us before leaving on July 17 for training in the chaplaincy at Harvard University. A delightful get-together supper and social were held on the evening of the fifteenth in honor of Chaplain Warren. We have not had one of these informal gatherings for some time, and all seemed to enjoy themselves—especially the young people who had a grand time singing. Chaplain Warren was presented with a check for $143.50 expressing the Christian love and best wishes of the members of the church and congregation.

No action has been taken yet toward securing a supply pastor, as the church service and Sabbath school will adjourn during August as usual. That will probably be decided at the August business meeting.

We shall miss Pastor Warren greatly, but are glad to have his family with us. We all wish him "God speed" in his new work.

Correspondent.

The church social for July was in charge of Mr. and Mrs. Charles Fuller. It was a picnic on the church lawn.

Four of our young ladies, Phyllis Babcock, Belva Babcock, Bonnie Babcock, and Kathleen Clement, with Vesta Thorngate in charge attended the Young People's Camp in Boulder, Colo., this summer.

Correspondent.

Obituary

Satterlee. — Jennie Wells, the third daughter of Alfred M. and Sarah Caron Wells, passed away recently in Hollywood, California, at the age of seventy.

Surviving are her husband, Alfred H. Satterlee; her brother, G. C. Wells; and a sister, Gertrude Wells Davis.

Rev. Mr. Gowth of Los Angeles conducted the funeral services, and burial was made in Hollywood, Calif.

W. S. W.

Williams. — De Ver Orrin, retired physician and son of Orrin P. and Rhoda Joslin Williams, was born November 10, 1862, and died at his home at Stacy Bain, N. Y., July 6, 1944.

He was a graduate of Oneida High School, Alfred University, and New York University's School of Medicine. He practiced his profession in southern New York State.

On August 13, 1887, he married Sarah E. Ward, and in January of 1904 he married Florence E. Worrall. He is survived by a daughter, Mrs. A. Warner Thayer; a son, E. O. Williams, Jr.; a grandson; and several nephews and nieces.

 Funeral services were conducted by Rev. Herbert L. Polan, of Verona. The burial was at the Verona Mills Cemetery.

H. L. P.

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- [Young People's Work—Pre-Conference Camp Called Off—Ships in the Night—A New Sabbath—Alone with God](#)
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- [Our Pulpit—The Sabbath and the Law](#)
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The Power of Changed Lives

The man who turned the world upside down—as an alarmed, complacent populace once decried—were men of changed lives. The growth of the early church came about by the power of changed men. "But ye shall receive power," said the Christ not long ascended, "after that the Holy Ghost is come upon you." Acts 1: 8. It is this living, divine presence which distinguishes Christians from others. Where that great experience has come, religion could never be a cold and formal thing. The new power made lives vibrant and active. That change in their lives made the members of the Christian movement witnesses for Jesus Christ.

The coming of the Spirit in fullness of power has transformed men throughout the world. Peter at Pentecost did not offer a program of social service, much as it might be valued; but he brought his hearers face to face with the reality of Jesus. He talked about the cross, the man they had slain thereon, and how God had raised him from the dead and made him Lord and Christ. He called for repentance and baptism in the name of Jesus, for the remission of sin. Men were pricked in their hearts and cried out to know how they might be saved. They in turn became transformed and as the power of the Spirit pushed them out they went everywhere preaching the kingdom. The promise of this power is still good "to you, and your children, and to all that are afar off."

Changed lives! By such is the world to be changed. It's a missionary proposition. It's the great evangelistic project. A pioneer minister was asked how many missionaries there were in the successful movement in the district. He gave his complete membership. When the inquirer said he did not ask how many members but how many missionaries, the reply was: "With us there is no difference; every member is a missionary." When one reads changed he can be no less than a missionary, the Lord who is able to save all who repent and believe. The efficacy of that message lay in the power of the Holy Spirit in the lives of the changed speaker and his changed supporting fellow Christians. There lies the secret and that power is not the monopoly of the primitive church.

The Religious Liberty Association, which is fighting against this devastating proposal, has published a pamphlet setting forth the calendar change as it would affect the religious world. The association has offered to send a copy of this pamphlet free to our ministers on receipt of their names and addresses. A list has been furnished. We trust our ministers and other leaders will give this matter the serious attention it deserves.

Also, we have written the secretary of the Federal Council of the Churches of Christ in America urging that active protest be made against the adoption of the proposed calendar.

