We desire to give expression to our appreciation for the manner in which our boards and secretaries have met this unpleasant situation—not in a controversial spirit, but constructively and courteously.

Pastor's News Letter

Breneman. — Harriet Augusta Ingle, daughter of J. Andrew and Emma Beclley Ingle, was born at Marquette, Wis., August 21, 1879, and died at Madison, Wis., June 15, 1944, after an illness of four weeks.

After graduation from a school for nursing, she made this her profession until her marriage to Fred M. Breneman, June 29, 1911. They have lived on a farm near Fosseville, Wis., since that date. She was baptized by Rev. E. H. Secwell, and joined the Marquette Seventh Day Baptist Church, later transferring her membership to Milton, Wis.

She is survived by her husband; two sons, Glen and Lloyd; one daughter, Mildred Woyat; one brother, D. Nelson; and a sister, Ruth. Farewell services were conducted by Rev. G. F. Robinson, pastor of the North Scott Baptist Church. Burial was made in the Greenwood Cemetery near Delton, Wis.

Duncan. — Fannie Brooks Duncan, daughter of Ephrim R. and Harriet Strickland Brooks, was born in Waterford, Conn., June 9, 1870, and passed away May 16, 1944, in Spokane, Wash.

Mrs. Duncan was baptized and joined the Seventh Day Baptist Church at Waterford, and continued faithful through the years. On June 26, 1895, she was married to John W. Duncan. To them was born one daughter who died in 1918.

Surviving her are her husband, a sister, Cordelia Brooks; and a cousin, Royce C. Gibson.

Funeral services were conducted by Rev. R. F. Jameson, Spokane, Wash.

E. F. L.

Obituary
NEED OF LOYALTY TO THE SABBATH RECORDER

Words of appreciation of the Sabbath Recorder are never lacking. It is appreciated by those who love it, and love the Lord, and the cause for which it stands.

There are many reasons why our churches should do more to place the Sabbath Recorder in every Seventh Day Baptist home; just as many reasons there are why the members of every such home should be regular readers of this paper.

For one thing, when the Recorder is received and read by the members of the family, it connects that home with our denominational life as nothing else can. It is a co-operative force, therefore, in all our organized work as none other is. Also, it is a most important factor in the matter of denominational unity as regards all our missionary interests and other religious and educational activities. Through the work of the promoter of evangelism as reported, we are stirred to a more loyal effort; through Young People's Work and the Children's Page, we are kept young in spirit and made more hopeful for the future. Needs of the field and successes in church developments are kept before us by the Recorder.

While in recent days our schools have not been featured so largely, who can tell how much they owe to the Sabbath Recorder.

Then as a people we are likely more indebted to the Sabbath Recorder for what we are—our love and loyalty for each other and the cause of Christ—than to any other human agency.

We are deeply touched as over and over we hear of folks who have had soul uplifts, spiritual food, and comfort from the pages of the Recorder; pastors have been helped, shut-ins and scattered Sabbath keepers cheered and encouraged.

Why then should the churches not rally to a large support of the publication? It would seem that, if the members of our churches love the things for which Seventh Day Baptists stand, there should be a Sabbath Recorder drive all along the line to place the paper in every home. Is it not a sad commentary of our loyalty when nearly one half of the families in some churches have no Recorder, and when the other half do not seem to care enough about it to make some systematic effort to better matters?

There are efforts made along this line in some places. A notable example is that of the Battle Creek Church which places the Recorder in every one of its church homes. For several years one hundred or more Recorders have been thus placed. A young man returned home from a recent association with an avowed determination to get the Recorder in every one of its members' homes one year before entering the seminary in Alfred, N. Y. He received the B.D. degree last month.

He was married to Maybelle Sutton, July 1, 1926. They have three children, David, age fourteen; Barbara, eight; and Joseph, seven.

Chaplain Warren served Seventh Day Baptist pastorates in Niles, N. Y. and North Loup, Neb., before coming to Plainfield as pastor in February, 1936.

He was president of the Seventh Day Baptist General Conference, 1942-3; has served in the Federal Council of the Churches of Christ in America in the Department of Evangelism, and in the Department of International Justice and Good Will, and the Commission on Worship. He served two terms as vice-president of the Plainfield Ministers' Association.

