

The Sabbath Recorder

DENOMINATIONAL BUDGET Statement of Treasurer, June 30, 1951

Receipts		June	9 months		
Adams Center			\$ 198.35	New Auburn	42.60
Albion			164.00	New York City, First	50.75
Alfred, First	129.80		1,645.00	North Loup	
Alfred, Second			515.70	Nortonville	
Andover			24.00	Pawcatuck	
Associations and groups	163.86		281.66	Piscataway	12.50
Battle Creek			1,361.72	Plainfield	118.15
Berlin			232.04	Philadelphia	20.00
Boulder	23.00		279.64	Richburg	
Brookfield, First	40.00		198.22	Riverside	
Brookfield, Second			178.60	Ritchie	
Chicago	45.50		280.00	Rockville	12.87
Daytona Beach	34.60		329.21	Roanoke	
Denver	49.38		430.98	Salem	163.50
De Ruyter			321.94	Salemville	25.00
Dinuba			5.00	Shiloh	132.20
Dodge Center	65.70		217.39	Verona	
Edinburg			144.72	Walworth	15.00
Farina	154.00		299.00	*Washington, Evangelical	
Fouke			70.25	Waterford	13.47
Friendship			20.00	White Cloud	
Gentry	7.00		32.44	Totals	\$1,850.95 \$25,611.79
Hammond			106.59	Disbursements	
Healdsburg-Ukiah	25.00		83.77	Budget	Specials
Hebron, First	18.22		187.02	Missionary Society	\$ 547.42 \$ 77.00
Hopkinton, First			469.35	Tract Society	262.97 9.50
Hopkinton, Second			5.00	Board of	
Indianapolis			25.00	Christian Education	306.92 11.00
Independence	15.00		228.00	Women's Society	8.06 14.00
Individuals			1,132.58	Historical Society	25.82
Irvington			100.00	Ministerial Retirement	121.32 239.67
Little Genesee			384.68	S. D. B. Building	48.11
Little Prairie			26.40	General Conference	160.47 4.50
Los Angeles			137.00	World Fellowship	
Los Angeles, Christ's			15.00	and Service	11.03
Lost Creek	159.18		456.59	Bank of Milton,	
Marlboro			648.00	service charges	1.16
Middle Island			46.17	Totals	\$1,493.28 \$ 355.67
Milton	332.16		3,125.65	* By vote of the Evangelical Church, "no part of . . . amount is to go to the National Council."	
Milton Junction			678.55		

Comparative Figures

	Total Budget		Normal	
Total Budget	\$37,000			
Receipts for October	\$1,557.18	4.20%	\$3,083.33	8 1/3%
Receipts for November	1,558.98	4.20%	3,083.33	8 1/3%
Receipts for December	2,386.43	6.45%	3,083.34	8 1/3%
Receipts for January	2,639.98	7.13%	3,083.33	8 1/3%
Receipts for February	2,772.63	7.52%	3,083.33	8 1/3%
Receipts for March	3,004.25	8.12%	3,083.34	8 1/3%
Receipts for April	2,733.45	7.39%	3,083.33	8 1/3%
Receipts for May	2,607.46	7.12%	3,083.33	8 1/3%
Receipts for June	1,495.28	4.00%	3,083.33	8 1/3%
Totals	\$20,755.64	56.13%	\$27,750.00	75%
Special gifts, designated:				
October to April	\$3,748.76			
May	751.72			
June	355.67			
Total	\$4,856.15			

Milton, Wis.

D. Nelson Inglis,
Acting Treasurer.

A Prayer for Our Times

Dear God, may we as children of the world feel the need to be united. Help us to do unto others as we would have them do unto us. Help us not to be so proud of our race that we cannot humble ourselves to help others of another race.

Dear God, we know they need our prayers. May we all over the world learn of Thee, and be happily united. May we live so others can see your marvelous way of life and become Christians.

Wanda Van Horn.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

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Wanda Van Horn.

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The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
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WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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

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PLAINFIELD, N. J., JULY 23, 1951

Vol. 151, No. 4 Whole No. 5,452

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CONFERENCE HEADQUARTERS

The official welcome mat of Alfred and the General Conference will be rolled out on Monday, August 13, according to present plans. Arriving delegates are requested to report in person at Conference headquarters upon their arrival to receive housing assignments, directions, and programs — and the official welcome. Headquarters will also dispense mail to Conference guests during the week.

This important office is to be located in Classroom 2 of Greene Hall, prominently situated on Main Street in Alfred. Greene Hall is a red brick, two-story building on the east side of Main Street next to the Carnegie Library on the south and Crandall's Jewelry Store on the north, across the street from the central block of store buildings. Motorists driving into Alfred from Alfred Station will discover Greene Hall on their left just as they come to the business district of town, and those driving in from Wellsville over Jericho Hill will find headquarters on their right just after they pass the library on the right and the store buildings on the left. Delegates who come by bus will find Greene Hall directly across Main Street from the bus stop at the corner of Main and Church Streets. Classroom 2, the headquarters room, is in the middle of the building downstairs and will be marked by signs. — Publicity Committee.

A Prayer for Our Times

The prayer which appears on the front cover of this issue was written by Wanda Van Horn, twelve-year-old daughter of Mr. and Mrs. Delmer Van Horn of Sistersville, W. Va. Wanda was in the seventh grade of the Sistersville Junior High School when the prayer was prepared. Her home room teacher handed, unsolicited, the prayer to a friend. She explained that the principal of the junior high school "tries to stimulate interest in the Bible. One day he asked a group of seventh graders to write a prayer which would be applicable to the problems under discussion." Wanda's prayer was one of them.

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

WHICH WAY SHALL WE TAKE?

We have been urged at different times to express our viewpoint concerning the direction that the Seventh Day Baptist denomination should take in the matter of reorganization. We have preferred to serve as the clearing station for proposals that might be released for publication from time to time. We have wanted very much to keep the channels for expression open and clear. We have been anxious not to discourage any person or group from freely discussing the possibilities of reorganization and sharing the results of such discussion with the readers of the Sabbath Recorder.

The Time for Action Has Come

It is "fish or cut bait," as the old saying goes.

Or, to be more closely Biblical, we have compassed the mountain of denominational reorganization long enough. Let us go forward.

