

# A Christian Crusade

MARLBORO AND SHILOH  
NEW JERSEY

ACQUAINTING OUR NEIGHBORS  
WITH CHRIST

PRESENTING THE GOSPEL, BAPTISM,  
AND THE SABBATH TRUTH

---

PERSONAL VISITATION  
TWO BY TWO  
BEGINNING MARCH 28

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TAKING THE CHURCH TO THE HOME

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Pastor:

You can count on me to participate actively in this crusade as a personal visitor. I will attend the workers' meetings whenever possible. I will take a reasonable number of names of prospects at each meeting and have a heart-to-heart talk with these people about the claims of Christ and the Church.

Signed.....

Editor's Note: As in Ashaway, may it be in Marlboro and Shiloh. Let Seventh Day Baptists, and all throughout the world who read these lines, enter into individual and group intercession hour by hour for the spiritual success of this "Christian Crusade." May this good work circle the earth. In the name of the Father and the Son and the Holy Spirit. Amen.

# The Sabbath Recorder

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APRIL 11, 1949

## *"Late on the Sabbath Day"*

Matthew 28: 1

By AHVA J. C. BOND

At the passing of the Sabbath,  
With the coming of the night,  
Went they forth to love's anointing,  
In a final funeral rite.  
Faith may fade and hope may perish;  
Lives forever holy love;  
Lives in loyal hearts, and moves them  
All their loyalty to prove.

Love can not go unrewarded;  
Love is its own true reward.  
Love is not dead! Lo, there cometh  
In the way their living Lord!  
Mortals only spent that Sabbath  
Thrilled in doubt and darkest gloom;  
Jesus spent it with His Father  
In the quiet "Upper Room."

(Easter Sabbath, 1926)

From "Poems."

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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(MRS.) MIZPAH S. GREENE ..... Children's Page

## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

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## SABBATH RALLY DAY

### PLAN TO OBSERVE

SABBATH RALLY DAY, MAY 21, 1949

WATCH FOR FURTHER  
ANNOUNCEMENT AND MATERIALS

## PHILADELPHIA CALLING

The Philadelphia Fellowship of Seventh Day Baptists will hold an all-day meeting at the Methodist Church of the Redeemer, corner Cottman Avenue and Lawndale Street, Cheltenham area of Philadelphia, on Sabbath day, May 21, 1949. The morning service will be at 10:30 o'clock. The noon meal will be served in the Church cafeteria, followed by a service in the afternoon.

All Seventh Day Baptist Churches within reasonable distance of Philadelphia are being invited to attend this all-day service.

Note: The above information was telephoned by Dr. Lloyd D. Seager of Oreland, Pa. The Philadelphia Fellowship is going forward with and for the Lord. Let us give every ounce of encouragement that we can. Let us remember the all-day meeting on Sabbath, May 21, in our prayers and by our attendance if possible.

## "A CENTURY'S PROGRESS"

This is a book by a Seventh Day Baptist. Not many books by Seventh Day Baptist authors have been published in recent years. Consequently, we hail this accomplishment of Dr. Corliss F. Randolph with the hope that other writers among us will be encouraged to bring something of great value to the light of published form.

Dr. Randolph, author of "A Century's Progress," writes as clerk of the First Seventh Day Baptist Church of New York City and president of the Seventh Day Baptist Historical Society. In producing this monumental work, he has spared no pains in making it as accurate and as complete as possible.

"A Century's Progress" bears the copyright of 1948 by the New York City Church and was printed by the Recorder Press, Plainfield, N. J. It is "Dedicated to the Inspiration of the Past and the Hope of the Future."

The book is bound in rich dark blue cloth, stamped in gold, and contains 188 pages. The price is \$3.50 per copy.

Those interested in procuring copies may do so from the author, Dr. Corliss F. Randolph, 83 Jefferson Avenue, Maplewood, N. J.

## THE SABBATH RECORDER

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## WHAT MEANETH THE CROSS?

What does it mean, this wood  
So stained with blood;  
This tree without a root  
That bears such fruit;  
This tree without a leaf  
So leaved with grief!

What does its height proclaim  
Whose height is shame;  
Its piteous arms outspread  
Where death lies dead;  
And in the midst a heart  
Cleft wide apart!

Tho' fool, I cannot miss  
The meaning this:  
My sin's stupendous price;  
His sacrifice;  
Where closest friendships end  
One Friend — my Friend.

—Selected.

## THE LIVING LORD

A minister was giving at some length the story of Christ's death and burial. Finally, a young lad on the front row of the Church could stand it no longer and, raising his hand to get attention, shouted, "But, mister, He rose again!"

The events of Christ's life are all important and all-important. The closing days of His earthly ministry are most important of all. In order to become more and more like Him, we need to go with Him to the Cross and the Tomb as well as to Cana and the Temple. Yet, to dwell upon the darkness of death is to deny the radiance of the Resurrection; to weep at the empty tomb is to miss the living Lord.

According to the account in Luke's Gospel, Moffatt's translation, "On the sabbath they rested, in obedience to God's commands, but on the first day of the week at early dawn they took the spices they had prepared and went to the tomb."

Sabbath obedience led to the assurance of the angels. Mary Magdalene, Joanna, and Mary the mother of James are mentioned prominently as preparing spices and ointments with which to embalm the body of Jesus after the Sabbath was past. These devout, matronly women, prompted, as one writer suggests, more by their love for

Christ than by their faith in His Resurrection, went to great pains and expense in preparing to express their affection and respect for Him. Would it not seem that if they had recalled and believed His statement that He would "rise on the third day," they would have spared themselves such pains?

When they came to the tomb on that eventful morn, they found the sealing boulder rolled away. Intent upon their mission, the women went inside the tomb. The body of Jesus was gone! This puzzled them exceedingly. Suddenly there appeared two men in dazzling dress. Being terrified, they bowed their faces to the ground. The men asked: "Why search the tomb for him who is alive?"

Then they declared: "He is not here, he has risen. Remember how he told you, when he was still in Galilee, that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise on the third day." Luke 24: 6, 7 (Moffatt).

Then they remembered and rejoicingly spread the good news. From that hour forth He became their living Lord.

