

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, July 31, 1950

Receipts		July	10 months
Adams Center			\$ 256.54
Albion			126.00
Alfred, First	118.80		1,853.65
Alfred, Second			466.59
Associations and groups			365.76
Battle Creek			1,400.84
Berlin			240.74
Boulder	26.80		248.74
Brookfield, First			145.00
Brookfield, Second			212.90
Chicago	35.00		537.00
Daytona Beach			245.78
Denver	33.09		306.92
De Ruyter	225.50		315.23
Des Moines			10.00
Dinuba	28.37		28.37
Dodge Center	105.42		287.12
Edinburg			73.26
Farina	15.00		362.90
Fouke			163.95
Friendship			37.85
Gentry	11.00		36.25
Hammond			80.00
Healdsburg-Ukiah			40.00
Hebron, First			129.75
Hopkinton, First			497.47
Hopkinton, Second			21.00
Independence			226.00
Individuals			1,645.00
Irvington			100.00
Little Genesee	90.06		408.28
Little Prairie			7.00
Los Angeles			251.96
Lost Creek			397.14
Marlboro	72.00		658.00
Middle Island			67.43
Milton	519.60		3,875.73
Milton Junction	73.97		766.47
New Auburn	19.17		125.01
New York City, First			185.22
North Loup			553.81

Nortonville		167.37
Pawcatuck	500.00	2,426.67
Piscataway	33.50	161.25
Plainfield	209.35	1,891.18
Richburg		227.00
Ritchie		55.00
Riverside		1,972.69
Roanoke	10.00	26.00
Rochester		30.00
Rockville	8.31	83.93
Salem	163.15	702.66
Salemville		78.56
Shiloh	66.00	1,626.47
Stone Fort	25.00	25.00
Syracuse		50.00
Verona		426.55
Walworth		73.20
Washington, People's		50.00
Waterford	28.09	198.85
White Cloud	37.24	201.73

Totals .....\$2,454.42 \$28,230.77

Disbursements

	Budget	*Specials
Missionary Society	\$ 656.73	\$ 56.37
Tract Society	474.80	4.00
Board of Christian Education	363.85	
Women's Society	12.18	40.00
Historical Society	56.51	
Ministerial Retirement	184.91	57.00
S. D. B. Building	66.84	
World Fellowship and Service	17.23	
General Conference	279.09	
Debt Retirement:		
Miss. Society	\$68.97	
Tract Society	80.62	
Board of Christian Ed.	21.45	
S. D. B. Building	13.87	
	184.91	

Totals .....\$2,297.05 \$ 157.37

Comparative Figures

	Total Budget	Normal	
Total Budget	\$37,250.00		
Receipts for October	\$1,489.99	\$3,104.16	81 2/3%
Receipts for November	1,508.67	3,104.16	81 2/3%
Receipts for December	3,841.75	3,104.16	81 2/3%
Receipts for January	2,000.14	3,104.16	81 2/3%
Receipts for February	2,049.91	3,104.16	81 2/3%
Receipts for March	3,284.59	3,104.16	81 2/3%
Receipts for April	2,858.21	3,104.16	81 2/3%
Receipts for May	2,222.87	3,104.16	81 2/3%
Receipts for June	2,559.33	3,104.16	81 2/3%
Receipts for July	2,297.05	3,104.16	81 2/3%
Totals	\$24,112.51	\$31,041.60	83 1/3%

Special gifts, designated:

October	\$ 348.19
November	120.00
December	506.09
January	165.50
February	293.61
March	480.28
April	335.64
May	77.35
June	1,634.23
July	157.37

Total .....\$4,118.26

Milton, Wis.

D. N. Inglis,  
Acting Treasurer.

Let us bring our tithes  
and offerings.

AUGUST 28, 1950

# The Sabbath Recorder

*At Riverside, Calif., August, 1949*



Photo courtesy of Riverside Daily Press

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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RONALD I. HARGIS ..... Christian Education

HARLEY SUTTON, Emeritus

(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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## AMERICAN TRACT SOCIETY LAUNCHES JAPAN PROJECT

Millions of gospel tracts will be produced in Japan, at minimum cost, under a project which has just been launched by the American Tract Society of New York.

The society's plan calls for a two-way approach to Japan's urgent need for gospel literature. The first step, already under way, is to set up on Japanese soil the printing equipment to turn out tracts from manuscripts prepared, under ATS supervision, by Japanese nationals. These tracts will be distributed by missionaries and native Christians.

The second step, a stopgap measure to meet the immediate demand until the permanent program begins producing literature, calls for the printing of a million tracts at once by a Japanese commercial printer.

The society, which in the past century and a quarter has produced and distributed tracts in 188 foreign languages and dialects, has appealed to its members and to the Christian public to fellowship in this undertaking.

"The invasion of South Korea," said Henry G. Perry, ATS executive secretary, "reminds us that 'time is of the essence' in the evangelizing of Japan. Gospel tracts are an inexpensive, effective means of taking the message of salvation to the Japanese while the door to their country is still open." — Release.

## FRONT COVER PICTURE

This picture was taken at the 1949 General Conference, Riverside, Calif. Left to right: Rev. Leon M. Maltby, pastor, Riverside Seventh Day Baptist Church; Rev. Loyal F. Hurley, Conference president; Miss Ploon Dijk, Amsterdam, Holland; Miss Sarah Becker, medical missionary, Dinuba, Calif.; Chr. Heinrich Bruhn, president, German Seventh Day Baptist Conference, Hamburg, Germany; Rev. Victor W. Skaggs, then corresponding secretary, American Sabbath Tract Society; and Rev. David S. Clarke, corresponding secretary, Seventh Day Baptist Missionary Society.

To neglect or deny the Lord's return is heresy. To fix a date for it is lunacy. — The Bible Advocate.

## HE SHOWED RESPECT

The hour-and-a-quarter Fourth of July parade had cleared the city hall. The front windows of the Seventh Day Baptist Building across the street were crowded with spectators. Civic and patriotic organizations, fire departments and rescue squads, bands and bugle corps, Boy Scouts and Girl Scouts, Army, Navy, and Marine Corps, Y.M.C.A. Summer Camp — these and other organizations had part in Plainfield's big parade.

Each unit had its colors and color guard. No two units had the same distinguishing banner or flag. But there was one flag that was common to all and carried by all. It was the United States flag, the official colors which included the flag with fringe, tassels, and staff.

This flag is due certain respect beyond the respect shown ordinary United States flags. The majority of parade spectators either do not realize this or carelessly think that it does not matter. It is less conspicuous simply to do nothing.

Military personnel have been rigidly taught the proper respect for the colors and usually render the hand salute, if a spectator, when the colors pass. We became interested in observing a soldier who was home from a near-by camp. Invariably as the colors passed he came to attention and saluted.