Naturally, if we are to go forward in denominational reorganization, we must know which direction is forward.

We are convinced that our denominational efforts must become more concerted without becoming centralized, more united without becoming ultraistic. Any radical departure from the present organizational structure, unless thoroughly discussed and quite generally accepted, would probably defeat the primary purpose of reorganization.

Any plan which disregards the time-honored-and-tested methods of the past, which in some form are operative in the present, is too drastic. It would be altogether different if we were starting from scratch. Consequently, the plan that we favor would combine the tried-and-true of the old with the promising possibilities of the new.

We are in agreement with those who hold that our present organizational setup has not been fully tried. Therefore, it has not been proved that it is not effective. However, we are ready to accept and support limited and reasonable changes in organization that have promise.

The Pastors, the Key People

In the final analysis, any plan for denominational reorganization will need to be acceptable to the majority of our pastors if it is to be successful. The pastors are the key people. They are the spiritual leaders of the local Churches. By consecration, training, and experience they are in position to know the needs of the people that they serve, of the community in which they live, the interest patterns of the Church membership, and the possibility of an increasing support of the kingdom task.

Whatever program of evangelism, missions, Christian education, and Sabbath promotion (these phases of the Christian enterprise are our chief task) is launched, our pastors must be in on the "ground floor." And the methods employed should be chosen only after consulting them.

The Local Church, the Determining Factor

Just as the pastors are the key people, the local Church is the determining factor in the constantly changing structure of denominational organization. Organization, local or denominational, is a means to an end, the channel through which the glorious Gospel of Jesus Christ will be preached, taught, lived, and shared. And let us bear in mind that this victorious process is in operation all the while in our midst. The important matter is, Are we ready and willing to take the necessary steps to become more effective workers and witnesses in this spiritual structure of redeemed lives?

Nothing can be attempted without the sanction and support of the local Church. Yet, the local Church through the cooperative enterprise of denominational organization can reach out into the highways and byways of need.

Whatever plan, in the judgment of the majority, will make more effective the work and witness of the local Church and its outreach into areas of need, is the plan to be used. If such a plan will rightly include an executive secretary, well and good. If a full-time evangelist is part of

ARE YOU GOING TO CONFERENCE? - - - LET ALFRED KNOW - NOW.

the answer, fine. If a director of Christian education should be engaged, very well. However, in all of our proposals let us keep in sight the pastors, who are the key people, and the local Church, which is the determining factor.

A Sense of Mission

Above all else, we need to be possessed of a sense of mission. Is Sabbathkeeping a valid experience or are we losing heart? Is the Gospel of Jesus Christ a vital necessity or are we paying it lip service? The gospel and the Sabbath are not on trial but Seventh Day Baptists are. The way we meet this test will determine in no small part our share in our Lord's kingdom.

The Mind of Christ

"So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2: 1-11 (RSV).

Paul's appeal here is twofold. (Remember, Philippians has been called Paul's love letter.) He appeals to the Philippians to exercise "mutual brotherly love" and to have the mind of Christ which prompts to "humility and self-sacrifice."

"Mutual brotherly love" — if we as Seventh Day Baptists would go "all out" in the exercise of "mutual brotherly love,"

A CALL FOR GENEROSITY

Here is the final call to arms, and hands, to go down into your billfold, handbag, or strongbox and bring forth all the cash you can willingly and cheerfully spare, in an effort to send the Denominational Budget up and over the top before August 14. This problem of finances to cover the cost of our activities is the problem of every faithful, conscientious Seventh Day Baptist.

We need your prayers and support if we intend to go forward in the work our Saviour left for you and me to do.

So pray, give, and be on hand at Conference time to take part in and enjoy the enthusiasm and uplift always available at Conference.

Time is short, act quickly.

Frank R. Kellogg,
for the Committee on
Budget Promotion.

CONFERENCE MUSIC

Musicians who expect to attend Conference at Alfred, August 14-19, and who would be willing to participate in the music program of the meetings, are asked to contact either their pastor or write directly to Rev. Albert N. Rogers, Alfred Station, N. Y., director of Conference music. Mr. Rogers has extended an invitation to all vocal or instrumental soloists to make use of their musical training and ability on the Conference program. Singers who may desire to join the Conference choir, which will sing at evening and Sabbath day sessions, are invited to rehearse in the First Alfred Church, Monday, August 13, at 8 p.m. — Publicity Committee.

there would come a revitalization of spiritual growth and a resurgence of spiritual power unparalleled in our generation.

"Humility and self-sacrifice" — if we as Seventh Day Baptists would unreservedly accept the mind of Christ which would lead us to "humility and self-sacrifice," our witness for Christ and the Sabbath would become positive and dynamic.

The Lord points the way we should take.

Will we take it?

Vice-President Underwood Visits Sabbath Recorder Office

Vice-President Cecil H. Underwood of Salem College, Salem, W. Va., stopped at the Sabbath Recorder office the other afternoon. He and Mrs. Underwood were on their way to a dinner appointment in Philadelphia, Pa., that evening. They were returning from an educational convention held in Boston, Mass., a few days before.

As we talked of Salem College matters, of present and future plans, we realized again how large the mantle is that President S. O. Bond has been wearing for these thirty-two years. Many problems confront Salem College but the future is hopeful.

With President Emeritus S. O. Bond, Treasurer Harley D. Bond, and Dean Henry L. Ash guiding the affairs of the college in co-operation with Mr. Underwood as public relations man and Del Swiger as "salesman" until the arrival of President and Mrs. K. Duane Hurley and family in September, alumni and friends are becoming increasingly Salem conscious. There are others whose names we should mention who are loyally supporting this unbeatable team.

If our denominational colleges are to continue to pave the road in the area of education along Christian lines, we who have had the benefits of their instruction and inspiration need to manifest increasingly an interest and a support which will make more effective service possible.

All of which reminds us of a remark Dr. Nathan E. Lewis of Plainfield, N. J., made some time ago. He said, "As alumni you do not have to gather around an elaborate, expensive dinner. You can get together over a sandwich and a glass of milk. It is the opportunity of keeping in touch with each other and the affairs of the college that will count."

Wise words, these! Mr. Lewis, an alumnus of Stevens Institute of Technology, Hoboken, N. J., and for many years a trustee of Alfred University, Alfred, N. Y., knows whereof he speaks.

