

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--"

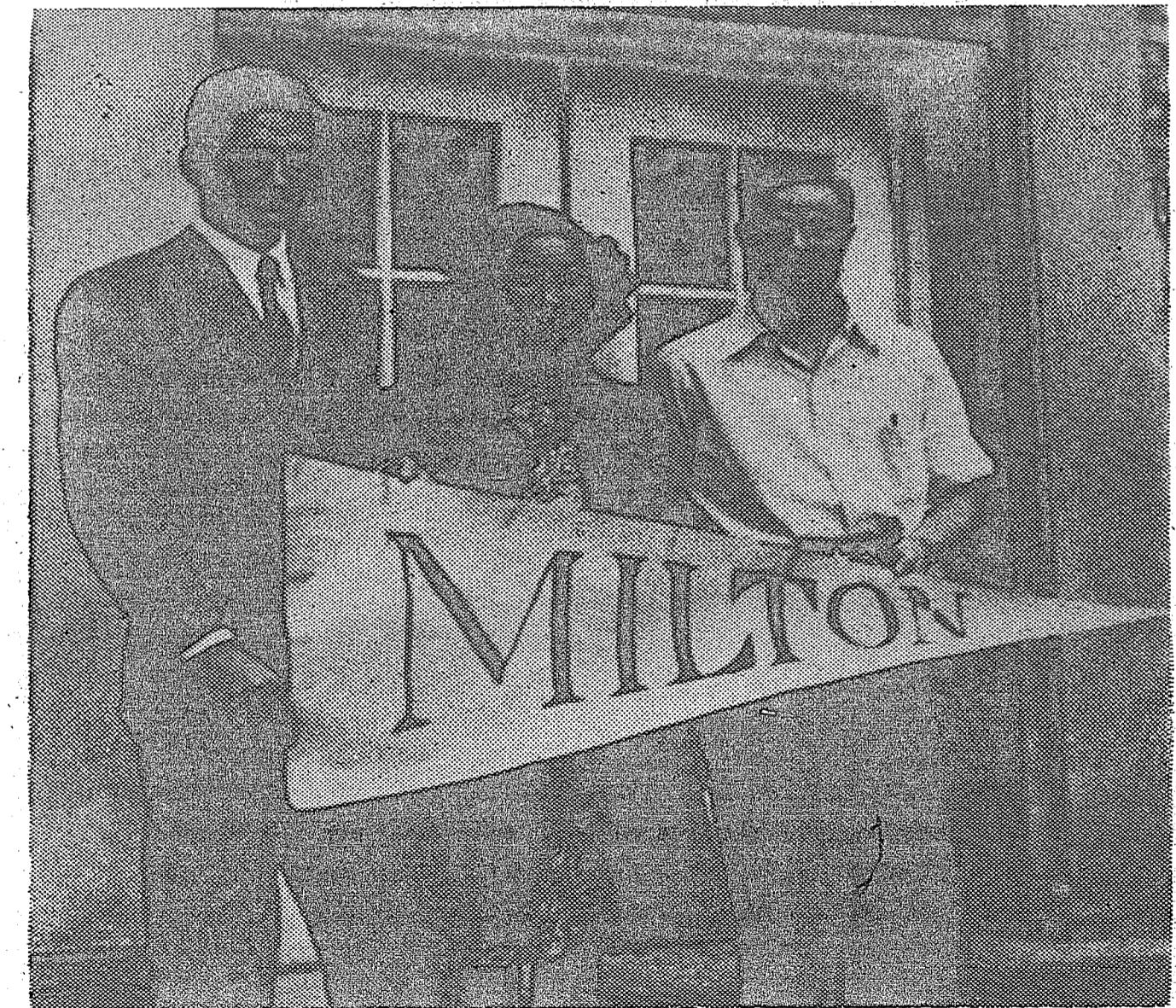
OCTOBER 27, 1947

The Sabbath

Recorder

Featuring -

MILTON COLLEGE
MILTON, WIS.



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

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors

WILLIAM L. BURDICK, D.D., Missions

FRANCES DAVIS, Woman's Work

HARLEY SUTTON, Christian Education

MIZPAH S. GREENE, Children's Page

Our Policy

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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 Tract Society, New York City, who reports 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 words 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 since the pamphlets contain a wealth of excellent source material, carefully selected and fully annotated, for speakers and other Christian workers.

