ent who live from ten to twenty miles away. One of the Sabbath school teachers drives over from Muskegan, a distance of nearly fifty miles. A young man attending college at Kalamazoo is present every week. Last Sabbath two families were home from Detroit.

The folks here are doing all within their power to welcome the pastor and his family. They seem to be overjoyed at the prospect of the evangelistic, Bible-teaching ministry which they expect and long for. Although there are five other churches in this little town, many of the people are as yet unreached. The field is large.

The young people's class of the Sabbath school has assumed the responsibility of providing for a weekly church bulletin to be printed on the pastor's new mimeograph.

In addition to the Sabbath evening prayer meeting at White Cloud, plans are laid to hold a mid-week prayer service for several families living near Fremont, a distance of about fourteen miles.

Westerly, R. I.

The one hundred annual meeting of the Pawcatuck Seventh Day Baptist Church was advanced one week this year so as not to interfere with the centennial celebration of the church, which will dominate the program of the society over the coming week-end.

Nearly fifty members of the church gathered last night to hear the annual reports and plans for next year. These reports showed that sufficient funds had been raised to cap the well, but so far, it has been impossible to get a force of men trying to set it down in the hurricane, had been reconstructed and the new steeple was like the old steeple in every detail. A lightning rod was built into the new spire.

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The surviving children are: Mrs. Bertha Dutro of Tyrone, Neb.; Walter, Earnest W., Ellia M., and Marion David, all of Kalamazoo, Ill.; Hazel E. Fisher of Renwick, Iowa; and Mrs. Alta Fern Sheldon of Chicago, Ill.

C. L. H.
SPECIAL DAILY MEDITATIONS

In our last issue we began a series of daily meditations, prepared by Rev. Elmo F. Randolph of Alfred Station, N. Y. These meditations will be continued until Sabbath Rally Day, May 18. We believe they will serve a double purpose. Our folks have occasionally asked for daily meditations printed in the Sabbath Recorder. It is a reasonable request. But the limited space and difficulty in preparing helpful material are eloquent reasons for not attempting it, hitherto. So, many who have longed for something of the kind in our own paper will be encouraged.

The other purpose well served will be the inspiration, suggestions, and help during these weeks when better Sabbath observance and promotion are being especially emphasized. Pastor Randolph has given much thought and work on these meditations—the project being one in which he is deeply and vitally interested. We are sure you will appreciate the results of his work.

An expression of your appreciation sent to the editor will be gladly passed on to our able young brother. Weekly installments of the series will regularly appear until May 18.

PAWCATUCK—ONE HUNDRED YEARS

While in the history of the rocks, mountains, and rivers a century does not amount to much, in the life of an individual or of an institution a hundred years looms large. The Pawcatuck Seventh Day Baptist Church in Westerly (R. 1) is one hundred years old. That interesting fact was noted the weekend of April 13, with an appropriate three-day celebration, beginning with a prayer meeting Sabbath eve, and closing with a church banquet Sunday night.

Every part of this program was carefully arranged and fully and helpfully carried through. Too much in praise and appreciation can hardly be said. From beginning to complete close, every part was of compelling interest and of high order. Under the general chairmanship of Karl G. Stillman and his efficient executive committee, with subcommittees well officered, everything moved smoothly and made for success of high and inspiring order.

With a beginning in 1840, with some fifty members of the First and Second Hopkinton Churches and "Westerly" Church (located at Dunn's Corners) and with but a few houses in the vicinity of "Pawcatuck Bridge," this church of Pawcatuck has grown to a membership of nearly three hundred, in beautiful Westerly, with its thousands of people and fine buildings, both private and public. The Celebration

We must leave to the fine paper of Mr. Stillman, which has been promised, the history of the church so far as the Recorder is concerned. Pastor Harold R. Crandall conducted the services Sabbath eve and Sabbath morning, with Rev. Everett T. Harris of the First Hopkinton Church bringing a thoughtful message.

He said, referring to the relation of the mother and daughter church: "Our fathers in the faith built well; they wanted the two
churches to continue in sister relations; there was unity of faith and purpose between them; they wanted it clearly understood that no ill feeling existed because of the separation." He said we are proud to be the children of such fathers in the faith; to be counted worthy to build on the foundations they laid; and that the unity of faith and purpose still exists. "It is for us to carry forward in the same spirit with which our fathers labored," he asserted, "and to seek after perfection of faith, as Paul wrote, "till we all come in the unity of faith...unto a perfect man, unto the measure of the stature of the fulness of Christ.' This is to be achieved by individuals doing faithfully and together their part.

