose daily cry was that in his goodness God "would arise and have mercy upon Zion."

During recent months many magazines—English, American, and Continental—have contained articles in memory of our departed friend; and in what we now write we follow the biographical outline given in a Swiss paper devoted to the cause of Jewish evangelization—*Freund Israels*. At the same time, we embody in the record, even as we are pleased to add thereto, our own impressions of one whom we knew with a deep and sacred intimacy, having frequently traveled with him abroad, and on various occasions entertained him in our London home. Year after year in our Mission Tour in Central and Southeastern Europe, we have been refreshed by the fellowship of this good man, and helped by his Christian co-operation. Many a time, in the pages

of *Immanuel's Witness*, we have called attention to his life and ministry—so special and particular in many ways, for, while a whole-hearted follower of Christ, he showed to the end and undying zeal for the distinctive customs of the Jewish nation.

Lucky was a lonely man in more senses than one. Peculiar in thought and action; singularly free from ambition or self-assertion; yet sought after by scholars and esteemed by all who knew him. In him we mourn the loss of a brother beloved. Patient to the point of long-suffering, he was utterly free from the censorious spirit which dominates some peculiar people. His heart was the heart of a Jew finding delight in the worship of God; his life was the life of a Christian, warmed and sustained by devotion to Christ.

#### BIOGRAPHICAL OUTLINE

At the end of last year we received an obituary notice on deep black-edged paper, in the following singular terms:

#### PEACE UPON ISRAEL!

After a restless life there passed away, on the eve of the Sabbath, November 25, 1916, our beloved teacher and friend, the Hebrew author, Rabbi Chayim Jedidiah (Christian Theophilus) Pollak *alias* Lucky. He was a member of the old Apostolic-Messianic community of Jerusalem, zealous for the patriarchal Law and witness for Jesus to Israel.

"A REST REMAINETH FOR THE PEOPLE OF GOD!"

The notice had been issued by men who loved and honored Lucky during a long course of years. After prolonged weakness, and some weeks of painful suffering, their friend had died in the Eben-Ezer Hospital, Steglitz, Berlin; and the Swiss paper to which we have referred declared that thus "there passed out of the ranks of the Hebrew Christians the most wonderful, and at the same time peculiar, personality which our era has produced." This remarkable man seemed to belong to two worlds of thought and sympathy; he was at home among Jews as well as Christians, loving the Synagogue for its Jewish atmosphere, and the Evangelical Church for its Christian light and liberty.

Lucky was born of Jewish parents, in the year 1854, in Tzsmienica, in Stanislaw, Galicia. He had a pious mother, to whom he was passionately attached. Some of his relatives were learned men. He was brought up in the strict orthodox fashion

which prevails among Galician Jews. Possessing exceptional mental capacity, he acquired a knowledge of modern sciences, as well as Hebrew and Talmudic learning; and while still young he left his native country to continue his studies in Germany. He was a student in the Grammar School and University of Berlin, and passed to the Seminary for Rabbis, applying himself throughout with great diligence and conscientiousness.

#### CONFESSION OF CHRIST

It was at Berlin that Lucky first came into contact with the New Testament. A friend of his undertook to write a treatise on the comparative value of the New Testament and the teaching of the famous Rabbi Hillel, who flourished contemporaneously with Christ; and when endeavoring to prove Hillel's superiority, the man was attracted by the greatness of Jesus of Nazareth, and convinced that in him alone could salvation be found for Israel. He still maintained a skeptical attitude toward the Christian Church, but joined it later. The same holds true in the case of Lucky himself; who, during long years afterwards was widely known as a servant of Christ, and a friend of servants of Christ, though deploring that, in a large degree, the Church had fallen short of the divine ideal, and a realization of the perfect Will of its Lord.

With the idea of establishing an independent Hebrew Christian community on what he held to be apostolic lines, Lucky returned to Galicia and Bukovina—regions which of late have been grievously ravaged by war. There he acted for a while as tutor in the homes of wealthy Jews, at the same time making quiet propaganda for his new ideas. He met with little or no encouragement, however. As a fact, he came to be regarded as a dangerous sectary, both by the modern (or Reformed) Jews, and the strict (or Orthodox) Jews. As, moreover, he had imbibed definite opinions on the subject of apostolic poverty and the privilege of believers to live in common, he was looked upon as an Anarchist by the political authorities. Yet no thought of aggression had entered his mind; though careful to limit himself, and hold a rein upon his own actions, he never sought to bring pressure to bear upon others either by personal or political means. Nevertheless, being sadly misunderstood, he felt him-

self a lonely man, and in due course emigrated to the United States, in the hope of breathing a more liberal air.

Arrived across the Atlantic, he earned his living as an ordinary laborer while making acquaintances among Evangelical Christians, in the hope of finding some who might in measure sympathize with his ideals. After a time he became associated with one of the smaller Christian communities of America, known as Seventh Day Baptists, and found in one of the leaders of that body, Rev. Dr. Daland (for many years past president of Milton College, Wisconsin) a true friend and helper. He speedily mastered the English language; and having completed a course of theological study, he was ordained to the gospel ministry. Together with Dr. Daland, he edited a magazine in English, entitled *The Peculiar People*, in which he expounded his thoughts and expectations to Jews and Christians alike. It was his satisfaction to find many followers among Jews; but—and here he was by no means alone—he had to experience many and grievous disappointments.