He showed respect!

## WE RAMBLE "DOWNGRADE"

It reminds us of the old game, "Crack-the-whip."

The way the car is jerking, there is a lot of relayed vibration.

This is a long train. We have tried to count the cars. Curves in front and behind hide the first and last ones. Anyway we are rambling "downgrade." At least the water in the stream is running downhill.

The skill of the engineer amazes us. It is no small trick to take a heavily loaded train safely down a Pennsylvania mountainside. Hats off to the engineer, the fireman, yes, and to the entire train crew; to shopmen, trackmen, and signalmen.

Thank God for the skills and care of men that make travel safe!

## ONE TURN AT A TIME

Up, up we climb as the team of four labors to pull the heavy train. These mountains are not formidable but strenuous.

We get to thinking about these mountain climbs. How hard the wheels grip the rails! The power of the engine overcomes the inertia of its load and the train steadily ascends.

As the wheels grip the rails they make a turn at a time, not two or three.

Is not this a parable on life?

We become so busy, engrossed in so many matters. At times we get all but frenzied. We attempt two or three things at a time. This simply will not work. We do ourselves harm and accomplish less in a given time.

An eminent physician pointed out to us the other day that he does one thing at a time. With many hospital calls, office calls, professional consultations, no end, articles for medical journals, professional reading, medical meetings, lectures and displays in his special field — there would break many a man. But he does one thing at a time.

There may be phone calls and interruptions. When he is on the phone his whole attention is there. When he is seeing a patient, the patient gets his entire attention. When he is reading an X-ray photograph, he reads it. He does one thing at a time.

Moral: One thing at a time, and each in its turn!

## A WHITE MAILBAG

The white mailbag was a sharp contrast to the drab houses and the black earth of the small mining settlement. But the grass was green.

Here was an evidence of the efficiency of the United States Postal System in cooperation with the Railway Post Office.

To spot the mailbag with the train traveling at the rate of thirty-five miles an hour is no mean stunt. Practice makes perfect in the life of a postal clerk.

Be that as it may, the postmistress in white raincoat had already picked up the white pouch and started down the hill.



The mailbag was light. Yet, in that bag there were possibly letters from several parts of the world. A letter from a soldier son in Japan, one from a stenographer daughter in Chicago, another from grandfather and grandmother in California, and others of important and unimportant nature! There were probably a few advertisements in the lot. Some letters were sad, some glad; some selfish, some unselfish; some serious, and some light; some shocking, and some gay — these were today's mail.

As the postmistress winds her way down the path to the general store, a corner of which is the local United States post office, the latest word from loved ones and friends will shortly reach the inhabitants of this little Pennsylvania mountain mining town.

What will be tomorrow's mail?

### FROM THE EDITOR'S MAILBOX

Dear Sabbath Recorder:

Enclosed you will find check for the Sabbath Recorder.

It is like a visit from an old friend each week. We scan the pages for something about our friends of years ago and are seldom let down. God bless our paper and all you good people that make up the paper. . . .

Yours truly,  
Jennie Randolph.

1333 N. Ocoll St.,  
Cleveland, Tenn.

The Sabbath Recorder,

Dear Sirs:

I am enclosing my check to continue our subscription to the Recorder for another year. We enjoy it very much as it keeps us in touch with the other Churches in the denomination in which we are interested. We enjoy many of the articles. . . .

Sincerely,  
Aurabeth Ehret Van Horn.  
22 Charles St.,  
Westerly, R. I.

It is better to do even a little bit about any matter, than just to hope everything will come out all right. — Clipseet.

### DEDICATION OF THE SCAGGSVILLE, MD., SCHOOL FOREST

By H. N. Wheeler

Creation of the Scaggsville School Forest was possible through the foresight and leadership of Principal Grover S. Brissey and his capable wife Alma, the parent-teachers' association, approval of Superintendent Yingling, and the school board of Howard County. It will be a living memorial to the fine co-operative spirit of a progressive community. State Extension Forester Harry Dengler has been most helpful in the enterprise, and has given assistance in planning and in planting trees with the help of his students at Maryland University.

The dedication of this first school forest, though small, in the State of Maryland is an important beginning that should lead to the establishment of many more school forests in the state.

This small tract of woodland is but a fraction of the magnificent forest that covered this part of the state when the early settlers arrived. Generations of people, using the products of the forest in home building, and in clearing the land for farming purposes, have come and gone, and today we are met to dedicate a few acres to a better knowledge of what true conservation of trees, soil, water, and wild life mean to our public welfare.

It seems appropriate to say a word here about education in general. Recently, information has come to us that after twenty years of trying the so-called progressive education, Los Angeles, Calif., fathers and mothers have staged a revolt, saying that their children cannot read, write, spell, or figure, nor behave themselves, and some of the colleges and universities agree. The old-time education and discipline is at long last on its way back. Scaggsville is most fortunate in having teachers who have not been led astray by these wild ideas but stick to the fundamentals of education. However, there has long been a need of education in things that should be everyday knowledge, such as an understanding about our natural resources and what they mean to our personal and national welfare and happiness. In some states, like Vir-

ginia, conservation ideas are being integrated into the textbooks of all branches of learning, and school forests are being created in many states so that such knowledge can be learned firsthand by personal observation.

The school forest is a laboratory where children, teachers, and citizens of the community may learn Nature's secrets, and how they affect their daily life. Some schools require that every class, even the music class, spend some periods in the school forest. Why shouldn't every person know about tree growth, soil building, wild life habits, and economic value, how water infiltrates into the soil or runs off the surface too freely under certain mishandling of the land. Here we learn about birds and animals, their habits and their value to the farmer, and therefore the value to the whole country. Some Maryland schools own or have been loaned tracts of land where wild life may be studied. This is important in learning one phase of conservation, but other phases are really more important.

This wooded area, though small, may be enlarged, and if properly handled can produce real wealth. Here grows the most valuable tree, the black walnut, bearing nuts which bring a good price on the market, and supplying excellent wood for furniture. It is the best material in existence for making gunstocks, both for war and domestic use. In 1949, Missouri farmers sold black walnuts for \$3 to \$3.50 per hundred pounds. A man and four boys picked up 3,000 pounds of nuts in a day, receiving \$3 per hundred weight, or \$90 for their day's work. The shells are needed to make filters for gas masks, and the kernels bring good money on the market for pastry, ice cream, and for other consumption. A factory in Missouri, in 1949, shelled 100,000 pounds, producing 12,500 pounds of kernels, in a two-day shift. Walnut trees need not be perfect for nut production. In fact crooked ones may produce more nuts than straight ones. Other trees growing here will be of value for lumber and other products. Small evergreens planted thickly will, in a few years, be ready for the market as Christmas trees.