While we cannot grow by taking thought of our stature of body or soul, we must give both the advantage of the means of development. We must build on foundations which they have prepared and build them into the spirit of the music and we seemed lifted to the gates of heaven. It need hardly be said that the selections were of the highest type and their varied nature made them the more interesting and inspiring.

Historical

Two historical addresses were given Sab- bath Morning.

Mr. Arthur, a special of the church's pastor, whose address was, "also accoun- 4.1 was the most complete historical collection recently to be seen in Westerly.

One interesting object was a carpenter's hammer, presented by Miss Elizabeth Coddington, directed by Mr. and Mrs. Elston H. Van Horn; (2) Discipline in the Old Church (1860-1870), written and di- rected by Mr. and Mrs. Elston H. Van Horn; (3) A Pount Party at the Parsonage—in the gay nineties—written and directed by Mrs. Lewis R. Greene; and (4) The Spirit of Zion (Look- ing to the Future), written and directed by Mrs. George Gavitt, Mrs. Charles Munro. Mrs. Mun- ro sings regularly as soloist in the Westerly choir; Mr. Loomis often. Every one entered into the spirit of the music and we seemed lifted to the gates of heaven. It need hardly be said that the selections were of the highest type and their varied nature made them the more interesting and inspiring.

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At the end of the celebration in the closing hymn, "Our mission being accomplished, we may close with a verse of the hymn,'"O Zion, haste, thy mission high fulfilling. To tell to all the world that God is Light.'"

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Church Banquet

More than three hundred guests were guests of the church's banquet, which was held in the Governor Samuel Ward High School (Westerly)—a good feast of food and fellowship mixed with the wit and humor of the master of ceremonies, Mr. John C. Whitford, President of the Board of Education, Yonkers, N.

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Sunday, April 28

"The law of the Lord is perfect—" Psalm 19: 7

Read Psalm 19.

If our voices are lifted in praise to God whenever we consider the wonders of creation, we should be giving continuous thanks to God who through his perfect law guides and sustains all that he has made.

Our God is not a god of caprice and fleeting whims. He is not like a small boy who, growing tired of his handiwork, leaves what he has done and hurries off to other pleasures. Within God’s law the universe is guided and our earth moves safely on its assigned course. In harmony with God’s plan the miracle of life, in all its fascinating forms, parades across the stage of time in joyous tribute to his perfect law. And in the soul of man the law is set to lead us into the path of truth and comradship with God.

Prayer:

O God, in whom we live and move, Thy love is law, thy law is love; Thy present Spirit waits to fill The soul which comes to do thy will.

Unto thy children’s spirits teach The love beyond the power of speech, And make them know, with joyful awe, The endless presence of the law. Amen. —Samuel Longfellow

Monday, April 29

“Six days shall work be done: but the seventh day is the sabbath of rest.” Leviticus 23: 3.


We speak of the Ten Commandments as the Moral Law, but we are learning again and again that laws which we designate as moral have definite bearing on our physical and mental well being. People who lie and steal and murder are recognized as being mentally unhinged and falling short of the natural resources thou hast given us. Amen.

Wednesday, May 1

“Hallow ye the sabbath day, as I commanded your fathers.” Jeremiah 17: 22.

Read Jeremiah 17: 24-27.

To “hallow a day” is to set it apart for holy use—to dedicate it to sacred purposes. Many leaders in Christendom today are feeling the blow that has been struck the Church in the loss of a sacred time for worship and rest. The need for the reverence of most Christian churches from the Bible Sab- bath are many and complex. The plight of the churches in the loss of a truly sacred day is becoming more and more apparent.

Prayer: Accept our thanks, O God, for the gift of time which thou hast entrusted to our hands. Help us to use our days in praise of thee. Amen.
THE SABBATH RECORDER

expressive of our position as Sabbath keepers. When we do as one of God's laws for man, and observe it accordingly, we discover a freedom of mind and spirit never before experienced. It is then that we are prepared, with the Prophet Isaiah, to “call the sabbath a delight.”