DISABILITY INCOME COVERAGE FOR VETERANS

Joseph F. O'Hern, manager of the Veterans Administration Regional Office in New Jersey, has received word from Carl R. Gray, Jr., administrator of Veterans Affairs, that holders of National Service or U.S. Government Life Insurance may add disability income coverage to their policies.

In an official administrator's decision, Gray ruled that the recent enactment of the Servicemen's Indemnity and Insurance Acts of 1951 does not bar the right to apply for addition of the disability income provision to existing Government policies. The new legislation, Public Law 23 of the 82nd Congress, approved April 25, 1951, provided a free indemnity of \$10,000 for persons in military service, and prohibited the issuance of new policies under the old plans after the date of its enactment, but protected the right to reinstate or convert such policies.

Administrator Gray's ruling holds that the prohibition against issuance of new policies did not have the effect of repealing a policyholder's basic right to incorporate disability income protection into an existing policy so long as the applicant can meet the standard health requirements for such coverage.

The provision involved in the decision is one that provides income to the insured of \$5.75 (for U.S. Government Life Insurance), or \$5.00 (for National Service Life Insurance) per month for each \$1,000 of insurance to which it is added, in the event of total disability lasting six consecutive months or more. The disability protection feature is available at small additional premium cost to all holders of National Service Life Insurance or U.S. Government Life Insurance which was originally granted on or before April 25, 1951, provided the veterans are in insurable health at the time they apply for coverage, and are within the age limitations — under 65 for U.S. Government Life Insurance, and under 60 for National Service Life Insurance. — Release.

ARE YOU GOING TO CONFERENCE? . . . LET ALFRED KNOW — NOW.

**Chapter-A-Day
MEDITATIONS**

By O. A. Davis

AUGUST, 1951							No. 10
S	M	T	W	T	F	S	
GENESIS			1 42	2 43	3 44	4 45	
5 46	6 47	7 48	8 49	9 50			
EXODUS					10 1	11 2	
12 3	13 4	14 5	15 6	16 7	17 8	18 9	
19 10	20 11	21 12	22 13	23 14	24 15	25 16	
26 17	27 18	28 19	29 20	30 21	31 22		

The top number in each square is the date of the month. The bottom number is the number of the chapter for that day.

EXODUS

Exodus is a book of action. The word Exodus means "going out." Note these fast moving scenes: Moses is forced to flee Egypt; God speaks and he returns; Pharaoh pursues after letting the children of Israel go; passing through the Red Sea; roaring Sinai.

There is no question but that Moses wrote the book of Exodus.

OUTLINE OF EXODUS

- Egyptian Bondage Chapters 1-11
- Exodus from Egypt Chapters 12-19
- Commandments and Laws Chapters 20-24
- Building of the Tabernacle Chapters 25-40

Egyptian Bondage

Confusion exists as to the length of time the Israelites sojourned in Egypt. The Scriptures are less specific about the

time involved than in the events which transpired. The accepted time is 430 years — Genesis 15: 13-16; Exodus 12: 40. But some historians believe the 430 years start with the call of Abram. This would cut the time in Egypt in half.

Exodus from Egypt

By ten terrible plagues, over perhaps twelve months, God showed the Hebrews that Moses and Aaron were the accepted leaders. By these miracles God also showed the Egyptians that their gods were helpless images of man's artifice.

Collecting their accumulated wages, and after the observance of the first Passover, the children of Israel left Egypt.

Commandments and Laws

Now picture, if you will, 3,000,000 people before a precipitous mountain. After two days of preparation and purification, the presence of the Lord was manifested.

After the thunder, the lightning, the thick cloud, and the voice as of trumpets, the mountain became as a smoking furnace, and an earthquake shook the ground. Then came the voice of the Lord speaking in the congregation of Israel the Ten Commandments. Later God gave Moses the two tables of stone on which He had written the commandments. God also told Moses many minor laws which Moses wrote in a book.

(To be continued)

If you would like a free copy of an extended introduction to the Book of Exodus and succeeding books, please drop a card to O. A. Davis, 4415 Lemon Street, Riverside, Calif.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 30, 1951. Thus there will be two regular issues published in August, those of August 13 and 27, instead of one. The issues of August 6 and 20 will be omitted since the Sabbath Recorder is published biweekly during August.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held at Milton Junction, Wis., July 27, 28, 1951.
May Burdick, Secretary.



FAMILY AFFAIR —

President Carroll L. Hill is shown presenting a diploma to his daughter, Dorothy, during commencement exercises at Milton College, Monday morning, June 18.

Dorothy received a Bachelor of Science degree with a social science major.

— Courier Camera.

**MILTON COLLEGE
COMMENCEMENT**

Commencement Address

"Not 'how to make a living,' but 'how to make a life' should be your ambition in college," declared Nelson Vance Russell, president of Carroll College, speaker at the Milton College Commencement Exercises held Monday morning, June 18, before a capacity audience in the college gymnasium.

Speaking on the topic, "Our Opportunity," Dr. Russell declared: "Today, it is not primitive man, but civilized man we must fear. And it is with this thought in mind that today's graduates must accept the responsibilities of leadership."

Dr. Russell stressed the value of an education and the associations made in a Christian college such as Milton. "What is your opportunity? Much of it lies in the Christian college. But more — it must impart in a hundred ways the aspects of Christian living. Christianity is not merely a creed — it is a way of life."

Dr. Russell emphasized the responsibilities of the graduates. "How you use your

education is important. We are not put here on this earth to sit and study — but to act."

"Fundamentally a person creates his own character," Dr. Russell said. "And we look for men and women who can keep faith with America. They should possess unshakable integrity and dynamic faith."

Mr. Russell concluded by calling attention to the duties of the independent Christian colleges. "We attempt to give youth the right training, right teachers, and the right administration. We don't want government control with its red tape and its long-distance interest. If we all had the same paymaster — the government — colleges like Milton would soon disappear. There would be a great loss of freedom in such a system."

After Dr. Russell's address, honors were announced by President Carroll L. Hill and the University of Wisconsin scholarship was awarded to Jessie Walters Morton, Fort Atkinson.