Probably the greatest use of this school forest, as time passes, will be for protec-

tion to the schoolhouse and grounds, but more especially as a recreation center for the community. It will be a demonstration area where those with small tracts of woods can learn how best to handle them.

Fireplaces will eventually be constructed where marshmallows can be toasted and "hot dogs" cooked, and benches and tables will help to make picnic lunches enjoyable.

Man in these days of hustle and bustle, work and worry, strain and stress, needs the forest to bring him back to sane ways of looking at life, and to regain confidence and assurance in things eternal. Great leaders of all time have gone to the forests for meditation and inspiration, for trees have a soothing, quieting influence on the distraught, harassed mind.

A tourist in Itasca Park, Minnesota, source of the Mississippi River, asked the caretaker where she could find the "whispering pines." He told her to go out and put her ear to the trunk of a great pine and she would hear it whisper. She tried it and said she heard it whisper. Who of us will doubt it? Trees do talk to us if we know how to interpret their language. Perhaps the most inspiring of all the trees in the world are the giant sequoias and redwoods of California, where the nature lover, in reverent mood, walking down the sylvan aisles is enthralled as by a great cathedral. Quiet and serene they stand as they have stood down the ages, even before the Prince of Peace came on earth. Birds chirp and sing far overhead in the branches, and breezes whisper in the evergreen canopies that permit only scattered rays of sunshine to filter to the fern-covered floor below.

Trees individually, and in grove and forest have ever been a stimulus to man, so, this school forest is today dedicated to the use, pleasure, and inspiration of this school and community.

Day by day we can say as the poet has written:

O beautiful tree, O wonderful tree,  
Backward and forward you sway in the breeze,  
A haven of rest for the birds in the glade,  
While children of men repose in your shade,  
Robed in your emerald garments of spring,  
Your rustling leaves sweet melodies sing,  
Till autumnal tints give colors that please,  
Making you beautiful, wonderful trees.

## OPEN LETTER TO LAYMEN

### Advertising Boosts Religion

When leading advertisers of America decide that a great advertising program in the interest of religion is opportune, every Church leader and churchman should bow his head and thank God. Not only have they come to that decision, but they are already at work on it.

The Advertising Council, Inc., a nationwide public service agency for American business, is going to put its vast resources of skills and techniques at the disposal of the religious forces of America. The council works with the United Church Canvass, a co-operative interfaith movement at the community level.

This program is called "Religion in American Life." Its coverage will include the services of national networks and local radio, prepared newspaper advertising, great outdoor posters in strategic locations across the country, bus cards in public vehicles, business window cards, feature magazine articles, news stories and features in dailies and weeklies. This tremendous barrage of religious promotion, for it is literally just that, will be made during the entire month of November, 1950. The second Sabbath and Sunday will be known as "National Canvass Days," especially devoted to the raising of Church budgets at the local community level.

Obviously, no sectarian emphasis can be made by a public service organization. Yet every Church and religious group can capitalize on the favorable religious mood which will undoubtedly pervade the thinking of millions of Americans during this period. Advertising can only create the mood. The Churches must do the rest. Local advertising, visitation campaigns, evangelistic services, every member canvasses, and personal work may also be strengthened and advanced.

What can laymen do? We must not muff the ball by sheer neglect or indifference. Although millions of dollars worth of advertising will be provided free, there will be supplementary services which must be added. You can support your local Church and community program in your congregation, in your community, through your local radio station and newspapers,

through visitation programs, and in many other ways.

Remember through prayer and co-operative action we can, under God's blessing, get results. Let America make known to all the world that her faith is in God who still reigns over the affairs of men.

For further information write: Religion in American Life, 214 East 21st Street, New York 10, N. Y. — Release, adapted.

## THE AUGUST MOON IN ITS FULLNESS

By Lois F. Powell

The evening scenes that charm the eye  
With gilded foliage, low and high,  
Are those made rich and gorgeous by  
The beauty of the August moon.

The clouds that veil its beaming face,  
The mists that wreath it round with grace,  
The stars that seem to yield their place,  
Add beauty to the August moon.

Beneath lie bounteous harvest fields,  
The countryside its fruitage yields,  
The forest tree its foliage yields,  
In beauty from the August moon.

The gardens are in verdure dressed,  
The barns with newmown hay are pressed,  
And lovers have their future blessed,  
By beauty from the August moon.

It bathes the face of vale and knoll,  
Beaming without human control,  
Continuing as the ages roll,  
That beauty of the August moon.

It seems to speak of unseen things,  
A sense of Strength and Power it brings,  
As o'er the country landscape wings  
The beauty of the August moon.

Box 56, Princeton, Mass.

## Who Are We?

"We hang the murderer, jail the thief and the drunkard, but license the manufacturer of murderers, the makers of thieves and drunkards, and furnish the raw material from our homes out of which the murderer, thief, and drunkard are made." — The Civic Bulletin.

## SOUTHWESTERN ASSOCIATION REPORT

Seventh Day Baptist Church,  
Gentry, Ark.

Courtesy of  
Rev. Clifford A. Beebe



The 60th Session of the Southwestern Association opened in Gentry, Ark., Thursday night, June 29, 1950, with every Church in the association being represented.

The Sabbath morning service was conducted by the Gentry Church and the message was brought by Pastor Melvin G. Nida, delegate from the Eastern, Central, and Western Associations.

Sabbath afternoon's service was brought by the young people who gave a devotional program and then told of their experiences at Camp Miles.

Sunday night Pastor Ralph M. Soper of Fouke brought an inspiring message and at the close many came forward to re-dedicate their lives to their Master's service.

The business meetings were conducted by Vice-President David Beebe in the absence of President Glen Davis.

Dinners and suppers were served on the grounds by the ladies of the Gentry Church.

We are happy to report that all the Churches in the association now have pastors.

The theme of the association this year was, "Strengthen Thy Brethren," and we feel that we were indeed strengthened and blessed by attending this association meeting.

Mrs. Fred LeBlanc,  
Assistant Recording Secretary.

## G.I. Insurance

Numerous inquiries concerning G.I. insurance matters are being received by Veterans Administration offices in New Jersey, and elsewhere.

Many requests indicate that some veterans are not aware of their insurance rights. Veterans Administration officials point out, for example, that Term insurance which has lapsed may be reinstated by making two premium payments at any time within the Term period. However, veterans who have already converted to a permanent plan, must in the event of lapse, pay back all the unpaid premiums plus interest. A physical examination is not required if application is made within 90 days from date of lapse, but after 90 days' time, a full examination is required.

Application to convert G.I. Term insurance to a permanent plan may be made at any time as long as the Term insurance is in force. Application to renew or extend Term insurance must be made prior to the expiration of the veteran's present Term policy.

There is no time limit under the present law for eligible veterans to apply for new G.I. insurance.

