FOUR MEETINGS IN ONE AFTERNOON THEN, HOME AGAIN

Following the plan of a year previous, North Jersey members of the Board of Trustees of the American Sabbath Tract Society went to Shiloh, N. J., where, with the South Jersey members, the regular session of the Tract Board was held Sunday afternoon, September 14, 1947. This plan offers an opportunity for fellowship with the South Jersey members of the board in their home surroundings and lightens their travel burden a little. Since the other five meetings of the year are held at Plainfield, N. J., South Jersey members of the board bear the burden of travel and are to be commended for their faithful attendance.

The report of the corresponding secretary, Rev. Victor W. Skaggs, revealed that the major part of his time from mid-July to mid-September was devoted to preparation for and active participation in young people's camps and conferences, as well as General Conference. The contacts made by the secretary and the Christian leadership that he gave, along with others, in this significant work, have already borne fruit. And, we believe, they will continue to bear fruit. The secretary served as a staff member at the Seventh Day Baptist Youth Fellowship Pre-Conference Retreat held at Lewis Camp, Ashaway, R. I., August 14-18, 1947. He arranged an attractive display of Seventh Day Baptist literature at General Conference. In addition to his regular office correspondence, Secretary Skaggs has continued to prepare the courses that he will teach in the School of Theology, Alfred, N. Y., next February and March.

It is regrettable that due to lack of funds the secretary will not be making a long field trip this fall. Of course, miracles are performed. It will take a miracle to make possible the secretary's answering some of the calls for field work and meeting some of the on-the-field needs. A lack of funds also has halted the printing of much-needed tracts. It is hoped that this is a temporary situation only. Certain tracts are exhausted and orders for them cannot be filled. As soon as funds are available, the stock of tracts will be replenished.

Considerable business was given attention at this meeting of the Tract Board. The standing committees reported.

The Budget Committee through Mrs. William M. Stillman drew the board's attention to the appropriation of $6,000 in the Denominational Budget to the work of the Tract Society for the fiscal year, 1947-48.

Sabbath Recorder interests were referred to the Committee on the Sabbath Recorder for further study and report.

There was a long discussion on the work and need of the Indianapolis, Ind., field.

The regular meeting of the Tract Board, the last meeting to be held before the corporation meetings and the organization of the new Tract Board, adjourned at 3:50 p.m.

There followed in prompt succession the twenty-sixth annual meeting of the American Sabbath Tract Society of New Jersey and the one hundred fourth annual meeting of the American Sabbath Tract Society of New York. At these corporation meetings the officers and other members of the Board of Trustees of the American Sabbath Tract Society were elected.

At 4:16 p.m. the newly elected Tract Board met. President Frank A. Langworthy, upon the authority of the board, announced the members of the standing committees.

Principal T. M. Chang, Seventh Day Baptist Mission Schools, Shanghai, China, was among the visitors present. Upon invitation of the president, he expressed his appreciation of the work of the board and of the privilege of attending the afternoon's meetings. Mr. Chang also conveyed Christian greetings from the China Mission to the board. The closing prayer was offered by Principal Chang.

At 4:30 p.m. four meetings had been accomplished. Then, it was home again for the members from North Jersey.

PRAY FOR INDIANAPOLIS

Remember, the Missionary Society, through Second Century Fund contributions, "is financing this fall program."

Hawaii, China, and Norway stand united with the Milton banner.
L. to R., James Schubert, Rosaline Sung, Leif Ostern.
—Courtesy of Milton College Review.
THE SABBATH RECORDER

WHAT WHERE
TOWARD A MORE CHRISTIAN WORLD

"THE THINKER SERIES"

A significant innovation in tract publishing has been announced by Dr. Hugh R. Monro, president of the American Tact Society, New York City, who explained that the society now has available for distribution the first titles of a new and entirely different line of pamphlets to be known as "The Thinker Series."

These booklets, prepared especially for students in colleges and universities, are designed to present the message of historical Christianity to the intellectual individual on the latter's own ground. They consist mainly of the very best of the selected front-rank scientists who have been called on to give their witness to the basic question, "Is Christian faith possible, or intellectually justifiable, in the face of scientific discovery?"