Prayer:

O God, whose law from age to age,
No chance or change can know,
Whose love forever abides,
While aeons come and go,
From all the strife of earthly life,
And to thine embrace we
No hard or disagreeable task to perform,
And thus to close a meeting, but beyond a doubt in many cases ten or one hundred fold more might have been accomplished had the effort been continued. There is too much at stake in missionary and evangelistic work for special efforts to be closed prematurely.

With our praying and surrendering let us add hard work and persistency!

MISIONS

TWO SECRETS OF SUCCESS IN EVANGELISTIC WORK

The great things in evangelistic work are dependence upon the Holy Spirit for power with God and man; complete surrender to Christ and the will of God; and the constant and unremitting effort to put into service as much as we can do.

But there are other things that are often necessary, and among them are hard work and persistency. Many a special religious effort has failed because neither the leaders nor the people generally were willing to put into the effort the hard work required. There is no such thing as an easy revival. Christians who are willing to press into the work till, and long after, both body and mind are tired, are not going to accomplish much. When they want an easy road to a revival, when they want to stop whenever a little weary, when they want to stay home from the service because tired, and when they want no hard or disagreeable task to perform, they are looking for a road Christ their Master never followed and one that leads only to failure. What we get out of anything depends upon what we put into it, and this is never truer than in connection with missionar-
LETTER FROM SCHENECTADY, N. Y.

Dear Editor Van Horn:

I have been reading and hearing much these days about the necessity of all religious groups joining hands in Christian love and fellowship. They tell us that we must not let doctrines stand in the way of this great love which we must possess before we can be saved.

Personally, I have been disappointed with the majority of the ministers I have heard, for the simple reason that I am convinced that they do not mean what they preach. There is an old saying, "If you want to know what a man believes in, just believe in the opposite of what he argues in favor of." This saying, to a large extent, is true. At least I know that if these persons were brought to a show down, they would not stand by their own arguments.

Suppose I must give some proof of my statements. Well, here goes. From the very beginning of my conversion, which took more than eight years ago, I was led to believe that a child of God must love everyone and must have fellowship with those of other groups. Of course, we all understand that we must love everything including our enemies, and I believe in the fellowship of God's children, because if we cannot love one another and have fellowship with one another in this short life, how can we have it through all eternity?

We of the Schenectady Mission know that those who have been with us from the very beginning of our conversations have gone with our musical instruments to play in other churches, and even in private homes where we were invited. We have shared fellowship with the people in these revival meetings held in the Bethany Baptist church of Schenectady, which lasted for two weeks. Of course we went. We were only too glad to help out, because it meant that some souls might be won to Christ.

We went out six or seven nights to play in these meetings, and we also were asked to go for one Sunday morning to help out with their services. On one of these nights that we went, the pastor said to us, "I am getting to depend on you boys so much, that I would like to have you come every Sunday." We thought he was going to ask us to go every Sunday morning. He knew that we were Sabbath keepers, and on one occasion, one of the brothers and I had quite a discussion with the Sabbath question with this minister and he opposed us bitterly.

At one of these revival meetings we were invited by the song leader to play at a special meeting that was to be held in the City Mission. Quite a group went down from our mission. After bringing our instruments and sitting towards the front of the hall, so that it would be convenient for us to get to the platform when we would be called, we got the surprise of our lives. We were never asked to play at all. Could not understand it. Our good brother, Arthur Burns, was also there who was to sing. He was not even called. We were ignored completely, as if we were nowhere near the place.

But we found out that we were purposely ignored because the superintendent of the mission was dead set against Sabbath keepers. We have gone to hear speakers many times since then, and whenever there are Sabbath keepers in the hall, he always has the speaker make a crack (as I call it) about the Sabbath. And still it doesn't cool off our love for them, because although they have no use for us we will continue to go as long as God's work is being done.

"Shall we drive out by the river and see the sunset?" The car turned toward the river road and paused close to the sloping eastern bank. A long, golden path already stretched across the quiet water.

"Are we going to play all night in this quiet car?" asked the woman in the back seat. We had a long discussion with the group about the work which God created and made. Genesis 2: 3.

Sunday, May 3, 1940

THANK YOU FOR THE GOOD WORK LOUIS FATATO
holy day that soon the accent was no longer on the “Sabbath shoes.” They had become her “Sabbath shoes.”

When Sabbath morning comes we like to discard the soiled, work-a-day clothing, and dress ourselves in fresh, beautiful garments to wear, not more idle–house–but a business of God. Can we also drop the sordid cares and thoughts of the busy week just past, and wear in our souls a “garment of praise for a crown of glory”?