Pastor Warren goes on leave of absence with the good will and prayers of the church. A farewell reception was tendered him by the church on the night after the Sabbath, July 13, where tender words of love and appreciation were spoken. A gift of money was presented as a further token of the church's appreciation (but the agenda regard).

His address while in training will be Chaplain Hurley S. Warren, Chaplain School, Harvard University, Cambridge, Mass.

THE CHURCH AND RETURNING SERVICE PERSONNEL

"When Johnny comes marching home," a serious problem will be created for the church and a challenging responsibility will be offered. Indeed the return is already in progress to the extent, according to reliable reports, of one hundred thousand per month.

The Church must be prepared to receive these sons and daughters; the demand will be great. Already at least eleven million men and women have served in the military service of the United States.

Among the General Conference the 1942 Session held in 1945 as its special committee to study the problem of disarmed military personnel. Let the Church be ready to offer guidance to all who come. It is indeed a great problem, and the Church must meet it with the spirit of understanding and the spirit of cooperation.
THE SABBATH RECORD

Back of the club is the belief in the value of the printed page and in the need of distributing it. But what is everybody’s business is nobody’s business. Wholesale and indiscriminate methods of distribution are sometimes wasteful and often futile. The tract depository carries on a useful work in mailing out literature on application of individuals or groups. It is our belief that whatever value various other methods may possess, the personally handed out or otherwise personally delivered page is most prolific of good.

Therefore the club came into being as a simple and helpful means of fulfilling one purpose of the society. Its operation is simple; as a member one pledges to hand or mail personally the tract received each month from the society office. Once a year the Tract-A-Month Club member is mailed a statement from the office of the cost of the tracts and mailing—not to exceed one dollar per month. This the member gladly pays as an additional part of his interest and support of the work.

The time has come, in the opinion of some of the members of the board, that an effort should continue to be made to enlarge the membership of this club. Some definite steps are being taken to achieve this.

If the reader of this paragraph is not a member already it would give the work a wonderful boost for him to join. Send your name as one willing to be such a member to Secretary, Herbert Van Horn, 510 Watchung Avenue, Plainfield, N. J. Your membership at once enrolled; you will regularly receive a selected tract each month, and a remittance at the end of the year telling of the cost—not to exceed $1.00. Try it, and let the club know how you like it.

ITEMS OF INTEREST

There are church leaders in the United States who assert that soldiers are coming home from the battlefronts of the world with very little religious faith. They point to the United States as a nation of non-believers. But Dr. William Barrow Pugh, of Philadelphia, recently returned from a visit to the battlefronts of the world, returns with the following faith-report:

He says: “The Nazis are planning now the survival and spreading of their ideas after they themselves have been wiped out. Indeed they are past the planning stage. For months they have been working with the most secret of the army, and they are now ready to attack with all their forces and distributing all their literature. Moreover, they have been working with the heads of the churches in Europe, both for buildings and for help in the pastorate by reopening theological colleges, by scholarships, by aiding pastors’ salaries; provide Christian literature, Scriptures, by financing Christian publishing houses, Bible societies; enable churches to organize large scale evangelistic campaigns; enable Christian youth movements to restart activities; subsidize home missions and chapels; send delegations to defeated countries; create ecumenical centers in Switzerland; restore health of church leaders and renew contacts; replace missionaries in continental mission fields, rebuild destroyed churches.”

—By W. K. Reed, in News in Religion.

HEED THIS WARNING

Rev. Wm. C. Kernan

James Ferguson, British expert on Nazi propaganda, said: “You never know when the Nazis will go down to his doom happy if he can feel he has left his ideas to flourish behind him. Don’t think this is alarmist or just imagina- tion. I have seen nothing as bad as the fact, with the aid of training, studying the Nazi propaganda for six years. I am telling you this because I am certain of it. The Nazis are planning now the survival and spreading of their ideas after they themselves have been wiped out. Indeed they are past the planning stage. For months they have been working with the most secret of the army, and they are now ready to attack with all their forces and distributing all their literature. Moreover, they have been working with the heads of the churches in Europe, both for buildings and for help in the pastorate by reopening theological colleges, by scholarships, by aiding pastors’ salaries; provide Christian literature, Scriptures, by financing Christian publishing houses, Bible societies; enable churches to organize large scale evangelistic campaigns; enable Christian youth movements to restart activities; subsidize home missions and chapels; send delegations to defeated countries; create ecumenical centers in Switzerland; restore health of church leaders and renew contacts; replace missionaries in continental mission fields, rebuild destroyed churches.”