The facts in each case, with a minimum of interpretation and comment, are allowed to speak for themselves.

Dr. T. Christie Innes, general secretary of ATS, the author of these radically different "tracts," has himself studied in several universities, and is a fellow of learned societies. He has been in unbroken touch for the past twenty years with university life and thought around the world.

The need for this strategic type of Christian literature has long been recognized, and very wide distribution of these booklets is expected, especially as pamphlets contain a wealth of excellent source material, carefully selected and fully annotated, for speakers and other Christian workers.


The new "tracts" are published in a conservative format, on book paper. They are

THE SABBATH RECORDER

When matters defy measurement, we have reached the border of the spiritual realm. Yet, the spiritual is often expressed in measurable terms, although the value thereof cannot be tagged with a price label.

Take, for example, the willing sacrifice of certain parents that their sons and daughters may have better educational advantages than they themselves had. The number of such parents is legion. Their sacrifices cannot be counted in cash. Nevertheless, because of their sacrifice their sons and daughters qualify by preparation and adaptability for positions paying several times what they could possibly earn without specialized training. Here the sacrifice of the parents defends measurement, and yet can be measured in terms of the increased earning power of their children.

Truly, the achievements of the children have been paid for with a price. And for the children to overlook the spiritual dimension of their parents' sacrifice is selflessness and a danger for life's higher values.

Happy, indeed, are young people who appreciate these benefits, dearly bought, and in turn sacrifice their sons and daughters qualify for themselves.

As a result of the sacrifice of their parents, the children are able to have a better educational advantage than their parents. This is a risk that those who observe the law of the spiritual dimension have to take, namely: the sacrifices that they make will bring them immeasurable joy, yet the recipients of those sacrifices with little thought of gratitude and less of sacrificing themselves. The ideal toward which we should always strive is a train of gratitude and a giving of themselves by those who so abundantly receive of the blessings and opportunities of the present. Who of us is not among this number? One great lack in the United States of America today is that we have not learned to use our physical benefits for spiritual achievement.

Among the redemptive factors yet effective in American religious-educational circles is the Christian college. This institution is exerting a positive, and beyond its size and support. This week we are featuring Milton College, Milton, Wis., a Seventh Day Baptist college which is alive, growing, and rendering an outstanding service. Our spirits thrill as we read of its work in the realm of Christian higher education.

If ten per cent of the people who read this would write just a note to Milton College in appreciation of excellent service rendered to young people in the name and spirit of Christian education, these readers would be practicing the law of the spiritual dimension and would help to make this law more effective through the ministry of the college. The law of the spiritual dimension operates in the realm of the domestic. You may have noticed a recent comment in The Upper Room (A Glad Spirit, September 28, 1947) in which the writer cites a humble mother's "profound reason for her joy in the words of a poet:"

"The years have gone—dreams unfulfilled. Few things came true that I had willed; yet there's a boy whose hungry eyes Tell me he's glad I make good pies." Eventually that boy will grow to appreciate the skill of his mother and the satisfac-

THE SABBATH RECORDER

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MILTON — OUR WESTERNMOST COLLEGE

Editor’s Note: The Milton College material in this issue was prepared by Rev. Carroll L. Hill, president of Milton College, with the assistance of Prof. J. Fred Whitford and Dr. Rachel Salisbury, who are members of the president and dean staff. The pictures of the president and dean were sent at the request of the Sabbath Recorder.

Of the three colleges that were founded by Seventh Day Baptists, Milton is situated farthest west. Milton College is located in the lake region of southern Wisconsin, five miles from historic Lake Koshkonong, with its treasure of Indian mounds, and within walking distance of several smaller lakes and Rock River; where swimming, canoeing, fishing, skating, and other sports may be enjoyed in season. Situated as it is, almost on the tip of the terminal moraine, there is a wealth of geologic interest and an abundance of botanical specimens for the observation and study of the college student. Milton is the home of the largest Seventh Day Baptist Church in the U. S. A.