To consciously rid ourselves of the worries of daily life and stand forth, free, for our happy day of refreshing—is not that one legitimate way to “rest in the Lord”?

I think God knew that we would often need a renewed sense of love and joy and peace—on the Sabbath—on the business of living. And that was why he appointed and sanctified the weekly Sabbath for rest.

Let’s think a little of that sentiment which anticipates this precious gift from our heavenly Father; that deliberately casts our burdens off from our hearts; that definitely resolves to accept the peace he offers in the quiet of the sanctuary, in the beauty of sacred music and lovely flowers, in the fellowship of kindred minds, in seeking God by prayer and meditation, and in the sweet sense of the Holy Spirit’s overshadowing.

Let us forbid any anxious, troubled, or unworthy thoughts to intrude upon our full attention. We need to seek and to find.

Give me the joy of life
That comes with living right;
And guide me in the strife
Not take me from the fight:
The fight we all must fight
Some wrong, some wrong.
O lead me by thy light
In every song.
For these and other things,
O Lord, in faith we pray;
Knowing that we shall receive strength
For every passing day.

Nortonville, Kan.

THREE THINGS COME NOT BACK

By Lottie S. Gannon

“Three things come not back—the sped arrow, the spoken word, and the lost opportunity.” As I read this little proverb over, I realized how true it is in the life of every individual. The hunter, shooting his arrow at a wild animal, or the savage at his enemy, can never recall that arrow after it has left his bow. He may see that because of faulty aim or some slip, he is going to miss his mark, no matter how deep the anguish, or how great the sorrow, his friend is dead because of his carelessness. His arrow has been “sped.”

Did you ever tell to a friend, in an impulsive mood, what in a more sober state of mind you would never have let pass your lips? A secret that was yours alone? A statement about an acquaintance that may harm him if it were repeated? In anger, resentment, or self-righteousness, may not the repeat gossip you had heard and which you knew wasn’t true, because you wanted to hurt a loved one? Did you ever gospell for the fun of it, making your tale a little stronger, a little better for gossip’s sake, than it had been when it came from your ears? There’s no need for any answer except an affirmative one, for we all must say “Yes.” We have all told to others what we would have given anything to have back in the secret closets of our own minds immediately afterward. But we have said good things, too; we have made someone happy by something we said, or an expression of thoughtfulness. Whether good or bad, the spoken word goes on and on, farther than the arrow, for it perhaps finds a resting place in one or two, or perhaps in many. And the one who has been silently helped or harmed to a great degree. Our Bible tells us, “A soft answer turneth away wrath.” And again, “A fool uttereth all in his mind, but a wise man keepeth it in until afterwards.” We have all told to others things which our words make better or worse both our own selves and others. Let us be wise men “keeping it in till afterwards.” Let us decide, before we say to a friend...

I have recently been reading a book on Chinese life and customs, and in this book the author, a man who lived for some time in China, studying the people, tells of his garden. He had a garden there in one of the cities in which he lived, a garden in which he grew all the things he needed, and the shrubs were given careful attention and he was able to realize his dream when they began to bloom. Knowing the
philosophy of the people, that whatever liv- 
ing thing grew in the garden of one, it was 
the privilege of all to see, not to pluck or  
destroy, if this American man decided 
that he should keep his garden for 
himself. He would have none of the Chinese 
who wandered about the garden, except 
where a guard to keep all wayfarers off. He did 
have his garden to himself, and yet his joy must 
not have been so great for he says that often 
since then he has wished that he had allowed 
whatever wanderer who happened by to climb 
over his garden wall, in order that the beauty 
of it all might have gone farther, that the life 
of someone else might have gained a rosier 
hue than it had had before. But his was a 
"lost opportunity." No matter how much he 
hopes, back home in America, that he had 
been more kindly to his foreign neighbors, his 
chance is gone, and he can only think of it 
as the time when he failed the poorman in 
their hunger for beauty. In this case, as in many 
others, opportunity did knock but once. And 
so we. Often we neglect a duty, we fail to see 
the little things we might do for others, 
seeking what we consider a higher and a 
more noble cause. Our Lord has told us 
"look not every one on his own things, but 
everywhere the things of others." 
So not only in our work but in our play we 
must remember that we cannot be happy or 
successful if we only think of ourselves; we 
must also think of the needs and wishes of 
others. If we are to do the best work in our 
day school or Sabbath school class we must 
all work together. If one person in the class 
may spoil the record of the whole class, 
A Sabbath school class of boys was working 
hard to become a star class by making certain 
points, one point being that each boy must 
recite his memory verse. Several weeks went 
by and the class would have been a star 
class except for one boy who did not 
work. The other boys were very much 
disturbed and decided that they must do some 
thing about it. Wesley Sabbath, who 
teach their teacher, "We have made a new 
rule. No boy can sit down in our class until he has 
recited his memory verse. "Are you going to 
keep him standing all through class time?" asked their teacher. "I don't believe so," said the boys. "It will not take him long to learn the verse, if he 
knows he must do it. We will make him." And they did. All working together 
they became a star class. 
We often hear of strikes which come 
because people do not understand each other 
or treat each other well, and some group will 
stop working and a great deal of trouble and 
conflict come from this result. This is because those 
concerned have not learned how to work to- 
gether. We must be tried in the furnace until we 
realize the value of Christ. A baptism of 
trial may be your best baptism for Christ's 
service. Working is better than weeping, and 
if you work faithfully tomorrow breaks you will read in that clear light the meaning 
of many of your sorrows.—T. Cuyler.
continuing delinquencies, the church grew and prospered.