The supreme need of men and nations today is to turn from seeking the living Lord among the dead — "dead heroes," dead issues, "images," all that is made with hands, temporal satisfactions and the like.

When we remember that He "burst the bonds of death," that we find Him not among the dead, we take courage. Until we do find Him as our victorious, living Lord there is no ground for hope and our courage fails. Once He becomes our living Lord, death has no hold on us.

With what are we increasingly satisfied? the temporal? the fleeting? the pleasures of this world? the physical comforts of life? position? power? the plans and maneuvers of men for the security of the civilized world?

Then, Jesus Christ is not our living Lord. This is one sure test. If our affections are set upon the things of this earth, then our confession of Christ as Saviour is a sham.

If our affections are set upon the things of heaven, then we make good our claim of His saving grace through the power of

His spirit. As converted Paul wrote to the Colossians: "Since then you have been raised with Christ, aim at what is above, where Christ is, seated at the right hand of God; mind what is above, not what is on earth, for you died, and your life is hidden with Christ in God. When Christ, who is our life, appears, then you will appear with him in glory." . . .

"As God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindness, humility, gentleness, and good temper — forbear and forgive each other in any case of complaint; as Christ forgave you, so must you forgive. And above all you must be loving, for love is the link of the perfect life. Also, let the peace of Christ be supreme within your hearts — that is why you have been called as members of the one Body. And you must be thankful. Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thankful hearts. Indeed, whatever you say or do, let everything be done in dependence on the Lord Jesus, giving thanks in his name to God the Father." Colossians 3: 1-4; 12-17 (Moffatt).

If we "aim at what is above, where Christ is," our lives are the evidence of victory through Him. And, He is our living Lord.

#### AUTHORSHIP CREDIT

Attention has been called to the omission of authorship credit to the poetry quoted by Rev. Claude L. Hill in his article on March 14. The lines are from Robert Browning's "Rabbi Ben Ezra." The Sabbath Recorder appreciates this reminder and apologizes for the oversight.

#### WANTED — 1947 YEAR BOOKS

The Historical Society is in need of some copies of our 1947 Year Book. Anyone having a copy to spare will confer a favor by forwarding it to the Seventh Day Baptist Historical Society, Seventh Day Baptist Building, Plainfield, N. J.

### HIGHLIGHTS OF THE MARCH TRACT BOARD MEETING

The bimonthly meeting of the Tract Board was held at the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, March 13, 1949. The meeting, with Franklin A. Langworthy presiding, was opened with prayer by Rev. Victor W. Skaggs.

Corresponding Secretary Skaggs then presented his report which covered his field trip to the southeastern Churches and his visitation among lone Sabbathkeepers. We appreciate very much having an article by Secretary Skaggs which covers his field trip and which appears elsewhere in this issue.

In the absence of Mrs. Maxwell A. Tift, treasurer of the American Sabbath Tract Society, Mrs. William M. Stillman, assistant treasurer, reported the balances in the different accounts of the society.

Reporting for the Supervisory Committee, Business Manager L. Harrison North stated that a V-50 Miehle Vertical press has been installed which replaces a 12 x 18 C&P cylinder press. "The new press has many labor-saving features and is capable of producing fine halftone and color work at considerably higher speeds than the one it displaces.

"A contract has been let for a new pitch and slag roof for the publishing house. It was considered inadvisable to attempt further repairs to the old one, part of which is 27 years old. The cost will be approximately \$1,800 and will be financed by the publishing house since the Tract Society maintenance fund has no reserve large enough to care for this expense."

Upon recommendation of the corresponding secretary, the board voted to authorize him to send a free copy of the Handbook of Information Concerning Seventh Day Baptists to the pastors of the denomination.

A letter of resignation from Mrs. Maxwell A. Tift, treasurer of the society, was read by Recording Secretary Frederik J. Bakker.

It was voted to accept Mrs. Tift's resignation with regret and that the recording secretary be directed to send a letter of

appreciation to her for her loyal and devoted services as treasurer.

By vote of the board the filling of the vacancy caused by the treasurer's resignation was referred to the Nominating Committee of the corporation.

At the request of President Langworthy, Courtland V. Davis presented a written tribute to the life and work of the late Rev. Dr. Herbert C. Van Horn, the board standing meanwhile.

By vote, the May meeting of the board will be held in Shiloh, N. J.

The closing prayer was offered by Pastor E. Wendell Stephan.

### NATIONAL ASSOCIATION OF CHOIR DIRECTORS TO MEET AT ALFRED, N. Y.

The National Association of Choir Directors will sponsor a five-day institute for volunteer and professional choir directors June 26-July 1 at Alfred University.

Workshop sessions on choral speech and junior choir methods and demonstrations of vocal technique and organ repertoire will be features of the institute, the first to be held by the association.

Other program highlights include a review of current anthem literature, a seminar on the history of Church music and its development, and a forum on the problems of the choir director.

Mrs. Lois B. Scholes of Alfred, president, said that the association has planned the institute "to further our general musical knowledge, to reawaken our spiritual approach to our problems, and to give substantial help in the preparation of next year's work.

"The choir director," she said, "has a double responsibility. He is musically responsible for the technical excellence of the formal worship service of his Church, and he is responsible for the spirit of genuine religious feeling expressed by the music.

"I think every Church that possibly can should send its choir director to the institute. It will provide stimulation for the coming year's work as well as offer some reward to the director for the amount of time and energy he has spent during the past year." — Release by George W. Ince.

### THE CHURCH AT WORK

During the 1949 Ministers' Conference, pastors will occupy the Alfred Station Community House and will listen, confer, discuss, and talk shop in meetings at the Gothic on the Alfred University campus. Plans have taken into account the expressed desire for a longer conference; so the 1949 session will begin Monday evening, May 16, and end Thursday noon, May 19. It is hoped that pastors will be prompt in notifying the entertaining pastor, Rev. Albert N. Rogers, Alfred Station, N. Y., when information is sought on attendance, and hour and mode of coming.