Large Enough to Serve You
Small Enough to Know You

The aim of Milton College is to give a liberal education at a minimum cost to deserving young people in an environment of self-sacrificing devotion to high ideals. Its students come largely from the smaller cities, the villages, and the farms of southern Wisconsin. Its faculty is made up of people who are primarily teachers rather than research professors. These men and women are devoting their helping young people of limited financial resources to get a liberal education in an environment which is clean, wholesome, and Christian. The college tries to help each student achieve the following objectives: The power to think clearly and logically, based upon accurate information. An appreciation of the fine arts for the enrichment of life. A knowledge and development of the social graces necessary in the conduct of life. A realization of the importance of good health and a participation in recreational activities which will promote it. An understanding of democracy and good citizenship resulting in desirable attitudes and practice.

A life purpose emphasizing useful service. A philosophy of life with Christian teachings as the foundation.

Milton College is a small school, avoiding the disadvantages of mass education, yet large enough to give the maximum of service and personal attention to the individual needs of every student. It has a faculty of men and women who accept these ideals and who believe that it is their life and not money which count most in the business of teaching. Equipment is a dead thing. The living fire must be kindled by consecrated lives. To offer students the opportunity of contact with such lives is the purpose of the teachers at Milton.

COURSES

Milton College is a standard four-year college of Arts and Sciences, with strong courses in the Sciences, English, History, Social Science, Languages, Mathematics, and a year around athletic program.

Attention is called to the following:

Pre-Professional

For those planning on entering a definite professional school, Milton College offers a number of pre-professional courses. Most professional schools, although they require only two or three years of college work, recommend four years if at all possible. The advantages of obtaining this training in a small school, where more individual attention and closer contact with the professors is possible, are many and easily recognizable.

Milton offers courses of study which will fulfill the entrance requirements for most professional schools, including Pre-ministry, Pre-medical, Pre-dental, Pre-legal, Pre-nursing, and the first two years of the Engineering Course.

The Department of Business Administration

Milton College offers a number of advantages to those interested in this field. Students may major in General Economics or in Business Administration.

The most positive and satisfactory answer to the claims of Communism, Fascism, or any other "ism" challenging us today is thorough understanding of our own economy gained in surroundings and under leaderships that are competent and Christian.

Musical and Dramatic Activities

Milton College has courses in Musical and Dramatic Activities of various kinds which have always played an important part in the life of the students of Milton College.

The trend in American secondary education is realized at Milton College through three special courses in the school, the School of Music and Music, the Musical Arts Class, and the Dramatic Arts. The person who studies at Milton College is not only expected to "do" a good job in his chosen subject, but he is also expected to "be" a good citizen. The Department of Education offers a number of courses on Dramatic Arts, and the first two years of the Engineering Course.

The Shakespearean Play is a standard of highest dramatic effort of the year, given during Commencement Week.

The Department of Education

The Department of Education at Milton College is one of long standing, and of notable service in the history of the school and of the State of Wisconsin, the school having furnished four state superintendents.

The department trains teachers for secondary school teaching in all of the major subject matter areas and in public school music.

Cadets begin their training in the junior year and graduates with full certification for the State of Wisconsin. Their training includes two semesters of practice teaching at the local high school, where they try techniques in the normal, public school situation. During each semester, significant field trips are made to rural schools, other high schools, and special schools such as that for the visually handicapped, at Janeville.

At the present time there is an enrollment of thirty-five men and women in the several education courses, twenty-four of whom are veterans. The heavy enrollment of active military personnel indicates a definite trend in American secondary education in the immediate future.

Dr. Rachel Salisbury, head of the department, has had many years of experience with teacher training. In 1946 she was given a year's leave of absence to assist with a State Department of Education program in Chile, South America. The graduates of the department are being very favorably placed in the schools of Wisconsin and Illinois.
MILTON COLLEGE—A Thumbnail Historical Sketch

In 1844, when there were but four dwellings in the community that is now Milton, four years before Wisconsin became a state, citizens of Milton, under the leadership of Joseph Goodrich, established a select school. In its first year, under the direction of Rev. Bethuel C. Church, sixty or seventy young people obtained the rudiments of an education.