"Pillar of Milton"

The annual alumni citation was presented by Kenneth Babcock, executive

secretary, to Professor L. H. Stringer. Professor Stringer was presented the "Pillar of Milton" scroll which extolled his years of service to Milton College as a director of Shakespearean productions, among others, for the leadership of the Glee Club, and for his work in voice training.

Coach Kenneth Oberbruner presented the Rolland Sayre memorial athletic medal to Rolland Natter, Edgerton junior. This award is given each year to the college athlete who has shown ability and sportsmanship and has maintained a good scholastic record.

The Graduating Class

A class of 73, which includes 12 who received diplomas in January and 12 who will receive them in August, was graduated.

Dean John N. Daland presented the candidates for degrees and President Hill conferred the diplomas.

The Class Gift

After the ceremony, Vincent Shuler, Janesville, president of the senior class, presented the class gift to the college, a sign stating the existence of a college in Milton, to be erected in the downtown area. — From the Milton and Milton Junction Courier, contributed.

SPECIAL OFFER

Public Relations Manual for Churches by Dr. Stanley I. Stuber, and published early this year by Doubleday & Company, Inc., Garden City, L. I., is one of the best, if not the best, in this field. It is a comprehensive, at-your-elbow book. Some endorsers maintain that a single section is well worth the price of the book.

The Sabbath Recorder will send pre-paid to any person, society, group, or Church a free copy of Public Relations Manual for Churches for three new yearly subscriptions to the Sabbath Recorder at \$3 each per year.

The three subscriptions under this offer should be sent at the same time and specified as PRMC subscriptions.

WORK AT MONTROSE, COLO.

By David Pearson

(Mid-Continent Association
Evangelistic Project)

About 12 years ago, Ray Byerrum left the Seventh Day Adventist Church after serving them for thirty-three years. He then started an independent rural mission, but later moved to Montrose where he founded the Sabbath Fellowship Mission.

Pastor Byerrum and I are trying to build up the group this summer. There are those who are faithful in their attendance, most of whom are women whose husbands are not in favor with our worship.

Pray that the Holy Spirit might convict these men of sin, that they might come to know our Saviour, the one we love, the one who is so dear to us. Pray that the group might organize into a Seventh Day Baptist Church or Fellowship.

This summer, homes and hospitals are being visited, where the gospel is presented. Sabbath school and preaching services are being conducted weekly. We are laboring, struggling against all opposition, but with God's help, to advance this Sabbathkeeping fellowship to something larger and greater.

239 W. North First Street,
Montrose, Colo.

Rev. Paul L. Maxson

Elected to Tract Board

At the regular bimonthly meeting of the Tract Board on Sunday afternoon, July 15, Rev. Paul L. Maxson, pastor of the Seventh Day Baptist Church, Berlin, N. Y., was elected to membership on the Tract Board, to succeed Rev. David S. Clarke, resigned.

Rev. Mr. Clarke moved to New Auburn, Wis., the latter part of April to become pastor of the Seventh Day Baptist Church there.

Although distance will prevent Rev. Mr. Maxson's attending regularly the meetings of the Tract Board, he has accepted the appointment with a fine expression of interest and feeling of responsibility.

DENOMINATIONAL REORGANIZATION PROPOSALS

PROPOSAL NUMBER THREE

By Dr. Lloyd D. Seager

Conference President, 1950

(These excerpts from Dr. Seager's proposal of last year are published by permission.)

I would like to propose a reorganization of our denominational structure on the following plans:

Executive Board Council

Executive Council to elect own chairman yearly. Would not be president of Conference.

Long-range planning and co-ordination of work. Continuity of budget promotion and other functions from year to year. Power to act except on major problems requiring consultation with boards, Commission, or General Conference.

Membership of Council

Editor of the Sabbath Recorder
Secretary of the Missionary Society
Secretary of the Board of Christian Education

Half-time secretary of the Tract Society (layman)

President of Conference and secretary of Commission of General Conference, ex officio.

Local Advisory Council to Executive Board Council

Advisory Committee for editing the Sabbath Recorder

Advisory Committee for missionary activities

Advisory Committee for tract affairs
Advisory Committee for Board of Christian Education

Advisory member from Women's Board
Advisory member from Historical Society.