Threatening Calendar Change

A highly financed and widely advertised scheme has been promoted. The President is being urged to foist this change upon the conferees at the peace table. The American Friends Service Committee of the World Peace Council, in a statement read to the World Calendar Association is an attack upon religion itself as it seeks to set aside the sacred days of Protestantism, Catholicism, and Judaism. The proposal, seriously made, is that after the year 1944 there shall be no more weekly holy days. They hope to "save" us through the centuries. The present calendar, until the last day of 1944, would be followed. The last day of 1944, which Sunday, would be called no day. At the coming in of 1945 an entirely different day would replace Sunday. It would not be Sunday at all, but Monday—though it would be Sunday's name. A day, who now hold Sunday as a holy day would be asked to accept Monday in its place, rechristen it Sunday, and observe it instead of the real Sunday. The seventh day Sabbath likewise would be lost in its continuity and would fall upon a different day every year.

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Those Who Know

There is less drinking of alcoholic beverages in the chemical warfare service than in any other component of the Army of the United States, according to information recently received by Mrs. Ida B. Wise Smith (of the National Woman's Christian Temperance Union) from authoritative, though non-official, sources.

The fact that the chemical officers and troops regard beer and liquor with disdain is not surprising," declared Mrs. Smith. "As far as I know, the chemical warfare service officer group is composed largely of chemists and chemical engineers. And who knows better than a professional man with a chemistry background that all grains and other basic materials used in making alcoholic beverages must first be allowed to spoil, or rot, before they can be fermented?"

Items of Interest

Triplets—two boys and a girl—born out in the bush of Southern Rhodesia, Africa, fifty miles from Nyadiri, were taken by neighbors to the Methodist Hospital in Nyadiri two days after their mother died. "At first sight we deemed them a hundred," said Miss Garfield Anderson, of Chicago, superintendent and surgeon of the hospital. "But at the end of seven months they weighed about seventeen pounds each, and today they are the joy of the hospital and the special pride of Miss Alice Whitney, the nurse." In the old days in Africa, twins or triplets were put to death because they were considered bad luck. But missionaries have changed the people's thinking. Even their old grandfather visits them now and his wrinkled face beams with delight. They have names given them by the natives. Translated, the boys' names are "Why Were We Left?" and the girl's, "What Will Make Us Happy?"

W. W. Reid

News of the World of Religion

OPEN LETTER

Alfred, N. Y., July 31, 1944.

To the pastors and leaders of our churches:

There is an epidemic of infantile paralysis in Steuben County. There are but two cases in Allegany County and none in Alfred the Alfred Town Board of Health has just ordered a Special Health Order which will not be permitted to visit Alfred until the danger is past. They have asked us to close schools. We are considering it, as well as places of amusement to children, and we are co-operating.

The Board of Christian Education in its meeting determined to discontinue plans for the Pre-Conference Camp. It would have
been possible to hold the camp for young people
sixteen and over, but transportation condi-
tions and the large number of young people
who are working make it seem improbable
that enough would be present in the older age
group to warrant holding the camp.
Those planning to bring young children to
Conference are the only ones who need to re-
\ise their plans at this time. What we do not feel is that the Commission should
be advised to change Conference plans at this
next meeting, we do not know of course, but as there are no cases nearer to
Alfred than Andover (9 miles from Alfred),
we do not feel that the Commission should be
advised to change Conference plans at this
time. Dr. R. O. Hitchcock, our health officer,
has the cooperation of the community and he,
and the Board of Health have simply made the
ruling regarding children as stated above.
The members of the board are free.
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Sincerely yours,
Albert N. Rogers,
President of Conference,
J. C. Bond,
Chairman of Local Committee.

RIGHT TO THE DEPTHS
By Rev. Wm. C. Kerman
In looking over recent pronouncements by prominent people in this country, our attention
is drawn to a widely circulated statement by one who said that "the spirit of liberty is the
spirit which lurks near death." That statement is right.
It is this assumption, too commonly accepted
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who are working made it seem improbable
they say that they
are free.
It is this indefiniteness, this lack of certainty
as to what a liberated man can know to be
right—-in some quarters—-still makes it
possible for people to get a hearing who say
that Nazism has its "good points." We shall
never be free of the principle of Nazism until
we are sure that it is a system which is
wrong—wrong at the core, and wrong to its
depths. Neither shall we ever build the strong
and united America for which we hope until
we know what the basic principles of this
republic are and that they are right—right at the
core, and right to the bottom.---
hitler
Christina for
American Democracy.