In 1848 it was chartered as Du Lac Academy, changing to Milton Academy in 1854. In 1867 the legislature granted a charter to Milton College, which charter was issued, Jonathan Allen, a Mr. P. Milton College, which charter was issued to Prof. Albert Whitford, Col. George R. Clarke, Prof. and Mrs. A. C. Spicer, and Prof. Albert Whitford.

During its career as a college, Milton has had but six presidents:

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<th>Year</th>
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<th>Faculty</th>
<th>Budget</th>
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<tr>
<td>1867-1902</td>
<td>219 26</td>
<td>$53,147.07</td>
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<td>1902-1921</td>
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<td>1923-1930</td>
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<td>1931-1939</td>
<td>148 19</td>
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<td>1940-1943</td>
<td>331 27</td>
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A Comparison

THE THINKER SERIES

‘The Thinker Series’ (Continued from page 236)

measured four by five inches and fit easily into a coat or handbag. They are set in large, readable type, and vary in length from eight to thirty-two pages.

This material is being distributed entirely free of charge, to the extent made possible by contributions for this purpose, by the American Tract Society, Inc., 21 West 46th Street, New York 19, N. Y., in order to aid in guiding students enrolled in record numbers in our higher institutions of learning.

—Release.

FREEDOM AND PEACE

I believe in Freedom from every form of tyranny over the lives and minds of men, and in the maintenance of Law and Order with Justice for all, through which, and through which alone, the blessings of liberty can be preserved and enjoyed.

I believe in Peace, as opposed to war, and the establishment of a Peace which will afford all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all men may live out their lives in freedom from fear and want. — J. Calvin McCoy, in The Union Signal.

COMMUNION SERVICE

By Dr. Edwin Ben Shaw
Milton, Wis.

"And it came to pass, as he sat at meat with them, he took bread, and blessed it and brake, and gave to them, And their eyes were opened, and they knew him; and he vanished out of their sight." Matthew 28:19

Eating together is often a revealing experience. It is a background wherein mutual understandings are more easily made and relationships are harmoniously engendered, and we come to know and understand one another better. For example: I am connected with an institution which tries to impress upon its members more deeply the importance of the principles for which it stands by dramatizing them, acting them out in symbolic fashion. Among these principles are the virtues of hospitality and tolerance. In each case, as a part of the drama, the stranger is invited to, and does, partake of bread and pure water, symbolic of friendly, unselfish co-operation, and the peaceful, truthful way of living; for eating together in all realms of life provides a situation most favorable for mutual understanding.

So far as the record in Luke and the other gospel stories go, the first Christian communion service after the death of Jesus was the occasion from which I have quoted — the experience of the two disciples who recognized Jesus on the road to Emmaus and invited Him to turn aside and eat with them; and in this experience we read that their eyes were opened, they knew Him. That He should then vanish out of their sight may seem to some people a misfortune. I used to have that feeling. But I think the matter is better now. This revelation was to the two disciples a special, a rare experience. And such experiences if continued for long cease to have the power, the good, the beauty, which special experiences have and which they give. So I believe here and now it is this morning. Unless this service is to each of us a special experience, giving us added and renewed trust and determination and zeal and gentleness of spirit and love — unless this is so, we shall have missed, and thus lost, a valuable experience.

"Of all our Lord's words are true and right, the Lord whom Jesus called "Our Father who art in heaven," in whom alone we live and move and have our being, the Lord our God, in whom dwelleth our life and our whole existence," said Dr. G. B. Shaw, "by whose grace and favor we are enabled to live, move, and have our being, and by whose grace and favor all creatures, great and small, are enabled to live, move, and have their being."

LOVE AND PEACE

"Let us wait for Thee, we wait for Thee, in this service. Let us not be disappointed; let our eyes, so often closed or be opened just now, that we may see Jesus, and, seeing Him, know Him personally as ours, know Him who lived for us and showed us the way, the truth, and the life. May this be our experience, each one of us, as we partake of this bread, symbolic of our mystic yet very real union with Jesus Christ our Master and elder Brother. Amen.