Our forefathers were concerned about the men and women of their time, their brethren in the church, and those outside the fold of safety, but not only so, they had an interest in those among their own people who believed. They also had a vision of the years ahead and built for the future. Our lives can be measured only by the look we take into the future, and by visualizing the good we may do for unborn generations. We would live better if we thought more of those who are to come after us. This church has come down to us, and we pass on to others to use, as an instrument of God for the redemption of the souls of men. It is the gospel of love, the old truth that a man gains his salvation by the fact that he so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life.

1. Loyalty to God's Word

There are certain elements that are absolutely essential to the life and usefulness of a church. First of all, there must be an abiding loyalty to God's Word. If there is no loyalty there must be no interest in it. Interest comes only through acquaintance. Some time must be given regularly to reading, study, and meditation, and to association with others who cultivate this same high and holy vision. The need to meet andpas on to others to use, as an instrument of God for the redemption of the souls of men. It is the gospel of love, the old truth that a man gains his salvation by the fact that he so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life.

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2. Fidelity to the Church

Another essential is fidelity to the church. This should extend to the service in public and private, worship, for there can be no church without this service and there can be no service without the church. In the church and exercises of the occasion. Worship, public and private, is a source of inspiration and encouragement. Worship is the work of the church, it is necessary, fidelity to local work and to the work as carried on on mission fields, home and foreign. Fidelity to the officers and leaders of the church is essential. This will eliminate unkind judgment and harsh or destructive criticism. It will encourage kindly comment and suggestion, and foster a helpful spirit. I would mention fidelity to the members of the church. A definite fidelity to members, individually and as a group, is expressed in the covering of the church. Fidelity to the good name of the church will lead to watchfulness over personal conduct and acts, exercising care that no cause for reproach may be brought upon the church through carelessness in word or deed on the part of any individual.

It has been said, "In union there is strength." If unity and brotherly love prevail (in the church and among the churches) the church is irresistible. The church is the bulwark of the nation. The organization of Peter, "Thou art the Christ the Son of the living God," upon which Jesus said, "I will build my church; and the gates of hell shall not prevail against it."

Systematic and liberal giving is an essential element of a living church. "Where your treasure is, there will your heart be also, it implies that a liberal church is likely to be strong spiritually, and every other way.

4. Noble Workmen

So in these days we are turning our thoughts to those, who down through the years have labored, each making his own contribution to the heritage that is ours in the church, in the town, and state. We are a strong body in the mechanical generation for from the beginning there have been those who discovered scientific laws and who have invested their energy in Christian practice. Science has made the church becomes strong through practice. Putting forth strength is the way to succeed. Christian living must produce activity in the church.

The God of this new century looks not to the past in his delinquencies, the church grew and prospered. Our teaching should have the element of timelessness in it, and our religious institutions should be fashioned with the end in view, not of preserving an institution, but of perpetuating the good we may do for unborn generations. They also had a vision of the years ahead and built for the future. Our lives can be measured only by the look we take into the future, and by visualizing the good we may do for unborn generations. We would live better if we thought more of those who are to come after us. This church has come down to us, and we pass on to others to use, as an instrument of God for the redemption of the souls of men. It is the gospel of love, the old truth that a man gains his salvation by the fact that he so loved the world, that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life.