SABBATH SCHOOL LESSON
FOR AUGUST 19, 1944
The Prophet in the Life of Israel.
Scripture—Isaiah 19:19-25; 17.
Cheques and money orders should be drawn to the order of Carl G. Stillman, Westminster, R. I.
Church Sunday afternoon, July 23, 1944. The meeting was opened with prayer by Rev. Eli F. Loofboro.
2. The guests present were: Mrs. Ralph H. Coon, Mrs. Charles Coon, Rev. and Mrs. Les-
lie O. Greene, Rev. and Mrs. Paul Hart, Rev. Mrs. O. A. Kirkpatrick, and Mrs. Trevah R. Sutton.
3. The monthly, quarterly, and annual reports of the treasurer were read and approved. The quarterly report and report of the condition of the society as of June 30, were ordered
recorded.
4. The annual report of the treasurer was presented.
5. The annual report of the treasurer as audited by Loomis, Suffern and Fauld was adopted as the an-
nual treasurer's report of the Board of Man-
ger to the Missionary Society.
6. The corresponding secretary rendered his quarterly report. It was approved and ordered recorded, as follows:
Quarterly Report of the Corresponding Secretary
As corresponding secretary I would report that the
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Quarterly Report of the Corresponding Secretary
As corresponding secretary I would report that the
delegation in the War Department to the work
of the Ministerial Relations Committee of the General Conference, material has been furnished for the Missions Department of the Sabbath Recorder, and the annual report has been prepared.
7. Also, two field trips have been made since the April meeting of the board. For several months the Boston office has received letters from the south west that I visit that field, and the trip was made during that month. In addition to visiting our churches in Gentry and Fouke, Ark., many calls were made on Sabbath keepers in Louisiana and Tex. during the trip eight sermons were delivered, and upon our return we addressed the annual meeting of Fouke High School. Last month I attended the Eastern Association held at Shiloh, N. J.
Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

The annual report of the corresponding sec-
certified, so that it is a system which is
wrong—wrong at the core, and wrong to its
depths. Neither shall we ever build the strong
and united America for which we hope until
we know what the basic principles of this
republic are and that they are right—right at the
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camp areas of varying degrees of discomfort for periods ranging from a month or less to five months. Most reported from Hiroshima. On the few occasions of them the marks of confinement and restricted diet. But happiness at being safe at home. They had a boat, a luxurious, and a perma­
tent, people we had never seen before. "Oh, you were on the Gripsholm! We are so glad to have you back. We had no idea our coming meant so much to people." One wom­
man sent a check of $100 for each of the five repatriated missionaries of her denomination.

The Foreign Missions Conference was ready with clergy certificates to the missionaries' families. The meetings were held four or five days in the city—having health certificates and meeting their boards—they scattered to their homes in many different states, to repeat there the scenes of joyous reunion.

The John Van Eses of Arabia, missionaries with humor and humanism, after any experi­
tence which has rejoiced their hearts or tried their patience, have a family way of saying to oth­
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Indeed their experiences themselves were in general very similar. They were interned; food was limited in amount and variety and con­
fined to the standard of the hospital. They were not badly treated as a rule, and in many cases were shown distinctive kindness. The seventeen hundred in­
to Shofb, a typical of the mission, summed up the situation: "We were at work and driving, and let them fall into each other's arms.

Board secretaries from out of town were at the hotel to greet their returning missionaries, and the boards with New York offices joined them. The corridors of 150 and 156 Fifth Avenue were filled with food and funds and often brayed actual joyous exclamations. The missionaries were treated with respect and affection all along the way.

The National Christian Workers remained steadfast, not only in their Christian witness, but in loyalty to their friends the missionaries from America. They sacrificed to bring them food and money, and attempted to urge to keep the bond of friendship unbroken.

The way in which one missionary summed up his feelings was that while he was deeply grateful to God, he also felt that the missionaries could not have done what they did as missionaries if they were not friendly to his people, and that they should continue to be friendly to his people. The missionaries were able to maintain a sense of purpose and direction in their work, even though conditions were very difficult. There was a fresh

The Southwestern Association will meet for its fifty-second annual session with the Edin­
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SOUTHWESTERN ASSOCIATION

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Voted: That the 1944 budget, as adopted October 17, 1943, be the tentative budget for 1945, and submitted to the Commission of the General Conference for its approval.

The corresponding secretary reported on a number of letters he had received.

Voted: that the question of educating the youth of Jamaica be referred to the American Tropic Committee for study and report to the October meeting.

A Church Certificate of Award from the Chief of Chaplains, U. S. Army, naming Luther Cichlow as a chaplain, was received and displayed.

Voted: That the Church Certificate of Award from the Chief Chaplain of the War Department for Luther W. Cichlow, chaplain, be exhibited at Conference.

After prayer by Rev. Judson Harvey Staf­
ford, the meeting adjourned.

George B. Uller, Recording Secretary.