NOTeworthy

One hundred years ago, on November 7, Elizabeth Blackwell entered the only medical school that would risk its reputation to receive her. When she graduated in 1849, she was the only woman M.D. in any country in the world. She met with social ostracism, unfairness, and a dearth of opportunities. Nevertheless, because of her dauntless courage, steadfast character, and ceaseless persistence, she opened the way not only for thousands to follow in her footsteps, but for thousands to take up careers in other fields.

To honor Dr. Elizabeth Blackwell and to create a center for housing valuable records of our medical pioneers and other women of science, the American Medical Women's Association is initiating a fund drive to provide a supportive building for the Women's Library with auditorium, Blackwell Memorial Hall, on the campus of the Woman's Medical College of Pennsylvania, in Philadelphia. Its maintenance has been guaranteed by the college. — The Blackwell Seal Campaign.

THE SABBATH RECORDER 291
WORSHIP PROGRAM
By Albert D. Batson
GIVE OF YOUR BEST
Hymn: Give of Your Best to the Master.
To give is such a simple thing—
As easy as can be:
And tho' it may seem strange to some,
Yet I believe, you know—is right.
To give our love and time and thought
To those with whom we live
Means doing for man and God—
Means of our self we give.
And when of our selves we give,
Pretty things will pass away
And blessings many will come to us,
And we'll be happy all the day.
Yes, Jesus, we should give Thee all,
"For all is none too much.
And joy and peace
Yes, Jesus, we should give Thee all.
"For all is none too much.
And we'll be happy all the day.

WORLD COMMUNITY DAY
FRIDAY, NOVEMBER 7, 1947
Theme: The World Is My Community
Topic for Discussion: UNESCO
Materials Ready — Order Now From
UNITED COUNCIL OF CHURCH WOMEN
156 Fifth Ave., New York 10, N. Y.
YOU can enlist for PEACE
The achievement of peace requires
MORE work MORE skill
MORE daring courage
MORE brains MORE money
MORE consecration and devotion
MORE time and energy
MORE vision and understanding
MORE love
Rally all Church women to the Cause
of a dynamic Peace
"There can be no peace without community, no world peace without world community." (Leiper)
—Josephine V. Cowin.
—The Church Woman.
September, 1947.

A Chinese Methodist layman, H. C. Ch'ang, who is also a graduate in law at the University of Michigan, is the founder, owner, and editor of "New Christian" a Chinese evening newspaper in Tientsin, North China, "that will disseminate the Christian message as well as the most up-to-date and essential news." After only a few months' trial, it now has a daily circulation of 20,000, and Mr. Ch'ang is contemplating extension of his plan to other cities. One hundred uniformed boys distribute the newspaper to subscribers. For them Mr. Ch'ang has opened a free day school and there he personally teaches and supervises. Mr. Ch'ang points out that "Tientsin is thirsty for Christian books" and this is his answer to the people's needs.—W. W. Reid.

ARE YOU IN NEED?
By Rev. Victor W. Skaggs
Chairman, General Conference Committee on Relief Appeals in the Churches
Are you hungry? Has it been days or months or even years since you have had that comfortable feeling of lethargy that comes with a satisfying meal?
Are you cold? Has it been days or months or even years since you have had warm clothes and strong shoes? Do you face the coming winter without a coat?

They are living in ruins or in cellars or in a damaged apartment. These children give you a sly and uneasy glance when interrupting their play. Their shadowed eyes and pale faces reflect the terror of war, the hunger and distress that marked their young lives.

Are you homeless? Have you no shelter for your head? Is there no roof in this coming winter? Are you cold? Has it been days or months since you have had warm clothes and strong shoes? Do you face the coming winter without a coat?

Sometimes in the brotherhood of Christ—there are those in other lands, who are hungry and cold and shelterless, who at times are or have been so beaten that they lose faith in the brotherhood of God's people.

These eyes are asking for food and care. The Hilfswerk will do their best to help such children.