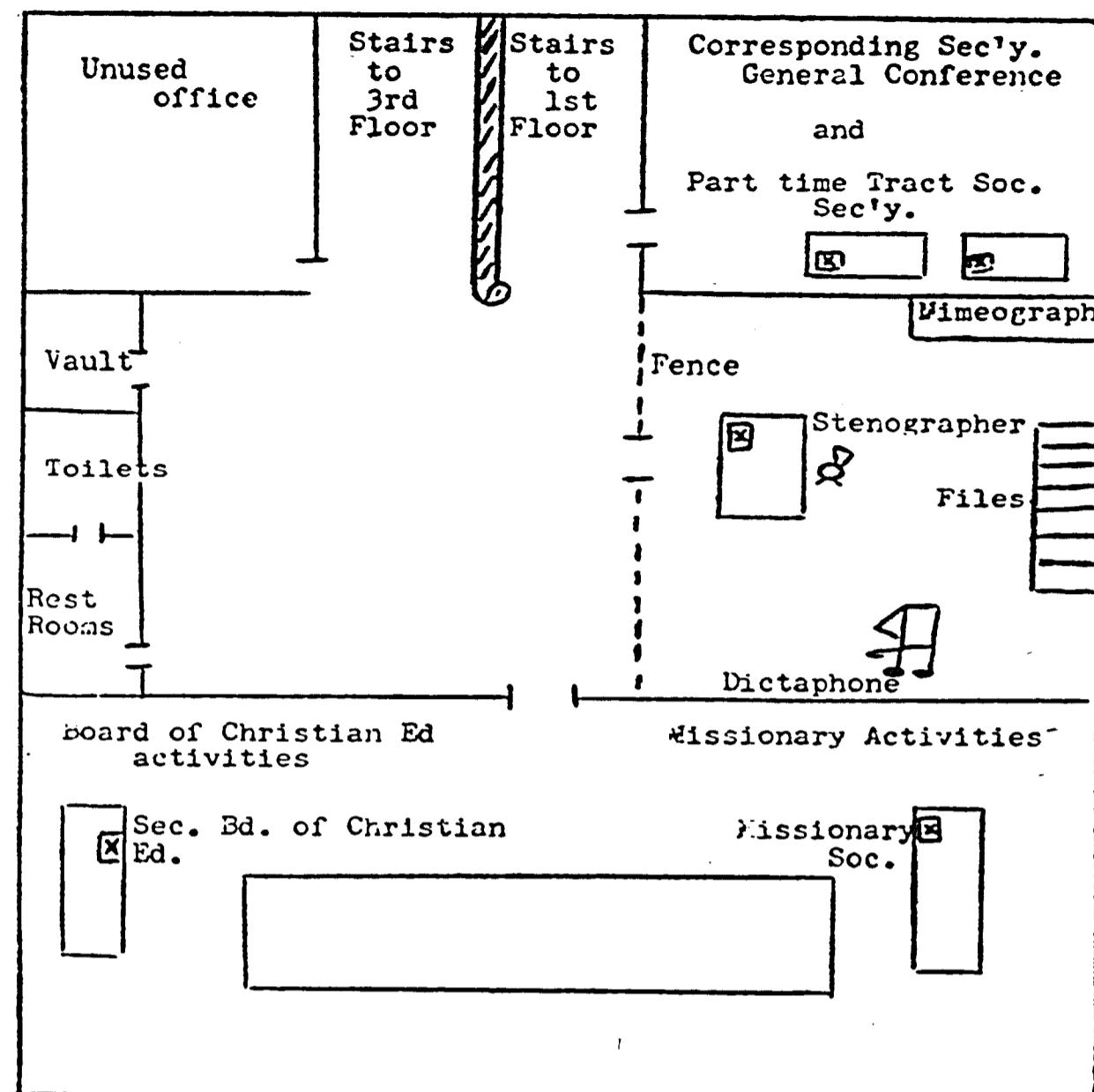
Functions of Executive Board Council

I propose that the Executive Board Council discharge the inherent duties of the various boards in such a way collectively that one of the three ministers represented in the group would be on full-time field work. That is, each would devote a total of 4 months to field work. By mutual consent, the proportion of

actual time on the field should be flexible to fit in with varying circumstances. The lay part-time secretary would familiarize himself with the activities of all of the boards and some of the details of the Sabbath Recorder. Each of the secretaries would concern himself with the chief details of activities of the other boards so that when one man is away on field work, the major if not complete details of his work and responsibilities would be taken over by the other secretaries. The particular advisory committee would be brought into fuller use when its secretary was absent. When the editor of the Sabbath Recorder would be away, the other secretaries would take over his tasks, making full use of the already existing advisory committee to the editor. I would suggest that the part-time lay secretary spend some of his time at the home office becoming an expert in matters of all boards as an avocation and "spark-plugging" the theme of tract distribution as his vocation. I would suggest that each of the secretaries meet with his respective board at its regular meetings, and that at least twice yearly he be accompanied by another member of the Executive Board Council. This obviously would make for better liaison between the boards. All members of the Executive Board Council would of course meet with the Tract Society when they are present in Plainfield.

The central committee with one headquarters would eliminate much of the uncertainty as to who does what and why.

The functions of our boards are interdependent and essentially one. Christian education and literature distribution go hand in hand with missionary effort. Some of our most effective missionary work in recent years has been in our summer camps, sponsored by the Board of Christian Education. The Missionary Society is in the education field in a big way . . . in Jamaica. The Women's Board has a missionary on the field and is now going into the educational field. Why not co-ordinate all of these efforts by a central committee at our denominational headquarters? Our denominational headquar-



Rough diagram
Second floor
Denominational
Building

Proposed plan for close
co-ordination of
denominational activities

X Audition system
connecting each secretary
and stenographer, and
the editor's office

ters is recognized the world over as being at Plainfield, N. J.

In addition to much greater co-operation, I am sure there would be greater efficiency; i.e., more accomplished with less expense and effort.

I would propose that the Executive Board Council meet for at least one day with the Commission of General Conference at its Pre-Conference meeting and again immediately after Conference for a day to clarify actions taken and outline work for the year. This might, in many instances, make midyear meetings of the Commission unnecessary.

I would propose that when midyear meetings of the Commission are held that they convene at Plainfield where full consultation with the Executive Board could be available. At Pre-Conference or Post-Conference meetings, I would propose that the Executive Council consult with the various boards and outline co-operative efforts for the year.

I believe this setup would be of distinct advantage over our present system. . . . I become more aware each day of the difficulties of reaching decisions and acting without someone available for consultation.

The space in the denominational building is not being used at present to capacity. An industrial organization would put 6 or 8 stenographers in the second floor lobby space. Perhaps a desk or two could be placed in the large room where the meetings of the Tract Board are held without interfering with its present function.

The inside wall would make a good place for a large map of the world showing all of our interests, Churches, lone Sabbathkeepers, missions, interested persons to contact, etc. A common check list of all Seventh Day Baptists would be very useful, and could be kept up to date much more efficiently than the ones available at the present time. A good stenographer with a dictaphone should leave no reason for delayed correspondence.

**LETTER FROM
REV. P. TAEKEMA, HAARLEM**

More important than the above would be the full-time, unhampered services of a man on the field. . . . Under our present setup, when a secretary goes on the field for a time, he is hampered by the necessity of running things at home by remote control. As the son of a missionary and an evangelist, I know that field work is fatiguing. I believe the system of rotation would work out more effectively than having the same man the year around. It would add to the growth and training of three men in the field into which they were initially called. Another important aspect is that the corresponding secretary of the Commission and of General Conference would be in constant close contact with all of the secretaries. . . .

When I try to give you an impression of my work of the last year, I must remark that the most of my time is used in visiting Churches and groups and lonely members outside Haarlem.

The days of the conference at Lecuwarden in 1950 were a blessed time.

A handicap was my sickness from the beginning of October till half January. I ought to stop my work on the advice of the physician. His treatment and medicines have done much good by the blessing of God. For my years I am yet vital, but I get soon tired.