Purchased:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 shares Abbott Laboratories common stock</td>
<td>$350.00</td>
</tr>
<tr>
<td>30 shares U. S. Smelting, Refining &amp; Mining Co. pd. stock</td>
<td>2,083.85</td>
</tr>
<tr>
<td>30 shares Northern R. R. Co. common stock</td>
<td>2,641.14</td>
</tr>
<tr>
<td>$4,000 Baltimore &amp; Ohio R. R. Co., 5% 1942 bonds</td>
<td>1,977.92</td>
</tr>
<tr>
<td>20 shares U. S. Steel Corporation 7% preferred stock</td>
<td>2,385.97</td>
</tr>
<tr>
<td>1 share Pacific Gas &amp; Elec. Co. common stock</td>
<td>33.00</td>
</tr>
</tbody>
</table>

The marketable securities in the above sum­mary, i.e., the stocks and bonds on July 21, 1944, had a value of $3,163.54 in excess of their cost. Respectfully submitted,

Carl O. Stimson,
Chairman.

July 21, 1944.

WOMEN'S WORK

WOMEN'S WORK

NENTS GRAYE AND GAY

On the "mercy ship," the Gripsholm
By Florence Gordon

An ambulance drove up to the door of the Prince George Hotel in Manhattan,
\n\n\n\n\nchasing there a miscellany of small hand
\n\n\n\n\narge—and five small children. They were
\n\n\n\n\nwere the first repatriates to be greeted by the East Asia Committee of the Foreign Missions Con-
\n\n\n\n\nference, which acted as host to the several hun­
\n\n\n\n\ndred missionaries from these-occupied ter­
\n\n\n\n\ntory who arrived on the S. S. Gripsholm. The
\n\n\n\n\nmother and father of the bewildered little group arrived in a taxi and continued on up town in the
\n\n\n\n\nambulance to the Medical Center, and three
\n\n\n\n\nhours later Mrs. S. gave birth to another baby.
\n\n\n\n\nThe Prince George bulged with returning
\n\n\n\n\nmissionaries and their relatives and friends for
\n\n\n\n\na week, but that first day marked the peak of

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sense of the values of a democratic government like ours. A. L. S. government lump them together as just a group of its citi-
zens; it dealt with each as an individual and treated all alike. The Red Cross was helpful at every point. When they reached Goa, in
Portuguese India, the first person they saw was a woman with a Red Cross sign on her, walking with Nestle's chocolate bar for each passenger, and two or
three for the children! When the twelve hun-
dred on the Griphorn had their firstiffin and saw the waiters coming in with great trays of food, spontaneously all broke into song: 'God bless America!'

What great and good lesson did a bystander learn from that week or so in New York with the missionary patriarchs? The indestructibility of the Christian spirit. These had endured as seemingly strength of his love for his family and that of my brother and sister. I think we all have felt a great desire to pass on that love and secure peace which we received. This feeling was the beginning of my turning toward the Christian ministry, and I am sure will guide my steps always. (It is a part of my ministerial task to shed that love which my mother and family in-
stilled so quietly and firmly within me.)

Up until my senior year in high school I did not know what vocation I should enter. The call of a particular interest or of service had not crystallized within me. I accepted Christ and was baptized at the age of 12, but my life was not focused around any united purpose to serve God or man. Christ had not come into my life, even though I did not know exactly what I was concerned whether my work contributed to his work or not.

At the age of 17, the call of service came for me to become a technician in bee

search, and I determined to educate myself for this purpose. I was indebted not only to the man who helped me, but all those who have been a

sinister in our denomination, and also to the man who interested and helped me decide on bee research. Had I not become convinced of the need to study bee science and had not my family patiently stood by me in my rather sweeping plans, I probably would not have persisted. I felt that I was being called to God's call to me; for I felt him call me, and now he continues to guide me.

It was by God's good providence that I was brought to this satisfactory decision as he threw me into a series of persuasive con-

acts with my fellow men. I realized that I was to listen to God's call which I had thought was 'not for me,' God gave me a more powerful grasp of life. He helped me to bring all my life into a single effort, and peace and security followed. All the past was illumined by the light of this new experience, and I was determined to continue in this path.

My baptism and confession of faith in Christ then became the cornerstone of my life's work.

(But my Christian experience should not be considered as having attained its permanent level of expansion.)

Beginning with the encouragement of my mother, my pastor, and the dean of our School of Theology, I experienced a new uplift in my Christian calling. First, I saw a spirit of sacri-

ction. From the classroom to home, from student to student, between students and teachers, and even out into denominational contacts, in this at-

mosphere I pursued my ministerial training and was rewarded with a renewed determination and confidence in my ability to preach Christ. And second, the knowledge that God calls all of us to serve Him led me to decide for the Seventh Day Baptist minis-
tery became more clear to me, and I planned within that framework to fit into the work of building God's kingdom.