The Veterans Administration emphasizes that all veterans should regularly examine their insurance coverage in order that necessary changes may be made to best serve their family needs. — VA Release, adapted.



## OUR JAMAICA MISSION

### Seventy Students at Crandall High School

Rev. Neal D. Mills, principal, reported on July 14 regarding the work in Crandall High School. Final figures for the year indicate that 70 different persons have been enrolled at least part of the last term. "The quality of our students is the best we have had," he reports. Because of increased salary expenditures, building repairs, and student labor costs, the operating profit for the term was less than the previous term although the total deficit is slowly being reduced. The further fact that gifts for the school were less than usual accounts for the close margin between the term's financial needs and its costs. "If more gifts are not received," Mr. Mills concluded, "several students will probably have to leave school within a year."

"Eight of Mrs. Mills' students are Chinese who are here mainly for English," he reported. "Three of them are girls who came over from China about the first of June and have been with us for five weeks. It is a pleasure to teach them and we have had fun trying to make each other understand."

Nearly one third of the students enrolled are Seventh Day Baptist with 50 to 60 per cent being in preparatory, intermediate, and senior classes. Many of the "specials" are not Seventh Day Baptists. Twenty-one of the 70 students enrolled are of our faith.

### Randolphs on Furlough

The headmaster and Jamaica head missionary, Rev. Wardner T. Fitz Randolph, left Kingston with his wife and youngest son, Ronald, August 4. They were in Daytona Beach for Sabbath, August 5, and then came north. Rev. Mr. Randolph visited Westerly to report to the Missionary Board and speak at the Waterford and Ashaway Churches while Mrs. Randolph and Ronald went directly to Salem, W. Va., where a Randolph reunion was expected to be held before Conference. After his New England reports, Mr. Randolph hoped to meet his brother, Winfield, from Keeseville, N. Y., and to be

at the West Virginia Randolph reunion. Deacon Lionel Holness of the Kingston Church is visiting relatives in New York City and it was planned that he attend Conference with Mr. Randolph.

It is hoped that the Jamaica missionary can visit a number of our Churches during his furlough year, but his chief concern is for the needed change and relaxation from his strenuous work. Inquiries regarding speaking appointments and travel costs should be addressed to the Missionary Society, 403 Washington Trust Building, Westerly, R. I.

### The Jamaica Conference

On July 26-29, the Jamaican Seventh Day Baptist Conference was held at the Waterford Church with all of the 27 Churches and groups having the privilege of sending representatives as in our American Conference sessions. A report is expected soon for these columns.

### With Tompson at Tuskegee

Socrates Thompson writes from Tuskegee Institute, Tuskegee, Ala., where he is serving an agricultural extension internship: "I have been on different projects here (since July 15), including low-cost housing from concrete blocks which I regard the greatest highlight so far." He is going to work into Church programs in the Churches of the area and will get some training in the community services rendered through negro county extension agents. The agent with whom he works will be selected as a Christian and a churchman so that the greatest possible help may be given for his strengthening not only agricultural skills but the Christian virtues of his Jamaican people.

D. S. C.

## THE ADVANCE IS ADVANCING

The United Evangelistic Advance in which the Seventh Day Baptist Missionary Board is vitally interested along with other evangelism departments of American Protestant Churches has proved the means of actual advance in many, many Churches. You and I know there are many encouraging parts of our Seventh Day Baptist evangelism in various

Churches. If God can use you and your Church because of the readiness for service made possible through United Evangelistic Advance tools, neither the Department of Evangelism of the Federal Council nor the Seventh Day Baptist Missionary Board wants credit or praise for gains made during the Advance.

On the level of nationally sponsored programs, the National Christian Teaching Mission program of finding the responsibilities of local Churches and then laying out definite methods of reaching and winning the people included to Christ and the Church will reach 90 towns or county areas during the 15-month advance ending December 31, 1950. In 18 missions already conducted, 464 Churches with 3,962 auxiliaries have discovered and accepted responsibilities for 211,632 persons. This program is becoming an increasingly effective plan both in rural and city areas. It uses Church, Church school, and auxiliaries to draw non-Christians into the full fellowship of Christ and His Church. Its techniques are adaptable to the educational, the social, and the evangelistic programs of any Church. Its emphases are especially fitting for truly Protestant service with our stress on universal priesthood, congregational authority, and salvation for service.

The Methodist evangelism program among its 350 Philadelphia Churches brought pastors from all over America as visiting evangelists and visitation evangelism leaders. The largest body of persons to use Philadelphia's Convention Hall was assembled for their final evangelistic meeting and 8,000 (believe it or not) were turned away into near-by halls for hearing by amplifiers only. Over 8,500 decisions of commitment or transferred membership were secured by the visitors during the week-long program.

The chief objective of the 25th Anniversary Celebration of the United Church of Canada this year lies in the right area, we believe. Dr. Mutchmor of that Church tells us they are making primary evangelistic use of the celebration and that a catechism and popular booklet, "This Our Faith," have brought out the content of the faith which they are sharing. Our own

Church at Jackson Center, Ohio, used this principle in its recent 110th Anniversary, April 1. More Seventh Day Baptist Churches can benefit from this experience. We use the principle in promoting Reformation Day observance the last of October.

The Association of Christmas Card Manufacturers will have their director, S. Q. Shannon, at the next Department of Evangelism meeting of the Federal Council on September 15, 1950. His presence is part of the department's effort toward a more Christian observance of Christmas and more effective personal outreach on the part of all Christians. Dr. Jesse Bader, executive secretary of the department, is writing chambers of commerce regarding the Christian significance of this beautiful season.

Our own local leadership can well do something concrete about chamber of commerce, or other commercial planning boards, use of community publicity, and decoration. It sometimes appears that we Christians do not care enough about changing corrupting customs or laws to make the effort or have the courage to speak to those in charge of civic developments within our own neighborhoods. You can approach your own civic clubs through pastors' or Church councils, or directly.

In a spring campaign in a New England town, the mayor welcomed the 200 people who were gathered for an Instruction Conference in a Visitation Evangelism Campaign. He congratulated them on their willingness to render this service and spoke of what it would mean to them personally and to the people upon whom they called. Dr. H. H. McConnell, national director serving that community, felt that it was a good speech but perhaps a routine assignment of the mayor in his official duties. Afterward, in the pastor's study, the mayor expressed his regret that official assignments precluded his calling any night that week, but said to his pastor, "It is only four o'clock now, give me some assignments and I will call this afternoon and tonight." The minister gave him some cards. He won decisions for Christ from 8 of the 9 assigned him and called on two more of his friends on his own initiative, and came to the manse at ten o'clock that night with 10 decisions for Christ.