—By W. K. Reed, in News in Religion.

James Ferguson, British expert on Nazi propaganda, said: “You never know when the Nazis will go down to his doom happy if he can feel he has left his ideas to flourish behind him. Don’t think this is alarmist or just imagina- tion. I have seen nothing as bad as the fact, with the aid of training, studying the Nazi propaganda for six years. I am telling you this because I am certain of it. The Nazis are planning now the survival and spreading of their ideas after they themselves have been wiped out. Indeed they are past the planning stage. For months they have been working with the most secret of the army, and they are now ready to attack with all their forces and distributing all their literature. Moreover, they have been working with the heads of the churches in Europe, both for buildings and for help in the pastorate by reopening theological colleges, by scholarships, by aiding pastors’ salaries; provide Christian literature, Scriptures, by financing Christian publishing houses, Bible societies; enable churches to organize large scale evangelistic campaigns; enable Christian youth movements to restart activities; subsidize home missions and chapels; send delegations to defeated countries; create ecumenical centers in Switzerland; restore health of church leaders and renew contacts; replace missionaries in continental mission fields, rebuild destroyed churches.”

—By W. K. Reed, in News in Religion.

There is such a thing as keeping the head, and there is such a thing as losing the head. Kipling uses the term in the first lines of his poem entitled “If,” when he says:

“If you can keep your head when all about you are losing theirs and blaming it on you, . . .

There is always need of keeping the head, and there is always liability of allowing ourselves to be swept into that state called losing the head. But the danger is greater in times of stress and struggle. Also the need for keeping one’s balance is very great in such times. For the man who is most conscious of being in the presence of eminent dangers in various spheres, and those who can meet such crisis coolly are the ones who save themselves and others.

These are days when there is great need of not losing the head in the affairs of mis- sions and the Church. Whatever combina- tion of adverse circumstances may conspire to defeat the missionary program, all Chris- tians must still themselves before God, seek his guidance and meet the situation with clear thinking and calm action.

THE SABBATH RECORD
One may stand at the head of the list and have the confidence of a hundred and still be a figurehead; and one may dictate what shall be done and at the same time alienate others from one until one becomes powerless as well as disliked, for loving is not leading. There is a difference between driving a flock of sheep to pasture and leading them there. You can drive them if you can corner them, but you can lead them in the open and without aid.

To be sure, leadership takes on outward forms and has to do with positions and offices; but these are the husks, means to an end. We can not define Christian leadership in one sentence, but we are approaching a definition when we say that it consists in being able to project a Christ-like work and to get them to put willing, loving, prayerful, and joyful service into it.

Many things may, and generally do, enter into efficient leadership. To start with the least important, there needs to be the widest and most profound knowledge of the field of activity and those allied to it. One who is ignorant of the purposes, doctrines, polity, and structure of the Church, to say nothing of its history, is in a poor position to be a leader. Many a pastor and many a church of which he was supposed to be a leader have gone down together because of a lack of knowledge on the part of the leader. Guess work has no place here. It will not do for leaders, board members, and all assuming to fill positions of leadership in a denomination should be informed as thoroughly as possible regarding denominational purposes, beliefs, polity, history, and changing conditions. The knowledge needed for Christian leadership may be obtained from schools, private study, observation, and experience; and it is well if one has had the advantage of all these, but private study and experience are indispensable. It has often pleased God to use as his most efficient leaders those whose training was in the school of hard knocks, private study, and experience—self-made men—and let them call us, but it might be better to call them God-made men. The experience and study of yesterday is not sufficient for today; and another good example of this is found in the field of missions. Here the entire field has changed, and boards and missionaries who have not kept pace with the changes are working to a great disadvantage, to put it mildly.

Training for leadership should, by some means, give one enthusiasm and gumption. Many a cause has been saved from defeat by the keen judgment of the leader, and a lack of enthusiasm will in time render a good prospect hopeless.