The needs of the denomination and of full-
time Christian service were everywhere one of the great factors causing me to decide to enter the ministry. Now those needs could be partially met by my own preparation and consecration. The fact that God calls all of us to full-time Christian service was another fact I realized before I needed the call to full-time ministry service. All young people who are at least conditionally called to full-time Christian service. This fact was being fulfilled in my own progress toward gradation and eventual ordination.

I realized that although I was not yet quali-
fied, I could prepare myself for the ministry

ORDINATION SERVICE AT JACKSON CENTER, OHIO

A council of ordination was called by Dea-
con J. D. Jones, moderator of the Jackson
Center Seventh Day Baptist Church, to examine David S. Clarke for ordination to the gospel ministry, June 17, 1944.


Aside from the members of the Jackson Center Church present, the following persons from other churches were made members of the council:

Rev. and Mrs. Gerald D. Hargis, Mr. and Mrs. D. Ben Kolvoord and Donald, and Mrs. Grace Babcock of Battle Creek, Michigan; Deacon Alfred S. Deaven from New York; Deacon and Mrs. W. G. Polan of Mil-
ton, Wisconsin; and Rev. and Mrs. Herbert L. Polan of Yestere, Alaska.

Dean Bond of our School of Theology, with well-chosen words, presented the candidate for ordination and in doing so the following letter from the First Alfred Seventh Day Bap-
tist Church:

Resolution for David Clarke's Ordination

Whereas David Clarke is being called to Ordi-
nation by the Jackson Center Seventh Day Baptist Church on June 17, 1944; and

Whereas David has been, until quite recently, a member of the church, and has been called to the ministry, June 17, 1944.

The benediction was pronounced by Rev.
David S. Clarke. Secretary of the Council of Ordination.

Statement of Christian Experience and Call to Service

By David S. Clarke

My selection as a minister of the gospel be-
gins long before 1938 when I made the final
decision to follow God's call for service in one of our denominations.

God granted me birth of good and loving parents, and I am convinced my early days were compassed with the feeling that love was the one purpose life was meant for, and that no real harm could come to me as long as I was loved.

Although I cannot say that my father, the se-
cretary strength of his love for his family came into my life and that of my brother and sister. I think we all have felt a great desire to pass on that love and secure peace which we received. This feeling was the beginning of my turning toward the Christian ministry, and I am sure will guide my steps always. (It is a part of my ministerial task to shed that love which my mother and family in-
stilled so quietly and firmly within me.)

Up until my senior year in high school I did not know what vocation I should enter. The call of a particular interest or of service had not crystallized within me. I accepted Christ and was baptized at the age of 12, but my life was not focused around any united purpose to serve God or man. Christ had not come into my life, even though I did not know exactly what I was concerned whether my work contributed to his work or not.

At the age of 17, the call of service came for me to become a technician in bee

search, and I determined to educate myself for this purpose. I was indebted not only to the man who helped me, but all those who have been a

sinister in our denomination, and also to the man who interested and helped me decide on bee research. Had I not become convinced of the need to study bee science and had not my family patiently stood by me in my rather sweeping plans, I probably would not have persisted. I felt that I was being called to God's call to me; for I felt him call me, and now he continues to guide me.

It was by God's good providence that I was brought to this satisfactory decision as he threw me into a series of persuasive con-

acts with my fellow men. I realized that I was to listen to God's call which I had thought was 'not for me,' God gave me a more powerful grasp of life. He helped me to bring all my life into a single effort, and peace and security followed. All the past was illumined by the light of this new experience, and I was determined to continue in this path.

My baptism and confession of faith in Christ then became the cornerstone of my life's work.
just as for any other work, since there was no particular hurrying in my preparation in my own opinion. My way of life was changed. God’s grace that preparation was coming along satisfactorily, as far as I knew. I wanted more than anything else to help fill the need of spreading Christ’s gospel. To assist in the school, and to conduct worship service from nine o’clock every Sunday morning. Enough money was contributed to the fund for the Jamaica Mission. On July 15, a workers’ conference was held to make plans for the Pre-Conference Camp. A committee composed of members from the different churches planned the school. Worship services, with the pastor conducting, were held each morning. Special numbers of music were given at some of these services by classes. The money received out of the offering amounted to over ten dollars was sent to the children in China. Ten dollars from the offering received at the closing program of the school was added to this fund. A large number of members and friends attended the program Friday night, July 21. A worship service and contributions by each class was given. Rev. H. Eugene Davis, Chaplain General, spoke to the children about his work in China. Frances has been seriously ill. No one in the family has heard from him since, but he and Frances are happily married and living on a tenant farm. Frances has been earnestly praying that God would accept Christ as his personal savior; he has recently done so and is extremely happy.