By Way of Encouragement

In regard to the critical conditions confronting us, let us read Hebrews 10: 35, "Cast not away therefore your confidence, which hath great recompense of reward." I have never had greater hope for our denomination. Nineteen responses from the 26 living past presidents largely share and reinforce this optimism. We are learning to work together, and to discover that our unity in Jesus Christ is far deeper and stronger than those things which in the past seemed to divide us. When before have we had so many young men looking forward to the ministry and missionary work? Letters from pastors of our Churches and mission workers and others are also encouraging. . . .

Regularly I attended the ministers-convent at Haarlem; and for the third time the yearly Baptist pastors' conference on invitation. Likewise on urgent invitation I have a part in the work of the "Every Day Church." In earlier days I was shunned; it would not be reasonable to give part in the work to someone with two so conspicuous deviations (baptism and Sabbathkeeping). But the experience in the ministers-convent during years has removed much of that prejudice. The Baptists with their nearly 7,000 members are not shunned. But people shrink from Sabbathkeepers. . . . My experience is: if they get acquainted with you as evangelical, much of the reservedness disappears.

Whatever the problems are and however involved, let us "reason together." Let us face our problems wisely, courageously, confidently, prayerfully.

**PRE-CONFERENCE RETREAT
Cuba Lake, N. Y.
August 9-13, 1951**

Age — Those who have completed ninth grade, upward.

Cost — \$12 for the four days.

Registration — Advance registration in so far as possible would be appreciated. Send these registrations to Rev. Ronald Hargis, R. D. 2, Coudersport, Pa.

Very agreeable was the visit of Brother Jacob Bakker from Plainfield on October 11, whom I saw in 1911 the last time. March 8-11 Rev. and Mrs. Emmett H. Bottoms were with us. It was a pleasure for us to have them some days in our midst, and to experience the fellowship with believers out of far countries. December, 1950, I was 70 years old. The Churches have done the utmost to demonstrate their love; the easy chair they gave me shows it every day to me. Thankfulness to the God of my life and to the Saviour, who was crucified also for me, fills my heart for the leading on my way, especially also for the extraordinary privilege of an education in a Christian university. Following the course of one of the state universities would not have strengthened me in my conviction about

the Biblical idea of the Church of God and His holy law. When I am looking back to my more than 40 years' service, I had my sorrows and disagreeables, but I have to thank for extraordinarily much appreciation. God dealt by me royally. We will go on, and make the best of our time and capacities.

May in your Conference be magnified the name of Jesus Christ, our dear Redeemer, and you all experience the presence and leading of the Holy Ghost, and inspiration to go forward with courage, and more trust in Him who said: "I am with you all the days."

Very sincerely yours,
P. Taekema.

SOCRATES THOMPSON ARRIVES AT KINGSTON

Friends in this country will be interested to know that Socrates Thompson has arrived in Jamaica, and we can imagine how eager he is to visit some of the Churches, renew friendships, and feel that he is on the threshold of his life of service for which he has been preparing these five years past.

There was some apprehension on his part that because of the maritime strike, the boat on which he was to sail might not be able to leave Miami as scheduled. He telephoned from Wisconsin for advice as to whether to depart from Milton or await the settlement of the strike. He was advised to go according to plans already made. In a letter received from him, written from Kingston, he states that "there was no delay at all. The boat sailed directly on schedule, and there was not much difficulty."

Socrates says of Crandall High School, "One thing I am sure you will want to know, that I am of an opinion that we have the kind of school in which young people seem to be finding the kind of thing that they need. I am very well impressed with things as they stand here."

H. R. C.

For Rent — Pleasant rooms for men students planning to attend Salem College. Address: Rev. Ralph H. Coon, 207 W. Main Street, Salem, W. Va. 2t

HIS FIRST TRIP AS A COLPORTEUR

By F. Lyman MacCallum

(With a new party in power, there was probably more colportage in Turkey in 1950 than in all the twenty-five years previous. The secretary of the Bible Lands Agency, North, of the American Bible Society, here recounts the experiences of a new colporteur working where the Apostles once worked.)

What are a young man's feelings as he sets out alone on his first colportage trip? Were it not for his trust in God, he would feel himself to be in a tough spot. His clothes and some Scriptures are in the rack overhead; at the rear of the train is a heavy case of Scriptures; and before him looms a month among strangers, of whom many will naturally be hostile.

Obviously, the place to begin work is — with the folk in your compartment of the train, thought Colporteur Yakub, who was thus setting forth on his first long-distance trip. He had some encouraging sales until the conductor threatened him with eviction if he did not return to his seat and "stop peddling those books." His trip coincided with a period of unusual frosts. The passengers suffered severely that night in the train, and his work was much hindered in the following weeks by the fact that many people were too miserable with cold to be interested in books.

After working for some days in the city of Adana, he went on to Tarsus, the city of Paul. There Yakub met a friend from army days who took him home and got him warmed and fed before assembling some neighbors for worship. A Protestant woman took a small supply of Scriptures to keep for such as might want them after the colporteur had left. In the course of the meetings he held, several people confessed to a change of life, of whom one was a Protestant who had been to college. Yakub felt that through neglect and ignorance the small Christian community in this town is gradually moving towards the acceptance of Islam. At the next town, Merain, also he found Christianity in the same pathetic state. He was told by a former evangelist that it would be impossible to sell Scriptures there; but he had some success, in spite of much discouragement.

Yakub went on to Alexandretta and Antioch, where believers were first nicknamed Christians. Here he sought out the Greek Orthodox priest, who bought a hundred Gospels for the Church. The young people at this Church showed a considerable interest in him and his books, but as he had quite a fever, he could not remain. He next went to a village of fifty to sixty houses, where half the people are Greek Orthodox. He spoke to the Church leaders and sold to the people. Muslims told their Christian neighbors jokingly, "Your gospel has come to town; go and buy." Here a silversmith showed him great kindness, turning almost the whole of his shop over to Yakub to display his Scriptures.

Ill and weary, Yakub finished out his month and returned, after visiting six towns in which there had been no colportage for over a generation. He had distributed over 1,700 copies, a very good beginning.

Yakub's second journey was to the western provinces. This lasted from June to September. Living conditions here are generally primitive, and there is much illiteracy. The fact that there was little understanding of religion in either the Christian or Muslim sections of the community did not prevent them from making religion a cause of hostility and mutual suspicion. In the city of Mardin, which is the center of the Syriac Church in Turkey, Yakub was well received by the archbishop, who invited him to preach before a congregation of between five and six hundred. After this sermon he was urged to enter the seminary and become a priest, for this is the Church to which he belongs. The archbishop furnished him with letters of recommendation to the clergy under his jurisdiction.