1. Loyalty to God's Word

There are certain elements that are absolutely essential to the life and usefulness of a church. First of all, there must be an abiding loyalty to God's Word. If there is no loyalty there must be no interest in it. Interest comes only through acquaintance. Some time must be given regularly to reading, study, and meditation, and to association with others who cultivate this same high and holy vision. The need to meet and

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The Sabbath Recorder

Alfred, N. Y.

From The Haymow

Alfred "Sun." The Haymow

Dear Friend:

I hear on what seems like good authority that there are others besides our paper who watch with interest the litter that blows out of the haymow up on Sayles Street. This is part of a rather heartening action. In all the chaff there may be much of folly, but there is no untruth. In addition there is the fact that people are interested in language that is not bound by rules of syntax, whatever that is, and in a philosophy that is not crammed by the teaching of Plato, whoever he was.

If anyone thinks that these letters are unique, they should see the penmanship and spelling of the manuscript. My friends would be surprised to know that in school I shared only the hundredth mile post, a mark of celebration does not mark the accomplishment of the haymow box. If anyone thinks that these are "letters" let them read - Contributed.

The Haymow.

Alfred, N. Y.

April, 1940.

Geo. B. Shaw.

White Cloud, Mich.

The members of the White Cloud Church are greatly rejoicing over the arrival of Pastor Leon Maltby and family. After being without a pastor for almost a year, we doubly appreciate having a again. On the evening of the Sabbath, April 6, a large group of church members and friends met in the church basement to welcome them into our midst. Words of welcome were spoken by Adelbert Branch and Pastor Christenson of the Swedish Church, and were graciously replied to by Pastor Maltby. After a short musical program and a social time, the Auditorium served warm biscuits and honey, tuba solo, Wayne Barber. It was a happy crowd and I believe each one went home with greater hopes and ambitions for our work at White Cloud.

Correspondent.

THE SABBATH RECORDER


Prayer, read from Dr. Gardner's page in "Recorders of 1927" Offertory, "Faith, Courage, and Faith in the Lord," by the choir

Mrs. Maxson stated briefly that she had chosen motions and articles prepared by several of our former pastors, appearing in Recorders dating from 1924-1932. She said no former pastors were purposely left out, but time would not permit the use of all; that these were not necessarily from their choicest sermons, nor was there any especial connection of thought, but that the theme might be "Some of our former pastors who are Heroes of the Faith."

An Easter Message (A. L. Davis-1932) Jeanne Grant

Taking Heed (H. S. Warren-1930) George S. Maxson, Jr.

Great Ideas (E. L. Polan-1925) Clair Barber

A Living Dog or a Dead Lion (G. B. Shaw-1932) Marion Ruth Maxson

From Conference address (C. L. Hill-1929) Darrell Cloud

From Quarterly Meeting sermon (E. A. Witter-1924) Doris Goodrich Barber

Shepherd and Herd (Louise W. Kelley-1929) Lois Barber

Hymns sung: "Faith of Our Fathers," "I Know Whom I Have Believed," "Take Time to Be Holy"

The last message given, "How This Church is made Supersensitive," by the Comings Pastor, May Be for the most improvement in our midst. Words of welcome were spoken by Adelbert Branch and Pastor Christenson of the Swedish Church, and were graciously replied to by Pastor Maltby. After a short musical program and a social time, the Auditorium served warm biscuits and honey, tuba solo, Wayne Barber. It was a happy crowd and I believe each one went home with greater hopes and ambitions for our work at White Cloud.

Correspondent.

WORK OF AMERICAN BIBLE SOCIETY

The Bible not only continues to hold the record as the world's "best seller," but it is the only book constantly appearing in a new language. Some part of the Bible has now been published in 1,039 languages and dialects, eighteen of which were added to the list in 1939, according to a report issued by

THE SABBATH RECORDER

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Alfred, N. Y.

De Ruyster, N. Y.

Rev. Neal D. Mills, local Seventh Day Baptist pastor, addressed the annual convenoon of the Verona Town Council of Religious Education, at the Lutheran church of Verona (Churchville), Monday.

De Ruyster Gleaner.
the American Bible Society from its headquarters in New York City.