The Board of Christian Education has delegated Rev. C. Harmon Dickinson, Ashaway, R. I., to serve as chairman of the program committee with the New Eng-

**THE CHURCH AT WORK**  
**Seventh Day Baptist**  
**Ministers' Conference**  
**Alfred Station, N. Y.**  
**May 16-19, 1949**

land ministers as committee members. The committee has chosen the 1949 theme of "The Church at Work" to appropriately follow the previous theme, "The Pastor at Work."

Churches are asked to plan to send their pastors to the session by paying all or part of their expenses. The refreshment and stimulation which comes through matching spirits and wits with "men of like faith," in like professional position, is going to doubly repay any Church whose pastor attends the Ministers' Conference. Seventh Day Baptist pastors get all too little intimate fellowship of this kind. They cannot get it at General Conference. They need to attend both — the Ministers' Conference in May and the General Conference in August with its wide representation and divergent problems. They are very different "conferences."

David Clarke, for the  
 Committee on Program.



## ONE HUNDRED SABBATHS OF SERVICE

By Rev. Victor W. Skaggs  
Corresponding Secretary,  
American Sabbath Tract Society

The Seventh Day Baptists residing in the southeastern part of the United States are exceptionally fine people. Their Churches, their homes, their hearts are open, extending a greeting to others in fellowship and love. They are not different in this from the Seventh Day Baptists of the West or the East or the North, but, nevertheless, it is true of them. The tie that binds us together is the love of Jesus Christ, and the knowledge that we, striving together in His name, seek to do His will in a world that forgets His love to us.

During January and February I spent my time traveling among the Churches and the lone Sabbathkeepers of the southeast. The eastern seaboard from Plainfield to Miami was my first field. Then I traveled across the Tamiami Trail to the Gulf Coast and around the gulf to New Orleans. Leaving the coast lands, I traveled through northern Mississippi and Alabama, eastern Tennessee, western Virginia, West Virginia, Pennsylvania, and home on March 6. I saw much of the fabulous beauties of the southland. The warm sun, the waving palms, the blue waters of thousands of inlets, the citrus fruits, the beautiful and brilliant flowers, and the friendly people combined to make this trip a time of enjoyment. The freakish weather of this past winter was emphasized in the wintry blast of a sleet storm that so rudely shocked me and the residents of Louisiana and Mississippi out of their comfortable warmth.

The Churches and people of Washington, D. C.; Daytona Beach, Fla.; New Orleans and Hammond, La.; Berea, Middle Island, Salem, and Lost Creek, W. Va.; and Salemville, Pa.; extended a hearty welcome and gave real evidence of a vital interest in things denominational. Tracts are going to all of the Churches under "One Hundred Sabbaths of Service" and are being distributed with regularity and zeal for the Lord. Such interest and such zealous endeavor are having their effect

in each Church where this matter is receiving adequate attention.

New experiences offered themselves to me as I traveled. I had the opportunity of visiting the Putnam County Seventh Day Baptist Church near Palatka, Fla., with Pastor Jay W. Crofoot of the Daytona Beach Church. On Sabbath afternoon, January 15, 1949, twenty people gathered in the little Church on the sand road. Nine adults and eleven children were present. They sang gladly, but without benefit of instrument. These are sincere people, trusting in Jesus Christ, striving to do the right, and looking for light. Several made earnest expressions of love for and gratitude to Rev. Elizabeth F. Randolph who has done so much for them.

Another new experience that was rich in its blessings to me was the opportunity afforded me in Columbus, Miss., to address the Ministers' Association of that city on the subject of Seventh Day Baptist beliefs. I talked to the men gathered there for about a half hour and then answered, as well as I was able, their questions and replied to their comments. Each person present was given two tracts: "Why We Are Seventh Day Baptists," and "Statement of Belief of Seventh Day Baptists." There were several pointed questions and some personal visiting on the subject in hand immediately after the meeting.

It was a new experience for me to attend a group meeting where the members regularly travel fifty miles, sometimes more, to hold a Sabbath school and occasionally, as opportunity offers, a Church service. I met with the people of the Oakdale Church in a little Missionary Baptist Church building near Woodville, Ala. Approximately fifty miles to the northeast and approximately fifty miles to the west live other Seventh Day Baptist families. Sometimes they meet at Woodville; sometimes they meet at Athens. But they meet to their mutual strengthening and to the strengthening of their witness for Christ and the Sabbath. It is a marvel and a joy to see people so impressed with the need for joint worship and Sabbath observance that they make this effort to achieve their end. It ought

## FROM THE EDITOR'S MAILBOX

The Sabbath Recorder,  
Plainfield, N. J.

Dear Sirs:

I wish to express my hearty approval of Rev. Lester G. Osborn's article on "Denominational Suicide" in the February 14th paper. We need more such articles to wake us up to our duties as followers of Christ. We have truth worth living for and fighting for.

Sincerely,

(Mrs.) Mary H. Boehler.

Box 495, Edinburg, Tex.,

February 18, 1949.

Dear Editor:

The Sabbath Recorder of February 28 is the "best ever." Every word is of interest, and much of it is absorbing and deeply moving in its appeal. Rev. Mr. Kimshel on the tithe, the Missionary Society's report and Miss Becker's statement on China, the tribute to Rev. H. C. Van Horn, the poem, "Dawn of the Sabbath" by Bond, and the picture of that wonderful baptismal class of the Shanghai Church. This number alone is worth a good part of the annual subscription. How any Seventh Day Baptist can expect to get along without the Recorder is beyond my comprehension.

(Name Withheld).

Dear Doctor Warren:

For some time I have been happily afflicted with an urge to write you to

tribution of literature has increased in the southeast. It is increasing all over the nation. We continue to need the prayers of the people for the joint work in which we are all engaged for the Church. We continue to need workers to carry the printed message to those who do not know it. We continue to need money to print the message and to send it out. Tract supplies are depleted by the mass of distribution during the past few months. **We must reprint.** Will you be one to help in the work of "One Hundred Sabbaths of Service" by prayer, by service, by giving, that the work may be carried on?

to make some of us that think five or ten miles to be too great a distance to go for Church attendance ashamed of ourselves, and stimulate us to greater endeavor for Christ and for His truths.