#### THE CHRISTIAN ZIONIST MOVEMENT

Toward the end of the year 1880 several men appeared in Eastern Europe with views very similar to those held by Lucky. These men, for the most part answering to the description of Christian Zionists, included the old and much-esteemed Jechiel Lichtenstein, a Russian Jew, who was afterwards tutor in the Missionary College in Leipzig, and the well-known Joseph Rabinovitch, of Kischineff. These men proclaimed among the Jews that eternal salvation could only be found in the Lord Jesus Christ. The movement with which they were identified was heartily supported by the noble and eminent Professor Franz Delitzsch, of Leipzig, who induced Lucky, after a residence of ten years in America, to return to Europe, in order to resume gospel work among his brethren in Galicia.

Lucky, who was a great Hebrew scholar, had also edited a paper in the ancient tongue, called *Eduth le-Yisrael* ("A Witness for Israel"), which made a deep impression in a wide circle. For a time, after returning to his native country, in response to the invitation of Dr. Delitzsch, he continued to publish this magazine from his home in Stanislaw. Acting on his reports,

moreover, the Franz-Delitzsch Missionary College (afterwards known as the Institutum Judaicum Delitschianum) sent out young theologians to join in work among the Evangelicals, and to interest themselves in the Jewish people. First, Pastor August Wiegand, the later Dr. Zöckler, both of them pupils of Delitzsch, were sent to Galicia. These men soon learned to love Lucky, and they held him in high honor till his life's end.

On the death of Lucky these two friends voiced the feelings of many in acknowledging a deep debt of gratitude to the departed one. They said:

His exposition of the wonderful Jewish literature and Hebrew language—his knowledge of the Polish and Ruthenian land and people—were very valuable to us. Lucky took great interest in the Evangelical community, in spite of his peculiar views. He was a regular attendant at our Bible Readings, and occasionally spoke at such meetings. When the Evangelical Candidates' Home, "Paulinum," was opened in Stanislau, in 1908, he took up residence there. Although not a paid agent, he rejoiced to read the Old Testament with the students, and to instruct them in Jewish literature. Lucky possessed many weaknesses and peculiarities, which are easily excused considering his life-history. We learned to love and admire him, although we could not understand him in some things.

Lucky's Jewish co-religionists could not appreciate him—that is hardly surprising. Why, they reasoned, should such a learned man not occupy a better position, when he could easily have become a great teacher or professor? As a fact, he refused such positions, determined that no one should ever be able to say that he had become a Christian in order to better his temporal prospects. All the time, however, eminent teachers and professors rejoiced in his friendship, and freely availed themselves of his help. His temperament was one that was satisfied with small things, as men judge. Hence, though he was never free from care, he had a life apart from carefulness, or carking anxiety.

THE END

When the Great War broke out, Lucky was on his way to America, but found himself compelled to remain in Holland. During 1915 we had him for several weeks as our guest in London. Not being able to go to America, he was consumed with a desire to return to Galicia, the war notwithstanding. This desire could not be realized. Where, we may ask, is his home today, and

his valuable library? Stanislau has been in the thick of the War-zone for full three years. At length, to disappointment was added serious sickness, and an abdominal trouble reduced his strength and vigor. In these distressing circumstances, friends in Austria and Germany insisted upon providing for his comfort, and they had him conveyed from Rotterdam to Berlin, as already intimated. The sufferer was admitted into Eben-Ezer Hospital in Steglitz, and there he passed to his rest on the date already named. To the surprise of many he was buried in the Jewish Cemetery. Explanation is not difficult. Though he was a Christian, convinced and confessed, he had retained the respect of the Jewish people. Yet a Christian service was held before the remains were conveyed from Steglitz to Plau, where they were interred, waiting a glorious resurrection.

Though having many friends, Lucky had in reality few earthly ties. He impressed all observers as a man without a home. As a fact, his sense of home was realized in the fellowship of sincere disciples of Christ. His life was, indeed, a restless one; yet he enjoyed a deep and abiding tranquility in the great Rest-giver. Since his death, as we have rejoiced to observe, many who looked askance at him in his lifetime have sounded his high praise in terms of love, appreciation, and honor. Yet, we are sure, he would be the first to discourage anything in the nature of flattery, and would say: "Not unto us, O Lord, not unto us, but unto *Thy Name give glory.*"

#### REV. EDGAR D. VAN HORN INSTALLED PASTOR AT MILTON JUNCTION, WIS.

The first Sabbath of October was a day to which the Milton Junction Church had looked forward with prayerful anticipation. Since the last of June when Henry N. Jordan left the pastorate to go to Battle Creek this church had been without a pastor, and October fifth the new pastor, Edgar D. Van Horn, made his first appearance in their pulpit.

Appropriate installation services had been planned and were carried out, a large audience present testifying to the interest felt in the occasion. The services were in charge of President W. C. Daland of Milton College, who has in the past so frequently served the church in the absence of the