Titles now available in the series are "The Case of Professor Romanes" (Biologist), "Darwinism: Faith or Science?" (a review of confessions and theories), "Discovery and Decision" (Research Scientist C. M. A. Stine), and "Scientific Genius and Christian Faith" (Samuel F. B. Morse). Other titles, in preparation, include "Christian Dynamics" (Michael Pupin), "Is the New Testament Wheat and Chaff?" (Philosopher L. P. Jacks), and "I Have Tried God" (Admiral Mahan).

The new "tracts" are published in a conservative format, on book paper. They (Concluded on page 290)

EDITORIALS

The Spiritual Dimension

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 sacrifice 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 defies 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 selfishness and a disregard for life's higher values. Happy, indeed, are young people who appreciate these benefits, dearly bought, and, in turn, sacrifice that those who come after them may benefit thereby.

Again, 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-

tion she derives from his enjoying her good cooking. Otherwise, it were better that that mother make no more pies for her son or do something about his attitude of acceptance.

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 may receive those sacrifices with little thought of gratitude and less of sacrificing themselves. The ideal toward which we should always strive is to train in 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 influence far 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 at Milton.

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. 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 devoted to the task of 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 to that social poise which is a mark of a truly educated person.

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.



Carroll L. Hill, President
Milton College, Milton, Wis.

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 lives 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.

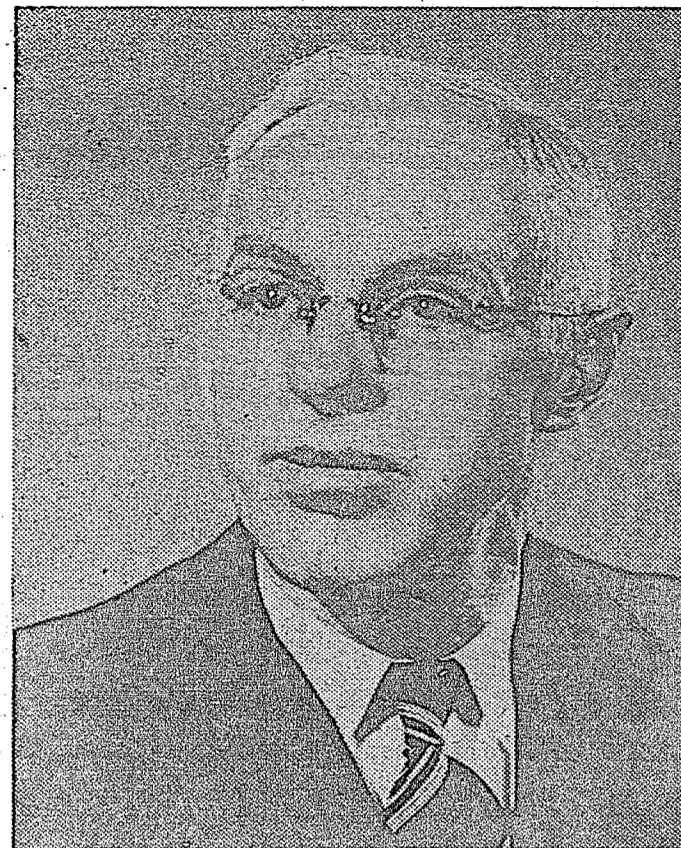
COURSES

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



John N. Daland, Dean
Milton College, Milton, Wis.

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 a thorough understanding of our own economy gained in surroundings and under leaderships that are competent and Christian.

Musical and Dramatic Activities

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

Students wishing a higher musical education have at least three alternatives:

First—The Public School Music Course.

Second—A certificate of graduation in an

applied Music Course, (e.g., piano, violin, voice, organ, etc.)

Third—a major in Theoretical Music.

Numerous other activities in which the student may participate and which are also of value to his musical training are:

Choral Union—A chorus of well over a hundred voices, consisting of students, townspeople, and singers from near-by communities.

The A Cappella Choir of fifty voices.

The College Band.

The College Orchestra.

In dramatics there are courses on Dramatic Art, and the Mid-Year Play; a modern play is given in January by members of the Dramatic Art Class.

The Shakespearean Play is without doubt the greatest 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 graduate 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 Janesville.