Chapter XII

It was early one afternoon when Linda heard a truck somewhere in the distance hurrying to the front door, she saw that it was just turning into the long lane leading to the house. It was a small truck; but what it lacked in size it made up in noise; and Aunt Penny, who had just settled down for a nap, was startled.

"What’s all that racket, Linda?" she called.

"A person would think we were right in the heart of a city instead of out here miles from town."

"I’ll tell you soon’s I can, Aunt Penny," Linda said as she went to open the front door. "It’s all right. I know what it is." She had some boxes in the truck, and she felt sure they had come from home.

The driver stepped down and came to the door. "Shall I bring the boxes in this way?" he asked. "I’ve got to get the coal in my truck out to the Gleason farm right off, so I’m in a hurry.

"Yes, bring them right in here, please," Linda replied. "The children will help take care of them after school. But all these boxes don’t belong to us, do they?"

Reckon they do if your name is Miss Linda Sherman. They’re all marked that way, and the man who turned them over to me said they were to be delivered here.

It didn’t take the driver long to deposit the boxes in the front hall, and he had already been paid, so a few minutes after the small truck came rattling into the lane, it went noiselessly away.

Linda hurried back to Aunt Penny, who remarked, “I’d like to know who that man was and what he wanted. Just what is going on in this house?”

"I don’t know who the man was, Aunt Penny," said Linda. "But he brought some things the folks sent from home, and I’m wondering how I’m ever going to wait till Lucy and Peter get back from school to open the boxes. You know how they’re apt to write that a wonderful surprise was coming but I mustn’t guess what it was. I love surprises, don’t you?"

"Yes, if they’re such lovely ones as your coming, when I needed you so terribly, was, Linda. I don’t like to think that you’ll be going away so soon."

"But I’m not going as long as you really need me, Aunt Penny, unless something seri-
ous call me home. Now, would you think I ought to open just one box?"

"They're your boxes, Linda. Of course, Lucy and Peter would love to be here at the opening. Perhaps you two might talk and find out if you hadn't had any pleasant surprises for a long time, if ever. Oh, do you suppose I shall be able to do far enough to the top to see how can I manage those big gardens this year? Have I taken on more responsibilities than I can carry alone?"

"But you don't have to plant the gardens now, Aunt Penny. Look at all the snow on the ground. And for the present, at least, Lucy and Peter are well fed and comfortably sheltered, and we don't have to carry our responsibilities alone, you know. Now, no more worrying about the garden, go make a chocolate cake for supper while you catch that interrupted nap. Then we'll be ready to open the boxes."

Lucy and Peter were as excited as Linda had hoped they would be when they came from school and saw the boxes in the hall. She opened the door just before they arrived, so they would notice them at once. Soon Peter was running to find a hammer and a chisel, while Lucy and Penny impatiently watched the boxes.

The first article to be released from its wrapping was the radio, and the children could hardly keep from shouting with joy. They had heard some of the old songs once, and they hadn't expected to live in a house where they could listen in every day. Next came Peter's sled, and tears rolled down Penny's face as she witnessed his delight in it. She remembered Donald's first sled after they moved to the farm. Would you then have noticed her? Evidently he had loved every foot of the farm, and she had been too busy to realize or understand this.

One box contained a useful and dainty birthday gifts for Aunt Penny. For Lucy there was a picture of fruit and vegetables, and for Peter, a well wrought wooden sled to match. For her and Peter they had sent little Bibles and for everyone there were match books.

"I think they're both pretty nice, too," smiled Linda. "But now how are we going to get our radio ready for use? I suppose someone will have to fix the aerial, and I don't know much about it. Perhaps I'll use electric radio at home. Does Mrs. Herbert, where you telephone, have a radio?"

"I never even thought of it, but the La Pietra's do. I saw Mr. La Pietra fixing it one day when I was going to school. He talks very slow, so I might be able to understand the meaning. The kids are too. Want me to go ask him about it? There's a radio at the Callihan's, but it's lost farther there."

"I don't like to ask favors of strangers, Peter," Miss Penny said. "I've never even spoken to Mr. La Pietra. Isn't there some other way, Linda?"

"I'm afraid there isn't, Aunt Penny. Will it be all right if I go with Peter? I find that strangers can be more understanding than not too great strangers when we all live out here in the country."

Aunt Penny sighed. "Do whatever you think best, Lily," she said after a moment. "You may be right."