Somebody has said, "If you must answer, "Yes," to any or all of these questions, then know that there are those in Germany of our own Churches, and those in other lands, who need our help—our financial help. We are sending this message to you, to the people of our Churches, to the people of our Conference, to the people of this country, who by their giving can enlist some of these people in the brotherhood of Christ. They are asking for help for their needs and sending therewith the message of the love of God for all His people everywhere.

Seventh Day Baptists have been giving through Church World Service and to our Seventh Day Baptists in Germany. Our German friends are still in great need. Pastor Schmid and his people in Irvington have done a tremendous task and are continuing their labors of love. The primary need of the moment is money—money to buy goods—money to ship goods.

In August and September of this year the Irvington Church received gifts from individuals and Churches both directly and through the relief committee, $438.48. Costs for purchased supplies and postage totaled $672.84. The difference came from the Irvington Church.

As we look toward the special season of Thanksgiving to God for His goodness, let
EVERY MEMBER WORKING

"If every member worked like you, how much work would your Church do?"

This challenging question is found in the fall issue of the Shiloh Bulletin Extra which just came off the mimeograph and is a good job, just the same.

"The committee plan used while the pastor was away last winter worked so well that the advisory board has decided to continue it in revised form. This will relieve the pastor of much detail work, so that he can have more time for sermon preparation and pastoral duties, and will use talent we have among members. The following committees were appointed to serve until December 31:

- The advisory board, which consists of the moderator, deacons, Sabbath school superintendent, and Benevolent Society president;
- Sabbath eve services; reception and fellowship, decorating; prayer program; friendly visitation; visitation evangelism; young people's work; Philadelphia campaign; evangelistic meetings; country home, bulletin; director of Sabbath Promotion; and the pastor's work; Philadelphia campaign;
- a special type of work, selfish work.

Shiloh Sabbath School Elect Officers

Officers for this year are as follows: Superintendent, Wm. Richardson, Jr.; assistant, Edwin Harris; secretary, Marion Probasco; assistant, Lorraine Rainear; treasurer, Auley Parvin; graded superintendent, Beulah Davis; primary superintendent, Mrs. Ethel Horner; cradle roll, Mrs. Ella Hitchcock; pastor, Seventh Day Baptist Church, De Ruiter, N. Y.

"Be Ye Separate"

RETREAT 1947

As I stood on the beach the other day it was brought to my mind as never before the difference between the outward appearance of people of the world and people of God. I stood there before my friends, and everyone seemed to be so coarse, so loud, and I felt an atmosphere that was not pleasing—an atmosphere in which, as a Christian, felt very much out of place. Everywhere I looked people were smoking, swearing, or were marked by other signs of the world. My heart ached as I longed that they might all know the saving power of the Lord Jesus Christ.

As I looked, however, my eyes fell upon one young man who was entirely different. Instead of the coarseness of the world in his face, there shone the light of Christ. Instead of a cigarette in his mouth, there was a smile radiating the joy and peace that was in his heart. He did not see me nor did he know that I had seen him. But I felt then that I was not the only child of God there. I have had other such experiences, seeing people I have never seen before and realizing the difference between them and the world. Later, I have found these people to be Christians. If you are a true follower of Christ and have Him in your heart, other people will see it. It is up to us, Christian young people, to stand out from the world, to be shining stars, and not lower ourselves the slightest bit to the things of the world. Paul says, "Come out from among them, and be ye separate." (2 Corinthians 6:17).

Marian L. Coon,
Richburg, N. Y.

"And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove and alighting on him; and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased.'"—Matthew 3:16, 17 (R.S.V.)

Let us pray for the work and workers in Indiana.

WHAT I THINK

By Rev. Zack H. White
Pastor, Seventh Day Baptist Church,
De Ruiter, N. Y.

In answer to the question asked by Dr. J. Nelson Norwood in the Recorder of September 29, I submit the following:

Going back to the "horse and buggy days" would be a hit, for there has never been a time when it wasn't necessary to do some work on the Sabbath day. However, this needn't worry us, since the fourth commandment refers only to one special type of work. You can do all the work you can summon the energy to do on the Sabbath day, with nothing but benefit, as long as you do not indulge in this special type of work. As a minister I am more time-conscious in the Sabbath day than any other day of the week.