Six of these are African languages, seven of them are spoken in widely separated spots on the continent of Asia, four are in Philippine dialects, and one an Indian language spoken in British Columbia. As almost always, the beginnings of translation work in these strange, new tongues, are in most cases a single Gospel.

In addition to the eighteen languages added to the list the translation of the entire Bible was completed during 1939 in the Nandi language, spoken by 100,000 people living northeast of Lake Victoria in Kenya Colony, Africa.

With the completion of this Bible the table of languages in which some part of the Bible has been translated is as follows:

The Bible ......................................... 182 languages
A whole Testament ............................................... 223 more
At least a whole book ................................................ 547 more
Selections only ...................................................... 87 more

I,039 languages

—Contributed.

I turned an ancient poet’s book,
And found upon the page,
“stone walls do not a prison make,
Nor iron bars a cage.”
Yes, that is true, and something new:
You’ll find where’er you roam
That marble floors and gilded walls
Can never make a home.
But every house where Christ abides
And friendship is a guest,
Is surely home, and home, sweet home.
For there the heart can rest.
—Henry van Dyke.

OBITUARY

Cadwell — Mary E. Stillman, only daughter of Sanford H. and Addie (Maxson) Stillman, was born in Akron, Ill., April 10, 1874, and died at her home in Battle Creek, Mich., April 3, 1940.

On June 21, 1904, she became the wife of Her- bert C. Cadwell of Nortonville, where he was engaged in carpentering and merchandising. In 1928, they removed to Battle Creek to make their home.

In youth Mrs. Cadwell confessed Christ and united with the Nortonville Seventh Day Baptist Church, and after their marriage her husband accepted her faith, and he has held the office of church deacon for many years. Upon removing to Battle Creek they brought their letters and united with the Battle Creek Seventh Day Baptist Church.

She leaves besides her bereaved husband, one brother, Charles S. Stillman of Nortonville. Funeral services were conducted by his pastor, Rev. Edward M. Holston. Interment was made in Memorial Park Cemetery, near Battle Creek.

E. M. H. Campbell — Theron Merrill Campbell was born in Ninigret, Oneida, Canada, September 19, 1869, and departed this life at his home in Hammond, La., March 1, 1940.

When a young man he came to Hammond, where he was later united in marriage to Miss Edna Booth, and to this union were born five children —three sons and two daughters. Early in life he became a member of the Hammond Seventh Day Baptist Church. He is survived by his widow, Mrs. Edna Campbell; four children, Paul and John of Hammond, Mrs. Mary Jones of Kentwood, La., and Mrs. Irene Davis of San Fernando, Calif.; twelve grandchildren; one brother, A. B. Campbell of Hammond; and several nieces and nephews, together with other relatives and a number of friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment in Green Lawn Cemetery, Hammond.

V. A. W. Hempstead — Emma B., daughter of Ephraim and Melina Geen Brooks, was born in Waterford, Conn., January 26, 1860, and died at the Lawrence Memorial Hospital, New London, Conn., April 4, 1940.

Mrs. Hempstead was a faithful member of the Waterford Seventh Day Baptist Church. She was the widow of Frank E. Hempstead, and is survived by three sons, Daniel E. of New York City, Harry B. of New London, and Rev. Alfred G. Hempstead of Buckport, Me.; two sisters, Mrs. F. W. Duncun and Miss Cordelia Brooks of Spokane, Wash.; a brother, Hiram Brooks of Waterford; six grandchildren, and three great-grandchildren.

Funeral services were conducted in the Waterford church by a former pastor, Rev. E. T. Harris of Ashaway, R. I. Interment was in the Great Neck Cemetery, Waterford, Conn.

E. T. H. Hill — Harriet Fisher was born in Holmes County, Ohio, August 1, 1854, and died April 4, 1940, at the home of her son, John in Altamont, Ill.

She came to Illinois to live when but two years of age, and from then on her life was lived in that state. She was of a family of thirteen children, and the last of the family to pass to “The Great Beyond.”

She was united in marriage with Herbert Hill April 5, 1874, which union after fifty-eight years was terminated by the death of the husband. Six children were born to the union and five survive. She was converted when thirty years of age and joined the Free Methodist Church at La Clede, Ill., and to her confession of faith she was true through the remainder of her life.

Before her death Mrs. Hill requested that the writer of this sketch conduct her funeral service. Burial was made in the Gilmore Cemetery.

C. L. H.