A successful leader, in some way, must learn to keep himself self-sufficient. He must be trained till he ceases to think about being first, what he has accomplished, and what he is to get out of the work by way of praise and honor. With the Christian there are greater things than these in view, one of which is that the work be accomplished. He gladly becomes anything or nothing for this purpose: but there should be the utmost sincerity. Shaming humility does not help. This often is the most deadly form of hypocrisy. One’s teachers in home and school can help one much in this part of one’s training for leadership; but the great help must come from the transforming power of Christ in the heart as one, on bended knee, yields to him, and studies his matchless character and teaching. A regenerate heart is the basis for the self-effacing spirit necessary in Christian leadership. He leads best who keeps himself out of sight as much as possible of the time with the accomplishment of the work, and to him the training for leadership should take this into account.

Another thing that should not be overlooked in training for Christian leadership, whether in missions or elsewhere, is what General William Booth, founder of the Salvation Army, calls “passion for men.” By this he means an ability to help all men, especially the struggling, sinning, and suffering. It is sometimes called a “flaming heart,” or love. This was the impelling force of the missionary’s career; as Christ to General Booth’s great leadership. This passion must be ours if we are to be Christian leaders, or have our leadership Christian. This subject should be considered in the light of the question, “Will this course hinder me in leading any one to Christ and better things?”

The Christian leader needs trained men, leaders and women with wide knowledge and telescopic view of the work, enthusiasm and good judgment, humility and clean living; but with the rest there must be a passion for men. And then for training for leadership should work for this end.

W. L. B.

NO SOLUTION FOR WORLD PROBLEMS EXCEPT IN MEN

By Walter H. Judd, M.D.

There is no solution for any of these problems, at home or abroad, except in men. Oh, I believe in institutions of course. I believe in colleges and churches. I believe in disarmament conferences, too, but I sometimes wonder if we don’t make a mistake if we let ourselves believe too much in anything that is arranged or signed by men who are less than men of good will. We have a maxim in medicine that you don’t have a hypodermic or morphine in an “acute abdomen” until you have made a diagnosis, because the morphine simply masks the symptoms, and gives you a false sense of security. The patient feels relieved temporarily—and then dies for lack of the operation he no longer realizes he needs. And if we go to disarmament we can and shall, no doubt, for the present; but this is only a means to an end.

A recent article in the Independent, London, suggests that the non-Christian wants the Christian to win, no matter what means he uses. The non-Christian wants the Christian to do the winning, but the Christ in the Christian is not a part of the Christian. An Italian journal, Una, says: “We are in favor of a strong, powerful Catholic Church and of a mission of the Church, but we are opposed to any effort to establish a Catholic state.”

Another writer says: “The Christian Church has been criticized as a church of the people only to the extent of allowing it to have a toleration of the majority of the people.”

No one can tell the Christian what his business is, and no one can tell him how he is to do it. A Christian is a man; and one man is as good as another, when he is good. And any idea that there is a Christian and a non-Christian is just as absurd as the idea that there is a Jew and a Gentile.

When we are obedient to the bishop as to Jesus Christ, it is evident to me that ye are living not after men.”

“Let all men respect the deacons as Jesus Christ, as even they should respect the bishop as being a type of the Father, the presbyters as the council of God and as the college of apostles. Apart from these there is not even the name of a church.”

“Plainly therefore we ought to regard the bishop as the Lord himself.”

In these quotations one may easily recognize the teachings of the Roman hierarchy. The Protestant friend who handed me the anti-sabbatarian pamphlet would shrink from accepting the four latter quotations, which are against the principle of church government and against the whole spirit of anti-sabbatarianism. This is a curious position for a truly consistent Christian to maintain.

Princeton, Mass.

DENOMINATIONAL BUDGET

Statement of Treasurer, June 30, 1944

Receipts

<table>
<thead>
<tr>
<th>Item</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$11,000</td>
</tr>
<tr>
<td>Albion</td>
<td></td>
</tr>
<tr>
<td>Albion, first</td>
<td></td>
</tr>
<tr>
<td>Alfred, Second</td>
<td></td>
</tr>
<tr>
<td>Andover</td>
<td></td>
</tr>
<tr>
<td>Andover, groups and groups</td>
<td></td>
</tr>
<tr>
<td>Battle Creek</td>
<td></td>
</tr>
<tr>
<td>Berlin</td>
<td></td>
</tr>
<tr>
<td>Brookfield, First</td>
<td></td>
</tr>
<tr>
<td>Brookfield, Second</td>
<td></td>
</tr>
<tr>
<td>Chicago</td>
<td></td>
</tr>
<tr>
<td>Davenport Beach</td>
<td></td>
</tr>
<tr>
<td>Denver</td>
<td></td>
</tr>
<tr>
<td>Des Moines</td>
<td></td>
</tr>
<tr>
<td>Denver</td>
<td></td>
</tr>
<tr>
<td>Dodge City</td>
<td></td>
</tr>
<tr>
<td>Edinburg</td>
<td></td>
</tr>
<tr>
<td>Edinburg, Second</td>
<td></td>
</tr>
<tr>
<td>Edinburg</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
</tbody>
</table>