At the present time there is an enrollment of thirty-seven young men and women in the several education courses, twenty-four of whom are veterans. The heavy enrollment of prospective men teachers 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 teacher-training 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 The Milton College, which charter was revised in the name of Milton College in 1935.

In addition to Rev. Bethuel Church, other personalities of those early days include Rev. S. S. Bicknell, Jonathan Allen, a Mr. Prindle, Rev. Amos W. Coon, Prof. P. P. Livermore, Rev. Wm. C. 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:

		A Comparison			
	Year	Students	Faculty	Budget	
Dr. William C. Whitford	1867-1902	1940-41	219	26	\$53,147.07
Dr. William C. Daland	1902-1921	1941-42	202	23	52,228.50
Dr. Alfred E. Whitford	1923-1930	1944-45	64	16	46,832.00
Dr. Jay W. Crofoot	1931-1939	1945-46	148	19	51,252.00
Dr. J. G. Meyer	1940-1943	1946-47	331	27	93,065.00
Rev. Carroll L. Hill	1944-	1947-48	384	38	124,270.00

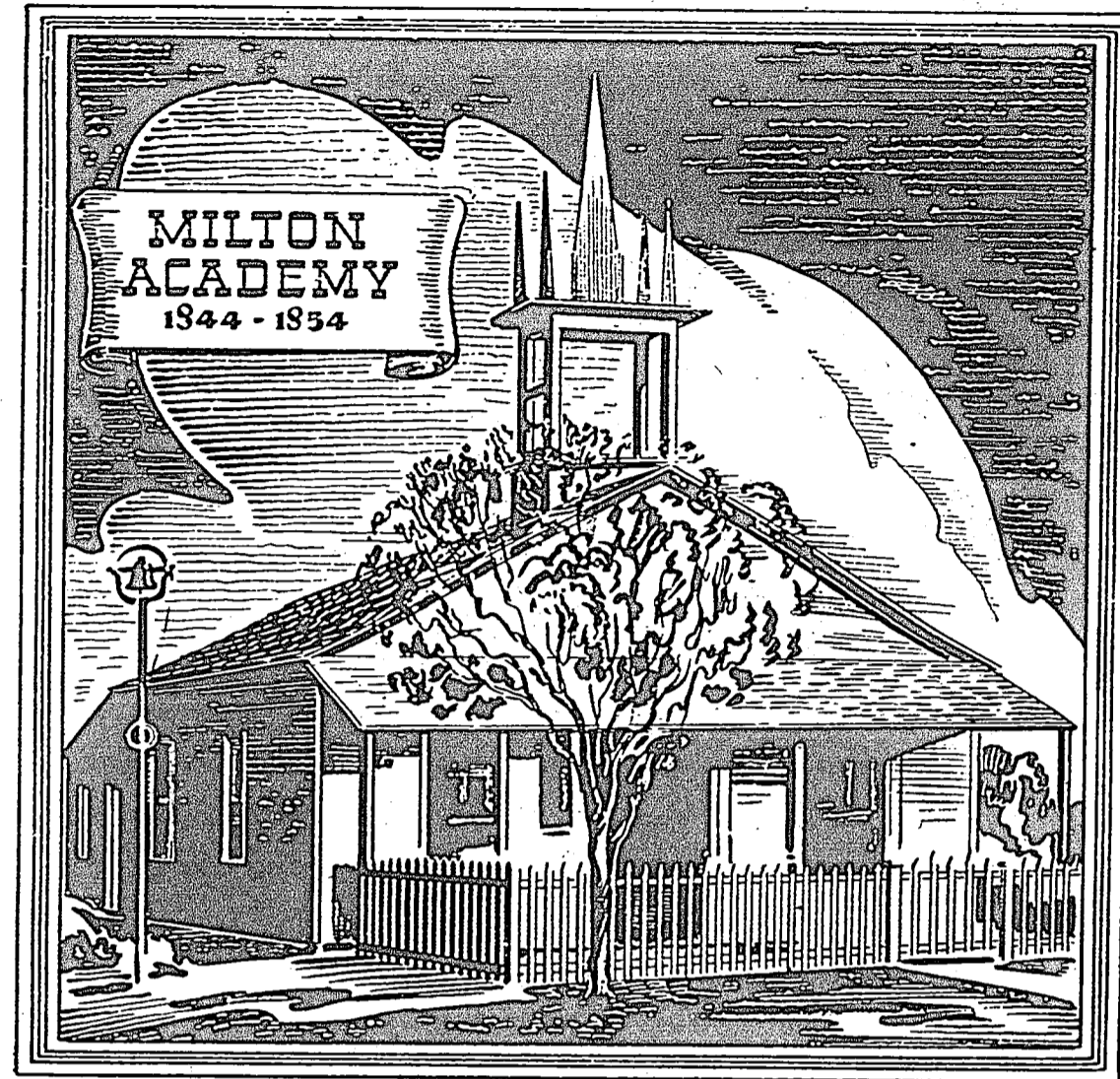
"THE THINKER SERIES"