"Come on then, Peter, and bring your sled. You might as well slide down the hill," said Linda.

"Oh boy!" exclaimed Peter exultantly. (To be continued)

A NEW SABBATH

If you were living in a run-down house and decided to remodel it, a wall 10' 6" x 15', would you repave the old house, patch the roof, point up the foundation, clean the house, paper the walls, refinish the floors, and modernize the entire place? Would you then store all the tools and materials and tear it all down to make room for a new house? I don't think you would. And yet it would be about the same thing if Jesus had established a first day sabbath after all his teaching regarding the proper use of the time and existing resources. The religious people of the day had been building a stark, barren, barren old barn, and cover it up so that it would never be seen. In other words, they had set up a new standard of perfection for the disciples to represent. But the whole thing never quite fit.

"It's like Thanksgiving, and Christmas, and birthdays all put together," said Lucy happily. "Oh, Miss Linda, you've got the nicest family except ours here."

"I think they're both pretty nice too," smiled Linda. "But now how are we going to get our radio ready for use? I suppose someone will have to fix the aerial, and I don't know much about it. Perhaps I'll use electric radio at home. Does Mrs. Herbert, where you telephone, have a radio?"

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"Oh boy!" exclaimed Peter exultantly. (To be continued)
Dear Mrs. Greene:

I am four years old and one of the smallest ones in my class. Glen Warner and I are both four, but we are in the class with older boys and girls because there are only two of us. My cousins, Lucille and Allan Malby, have been visiting us for a while; Sunday, Aunt Iris and Ronald came. I have lots of fun playing with my brother Robert and Allan who is two years old. We like to ride in the truck when we get in hay. It is breathed of my sister, Joyce and Muriel, and my cousin, Jean, take turns driving it. I will close now.

Your little friend,
Louis Shultz.
R. F. D. No. 3, Oneida, N. Y.
July 18, 1944.

Dear Louis:

I can imagine what fun it is to ride in that truck. Some boys and girls in Andover had great fun one summer riding in an old open Ford car with an old boy to drive and what a noise it did make—like a threshing machine. I felt like putting my fingers in my ears when it went by. Why, even the dogs barked when they saw and heard it.

The Sabbath Recorder

THE SABBATH RECORDER

I saw your Malby cousins at the Shiloh Conference when they were living there. No doubt they have grown a lot since then.

Again I must mention how much I enjoyed hearing from children of the Verona church and hope they will write often.

Your true friend,
Mipah S. Greene.

SEND YOUR PASTOR TO CONFERENCE

Following are the clergy fares to Hornell, N. Y.

From—

Boulder $56.70
Chicago 23.10
Denver 56.45
Fort Smith (Eufaula) 28.39
Jackson Center (Lima) 17.13
Little Rock (central point in Arkansas) 23.80
Milwaukee 23.80
New Auburn (Minneapolis) 36.21
New London, Conn. 18.16
New York 12.87
North Long (Grand Island) 61.39
Salem via Parkersburg and Salamanca 17.60
Salina (Kansas) via El mira 8.58
Shibb and Marboro (Bridgeport) 14.12
Westerly, R. I. 18.95
Washington, D. C., via El mira 28.52

NOTE—The list is not complete but your agent can give you the fare if your church is not mentioned. The Conference president will be glad to receive contributions toward the fare of some other pastor if yours has been arranged for.

The Commission's Committee to Promote Attendance of Pastors at Conference.

The SABBATH AND THE LAW

By Rev. S. S. Powell, Retired

Text—Exodus 20: 8-11

"I will sing unto the Lord, for he hath triumphed gloriously." sang the redeemed of the Lord who came out of the house of bondage in Egypt. Then he led them to Elim where there were twelve wells of water and three-score and ten palm trees; and they encamped there by the waters. Thence, provided with manna and water for the people to eat and drink, they came that they were commanded to gather a double portion of manna; from thenceforth the Sabbath was bound up with the legislation of Sinai. Then it was said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself... And ye shall be unto me a kingdom of priests and an holy nation. In these words the Sabbath is bound up with the provisions for and the blessings to be given to all of God's people for all coming time. They are lifted infinitely above the requirements of the ceremonial law, these requirements of the weekly Sabbath, for man's refreshment and daily life and for the well-being of his helpers from theocratic service. The simple language of the Bible, "The seventh day is the sabbath of the Lord thy God," conveys to our minds that the last day of the week is the appointed rest day for mankind. Can there be any doubt in which direction the path of the human mind, the seventh day Sabbath or the man-appointed first day of the week? Whence came this first day? For the Bible claims to be and is God's own revelation to man. Any religious observance which claims to rest on divine authority should be clear and obvious.