The key to the fourth commandment is here: "Six days shalt thou labour, and do all thy work;" a special type of work, selfish work.

I was asked by a milkman if he were breaking the Sabbath by delivering milk so that he could read the Bible in the Sabbath day. To which the response was made, "Are you doing this work for personal profit? What do you do with the money earned by delivering milk on the Sabbath day?" If a person will donate earnings from working on the Sabbath day, and the from doing his labor done the other six days, I for one will not be concerned about his breaking the Sabbath; however, keeping the Sabbath may imply something more.

If I took the tenth verse of Exodus 30 without conditioning it with the ninth verse, I would be obliged to stop preaching on the Sabbath day and to come in to eat, or drink, even live since it requires work to breathe and for the heart to pump blood through the body; but however impossible the fourth commandment is to be, it is just exactly what God wants us to do in the spiritual sense. On the Sabbath day we are told to cease from physical living, which becomes to see selfishness and lead a spirit in fellowship with God. (Inasmuch as she have done it unto one of the least of these my brethren, ye have done it unto me)."

THE SABATH RECORDER
A MEMORIAL TO HENRIETTA MERRY
By Emma Emery
Baldwin, Kan.

(Note: Due to space limitations, tributes published in the Sabbath Recorder must necessarily be kept brief. There is more than a tribute. It is a living, glowing memorial to the life of a true friend and companion. One need not remember that this editorial was prepared by one, Emma Emery, Baldwin, Kan., who began to live with the Merry's during her high school days, and later became as a daughter to them.)

I am saddened tonight by the loss of a dear one who has been much more than a friend to me, even taking the place of a mother to me in a way. I feel I have lost a heritage longer than I had known the companionship of my own mother and longer than she had been with Mr. Merry.

Before Mr. Merry's death, their home had been my home. And I was not the only one to share it. She loved young people and filled the rooms of their spacious home with them. And when the rooms were filled, sermons and consecrated three babies, also consecrated babies at Brook Lands and Mount Stewart and preached.

I arrived in Kingston to learn that Brother Finlay had kept his Seventh Day Baptist worker and still faithful had passed to his reward, and on Monday afternoon I had to accompany the body from Kingston to Luneau for the funeral. I returned last night after dark and am worn to a "frazzle."

We hope that you found a good teacher in the school you left. I think it would be wonderful to have a man who could have charge of the Kingston Church, and leave me to do the field work. How we would love to have some dear Seventh Day Baptist workers with us here.

Sincerely,
W. T. Fitz Randolph
Kingston, Jamaica,
September 1, 1947.

others would drive in from the country, put their horses in the barn, and then come through the house to warm and for a bit of friendly cheer before going on to school. They did not even have to be at the school building before nine or ten out of her doors to school every morning.

No less than twenty-five young people shared her home at different times who would move in for the time they planned to have their home and we moved to a little three-room house belonging to my sister, having no home and rooms of her own to offer. She shared small room with one of her granddaughters in order that she might be able to attend college. Not only lodging did she share, but she was a good cook and many a dish of food would find its way to the table of those who boarded themselves there. She was known for her good sugar cookies and always kept a generous supply on hand.

Paddies for young people were a part of her life. Her own birthday was in September and, finding there were a number of friends' birthdays in the same month, she sponsored a September birthday party for her. Here she regained her place among, her friends. There she met some of those with whom she used to share her home, and she relived and recounted again some of those pleasant memories.

With the loss of her own home by fire, and the loss of her husband's business, she seemed bewildered; but as time went on she adjusted herself to her new surroundings, and though she was too lame to move more upon me, she became part of me, until it seemed our lives were knit together and inseparable. Where I went she went, St. Thomas, and sorrows and sorrows, as one, together. She took an interest in my family and attended our family gatherings and reunions. When she seemed to look forward to every year was our drive to Nortonville on Decoration Day, where she would decorate the graves of her loved ones and meet old friends who would gather there in the same common interest. One of the most outstanding of these to me was Mrs. Hannah Morris and her husband, in whose home we were always made welcome especially as overnight guests. She became "Aunt Hannah" to me, and when we came to pay our last tribute to Mrs. Merry she was there and among the first to greet me, and we shared our sorrow together for one we had both known.