THE SABBATH RECORDER
For I thought I gave those plants the touch
That made them grow in a vigorous way;
But I confided in him and I heard him say,
"Your garden and mine," and this puzzled me.
For I have a learning and I should know
What seed I planted and how should they grow,
But this new doctrine of God-and-me
Changed that garden; and now I see
That the sprouts that now lie there
But God's and mine, and ours alone;
So I planted my own, I planted for a guide
And we work that garden side by side.

Hymn: In the Garden
Prayer: Heavenly Father, from the whirl
And tumult of this changing world, let us come
To thee in the quiet of the garden or
Wherever we may be and know that thou
There we praise thee for thy goodness
And that thou art our Father and Physician.

MINUTES OF THE DIRECTORS’ MEETING OF THE WOMEN’S SOCIETY

The Board of Directors of the Women’s Society of the Seventh Day Baptist denomination meet in regular session in the Mrs. G. H. Trainer Sabbath school room with the following members present: Mrs. J. L. Skagg, Mrs. Edward Davis, Mrs. Joseph Vincent, Mrs. M. C. Van Horn, Miss Lotta Bond, Mrs. Ottis Swiger, Mrs. Roswell Seager, Mrs. S. O. Bond, Mrs. Okey F. Swiger, and Mrs. Frank Davis.

Mrs. Skagg led the devotions using Ephesians 3: 14-19 as a basis for her remarks.

Mrs. S. O. Bond gave the report of the treasurer showing a balance of $715.17. Her report was accepted and placed on file.

Mrs. Ottis Swiger gave the report of the committee of the Seventh Day Baptist in the service of their country. Her report was accepted and her thanks for the work done by the committee was extended. The following report is filed:

To the Board of Directors:

Mrs. Skagg gave the report of the promotion of the spiritual welfare of our men and women in the service of their country. The following report was submitted by the committee of the Seventh Day Baptist in the service and had the same published in the July 10 issue of the Recorder. The report of the committee is incomplete, as several of our societies did not respond to our request for their honor rolls, yet we are very proud to give as a good list as this to our women, as it is the best that we have of the Women’s Page for her untiring effort in preparing so comprehensive a list.

The committee held one meeting and drafted a letter to be sent to the three chaplains of our denominational societies indicating that the board can do to be of most service in promoting the spiritual welfare of the armed forces; also, assuring the chaplains our co-operation and appreciation of the service they are rendering the youth of our land.

The committee asks the Recorder to add a supplement to the roster to be published in the Recorder the first week in September.

The committee recommends that different societies send the issue of the Recorder that has the roster of the men and women on their respective lists.

The committee requests $50.00 for expenses.

Respectfully submitted,
M. F. Randolph,
Chairman.

Mrs. Okey Davis gave the report for the week ending May 28th to the Christian Literature Committee. Her report was accepted and placed on file.

Mrs. Okey Davis gave the report for the World Literature to the Christian Literature Committee. Her report was accepted and placed on file.

The committee to study the working of the societies send the issue of the Recorder that has the report of the treasurer they are rendering the WOMEN’S SOCIETY.

The committee submits the following report:

1. That the Women’s Board sponsor an exhibit and literature sales table at our coming Conference.
2. That the board consider the possibility of time at this coming Conference for an address on this important matter, the arrangement to be left with our program committee.
Further, it is necessary to name a recipient of material in Alfred, that Mrs. A. C. Bond be so named.

Respectfully submitted,
Frances Davis.

Mrs. Joseph Vincent gave a verbal report for the Histories Committee. To date she has the history of thirteenth societies. Her report was accepted and filed. Voting three dollars for the work of this committee.

Voted that a vote of thanks be extended to Mrs. Laura Randolph for her devoted work in typing the thirteenth histories.

Mrs. Roswell Seager gave the report for the Christian Culture Committee. Her report was accepted and placed on file.