The Presbyterian Church (U.S.A.) has been conducting its New Life Movement for the past three years. In that time, there have been more receptions into membership than in any three-year period in its history — "177,000 more than our record would have led us to expect." Each of these three years has been better than the one preceding which indicates sound growth and not just a sudden campaign. Their General Assembly called the Church to go on in the New Life Advance, designed for participation in the United Evangelistic Advance. Both in co-operation with programs sponsored through the Federal Council national directors of visitation, teaching missions, university missions, and special projects, and in shared community enterprises, their Churches are finding strength for evangelism through co-operation with other denominations.

D. S. C.

### CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis  
Executive Secretary, Seventh Day Baptist  
Board of Christian Education

#### Vacation Church Schools Across the Country

During the past few weeks to the accompaniment of singing and laughter, work and worship, Vacation Church Schools have been planned, have been carried out, and have become a part of the past; but their influence continues to be a part of the children, the staff, and the parents as they meet life situations.

Here are a few reports from Vacation Church Schools which have been held:

**Shiloh, N. J.** — Miss Kathleen Hicks, supervisor. Enrollment, 137; average attendance, 123; perfect attendance, 81.

**Lost Creek, W. Va.** — Rev. Rex E. Zwiebel, supervisor. Enrollment, 40.

**Jackson Center, Ohio** — (Community Church School held at Methodist Church) — Rev. Trevah R. Sutton participated as one of the staff.

**Milton, Wis.** — Kenneth Smith, supervisor. Average attendance, 52.

Information would be appreciated from other Churches holding Vacation Church Schools so that this office may have a permanent record of their activities.

### PRE-CONFERENCE RETREAT IS TEN YEARS OLD

Last year the Pre-Conference Retreat completed its journey from coast to coast. This year at Camp Caesar in West Virginia will be held the seventh session of Retreat in the first ten years of its history.

It is a real thrill to think of the service being rendered to the denomination by the young people who attended that first Retreat. One young man is secretary of the Missionary Society and his wife was also in attendance. Another young man has been ordained deacon in his Church. Many kinds of lay activities might be listed in giving account of those who made up that first group.

One of the many good features of the Retreat is the opportunity for young people and ministers to get better acquainted. This, along with other features, makes the Retreat a real factor in the development of denominational unity.

As young people and leaders meet at Camp Caesar, let us pray for rich blessings from God upon all who attend and that much good will come from the 1950 session.

Harley Sutton.

(Note: The above item was crowded out of the Sabbath Recorder for August 14.)

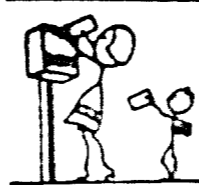
Let others know who you are!



Wear a Seventh Day Baptist Pin

— Order from —

American Sabbath Tract Society  
510 Watchung Ave. Plainfield, N. J.



### OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene and the Children:

Did you ever know anyone who thought a robin said, "Julia Treeleaf, Julia Treeleaf," when it was singing?

My father told us children that sometimes there would be a robin who would say that, but it was not always. Bird books I have seen do not mention that as included in its song. Our Massachusetts birdman described the robin's song in various ways. "Cheerily cheerup, cherrily cheerup" comes nearest to "Julia Treeleaf," which we sometimes thought we heard them say. Then when we heard it early in the spring, we imagined Father Robin had arrived from the South and was calling Julia to be sure she stayed near by to help build a nest and raise the baby robins.

One day this spring I thought I heard that name "Julia Treeleaf" called. It wasn't very clear, and as I listened to make sure it seemed that that robin wasn't saying "Julia" at all. Instead, it seemed that he was saying "Something different, something different, see!" That made me laugh, because it seemed to be a "hit" as we sometimes say when we mean, "appropriate for the present time." And that bird's song proved to be very appropriate for our present time.

One day we were talking about how badly the robins in 1949 picked into our strawberries and spoiled many. We wondered just what would be the best method to keep the birds away this year. Soon I heard our this-year's robin say, as he sang, "Do it different, do it different, see!"

That was a surprise. Last year, after the birds had a taste of ripe berries and began their mischief, we hung up strings, rags, bottles, bells, strips of crinkling aluminum, and made a scarecrow in rubber boots and up-to-date farm clothes. The birds cared for none of them, but boldly spoiled the berries just the same.

So to "do it different, see" this year we hung our strings, crinkling aluminum, and gay strips of cloth around the plot nearly a week before a berry began to

turn red. Then when we saw the robins around there we threw small stones at them and drove them away. They went promptly because they had not seen a red berry nor had a taste of any. They had been looking for bugs, which are numerous all around. We wanted them to have all the bugs they could find, everywhere except in that strawberry bed.

Now the berries have ripened nicely and there has been no loss from birds because we "did it different, see!"

Another interesting thing, the bird whose good advice encouraged us was not one of those we had to drive away. He always sang in the tree on the east of the house. The one who had an eye for the strawberry bed flew off toward the woods on the west side.

As I finish this letter our good bird has been singing his early morning "different" song. He has begun to add something else I cannot quite make out. I will be listening mornings to hear if he has good advice in his song which will be, I believe, one of the ways our kind Creator speaks to us in nature, if we keep in touch with Him.

Good-by for this time,

Lois Fay Powell

Princeton, Mass.

Dear Mrs. Powell:

I have enjoyed your letter and I am sure the children will. I'll try to listen more closely to bird songs. It has always seemed to me that robins sing, "Cheerily, cheerily, chee, chee, chee."

I remember a little song I used to teach my school children a good many years ago about a robin redbreast and her three baby robins. They begged to sing it over and over, they were so fond of it. Perhaps my Recorder children will love it, too. I only wish I could give the tune, too, but since it is only in my memory I can't do that. Here are the words of the song as I remember them.

The Robin Redbreast

Two robin redbreasts in their nest

Had little robins three.

The mother bird sat on her nest,

Her mate sang cheerily.

And all the little robins said,

"Wee, wee! Wee, wee! Wee, wee!"



One day the sun was warm and bright,  
All shining in the sky.  
The mother said, "My little ones,  
It's time you learned to fly."  
And all the little robins said,  
"I'll try! I'll try! I'll try!"

I think there was another verse but I do not remember it.

Sincerely yours,  
Mizpah S. Greene.

### "THE BILL BENTLEY STORY"

Life among the Tselal Indians, their unusual habits, and the transforming power of Christianity through a young missionary pioneer, is told in the new sound and natural color film, "The Bill Bentley Story," recently released by Moody Bible Institute, Chicago, Ill.

The 20-minute, 16 mm. film dramatically portrays the story of a former institute student, Bill Bentley, who went to the Tselal Indians, uncivilized heathen tribe in southern Mexico, as a missionary.

After studying at Moody's and the Summer Institute of Linguistics, Oklahoma, Bill Bentley went to live and work among the Tselals, learned their language and reduced it to writing for the first time when he translated portions of the Bible.