Old friends and relatives welcomed me to West Virginia. Here again, new experiences awaited me. At Salem it was a real thrill, in the best sense of the word, to see a sizable Church carrying on an active program without a building of its own in which to meet. Another thrill of the same sort lay in store for me at Lost Creek where a Church, long without a pastor, has found an able acting pastor in Kenneth Smith, a student at Salem College, and is actively working in positive ways to serve in its community and to bring the message of Christ and of His Sabbath to those whom it can reach.

I have not said anything about the problems that confront us everywhere. I have not said anything of open doors unentered. I have not mentioned steadily increasing opportunities for service in every place. We have not reached a zenith of evangelistic zeal. We have not taken our place in community activities as we ought. There is great room for improvement in the program of every Church even as there is great room for improvement in the lives we lead as individuals. But the truth of the matter is this: we are progressing toward a fuller realization and a fuller acceptance of our responsibilities under Christ; and the vision that presents itself to Seventh Day Baptists in the southeast, of fields white to the harvest and of greater and better ways of service, is growing in scope and in power. Let us unite with them in prayer for the work of our people, for their earnest endeavors in the Churches and families of the southeast as they work for and with the Master of men.

Seventh Day Baptists have been carrying on all over this nation and in New Zealand, a new drive of literature distribution. This is one of the ways to present to an unknowing world, a knowledge of Jesus Christ. It is one of the ways to present to an unloving world, the love of God in Jesus Christ. It is one of the ways to present to a seeking world the blessings of the Sabbath of God. Dis-

tell you how much I appreciate your editorial work in and on the Sabbath Recorder. I may not be able to give you all the reasons for my enjoyment of all parts of the magazine. But it is something to feel myself growing in appreciation of all that tends to make it most interesting, attractive, and helpful as a denominational, religious, spiritual, and especially a home paper.

The Recorder is attractive in make-up. Of course that is a big selling point, for a fine appearance is apt to call for further investigation of its merits.

It seems as though its articles have unusual quality of thought, with a direct challenge to the readers to test and appropriate the genuineness and worth of the truths presented.

It seems as though the home news from the various Churches and localities is increasingly interesting. All of us like the personal news from friends, to learn how things are going with them in all the interests of home, social, and Church life. I like very much the news about acquaintances, friends, and those who have been workers with me in former days. In fact, I think the Recorder has in this way presented one of its strongest features and appeals.

Of course the strong presentation of the various items of missionary news is also vitally important and interesting. News from home and foreign stations is most helpful and encouraging as it tells of the loyalty and efforts of the workers to carry out the command of the Master.

I am especially interested in and pleased by the progress of the Youth movement. Young people and children have always been my chief interest in my pastoral work. I am greatly helped by Sutton's energetic and sane leadership.

I set out to tell you of my deep appreciation of your fine work in making so attractive and helpful a family paper. Maybe I rambled far from the main theme. 'Twill not be the first time I have been justly accused of doing it.

My earnest hope and prayer is that you may be blessed with strength, courage,

### CO-OPERATIVE CRUSADE IN EVANGELISM

In co-operation with Churches of the Northern Baptist "persuasion" in this area, the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., helped secure within a week's time, February 12-20, at least 100 decisions for Christ and the Church. The contacts through which these decisions were made used nearly 80 visitors among the 7 Baptist Churches co-operating. The number of follow-up calls demanded after the crusade period (which the visitors themselves could hardly resist making out of pure joy in sharing their Christian love) cannot be estimated. The number of pastoral visits necessitated has been great. The hours for Church membership training class preparation and presentation have been a burden added to already bulging schedules of pastoral and lay activity. The Ashaway Church began the Ten-Day Baptist Co-operative Crusade with 78 prospects, the other 6 Churches had about 450 prospects listed, and the crusade has awakened them to the real possibility of bringing a large percentage of these for whom Christ lived and died into the joyous and growing fellowship of the Church which Christ gave to the world.

A regional director of evangelism, a state secretary of town and country Churches, directed the seven Churches in their simultaneous planning. Each Church had a "Crusader" who served as evangelistic preacher and instructor in visitation evangelism. One pastor served as his own crusader and this writer was Ashaway's. Each pastor used his own methods of preparing for the crusade in his own Church. The crusade puts into practice the same types of program and thinking which have come to Seventh Day Baptists for a number of years through this periodical and the promotional literature of this society, as well as the work

and wisdom in your efforts to reach further heights of usefulness.

Fraternally yours,  
Henry N. Jordan.

40 Greenwood Avenue,  
Battle Creek, Mich.

of Rev. Leslie O. Greene, evangelist, and others working with the Women's Society. Evangelical Churches are pretty well agreed on the best methods of evangelism today. Baptist Churches, being independent, have to come up to the job of evangelism in their own communities as many as four times, according to one of this crusade's regional directors, before they actually get out and ask for commitments to Christ and His Church. The Methodists estimate the proportion of one new Christian for every 17 Methodists in the seeking Church. How many times can our pastors and laymen afford to study priority methods of evangelism without putting them into practice in their own communities? How long can our Churches last without seeking the lost who are among the "prospects," in our communities?

Two years ago we expressed the feeling that the Church had the tools for evangelizing America NOW. Will Seventh Day Baptists be humble enough, as the Ashaway people became, to get on the working end of those tools in each local spot we now serve? Can God depend on us to use the accepted methods of evangelism with enough intercession and love to reach into the family and individual life of our townspeople TODAY?

#### Time-Tested Methods Put to Work

Under the direction of Pastor C. Harmon Dickinson, who came into the Baptist Crusade partly because of his supplying the pulpit of the Clarks' Falls Baptist Church, the Ashaway Church's Crusade combined a number of time-tested ways of evangelism:

1. Preaching to revive the Church itself. Before the crusade week, the pastor preached on reaching others for Christ and on the chief task of the Church. During the crusade an area rally in Westerly, plus special evening and Sabbath morning services at the Ashaway Church, stressed the critical job and perpetual joy for Christian evangelists. Miss Sarah Becker's speaking one night, climaxed all we could say about the joy of Christian service and everyday living.