To the Board of Directors:
The Christian Culture Committee submits the following report:
A second set of mimeographed letters have been sent out to societies which responded to the work in auditing the treasurer’s books. These letters contained a definite working plan for adjourned to meet in port for the Ways and Means Committee plans to have some literature on display at Conference relating to the program.

Respectfully submitted,
Mrs. R. P. Seager,
Chairman.

Mrs. Skagg gave an informal verbal report for the Ways and Means Committee.

The SABBATH RECORDER

Young People’s Work

THE PRAY

By Melvin G. Nida

“Prayer is like a golden river
On whose brink
Some thirst and die
While others kneel and drink.”

One favorite quotation often heard, “More things are wrought by prayer than the world dreams of,” might well have been concluded, and more things could be wrought by more prayer.

God calls us to seek him—calls us to take the professor strength and courage that we so need today under the strains and stresses that are apt to draw us astray from his way.

Think of Jesus. He needed the strength that contact with his Father afforded. So often the Record tells of his praying and

of prayer are the experiences that bring us in touch with infinite power. Power that will bring men to the place of decision. Power that can free us from the chains that hold our feet, our hands, and our tongues from doing his service.

At the brink of prayer we find the key to our salvation. The only condition to finding his fullness of guidance, leadership, and protection is to kneel and drink.

Kneel and drink!

THE SABBATH RECORDER

Ships in the Night

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. Living with Aunt Penny are two young children, Lucy and Peter, who are very grateful to her for taking them into her home. Aunt Penny’s own son, Donald, left home several years ago when his mother spoke unkind words of her good friend, Nell. One in the family had heard from him since. Back home, Linda’s father is trying to locate Donald, and the rest of the family is preparing boxes to be sent to Linda. As they work, a fat letter arrives for Linda from her sweetheart, Bob Williams. They are happy about this because they know this is the first Linda has heard from him since he left for foreign service in the medical division. In the last chapter we looked in on Donald and his wife where they are happily married and living on a tenant farm.

Chapter X

Linda couldn’t wait another hour for the mail. The children would get it when they came from school, but it had been so long since he had heard from him that she felt as if she must go for it herself—even if she found nothing more important than an advertising circular in the box.

It was a long walk for a walk—one of those glorious winter days when the severe cold, that has held the countryside in its firm grip for a long time, relents, and the bright sunlight melts the icicles and the patches of black frost has painted on the windows. It was good to be alive on a day like this.

Linda stepped into the living room to make sure Aunt Penny was all right; then she called Lorenzo to stand by till she returned.

“I’ll be back in a little while, Aunt Penny,” she said. Don’t try to get up. I’ve got all your strength, you know, for Lucy and Peter are counting on your having your birthday supper with them.”

“No, I wouldn’t want to do anything to disappoint them,” Aunt Penny replied, “but I haven’t made much of birthdays during these late years. There always seemed to be more important things to do. I’m reminded of the little girl who said birthdays are funny things; they come when you don’t want them, and when you add them up, you’re not too much delighted. Mine would add up to quite a sum.”

“Then we won’t add them. Well, I’m going now, Lorenzo’ll take good care of you, and maybe I’ll bring home an armful of mail.”

Linda enjoyed her walk to the last foot of it. She had brought some crumbs, hoping she might see a blue jay and possibly a sparrow. She found a sparrow, but no snowbirds. It seemed, almost, as if in spite of the snow still remaining on the ground, she could feel a hint of spring in the air; though the winter was far from being over. It was nice to have this little interlude of warmer weather, anyway, she thought as she looked in the mailbox.

Yes, there were letters—some to be taken out—letters for Aunt Penny and for her. The walk had not been without good results. The fattest letter of all came out last, and a little prayer of thanksgiving went up from Linda’s heart when she saw the handwriting on the envelope.

With fingers that were not quite steady, she tore off one end of the envelope and drew out the contents. “O Bob, it’s been so long,” she said, “and I’ve been so worried. But if everything is all right or you couldn’t have written this.”

Slowly Linda walked back to the farm, reading as she went—every precious word helping to bring the writer closer to her. Not until she was again in the living room did she examine the other letters. Then she was delighted to discover that every member of her beloved family was represented. For Aunt Penny there were letters from Mother and Dad as well as cards that said the children...
"What's the good news, Linda?" Aunt Penny asked. "You look as if someone had sent you a million dollars."