When Bill died in August, 1941, six days before his wedding date, his fiancée, Marianna Slocum, determined to carry on his work.

"The Bill Bentley Story" shows the Tselals as they are today. Scores of them are Christians, learning to read the entire New Testament in their own language and to sing hymns. By means of the motion picture, the spiritual and physical ministries of Marianna Slocum and her partner, Florence Burdell, nurse, are documented in an inspiring manner. The film is available, free of charge, upon request to Moody Bible Institute's film department.

—Release.

Let us bring our tithes  
and offerings.

### CHARLEY AND MARGARET DAVIS HULL

I was unable to attend the memorial service held at Walworth, Wis., July 15, 1950, for Charley and Margaret Davis Hull and their son Lester. I was ill at the time. It seems to me that a memorial service should recall memories — at least that is what it did for me. Many happy, pleasant memories they are, and I ask the privilege of a few lines in the Sabbath Recorder to record just a few of them as an appreciation of what the friendships of these people have meant to me.

I remember Charley first as a small lad when his father, Rev. O. P. Hull, was pastor of the Alden, Minn., Seventh Day Baptist Church, in the early 1870's. In those days and places almost every religious service ended with a "testimony meeting." Charley could stand up and tell of his Christian experiences, hopes, and purposes in a way that made me, a few years younger feel almost envious, for I did not have the courage to even stand up, and it was several years later before I could speak a word on such occasions.

When I came to college in December, 1881, Dr. Thomas R. Williams, then the acting president, found a place and a roommate for me, Fremont Page. When Saturday night came, all the boys gathered in Main Hall for the sessions of the literary societies. Fremont took me up with him as a candidate for the Oro Lyceum. Up in the hall, Charley Hull, who was teaching country school and came to Milton for weekends, "collared" me, as we were long-time friends, and took me into the Philomathean Society, in spite of myself, a fact that I have never regretted. I truly and humbly believe thus came about that group of fine Philos, Lester Randolph, Ed Campbell, Willard and Lovelle Burdick, my three brothers, George, Dighton, and Frank, T. J. Van Horn, D. B. Coon, David Ring, the Loofboros, P. L. Clarke, and many others.

While I was attending the University of Chicago, Charley and Maggie were living on the North Side. He was hard at work, as always, just then in the business of getting advertising for magazines. One Sabbath after service Maggie and he

had invited me home to dinner. The conversation touched upon a play that was running in one of the local theaters. Maggie wished that it were possible for them to go sometime.

"Well," said I, "I'll take a chance with the children, if you will take the chance." So it was arranged. I stayed with the babies and none of them was very old. All four, Ernest, Lester, Margaret, and Nellie, came close together.

Years later, I happened to be on the same train leaving Milton when Margaret and Clifford Gesler started on their honeymoon trip.

These are but a few of the many memories that come to me when I think of these very dear friends, and these words are a simple tribute of love and honor to them.

Edwin Ben Shaw.

Milton, Wis.,  
July 17, 1950.

### Accessions

Denver, Colo.

Baptism:

Mrs. Mabel Whiteside,  
Mrs. Vera Wright,  
Ronald Wright, and

Joy Harrop were baptized on Sabbath afternoon, July 29, 1950, at the quarterly meeting of the Denver-Boulder Churches, and were received into the Church, by Rev. Leland E. Davis, pastor. L. E. D.

### BIRTHS

**Bentley.** — A daughter, Ann Randall, to Mr. and Mrs. W. Robert Bentley, Berlin, N. Y., on February 12, 1950.

**Daley.** — Dawn Kathleen, born to Mr. and Mrs. Hershel Daley of Battle Creek, Mich., on July 12, 1950.

**Parrott.** — Margaret Mae, born to Mr. and Mrs. Charles Parrott of Battle Creek, Mich., on July 16, 1950.

**Walton.** — Ronald Martin, born to Mr. and Mrs. Gene Walton of Battle Creek, Mich., on July 21, 1950.

**Armstrong.** — A son, Daniel James, to Mr. and Mrs. William W. Armstrong of Somerville, N. J., July 2, 1950.

### Obituaries

**Burdick.** — Martha Lucetta Davis, was born in Wells, Minn., on June 15, 1872, and died in Denver, Colo., July 11, 1950.

When a small child, she moved with the family to North Loup, Neb., where she met and later married Orville G. Burdick on May 29, 1890. To this union were born seven children, of whom three survive. They are Edwin, Grant, and Mrs. Grace Burdick White.

Her husband, Orville, preceded her in death in November, 1944. Also surviving are two sisters, Mrs. Maud Davis and Mrs. Minnie Davis, one brother, Frank, all of Denver, and five grandchildren.

While in Nebraska, she was baptized, and united with the North Loup Seventh Day Baptist Church. After moving to Denver, she helped with the organization of the Church there, and was one of the charter members. She helped also to organize the Ladies' Aid Society of the Church, acting as president for fifteen years, and at the time of her death was its treasurer.

During the last two years of her life she has been very active in two other Denver organizations, the Woodbury Club, which she served as president, and the National Anxiety League.

It is interesting to note that during her childhood, "Mattie," as she was lovingly called by her family and friends, made two covered wagon trips from North Loup to Boulder, one in the 1890's and one in 1911.

At the lay suffering for two weeks prior to her death, she was heard by her family to utter many times, "Have thine own way, Lord." What a wonderful testimony to leave for those who must live on after her. F. D. S.

**Van Horn.** — Harriet Brown, daughter of Emily Dowse and George Taylor Brown, was born in Bridgewater, N. Y., July 22, 1875, and died at her late home in Alfred, July 13, 1950.

In early life she was baptized by Rev. W. C. Daland and joined the Leonardville Seventh Day Baptist Church. On January 14, 1922, she brought her Church letter from Alfred Station and has remained a faithful member of the First Alfred Seventh Day Baptist Church to the time of her death.

She married Rev. Edgar D. Van Horn September 1, 1903, the service being performed by Rev. Ira Lee Cottrell, assisted by Rev. T. J. Van Horn. With him she has labored in parsonages in the New York City, the Milton Junction, Wis., the White Cloud, Mich., and the Second Alfred at Alfred Station, N. Y., Seventh Day Baptist Churches.

Following his retirement, they moved to Alfred, where she became a member also of the Evangelical Society, the Ladies' Aid, and the W.C.T.U.

Survivors are her husband, two sons, Donald of West Albany, N. Y., and Eugene of Westbury, N. Y.; one daughter, Mrs. William Hubbard (Elizabeth) of Detroit, Mich.; three sisters, Mrs. Edna Livermore of Alfred, the Misses Mary L. and Helen E. Brown of Leonardville, five grandchildren, one nephew, and one niece.

A prayer service was held at the family home followed by services at the First Alfred Church with burial at the Alfred Rural Cemetery. Pastor Everett T. Harris officiated. E. T. H.