2. There was prayer in the homes before the crusade — and in the parsonage, of course.

3. The leaders, pastors, crusaders, and regional directors met each morning around the breakfast table and spent time in prayer and planning. The visitors met two nights for supper and instruction before they went out calling on prospects. The intimate, leisurely fellowship of meal-time helped to bring the presence of Christ just as He had come in fullness to the two disciples at Emmaus and to the Twelve by the Sea of Galilee.

4. Visitors were picked by the pastor and they came into their crusade tasks with no illusions about the ease of their job. They knew also that the pastor was working with them, and that they had been asked to do a priority job in a day of putting many second and third things first.

5. The needs of the community were put first as the Church surveyed the town in the spirit of the loving Christ. No emphasis was put upon a Church membership drive. The Church stood as ready to confess its faults as it did to help others to confess theirs to Jesus Christ and find salvation in His redeeming love.

6. The visitors went out with the four "gracious assumptions about their prospects" which the regional director had stressed in his instruction to all workers the first Sunday afternoon of the crusade. Rev. Howard Joslin of New Hampshire emphasized the fact that few outright atheists would be met in our calling, and that we must assume that as many as possible of the prospects desire to be and do good. The task was to bring the prospect and his family to the more abundant life through facing the Christ Himself. Visitors did not go out with a judging, critical attitude toward the lives of their prospects, who might be neighbors and even close friends.

7. The study of evangelism was followed by contact with "prospects." Laymen became the instruments of miracles they had previously assumed were reserved for the pastor or deacons. The visitors met the first night for supper with grim determination all over their faces. The second night for supper, instruction, and visitation, they "returned with joy."

8. The pastor and laymen — both officials in the Church and ordinary pew



**MAY FELLOWSHIP DAY****MAY 6, 1949**

(Sponsored by the United Council of Church Women)

If there is righteousness in the heart,  
There will be beauty in the character.  
If there is beauty in the character,  
There will be harmony in the home.  
If there is harmony in the home,  
There will be order in the nation.  
If there is order in the nation,  
There will be peace in the world.

—An Old Chinese Proverb.

**"Freedom's Foundation —  
The Christian Home"**

Today, in many parts of the world, the Christian way of life is challenged; freedom is being threatened; home life has been destroyed for millions of families. In our own country there are forces at work which tend to undermine the foundations of the American home. Because of these facts, the United Council of Church Women presents the theme, "Freedom's Foundation — the Christian Home," for its 1949 May Fellowship Day observance.

**The United Nations Declaration  
on the Family**

There is a new world-wide recognition of the importance of the home shown in the following statement taken from the Universal Declaration on Human Rights, approved in December by the General Assembly of the United Nations: "The family is the natural and fundamental group unit of society and is entitled to protection by society and the state." Thus this great social document declares the home to be the very pivot of our social structure.

It further states: "Everyone has duties to the community in which alone the full and free development of his personality

at co-operation among Churches in local evangelism of non-Christian living made it readily apparent that the Churches must unite their forces to strengthen them. A positive approach to the needs of the community for a holy day can avoid any charge of proselyting on our part.

David S. Clarke.

warmers — co-operated in reaching prospects and planning for their fuller understanding of the Christian way.

**Lessons for Other Evangelistic Crusades**

Many other points could be made in showing how the Ashaway part in the Baptist Crusade in this area was a thrilling expression of the evangelism methods so many of us know but have not made overt. The writer's contact with a local crusade, directed under principles of the Northern Baptist Crusade for Christ Through Evangelism, brought some convictions with regard to further campaigns in our own Churches under our Efficiency for Evangelism Movement.

1. We considered, but did not stress, the use of "decision cards" in visits. The decision card, rightly used, is of tremendous value in bringing others to Christ.

2. We Seventh Day Baptists need to "streamline" our idea of Church membership — too much delay is caused in transferring membership, too few of us feel related to any Church if we're outside a Seventh Day Baptist town, and too many of us are passively connected with the "Old Home Church," when we ought to be actively working in the Church where we live. A "denominational membership card" which could be filled out by each Church in its own way, and kept by the individual member in his billfold or purse, might help this situation.

3. We will continue to stress goal No. 3 of our Efficiency for Evangelism Movement since the supper fellowship and instruction at Ashaway, plus previous financial canvass planning times, show how important are regular fellowship and instruction in basic Christian duties in the local community. The close fellowship in which a harmony of souls is developed cannot be beaten when it comes to developing a praying and working Church.

4. Seventh Day Baptist pastors and laymen will do well to co-operate in evangelistic endeavors in their areas whenever possible. The Northern Baptists will be glad to secure your help in reaching prospects in communities where they conduct these Ten-Day Co-operative Crusades. An enlargement of any past efforts

is possible." The declaration here affirms that the full development of personality is contingent upon the exercise of both rights and responsibilities.

**Christian Homes — The Source  
of Christian Personality**

Jesus taught these basic truths, and it is in the Christian home that they must find fulfillment for it is there that the growth of Christian personality takes place. The answer to threats to the Christian way of life is to be found in Christian homes, here and everywhere around the world.

**Planning the Program**

What is the freedom of which we speak? How can our homes become its "foundation"? These questions will not be answered in the printed page, nor in our May Fellowship Day program but through its observance we can begin to seek the answers in worship, in stimulating reading and talk, and through drama.

The fundamental freedoms which we cherish as Christians, and which are incorporated in our Constitution, came to us through our religious heritage. We therefore suggest, as part of the worship service, or elsewhere in the program, the use of passages from the Old and New Testaments, together with statements from our great national documents. We also quote from the United Nations Charter and the Universal Declaration on Human Rights, because these documents give new hope for world-wide acceptance of the great principles of freedom.

Packets containing the following materials are now being sent out on order at 35c each:

1. The Program Leaflet (suggestions for the worship service and the program, including resource materials and films).

2. A Dramatic Script, "This Citadel of Faith," written on the subject of the May Fellowship Day theme, for the United Council of Church Women, by James Breetveld. This is adaptable for use as a play, a radio script, a pantomime with narrators, or as a reading.

3. The Poster — is very significant and attractive and should have wide use on

**THE RECENTLY DISCOVERED  
ISAIAH SCROLL**

By Dr. John C. Trever

Director, Department of the English Bible,  
International Council of Religious Education\*

"The greatest Bible manuscript discovery of modern times." That was the comment of a leading scholar on the discovery of the Isaiah scroll and a number of other first century B.C. Hebrew scrolls in February, 1948. Lively discussion among Bible lovers everywhere has been the result.