He spent two days at a village which had been Christian until about fifteen years ago. Having lost all contact with the Church, these people had decided to improve their standing in the community by converting to Islam. At first they were very suspicious of Yakub, but some of them joined him on the flat roof of his house, which is the regular meeting place on hot summer evenings. Here he sang

hymns, explained the Scriptures, and prayed. Gradually the people began to respond with exclamations and questions and accepted some of his Scriptures. His total distribution during these three months amounted to 776 copies, which is a sufficient indication of the difficulties with which he was surrounded.

The experiences of Yakub, though from one aspect discouraging, are from another a hopeful indication for the advance of Scripture distribution in Turkey in the coming years. Until the spring of 1950 the Populist Party had been in power since 1923. The fact that this strongly entrenched party could, as it was in the recent election, be turned out of office by votes alone, without force, was an encouragement to Turkey's friends everywhere. The new government is seeking to reduce the controls and monopolistic tendencies which, under the former regime, had such a paralyzing effect on all enterprise. The total distribution by the American Bible Society in Turkey for 1950 was 8,302 Bibles, Testaments, and portions, which is more than twice what it was two years ago. — Bible Society Record, April, 1951.

PASTORAL CHANGES IN THE SOUTHWEST

Last fall, for the first time in 20 years, every Church in our association had a resident pastor. That situation has already changed. Pastor C. Burchard Loofbourrow of Edinburg has had to retire to his home in Wisconsin, for reasons of health, and the Church is now pastorless. Oakdale is temporarily without a pastor, while Brother Edgar F. Wheeler recuperates from a breakdown in health; David Beebe is to spend the summer there under the student evangelism program. Pastor James Mitchell has left Little Prairie, but Brother J. H. McKay is very ably filling the pastorate. Pastor Clifford A. Beebe expects to leave Gentry in early fall, to take up the work on the mission field at Carraway, Fla. The work at Fouke and Hammond continues to move forward, under the leadership of Pastors Ralph M. Soper and Theodore J. Hibbard. — Southwestern Seventh Day Baptist News Letter, June, 1951.

CHRISTIAN EDUCATION WEEK

"Teach Religion — Make Men Free" is the theme for Christian Education Week to be observed September 30 - October 7 (September 29 - October 6 for Sabbath-keepers).

Sponsored by the Division of Christian Education of the National Council of Churches and its 40 member denominational boards of education, the special week will offer Churches an opportunity to demonstrate the importance of Christian teaching and to launch their new programs of work for the fall and winter months.

"This theme is most appropriate to the times," declared Dr. Roy G. Ross, executive secretary of the division and associate general secretary of the National Council.

"It is only on true religious faith that lasting freedom can be built. Without that high faith in a just and holy God and in men as His responsible creations we shall neither avert nor survive global disaster. If we allow that sturdy faith to have its way with us, our world may have a bright and shining future. It is imperative that we nurture this faith, and that we teach children, youth, and adults its meaning for our day."

Daily themes have been designated as follows for this 21st annual celebration of Christian Education Week:

Sabbath, September 29 — Rally Day — "Religion—the Foundation of Freedom"

Sunday, September 30 — Leaders Day — "Responsibilities of the Free"

Monday, October 1 — Family Day — "The Family Teaches"

Tuesday, October 2 — Local Church Day — "The Church Teaches"

Wednesday, October 3 — Community Day — "The Community Teaches"

Thursday, October 4 — Youth Day — "Youth—Answer the Call of Christ"

Friday, October 5 — Personal Meditation Day — "Be Still and Know"

Sabbath, October 6 — World Communion Sabbath.

The Scriptural phrase, "You will know the truth, and the truth will make you free" (John 8: 32, RSV), summarizes the

message of Christian Education Week, according to Dr. Ross.

Churches, councils of Churches, ministerial associations, and other groups are urged to begin early their planning for this observance. . . . Further information may be secured from denominational offices, state councils of Churches, or from the National Council of Churches, 79 E. Adams Street, Chicago 3, Ill. — Release, adapted.

CHURCH NEWS

VERONA, N. Y. — After a brief sermon Sabbath morning, June 16, Pastor Herbert L. Polan conducted a fine babies' consecration service in which eight little ones were consecrated to the Lord. The Children's Day program was given during the Sabbath school hour. The children, carrying flags, marched in to music of "Onward, Christian Soldiers," with two of the older boys leading, one carrying the American flag and the other the Christian flag. After prayer by Deacon Dillman an interesting program of songs, recitations, and exercises followed which were well presented under the direction of Mrs. Garth Warner. The service closed with a song by the congregation and the benediction by Pastor Polan.

The Boosters and Helpers Sabbath School Classes sponsored a fried chicken supper held in the Church dining room on the evening of June 5, from which they realized over \$92 which they applied toward decorating the interior of the Church.

The monthly meeting of the Verona Youth Council, held in the Durhamville Baptist Church June 11, was attended by 40 young people. The worship program was conducted by the young people of that Church, with Mrs. Nai-Smith, guest speaker. Pastor H. L. Polan conducted the installation of the new officers for the following year. Two of the officers are from our Church: Kenneth Davis, president; and Richard Warner, treasurer.

The Misses Leora and Joyce Sholtz were graduated at Geneseo State Teachers College on June 3. Both were awarded B.S. degrees — Leora with a major in

Miss Hildegard Schmid and Miss Rachel Saunders to Meet in Switzerland

Miss Hildegard Schmid, daughter of Pastor and Mrs. John G. Schmid of the German Seventh Day Baptist Church of Irvington, sailed from New York City on June 14 and arrived at Bremerhaven, Germany, on June 23. She has since visited our Churches and people at Braunschweig and Hamburg where she has been most cordially welcomed.

On Sabbath day, July 14, she attended Church in her father's home town, Geislingen, near Ulm, Germany.

Miss Schmid and Miss Rachel Saunders, daughter of Dr. and Mrs. Paul C. Saunders of Alfred, N. Y., who is in Europe this summer, will meet at Zurich, Switzerland, over the weekend of July 21 and then will go together to Italy, Austria, Bavaria, thence to Stuttgart, Frankfurt, and Hamburg.