**Lippincott.** — Mrs. Rebecca, a daughter of John D. and Catherine Scheu, was born in Sidney, Ohio, November 3, 1869. She was called to rest on Sabbath eve, June 30, 1950, while in her home.

She was married to Mr. Perry Lippincott in Logan County, Ohio, July 4, 1889.

In 1896 they moved to Walworth, Wis., and the following year they both accepted Christ and were baptized by Rev. S. L. Maxson, joining the Walworth Seventh Day Baptist Church.

Moving to Battle Creek in 1907 with their family, they transferred their membership to the Battle Creek Seventh Day Baptist Church.

To them were born eight children, five of whom are now living. Surviving are four daughters, Mrs. Clyde Oxley of Detroit, Mich.; Mrs. Harry Strole of West Des Moines, Iowa; Mrs. Gertrude Van Noy of Mount View, Calif.; and Mrs. Fern V. Haskett of Burbank, Calif.; a son Herbert L. Lippincott of Battle Creek, Mich.; a sister and a brother, Mrs. Kate Ragan and Lewis Scheu, both of Piqua, Ohio; eight grandchildren, and twelve great-grandchildren.

Funeral services were held on July 5, 1950, with interment at the Memorial Park Cemetery. A. L. W.

**Burdick.** — Flossie Winnie Severance, was born April 5, 1882, at Dodge Center, Minn. She was the second child of Hector C. and Emma Ann Ellis Severance. She passed from this life July 18, 1950, at the St. Andrews Hospital, Bottineau, N. Dak.

At five years of age she came with her parents to Flandreau, S. D. At twelve years of age she was baptized and joined the Pleasant Grove Seventh Day Baptist Church at Flandreau. When fifteen years of age her parents moved to Milton, Wis. It was while there she was married to Edgar E. Burdick, on April 11, 1901. To this union three daughters were born, all of whom survive her. They are: Mrs. Leila Chaney and Florence of Bottineau and Mrs. A. G. Vanderberg of Jamestown, N. Dak.

In 1910, she, with her family, moved to North Dakota where she has since resided. The last eleven years she has lived in the city of Bottineau. She was a member of the Baptist Church there and president of the local W.C.T.U.

Mrs. Burdick is also survived by nine grandchildren, four great-grandchildren, three sisters, three brothers, other relatives, and a host of friends. Her husband passed away March 12, 1946.

The funeral service was held at the Baptist Church, Friday, July 21, with Rev. Leland Corey and Rev. R. Russell officiating. Interment was made in Oak Creek Cemetery. F. B.

**Ehret.** — Mildred Wiard, wife of Rev. A. Clyde Ehret of De Ruyter, N. Y., died July 20, 1950, in the Meadville City Hospital, Meadville, Pa. She had undergone surgery some months before but was en route to De

Ruyter when overtaken by her last sickness and stayed in Meadville to be near her mother and sister there.

Mrs. Ehret was a member of the North Loup, Neb., Seventh Day Baptist Church and during her husband's pastorate there was active in the life and work of that Church. She was a woman of strong Christian faith and her leadership and industry will be long remembered there.

Born January 11, 1902, on a farm in Cus-sewago Township, Crawford County, Pa., she was the daughter of Mr. and Mrs. Henry W. Wiard. She was a descendant of Peter and Calvin Waldo whose faithfulness under persecution for Sabbath observance is commemorated by a tablet erected in the Seventh Day Baptist Historical Library in Plainfield, N. J. She attended Alfred University after being graduated from Edinboro State Teachers College, and did graduate study in Teachers College, Columbia University. For a number of years she taught in the public schools at Hastings-on-Hudson, N. Y., during which time she was a loyal member of the First Seventh Day Baptist Church of New York City.

Surviving, besides Mrs. Ehret's husband, are her mother, Mrs. Clara E. Wiard of Meadville; a son, James C., of De Ruyter; a sister, Mrs. Arthur Willmarth of Meadville; and two stepdaughters, Mrs. Eugene Van Horn of Westerly, R. I., and Mrs. George Potter of Alfred, N. Y.

Rev. Albert N. Rogers of Alfred Station, N. Y., who had officiated at the Ehrets' marriage in the New York City Church on June 25, 1940, conducted services at a Meadville funeral home and at the family plot in Carmel Cemetery where she was laid to rest not far from her birthplace. Representatives of both the De Ruyter and North Loup Churches were present. A. N. R.

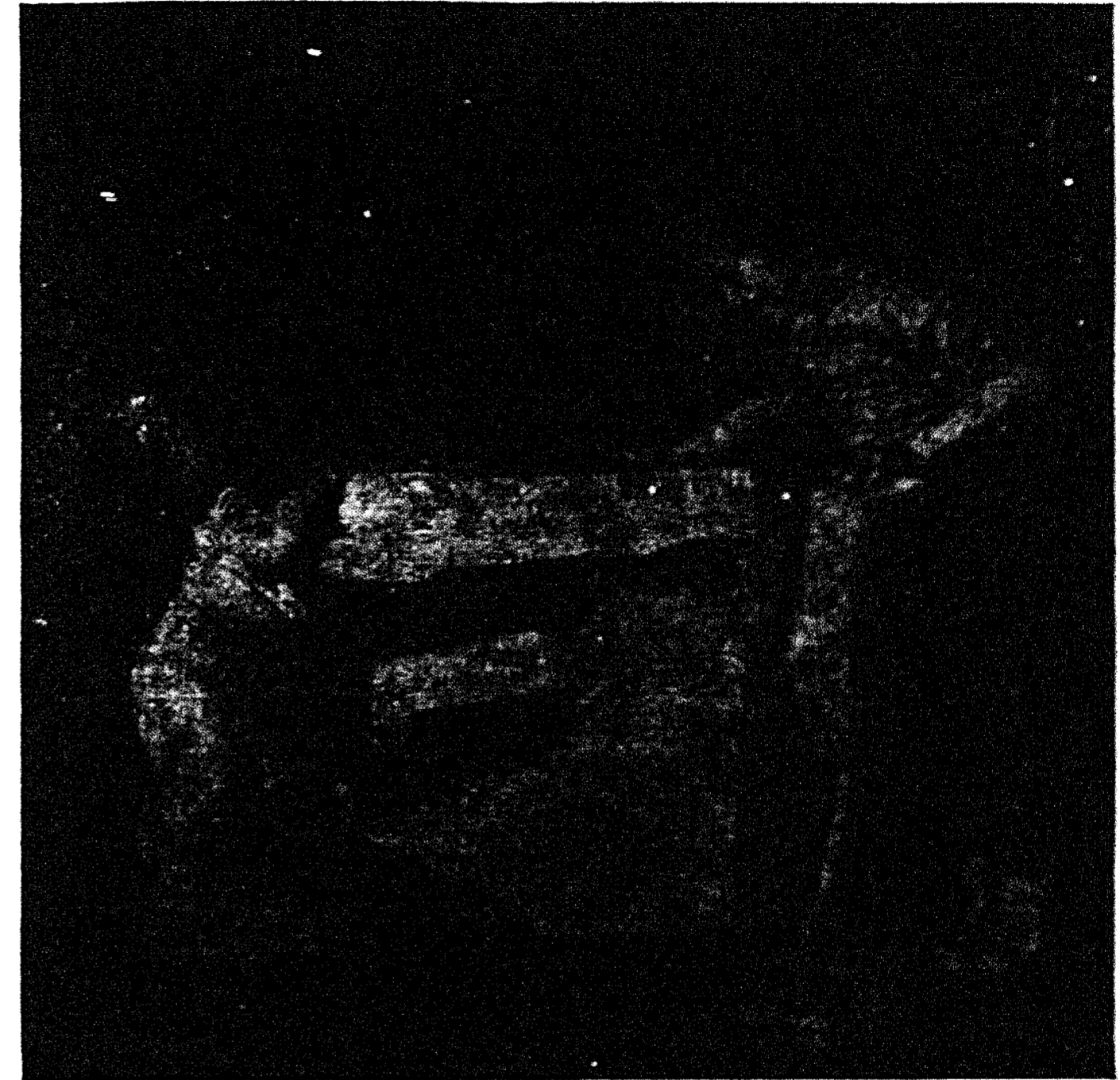
**Schaible.** — Dora Davis, daughter of Theodore F. and Eliza S. Davis, was born in Shiloh, N. J., December 28, 1867, and passed away at her home there on August 8, 1950, having been in failing health for several months.