The rare opportunity of receiving the Isaiah scroll for examination, identification, and photographing came as a rich blessing to me, adding a thrilling climax to eight months of living with the Bible in Palestine. The story is recounted here briefly.

Having gone to Palestine as a fellow of the American Schools of Oriental Research, I shared with the other fellows and students of the Jerusalem school the difficult, yet profoundly enlightening, experi-

\* Note: As director of the Department of the English Bible, Dr. Trever's primary task is to interpret the work of the Standard Bible Committee, which is preparing the Revised Standard Version of the Bible. The New Testament was published in 1946, and the Old Testament will be published not later than 1952. Dr. Trever is a young man, still in his early thirties, but a Bible scholar of great promise.

bulletin boards of local Churches. Printed in two colors.

4. "Home Builders Are World Builders," the Christian Family Week leaflet prepared jointly by the Federal Council of Churches, the International Council of Religious Education, and the United Council of Church Women.

5. Universal Declaration of Human Rights, approved December, 1948, by the General Assembly of the United Nations.

These packets must be sold as complete units; the only exceptions being that there are available additional copies of the poster, at 10c each, and of the dramatic script, "This Citadel of Faith," also 10c a copy.

ences which we met during the turbulent months leading up to the end of the British Mandate on May 15, 1948.

The director of the school, Dr. Millar Burrows, his wife, and one of the students, left for a two week trip to Bagdad the morning of February 15. Having been appointed acting director for those two weeks, I was called to the telephone three mornings later to answer for the director. It was Father Butros Sowmy, priest of the St. Mark's Syrian Orthodox Convent in the old city of Jerusalem. He wanted to know if someone at our school could assist in identifying and dating some old Hebrew manuscripts in their library. Although somewhat skeptical of his description, I invited him to bring the scrolls to the school the next afternoon.

Promptly at 2:30 he arrived with his brother, Karim, carrying a little satchel containing five rolls, wrapped in Arabic newspapers. When I opened the largest of the rolls, I was amazed to discover that I was looking at a manuscript which I knew must be much older than any Bible manuscript in Hebrew of which I was aware. The script was strange and puzzling, so I asked to be allowed to copy out several lines for study.

As I worked, they related the story of the discovery. Wandering Bedouins, they said, found the scrolls in a cave, not far from Ein Fashka, near the northwest end of the Dead Sea, where they had been carefully concealed in sealed jars and preserved by wrapping in yards of cloth and covered with pitch. Tearing the outer wrapping from them, the Bedouins took them to Bethlehem to seek a customer with ready baksheesh. There they were told the writing looked like the Syriac language and were advised to offer the scrolls to the Syrians. The Syrians in Bethlehem called their superior, the metropolitan, in Jerusalem, Mar Athanasius Yeshue Samuel, who immediately offered to buy the scrolls for his library. Thus they came into the hands of the Orthodox Syrians.

When the men had left, I immediately set to work on the lines copied and soon discovered the quotation was Isaiah 65: 1. "I am inquired of by them that asked not

for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

As von Tischendorf remarked about his discovery of the great Codex Sinaiticus in February, 1859, "sleep seemed a sacrilege that night." Closer examination of the script soon revealed the startling fact that the scrolls must have been copied before the time of Christ. It all seemed incredible, for no Biblical manuscripts in such perfect condition have come to light from earlier than the fourth century A.D., and no early manuscripts have ever been found in Palestine.

Early the next morning I made arrangements to go to the old city, something we had felt unsafe to do for months, and found my way to the Syrian Convent, not far from Jaffa Gate. The Syrians were most cordial and happy to learn of my identification. We were soon good friends, and I proceeded to try to win their confidence so that we would be allowed to photograph the precious discovery. They finally agreed to let me do it the next day. Then the metropolitan brought out the scrolls so that I could examine the extent of the Isaiah scroll and look for proof of authenticity, which to more experienced eyes would have been immediately apparent. Carefully we unrolled the long scroll. All doubt of authenticity vanished after carefully examining a few columns of the writing. The last eight or more columns were badly broken, but finally I found what appeared to be the first column of the scroll which had been rolled with the end outside. I was too excited by then to notice Isaiah 1: 1 on the piece in my hand. Rather, I copied out the first two lines and made a hasty departure to keep another appointment.

To repair the Isaiah scroll demanded more than half of the next day, but by late afternoon I had photographed the entire scroll and part of another. The Syrians obligingly left the other scrolls for me to repair and photograph more leisurely, which was accomplished within the next three days. In the meantime, Dr. William H. Brownlee, the other fellow left at the school, went to work on a

small leather scroll which he later discovered to be a commentary on the Book of Habakkuk. The whole lower part of this manuscript is completely broken away, leaving much to be desired when it was translated.

The Isaiah scroll proved to be complete, except for a few small breaks. It is 23<sup>3</sup>/<sub>4</sub> feet long, 10<sup>1</sup>/<sub>4</sub> inches broad, and contains fifty-four columns of beautifully preserved Hebrew writing. Seventeen sheets of carefully prepared parchment were sewn together to make the complete scroll. The abundant evidence of much wear in ancient times suggests that many devout Jews who belonged to the sect, whose library has now been found, pored over these sacred columns. As far as we know, this was the book of the Old Testament most revered by the sect, of which we know little as yet. Despite the fact that every column of the Isaiah scroll contains numerous differences from the received text used by scholars today, the most amazing fact is how few of the differences are significant for the meaning. Besides its antiquity, the scroll will be valuable mostly to scholars who wish to know more about the Hebrew language.

The section of the Standard Bible Committee which is revising the Old Testament for the Revised Standard Version of the Bible had done very little with the Book of Isaiah until recently. Dr. Millar Burrows, a member of the committee, having collated the Isaiah scroll on his way home from Palestine, has been sharing with the other members of the committee all the significant variations for discussion. It was my privilege to sit with the committee recently as they discussed Isaiah 8: 12—12:6. In these particular chapters only three differences found in the scroll demanded discussion by the committee. Only one of these was considered important enough to be given a statement in a footnote. When the final revision is undertaken later, it is possible that even that one will be omitted. Thus perhaps the greatest significance of the Isaiah scroll discovery is its testimony to the substantial accuracy of the established text which is based on manuscripts copied more than a thousand years later than the one just discovered.