Rev. Thomas Brown, a Seventh Day Baptist writing as a former generation, wrote, "It is a remarkable fact that the day set apart for the public worship of God by the majority of Christians—the first day of the week—is not regarded as a sabbath to any great extent by unconvinced men. With many, it is a day of recreation or amusement; with some, a day of business; with others, a day of journeying; while few outside the religious circle, consider themselves guilty of sin when they fail to regard the day as holy to the Lord. It is not as if they were guilty of lying, or theft, or adultery, or any other offense against the moral law; for then conscience does not fail to remind them that they are under condemnation."

The law of God is the eternal and unchangeable rule of his moral government. In the very heart of this law is the commandment, "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God."

In the fourth commandment the sabbath is identified with the sabbath of creation, and the New Testament sabbath is identified with the sabbath of the commandment. Luke 23: 56: When did God revoke this law? "Do we then make void the law through faith? God forbid: Yea, we establish the law." Romans 3: 31.

Princeton, Mass.

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

The Adams Center Church celebrated Sabbath Day. Pastor Burdick preached a fine Sabbath sermon, and responses and hymns from the Sabbath Recorder program were used in the service.

The pastor also presented a timely sermon on the Sabbath Day, and the children of the Sabbath School had a special program of songs and recitations.

The Central Association convened at Adams Center June 2-4. The attendance was surprisingly good, considering all the rationing conditions. Mrs. Eugene Davis brought messages of keen interest and inspiration. The program was recently noted in the Recorder.

Four young people have just been baptized and received into the church, also one new member by letter. The young people are LeRoy Buckner, Arden Greet, Frederick Langworthy, and Beatrice Malby.

July 22 Mr. Ben Taylor of the Friends' Service Committee talked to the congregation about the work of his committee (Quakers), particularly of the service they render to refugees and to soldiers behind the battle lines.
had charge of the afternoon service which consisted of vocal and instrumental music and stereopticon pictures of the old and new Palestine. Mr. Prati gave a brief description of each picture as it was thrown on the screen. Kenneth Babcock of Milton, Wis., was present and sang a solo with Mrs. Prati at the piano. There were one hundred forty present during the day.

There were over one hundred present at the quarterly convention of the adult Verona Town Council of Religious Education held in the M. E. Church, Verona, July 18. The worship program was in charge of the Young People's Council. The program consisted of vocal and instrumental music and an address by Rev. Nathan Tyler on his work as a missionary in the Belgian Congo. Mrs. Howard Davis, president of the council, presided at the business session. Our church was awarded the attendance banner for having the largest percentage of membership present.

The Ladies' Benevolent Society held their annual meeting with Mrs. Henry Hamilton and Miss Susie Stark at the former's home in Rome. After the worship program, officers were elected for the year. The annual report showed a surplus in the treasury.

The Sabbath evening services were conducted by Rev. Herbert L. Polan, after an organ vespers by Janet Snyder. Mrs. Frances Clarke sang a soprano solo following the devotions, and Pastor Clarke spoke on: "Jesus Only for My Neighbors."

Sabbath morning, during the Sabbath school period, Rev. H. L. Polan, Dean A. J. C. Bond, and Mrs. Bond outlined the lesson. In the worship service, Janet Snyder sang a solo. Dean Bond read the Scripture lesson and preached the ordination sermon on the subject of "The Christian Message."

The ordination of Pastor Clarke occurred in the afternoon.

J. D. Jones led a praise service the evening after the Sabbath, and Dean Bond led the devotions. Mrs. Clarke sang a solo, accompanied on the flute by Pastor Clarke. Rev. G. D. Hargis preached the sermon, and led a testimonial meeting during which many participated.

A Fellowship Breakfast at 8:00 o'clock Sunday morning was attended by nearly fifty people. The devotions were in charge of Mrs. Clarke, after which the business meeting was opened by Third Vice-President Pauline Groves. Along with the other items of business the following resolutions were presented and favorably voted upon:

1. Resolved that the delegates and friends attending this semi-annual meeting express to the local Seventh Day Baptist church our thanks for their generous hospitality in entertainment and program.
2. Resolved that we recommend that it be our policy and purpose to encourage such denomination-wide policy to give special care and prayers to smaller churches and young pastors.
3. Resolved that record be made of our sympathy to the family and lasting appreciation of the life of Celia Snyder. Her faithful ministry will be long remembered.

Sunday evening, Rev. W. L. Davis led devotions following vespers by Janet Snyder and a praise service led by J. D. Jones. Rev. H. L. Polan gave the concluding sermon of the meetings. He and Mrs. Polan sang a duet, "He Has Led Us."

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