On November 25, 1890, she was married to the late Wilson S. Davis. On June 27, 1946, she was married to George J. Schaible, also of Shiloh. Besides her husband she is survived by one brother, Walter B. Davis, of Madison, N. J., four stepchildren, Herbert H. Davis of San Gabriel, Calif., Kenneth W. Schaible of Washington, D. C., Eleanor D. Schaible of Maple Shade, N. J., and Lewis D. Schaible of Shiloh; also one nephew and two nieces.

"Mrs. Dora" as she was known to those who knew and loved her, had been a member of the Seventh Day Baptist Church in Shiloh for 67 years, and for over half that time served as organist. She was faithful to her Church and its work until failing health prevented.

Funeral services were conducted at the Shiloh Church on August 11, 1950, by her pastor, Rev. Lester G. Osborn, and interment was in the adjoining cemetery. L. G. O.

## The World's Largest Handwritten Bible



Freddie Koenig, who wrote the first verse in the World's Largest Handwritten Bible, and Susan Gottman, who wrote the sixth, view the 187-pound Bible after its 1,111 pages are bound

### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Five months after the atom bomb was dropped on Hiroshima, a Presbyterian pastor in Richmond, Va., published a short article in his Church bulletin. Dr. John A. MacLean of the Ginter Park Presbyterian Church proposed to his congregation "a movement to raise funds among the Christian people of America for the restoration of the Japanese cities of Hiroshima and Nagasaki, destroyed by our atom bombs." Copies of Dr. MacLean's Church bulletin were

quickly picked up by the press and called to the attention of the entire nation. Two months later, the idea was crystallized into a resolution which was adopted at a special convocation of the Federal Council of the Churches of Christ in America. This resolution transformed the original suggestion for rebuilding two of Japan's bombed cities into a plan for helping to rebuild her entire moral and educational structure. The proposed Japan International Christian University, for which funds are now being raised, thus was born.



## THE HISTORY OF THE HANDWRITTEN BIBLE

The World's Largest Handwritten Bible, on display at the Chicago Fair of 1950, was produced for the purpose of creating intensified interest in the Bible.

The actual writing of the Bible was started on March 22, 1949, at the Chicago Bible House. Six pupils from the second grade of the Day School of St. Luke's Evangelical Lutheran Church, Chicago, wrote the first six verses. Two of these youngsters, Alfred Koenig, who wrote the first verse, and Susan Gottmann, who wrote the sixth, are shown on the inside back cover of this issue of the Sabbath Recorder.

Some idea of the Bible's size can be reached by comparing it with the height of these children. It weighs 187 pounds and three imported goat skins were required to bind it. It contains 1,111 pages (page size 21" x 27"). The 31,102 verses in the Bible were handwritten by 31,102 individuals. The chapter headings and the verse numbers were written in advance by members of the Chicago Bible Society staff.

Writing of the Handwritten Bible received its greatest impetus when Wayne A. Johnston, president of the Illinois Central Railroad, agreed that it would be an excellent feature for their exhibit at the 1949 Railroad Fair. Space was provided for five persons at a time to write verses on as many different sheets which were later to be bound in the Bible. An attendant from the Chicago Bible Society supervised all this writing. Crowds thronged the Handwritten Bible exhibit.

Every state in the Union and fifteen foreign countries were represented among the writers of the Handwritten Bible. This wide geographical distribution shows something of the cosmopolitan atmosphere of Chicago and the great opportunity afforded the Chicago Bible Society for reaching people with God's Word in this great city.

The closing verses of the Bible were written by high school students who came—without prearrangement—from the Highland Christian School at Gary, Ind. Betty Veenstra, 13, wrote Revelation 22: 21, the last verse in the Bible. A Bible bound in gold was given her in recognition of the event. This occurred shortly after 2 p.m. on September 27, 1949—four days before the Chicago Fair closed.

The Handwritten Bible received good reports in newspapers, both secular and religious, throughout America. The Chicago papers—the Daily News, the Tribune, the Herald American, and the Sun Times—carried story after story on the progress being made in writing the Bible. The New York Times carried a story and photograph of Dr. Frederick A. Grant, New York City—one of the translators of the new Revised Standard Version of the New Testament—writing the first verse in the New Testament, Matthew 1: 1. Almost the entire Church press and a large percentage of secular newspapers carried at least one item concerning the project.

When the Bible was completed and it was decided that Ernst Hertzberg and Sons (The Monastery Press), Chicago, were to be the binders, the Chicago Daily News made plans to run a full-page spread on the gigantic task of binding such a Bible. This rotogravure page appeared in the Home and Life section of the News on December 31, 1949, and called further attention, across the nation, to God's Word.

We cordially welcome you to the Book Exhibit of the Carson, Pirie, Scott & Company, at the Chicago Fair of 1950, which is the "home" of the Handwritten Bible from July 1 through September 4, 1950. — Courtesy of Chicago Bible Society, Rev. Don Norman, executive secretary, 35 East Wacker Drive, Chicago 1, Ill.

## The Sabbath

# Recorder