The third manuscript is on a coarser parchment, almost as wide as the Isaiah scroll, but containing only eleven columns. When brought to the school that first day it was in two parts, wrapped separately. It is a "sectarian document" which reads like a book of discipline. Apparently it formed the basis of the rules and regulations of the sect which lived in the Wilderness of Judea near the Dead Sea. A fourth document, in a very bad state of preservation, has not yet been unrolled. What new discoveries it contains must await its careful treatment sometime in the future. It is apparently written in Aramaic, the language Jesus spoke. The other documents are all in Hebrew.

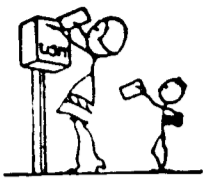
Many problems arose in connection with our work on the scrolls. Repeated visits to the Syrian convent were necessary. Always the metropolitan and priest were most cordial and helpful. They visited our school on numerous occasions. The cordial relations added much to the thrill of the discovery itself. But conditions in Palestine were rapidly deteriorating as May 15 approached. We hastened our work while preparing to leave. Once all the photographic work was finished, we urged the Syrians to carry the scrolls to a place of safety outside of Palestine. This they did, shortly before we all left.

On Monday, April 5, I left Jerusalem to fly from Lydda to Beirut, rejoicing that we had done everything possible to ensure the safety of the manuscripts and to prepare for their ultimate publication for the scholarly world.

Arriving in America I was shocked to learn that during the battle for the old city, the Syrian convent was badly damaged and my good friend, Father Butros Sowmy, was killed. Although mingled with trials and tragedy, the discovery of the Isaiah scroll, at this time, points significantly to the fact that "grass withers, a flower fades, but the Word of our God is established forever." Isaiah 40: 8. The discovery suggests the conclusion that the purpose of God is revealed, and that He is pointing to that book of the Old Testament which, more than almost any other, challenges the world with a message that could bring peace.

— ICRE Release.





### OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene  
Andover, N. Y.

Dear Mrs. Greene:

I am nine years old. I am in the fourth grade. I have three brothers.

My brothers and I have a pet dog named Jiggs.

We have a feeding table where many birds and squirrels eat. We have had two pairs of cardinals so far this year.

I suppose I had better leave room for other children to write.

Your friend,  
Ruth Anne Loofboro.

R. 1, New Auburn, Wis.

Dear Ruth Anne:

Your name sounds very familiar for I have a little friend here in Andover named Ruth Ann Huffcutt who is about your age.

I think it is a fine idea to have a feeding table for the birds and squirrels. A number of years ago the primary class in the Methodist Sunday school set a little evergreen tree on the parsonage lawn. Now it has grown to be a good sized tree. One year the young pastor of the Church "fixed up" the tree especially for the birds. They would gather there to feed in flocks, for he had tied on the tree pieces of bread, suet, and other eatables which birds like. Soon the tree was bare of food but full of strings. However, he would add more food from time to time. My bird feeding place is usually the front lawn. Robins are our most numerous birds just now.

I was very happy to receive your letter and hope you will write often.

Truly your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

We have moved. We do not live on a farm, we live in town.

We had to give up Snowflake, Snowball, Feathery, and Raindrop, the pigeons. We did not have to give up Butch, our dog.

I like to write, so I wrote to you.

I have a brother and sister. I hope I did not tell you before.

Next May I am going to ride my bicycle with my girl friend and her

brother. Her brother is going to lead us to some woods to pick Mayflowers.

At Sunday school we have some hyacinths that have already bloomed.

I had a birthday on February 14, 1949. I am now nine years old.

Yours truly,  
Ann Percy.

Dear Ann:

I'm ever so glad you like to write and especially that it led you to write to me. How I do enjoy receiving your letters! I'm sure the other children do, too.

I'm sorry you had to give up your pet pigeons, but glad you did not have to give up your dog, Butch. We have rather too many pigeons in our neighborhood, I'm afraid. One of our near neighbors keeps a great many in his barn; or tries to, but they fly all around and roost on Church and house roofs. Many of them made their home for a long time in our Church belfry. When they would be out of the belfry for a time flocks of starlings would fly in, but when the pigeons came back, out the starlings must fly. Finally, Pastor Greene, with our son Claire's help, shut them out. Pigeons are lovely pets but you can see how, while they are welcome in the country, people rather object to them in town.

We have just had an enjoyable but short visit with our son and his family. They came Sunday night and started for home this morning, Wednesday. Karen and Kristie had great fun playing with our daughter's girls, Joyce and Gretchen. Kristie is five, Karen six, Gretchen eight, and Joyce twelve.

Karen was looking at me with a little puzzled expression and suddenly she said, "Grandma, you look like George Washington." When I asked her why, she said, "Because your hair is gray and thick like his was."

Your true friend,  
Mizpah S. Greene.

P. S. Please tell your dear mother I'm going to write directly to her soon. Her letter made me very happy. Perhaps she has told you that I have known her ever since she was a little girl even younger than you.

M. S. G.

### CHURCH NEWS

**SECOND HOPKINTON CHURCH, R. I.** — On February 19, 1949, the Second Hopkinton Church held a special appreciation and dedication service of pictures which were sent to the Church by Mrs. Preston and of one that was loaned by Stanley Burdick.

The service opened with a prelude by Phyllis Kenyon.

The first picture was "Christ and the Doctors" by Hoffman.

Phyllis Kenyon read Luke 2: 40-50 and Robert James gave the interpretation of the picture.

The second picture was "The Head of Christ" by Hoffman. Dorothy Miner read Luke 2: 50-52 and Dorothy Kenyon gave the interpretation of the picture.

The third picture was "Christ and the Rich Young Man." Mark 10: 17-22 was read by Ruth Kenyon. The interpretation of the picture was given by Robert James. The selection "He Wanted the Goods, but —" was read by Mervyn War-nock.