"They've sent something worth more than that to me, Aunt Penny," Linda replied. "They've made a part of themselves in these letters. One does that in a real letter, I think. And, Aunt Penny, I've heard from Bob. Isn't that wonderful! I'll tell you more about him after a little while, but you'd better open your mail now while I put that chicken we're going to have for supper in the oven.

Lucy and Peter had made little gifts for Aunt Penelope with Linda's help, and Linda herself had given her a pretty towel and a handkerchief trimmed with crocheted lace. When she read the letters, Aunt Penny learned that gifts from the family would be somewhat delayed, for they were coming with the radio.

Aunt Penny seemed grateful for the remembrances, and she expressed her appreciation of the supper so daintily prepared and enjoyed the little white house. And she loved the old-fashioned lemonade. Lucy and Peter were happy to see their sitting up and looking so much better, but Linda knew that Donald was uppermost in her thoughts. When the little festivities were over and the house had become quiet, Linda took her letters to the kitchen and sitting down by the stove read them again and again. She had shared parts of them with Aunt Penny. They were full of the everyday happenings in the little white house, and she loved them.

Paul and Patty told her she was going to have a wonderful surprise, but she mustn't guess what it was. Phyllis informed her that the position in the office down the street was open, and she mustn't look for office in a near future.

"According to the Bible account of creation the earth was not finished when all the creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day."

"You're going to a picnic Sunday night. We are going canoeing. I am learning to paddle canoes."

"I will be waiting for the letter in the Recorder."

Your friend,
Shiloh, N. J.

Billy Trout.

Dear Billy:

As you see, I have two birthday letters this week, so I congratulate you, too, on your birthday."

"I rode up to cook very much. I was housekeeper for Mrs. Jep Greene."

Dear Mrs. Greene:

"How are you? I am fine. I had a birthday July 5. I have a sailor hat and I got it for my birthday. I also got four dollars."

"I will get a prize next Sabbath, and I will get a birthday tag, too.

"My daddy got a big boat for fishing. Its name is "Little Nippers," and we go fishing in the Delaware Bay.

"The neighbor next to us has two baby kittens and the neighbor across the street has two baby kittens too.

"Our family is going to the seashore for a week. I like to play in the ocean."

Linda knew that Donald was uppermost in her thoughts. When the little festivities were over and the house had become quiet, Linda took her letters to the kitchen and sitting down by the stove read them again and again. She had shared parts of them with Aunt Penny. They were full of the everyday happenings in the little white house, and she loved them.

Paul and Patty told her she was going to have a wonderful surprise, but she mustn't guess what it was. Phyllis informed her that the position in the office down the street was open, and she mustn't look for office in a near future.

"According to the Bible account of creation the earth was not finished when all the creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day."

SABBATH SCHOOL LESSON FOR AUGUST 5, 1944

Power Through Self-Discipline. Scripture—Proverbs II: 1; Jeremiah 35: 5-10; 1 Corinthians 9: 24-27; I Thessalonians 5: 22.

Golden Text—1 Corinthians 9: 25.

Heaven Help the Editor

When a garage man makes a mistake, he adds it on your bill. When a preacher makes a mistake, nobody knows the difference. When a lawyer makes a mistake, it was just what he wanted, because he has a chance to try the case all over again. When a judge makes a mistake, it becomes the law of the land. When a doctor makes a mistake he buries it. But when the editor makes a mistake, heaven helps him. —Exchang.
WARNING TO CHURCH MEMBERS
By Margaret Prati

There are many people today who call themselves Christians. They have attended church, told others about their religion, and have even helped out in some way. But do they know the answer to that? Are they true Christians?

For this righteousness. The publican, on the other hand, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Which one went away justified? We all know the answer to that. Someone may be thinking, Why bring up this parable? For in order to show, as Jesus did, that all the outward show and piety will get us nowhere spiritually if there is no purity of heart to back it up, and that is exactly what is the trouble with many church members today.

As perhaps you know, our son is a doctor in Milton and win many fine friends there, besides having the privilege of attending a Seventh Day Baptist church. I always enjoy visiting there for I have many good friends in Milton as well as two own cousins. I hope Conference will be there next year, don’t you? Sincerely your friend,

Mipsh S. Greene.