We shall look forward to hearing more of the tour that these young ladies are making and of the visits to our friends in Germany.

RURAL CHURCH NOTES

One rural Church out of eight does its own landscaping with volunteer labor. In 41 Churches, 291 men, or seven men per Church, contributed their labor to beautify the Church grounds. By giving their labor in this way, they saved their Church treasury an average of \$131.41.

Usually they planted trees at the rear of the grounds, and shrubs around the foundation. An open lawn was in front, and in some cases a playground and picnic space at the rear. A parking space was provided. Some Churches built picnic tables and a fireplace among the shade trees.

A study of the voluntary labor gifts of men in 341 Churches was made by the Rural Department of Drew Seminary, Madison, N. J. (It is entitled "Men Working" and is distributed for 30 cents.) Sixty different kinds of labor were found in this study which laymen voluntarily gave to their Church.

One rural pastor said, "Labor is a big part of the life of any rural community. In the Church community, labor is a meaningful activity." — Release.

NEW ADDRESSES FOR CHURCH WORLD SERVICE WAREHOUSES

Church World Service
3146 Lucas Avenue
St. Louis 3, Mo.

Church World Service
10901 Russet Street
Oakland, Calif.

United Church Overseas Relief
1746 Fourth Avenue
Seattle 4, Wash.

Church World Service
New Windsor, Md.

Good used clothing is in great demand, particularly for refugees in Asia, the Middle East, and Europe. Gifts of clothing must be accompanied by a cash contribution of 8 cents per pound to provide for warehouse and handling costs.

library science, and Joyce with a major in education.

The Young People's Social Club was entertained by Miss Jean Stone at her home in Canastota. Interesting films of Bible scenes were shown, followed by a film of scenes in England.

The community here was greatly saddened by hearing of the passing of Mrs. Lynn Langworthy of Alfred. She was a former and very highly esteemed resident of this place — Press Committee.

Marriages

McAllister - Dickinson. — Frank W. McAllister, son of Mr. and Mrs. William D. McAllister of Cohansey, N. J., and Miss Eleanor A. Dickinson, daughter of Mrs. Clarence D. Dickinson of R. D. 3, Bridgeton, N. J., were united in marriage on the afternoon of June 22, 1951, in the Seventh Day Baptist Church at Richburg, N. Y. Rev. Melvin G. Nida, brother-in-law of the bride, officiated.

Children's Page

THE TWINS

By Miss R. Marion Carpenter

PART II

Perhaps you remember about the twins, Nelda and Nadine, and the sweet, spicy gingerbread they did not get. Well, Nadine and Nelda had twin brothers, just a bit older; they too, were very black with kinky black hair. Sambo and Jumbo were on their way to school one warm morning.

"Sambo, I's goin' fishin'!" declared Jumbo.

"Jumbo, I's goin' with you. You might fall in de river and get drowned or somepin'." So Sambo and Jumbo hid their schoolbooks in the crotch of a tree in the glen, and taking their lunch pails with them, took the road up to the river.

"But, Sambo, how cans we fish without a fish pole?"

"You watch me, Jumbo, we's find a way." When they reached the river, Sambo pulled a long slender willow branch from a near-by tree, stripped off the leaves, tested it for strength and suppleness. And, of course, Jumbo did the same. Then Sambo looked at Jumbo and said, "Jumbo, we's got no hook; we's can't fish without a hook." This time it was Jumbo who said, "You watch me, Sambo, we's find a way."

Jumbo pulled from his trouser pocket a bunch of string and divided with Sambo. They tied the pieces onto their poles. Sambo looked at Jumbo to see what he was going to do for a hook. "Sambo," Jumbo ordered, "turn around, back to me." Sambo turned and Jumbo took out the safety pin which fastened his trousers on one side to his suspender. "Now, I turn around and you take my safety pin," he said. With a pole and string and a "hook" both boys were ready to fish. They stretched themselves flat on their stomachs, leaning over the bank of the river, and threw in their lines. They waited and waited. No bites!

"Jumbo, I's powerful hungry, les eat."

"I's hungry too," said Jumbo, "les eat." They opened their pails and ate their school lunches; then they were sleepy and each had a long nap under the tree. Later they fished some more. Still, no bites!

* * * * *

At school that day, the teacher said, "Nelda and Nadine, where are Sambo and Jumbo?"

"We's don't know, Miz Teacher."

"When you go home tonight, you tell your mammy and pappy that Sambo and Jumbo did not come to school today, will you?"

"Yes, Miz Teacher, we's tell um."

* * * * *

By the side of the river, two lazy boys were not having any fun with their fishing. The fish were not interested in safety pins without worms. The boys were tired of waiting for bites.

"Jumbo," said Sambo, "it must be mos' time for school to let out. We's better be gettin' back. Les go!"

"Yes, Sambo, les go; I guess we-uns is naughty. What you 'spose Pappy say?"

"Oh, Jumbo, les go quick; we shore am naughty; les go!" They threw down their fish poles, line, hook, and all and started for the road.

"Jumbo, I'se feared we's late."

"We shore am late. Les hurry." They ran until they reached the glen; then they walked very slowly. As they came up the path toward the cabin, Sambo looked at Jumbo, and Jumbo looked at Sambo.

"Sambo," whispered Jumbo, "I's sorry we's bad."

"I's sorry too, Jumbo," Sambo whispered back. They came slowly to the doorstep of the cabin. Jumbo looked at Sambo; Sambo looked at Jumbo; they both looked at their pappy sitting on the doorstep. Pappy was whittling and stripping and testing a long, slender willow branch, quite like the fish poles Sambo and Jumbo had been using. Sambo looked at Jumbo; Jumbo looked at Sambo; they both looked at their pappy, standing very still in front of him.

For several minutes Pappy did not look at the boys — the boys who had been bad — he just stroked the long, slender willow branch. At last Pappy looked up. He looked at Sambo; he looked at Jumbo. He saw tears in their big black eyes. All three were mighty sober.

Now, what do you think Pappy said to Jumbo and Sambo, the little boys with the very black faces and the kinky hair?

YOU tell!

The End.

JULY 26, 1931

The Sabbath Recorder