(Continued from page 286)

measure 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."

Eating together is often a revealing experience. It is a background whereon 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 met 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 recognized Him, 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 I understand the matter 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.

O Lord, our Lord, the Lord whose ways 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 creative power and the life of the universe with all its growth and development and change, in whom abideth all power of thought and reasoning, in whom is truth and justice and beauty and love and personality and perfection, God of law and order and harmony and peace — we wait for Thee, we wait for Thee, in this service. Let us not be disappointed; let our eyes, so often closed or blinded, 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, Inc., plans to erect a Medical 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.

WORSHIP PROGRAM

By Alberta 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,
It gives us joy, you see.

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,
Petty 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 to us will come
If we but give Thee such.

A very significant inscription was engraved on a tombstone. In addition to the name of the deceased and the date of birth and death there were written these words:

"What he saved, he lost;
What he spent, he had;
What he gave, he has."

Yes, what we give we shall always have—in one way or another. What we give of our wealth, of our talents, and especially what we give of our selves we shall always have.

When we are doing things for our friends and neighbors, even the little everyday deeds—and there are so many of them we can do—we are also doing for God. And great is our reward—if only that inner satisfaction.

In Acts 20: 35 we read, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." And again in 2 Corinthians 9: 7 we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Prayer: Great God, our Father, may we truly sense the value of giving—not only the value to others but the value to ourselves also. Help us to keep our eyes open to our opportunities and responsibilities. Father, we thank Thee for our many blessings—for the beauty of nature, about us, for friends

WORLD COMMUNITY DAY

FRIDAY, NOVEMBER 7, 1947

Theme: The World Is My Community

Topic for Discussion: UNESCO

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The achievement of peace requires

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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 Life," a Christian 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.

and loved ones. Keep us in Thy love and care and always near Thee. We ask it in Jesus' name. Amen.

Hymn: Help Somebody Today.

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.

—Photo and caption courtesy of Hilfswerk.

Are you homeless? Have you no shelter for your head? Is there no roof in this overcrowded land to cover you? Is there no door to open to you? Is there no fire to warm you?

Are you alone? Have you lost your touch with God? Have you been disillusioned regarding Christian fellowship? Have you lost your trust of and love for God's people?

If you must answer, "Yes," to any or all of these questions, you are in a sad state. Here in the United States we have problems of food and housing and fuel, but we are not hungry or cold or homeless, nor are we driven from fellowship in Christ by bewildering brutalities that blight faith.

If you must answer, "No," to these questions, then know that there are those in

Germany of our own Churches, and those in other lands, also God's children, 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. We who are not in need have that which can renew their faith, strengthen their bodies, fill their needs. We of the Churches can give in Christ's name, filling their physical 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 Baptist brethren 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 in gifts from individuals and Churches both directly and through the relief committee, \$458.48. 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



These eyes are asking for food and care. The Hilfswerk will do their best to help such children. —Photo and caption courtesy of Hilfswerk.

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, too.

"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; county home; bulletin; director of Sabbath Promotion; and the provision for appointment of others as need arises."

Surely if a Church is to be a "working Church," some such plan is necessary to put more members to work.

Too much cannot be said about the importance of helping laymen help their Church. The young and old will call it "my Church" more if they have an active share in its active program. H. S.

us remember that if we would enjoy His blessings to the full, we must share them with His less fortunate children. We must feed the hungry and clothe the naked and give water to the thirsty for His name's sake.

Some Churches have taken special offerings for this purpose. Perhaps more will find this or some other means of making special and regular contributions to supply the needs of the needy.

Are you in need? If you are not in need, GIVE!