Last spring, following an accident in her room, she was taken to the home of her daughter Ruth, north of Topeka, so she could stay with her. She was not in perfect health and was able to walk again, but her heart yearned for her old home and the old friends. She tried to find a place either at Baldwin or Nortonville where she could live again and be with the friends she loved, but that seemed to be impossible. So the heavenly Father Who knoweth all our needs called her to her heavenly home, to be with Him and the loved ones gone on before and to be free from all suffering behind.

At an early age she was converted and joined the Seventh Day Baptist Church at Nortonville, where her parents were members, and she remained loyal to her Church until her death. While there was no Church of her denomination in Baldwin, she attended rallies and meetings, and when we came to her in 1935, she would conduct the Sabbath meeting, and when we came to her in 1935, she would conduct the Sabbath meeting.
VENITA VINCENT'S EXPERIENCES IN SWITZERLAND

The night was spent in Hotel Beau Rivage, the "swanky" hotel of Geneva. I can't exactly say we had the bridal suite, but it was a very nice place to stay. The joke is, all the best rooms were taken; in fact, Mr. Hudson told Uncle Joe he wouldn't get any rooms at all. Because of the motor boat races on the lake the whole city was filled, but Mr. Gauer "did his stuff" and got us rooms with one-half-hour's notice—an unheard of thing, so they said. Our rooms were very nice, but not in the style of Paris. They hadn't been done over when the rest of the hotel was remodeled.

The next morning we were awakened by a terrible droning sound, absolutely ear splitting. On looking out I saw the motor boats spinning around like mad. We walked around that morning, viewing the decorations for the big races. They were also celebrating their Independence Day, like our Fourth of July. We took the train at 3 o'clock for Bern, where we must change trains and double back to Interlaken. The two-wheel train took us to the German border. We spent the night in our favorite hotel in Interlaken. We rested there until Uncle Joe and Aunt Dorothy were to arrive. We rested ourselves for the long, hard journey home.

My next letter will tell you about our stay in Paris, France, and the journey home.

Sincerely,
Venita Vincent.

Dear Venita:

I have enjoyed reading about your interesting experiences in Switzerland, as I am sure have our other Recorder readers, and am looking forward to your description of experiences in France and the journey home.

Your Christian friend,
Mizpah S. Greene.
Milton College has seven buildings and a campus of about twelve acres. The student body of over 380 is an enthusiastic, inquiring group. They represent fourteen states, Hawaii, China, and Norway. Religiously they represent the following groups:

**The Religious Distribution of the Student Body**

- Lutheran: 83
- Roman Catholic: 67
- Methodist: 64
- Congregational: 45
- Seventh Day Baptist: 35
- "Protestant": 24
- Baptist: 14
- Presbyterian: 12
- Episcopal: 8
- United Brethren: 5
- No choice: 12
- Christian Scientist: 2
- Church of Christ: 2
- Advent Christian: 2
- Hebrew: 2
- Seventh Day Adventist: 1
- Moravian: 1
- Community: 1
- Friedan Evangelical Reformed: 1
- Evangelical: 1

Twenty-one members of the faculty, and fourteen members of the Board of Trustees are members of Seventh Day Baptist Churches.

The officers of administration are:

- **President**: Carroll L. Hill, B.A., B.D.
- **Dean of the College**: John N. Daland, M.A.
- **Registrar and Secretary of the Faculty**: Oscar T. Babcock, B.A.
- **Registrar and Secretary of the Faculty**: William D. Burdick, B.A., M.A.
- **Treasurer and Business Manager**: J. Frederick Whiford, B.S., M.A.
- **Director of Public Relations**: Mabel Maxson, M.A.
- **Librarian**: Leman H. Stringer, B.A.
- **Director of the School of Music and Dramatic Art**: Clara Clement Holmes, M.A.
- **Matron of Goodrich Hall**: Beulah V. Babcock, Ph.B.
- **Assistant to Registrar and Treasurer**: Doris M. Gebhardt, Secretary to the President