THE SABBATH RECORDER

As you know, our son is a doctor and was in New Guinea for some time. He is now north of New Guinea in the Admiralty Islands. That seems a long distance from home, doesn’t it? I am sure you will like it in Milton and win many fine friends there, besides having the privilege of attending a Seventh Day Baptist church. I always enjoy visiting there for I have many good friends in Milton as well as two own cousins. I hope Conference will be there next year, don’t you? Sincerely your friend,

Mipsh S. Greene.

We must remember that the scribes and Pharisees were above reproach when compared with the disciples then, and still do, to “beware of the leaven of the Pharisees, which is hypocrisy.” As I look around at the big, fashionable churches here in Schenectady (and I have attended services in some of them), I see just what Jesus referred to when he made the remark contained in the words of the text of this message. Surely Satan has gained into the little Jewish community, men and women, a foothold in our churches—not only in the big ones, but the smaller ones, and even in some Seventh Day Baptist churches. Just this Christmas season, I was asked to help with the music in one of Schenectady’s large churches. As I looked around me, I saw the marks of the world manifested in nearly every face there, in one way or another. God has said we must come out from among them and be separate. But so many of the so-called Christians, church members, have not done so. They are lukewarm if the conceded ones. They have not forsaken the things he should have forsaken. He has not forsaken the things he should have forsaken.

None of the Scrip...
A committee appointed in April to see about a new roof for the church reports progress, because of the war conditions, the progress is necessarily slow.

Addison Appel, a young married man, expressed a desire to become a minister of the gospel. In June he was granted a license to preach.

The young son of one of our members took Christ as his Savior at a Sabbath service in July. Other young people were converted during a revival meeting held in the village in April.

**Marriages**

Godbout - Crandall. — Mr. Philip Louis Godbout of Allenton, R. I., and Miss Abby Catherine Crandall of Hope Valley were united in marriage by Rev. L. H. Flisher, July 5, 1944, in Wickford, R. I.

**Obituary**

Dillman. — John Hugh, son of Lewis and Susan C. Dillman, was born near Stonefort, IN, June 3, 1865, and died at the home of his daughter, Mrs. Orville Hyde at Verona Station, N. Y., May 18, 1944.

When he reached the age of four his family moved to Churchville. He was a glass blower in the Cleveland and Dunsarton plants and also farmed near Verona Station.

On September 2, 1888, he married Margaret E. Lewis who died in 1935. He is survived by three children: Marion, Leonard, and Mrs. Alice Hyde; five grandchildren; and five great-grandchildren. Funeral services were conducted by Rev. Herbert L. Polan, and burial was at the West Cemetery, site of the Second Verona Seventh Day Baptist Church.

Irish. — Lillian Muncy, daughter of Aria and Mary Colgrove Muncy, was born March 16, 1859, at Cayley, N. Y., and died at her home in De Ruyter on June 27, 1944. As a young girl she joined the Cayley Seventh Day Baptist Church and later united with the De Ruyter Church of which she remained a faithful member. She taught school for a time, and then married John Irish who died in 1927. For many years she cared for the sick in and around De Ruyter.

She is survived by a niece, Mrs. Ernest Judd, and a foster son, John. Funeral services were conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. George Britton of De Ruyter. The burial was at Hillcrest Cemetery, De Ruyter.

**Stonewater, Ill.**

The Old Stone Fort Church is located in a farming community, and the season of our May meeting always finds people very busy. Nevertheless, a week of evening meetings was held this year preceding the Annual Homecoming. Communion services were held on the evening of May 20 and 21.

Pastor Oliver Lewis conducted the meetings in the first part of the week, and Pastor C. L. Hill of Farmington on Wednesday night on through the remainder of the week.

Those coming from Farmington on Sabbath day were Deacon and Mrs. Arthur Burdick and Pastor Hill's wife and son. Nonresident members and friends came from Carriers Mills, Harrisburg, Eldorado, Johnston City, Marion, and St. Louis. Since this was Sabbath Rally Day throughout the denomination, Brother C. L. Hill preached a sermon along that line — using the beliefs of Seventh Day Baptists as a basis for his remarks.

There have been seven additions to the church, the last two from Marshall—two of these are adult Sabbath converts. Four were baptized and united with the church just before Convention Sabbath. The young son of Pastor Lewis came home from his preliminary naval training at Great Lakes, Ill., and united with the church March 25; he had been previously baptized by his chaplain.