The fourth picture was "Christ in Geth-semane." Luke 22: 39-46 was read by Carolyn Kenyon. Leroy Burdick gave the interpretation of the picture. A poem, "Into the Woods My Master Went," by Lanier, was read by Phyllis Kenyon.

The first picture by Stanley Burdick was a drawing of the Second Hopkinton Church. Lewis F. Randolph expressed the appreciation of the Church for this picture. He gave a short talk on the present increase of attendance and work being done in the Sabbath school.

Mrs. Walter D. Kenyon read "The Church by the Side of the Road" which was written by Kenneth E. Kenyon.

The anniversary of the death of Frances Willard was observed during the service and Mrs. Walter D. Kenyon was called on to give a few facts about her life.

After singing "The Church's One Foundation," the Church was dismissed by Rev. Paul S. Burdick.

Mr. and Mrs. Walter D. Kenyon celebrated their fifty-fifth wedding anniversary on Tuesday, March 8. Open house was held during the afternoon and evening.

—Correspondent.

**ROCKVILLE, R. I.**—The annual Church meeting being postponed on account of sickness and weather conditions was held in January. Yearly reports were read and officers were elected for the ensuing year, as follows: moderator, George V. Crandall; clerk, Mrs. Lucie Armstrong; treasurer, Mrs. Lyra Irish; pulpit committee, George V. Crandall and Carlton Irish; trustees, Josiah Palmer, Carlton Irish, and Clifton Woodmansee; solicitors, Mrs. Ada Edwards, Carolyn Spencer, Mrs. Lyra Irish, and Josiah Palmer; auditor, Elva Woodmansee; educational, D. Alva Crandall; evangelism, Rev. Paul S. Burdick, Mrs. Annie Kenyon, Elva Woodmansee, Carolyn Spencer, and Alice Woodmansee.

The report from the Loyal Workers Ladies' Society indicates that "nine regular meetings were held during the year and one special meeting. Two charter members were lost by death, and one new member added to our roll. We have had a bathroom installed in the parsonage, also painted and papered some rooms. We have installed gas in the parish house. We have served several public suppers, held a Christmas sale, and sponsored a minstrel show for raising funds."

—Correspondent.

**RIVERSIDE, CALIF.** — The special meetings ended recently with a record crowd; we trust that the revival has not ended, but just begun. Many unsaved heard the gospel, our own member pledged reconsecration and renewed witnessing. Strangers received great blessing from Chaplain Miller's sermons and were very much interested in our gospel and Sabbath literature. Besides the unsaved and old friends of our Church, there were about 20 denominations and 30 Churches represented according to the guest cards signed. The offerings freely given covered all our expenses.

Our missionary nurse, Miss Sarah Becker, will be here for Pacific Coast Association, April 8, 9, and 10, to speak, answer questions, and show pictures. The Missionary Board has approved Miss Becker's plan to spend the next two years in special medical and language study for more effective work when she returns to China. — Riverside Church Bulletin.





The Syrian Metropolitan, Athanasius Yeshue Samuel (right), examining his four scrolls with Dr. John C. Trever, Director of the Department of the English Bible for the International Council of Religious Education. The scene is in the office of the metropolitan in the St. Mark's Syrian Orthodox Convent (Deir Mar Marcos) in the old city of Jerusalem. After being carefully repaired, each manuscript was wrapped in a long strip of paper to preserve it as best as possible. Dr. Trever is holding the Isaiah scroll partly unrolled. Under his fingers is column 51 from which he copied Isaiah 65: 1 and identified the scroll. The "Sectarian Document" lies to the right of the metropolitan's shoulder. A portion of the "Habakkuk Commentary" can be seen at the extreme right, while the Aramaic fourth scroll lies in front. (Reproduced from an Ansco color picture by John C. Trever. Courtesy, The Biblical Archaeologist.)

—See article on page 255.

## Obituaries

**Michel.** — Ida M., daughter of Wilson and Mary Cooper Certain, was born June 14, 1862, in Linn County, Iowa. Having spent her entire life in the community of her birth, she died in the home of her son, Charles, at Marion, Iowa, March 15, 1949.

On October 22, 1879, she was married to Edward P. Michel. He preceded her in death in 1921. Surviving are her son, Charles B. F. Michel; two grandchildren, George Michel, Marion, Iowa, and Mrs. Mary Stevens, Viroqua, Wis.; and six great-grandchildren. Mrs. Michel was a member of the Seventh Day Church of God of Marion and was friendly toward Seventh Day Baptists, with whom her son and family are affiliated.

Farewell services were conducted in the Yocom Chapel, Marion, with Rev. Elmo Fitz Randolph officiating, assisted by Elder Christiansen of the Marion Church of God. Interment was in Oak Shade Cemetery, Marion.

E. F. R.

**Neagle.** — Charles Fisher, son of John and Mary Giles Neagle, was born in Bound Brook, N. J., November 28, 1885, and

died in his home at 125 Sanford Avenue, North Plainfield, N. J., February 21, 1949, after a long illness.

Mr. Neagle joined the Plainfield Seventh Day Baptist Church in 1901 at the age of 15, and throughout his life was a faithful member of the Church. During his last illness he was sustained by a deep and quiet faith.

He is survived by his widow, Mrs. Margaret Mortenson Neagle; a son, C. Russell Neagle of Westerly, R. I.; a daughter, Mrs. Harold Smolensky of Cleveland, Ohio; a sister, Mrs. Edward B. Rowland of South Plainfield, N. J.; and three grandchildren.

Funeral services were conducted by Pastor E. Wendell Stephan at the Memorial Funeral Home, Plainfield, N. J. Interment was in the Lake Nelson Memorial Park, New Market, N. J.

E. W. S.

### QUARTERLY MEETING OF THE SOUTHERN WISCONSIN AND CHICAGO CHURCHES

Time: Friday night and Sabbath day.

Date: April 22, 23, 1949.

Place: Milton Junction, Wis.

Lillian Campbell, Secretary.

The Sabbath

APRIL 18, 1949

# Recorder



## Recreation Center and Park

HEBRON, PA.

Photo: Courtesy of Seventh Day Baptist Christian Rural Fellowship.

See article on next page.