YOUTH FELLOWSHIP NEWS

(From Shiloh Bulletin Extra)

The C.T.T. Class, taught by Mrs. Ella K. Sheppard, has organized and named themselves the "Christ Teen Troopers."

Our new officers are: Auley Parvin, president; Owen Probasco, vice-president; Ruth Ayars, secretary; Richard Rankin, treasurer.

The C.T.T. Class meets the last Tuesday of each month. The class motto is:

Watch your Words
Watch your Actions
Watch your Thoughts
Watch your Companions
Watch your Heart.

SHILOH SABBATH SCHOOL ELECTS OFFICERS

Officers for the coming 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, Bernice Davis; assistant, Esther Swing; home department, Mrs. Ethel Horner; cradle roll, Martie Hitchner; temperance, Charles Swing; historian, Mrs. Belle Bowden; contest, Evelyn Trout; choristers, David Davis, Auley Parvin, Leroy Rainear.

Someone has defined the Sabbath school as "The whole Church, banded together, studying the Word of God in an organized way."

Everyone needs to know the Bible better. This can be accomplished by regular attendance at the Sabbath school. There is a class in our Bible school for every age group. Find yours and learn more of God and His will, and what He has in store for us through studying His revelation to us, the Bible.

H. S.

Let us keep in mind that the evangelistic campaign in Indianapolis, Ind., began October 17 and will close November 1, 1947. On the closing date a Seventh Day Baptist Church will be organized, God willing.

"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 looking around me and everyone seemed to be so coarse, so loud, and I felt an atmosphere that was not pleasing—an atmosphere in which I, 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 of 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 hold up our standards, 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.)

Richburg, N. Y. Marian L. Coon,

"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 Indianapolis, Ind.

WHAT I THINK

By Rev. Zack H. White
Pastor, Seventh Day Baptist Church,
De Ruyter, 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" wouldn't help Sabbath keepers one bit, 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 tired from work at the end of 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 babies could have fresh milk on 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 tithe from the income derived from 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 20 without conditioning it with the ninth verse, I would be obliged to stop preaching on the Sabbath, and to be absurd I couldn't eat, or drink, or even live since it requires work to breathe and for the heart to pump blood through the body; but however impossible this is in the physical sense, that is just exactly what God wants us to do in the spiritual sense. On the Sabbath day we are asked to cease from physical living, which is of necessity selfish, and live spiritually in fellowship with God. ("Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me").

WORK ADVANCES IN JAMAICA

Mr. Karl G. Stillman,
Westerly, R. I.
My dear Mr. Stillman:

I am enclosing my expense account for July. I have been sick and overworked or would have sent it before this. I contracted malaria and, while I continued to keep going most of the time, I was unable to do very much at my work for a few weeks. However, I have been treating the malaria and am ever so much better. The work on the field is going along better than I could have hoped, and we are making great progress with the school property.

The cottage or "manse" is completely renovated, repaired, painted, and necessary concrete work done and we have moved from the school building into the cottage.

We will be working again on the school building next week. The plumbing and bathrooms have been completed and the most of the interior completed. The big job left is to remove siding from the second story and finish with concrete.

The Woman's Board is planning a "Fair" on the eighteenth of November, for the school. Mrs. B. Smellie is the one who is managing the matter; she is planning on raising a hundred pounds or so for the boarding department of the school.

We are completing evangelistic meetings at Wakefield and in Portland on next Sunday night. We have held two-week meetings in Portland at Orange Bay and four-week meetings at Wakefield in Trelawney. The meetings have been remarkably well attended and many have accepted Christ and His Sabbath.

We have had meetings of four weeks at Bath, in St. Thomas, where more than twenty were added to the Church, and at Font Hill, where about the same number were brought into the kingdom. I performed five marriages in Font Hill and have one more this month as a result of the meetings there.

I marry them, baptize them, and welcome them into the Church the same day. Under those circumstances you can see that marriage would indeed be a religious ceremony.

Sunday I was in St. Thomas, held communion service at Bath, preached harvest

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. Here is more than a tribute. It is a living, glowing memorial to the life of a true friend and companion. One reading of it will not suffice. We need more people like Henrietta Merry.)

Rev. Alton L. Wheeler writes that his mother informs him that this memorial was prepared by one, Emma Emery, Baldwin, Kan., who began to live with the Merrys 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, as I had none other at this time. Yet, even in my loss, I feel I have a rich inheritance left me. With the exception of a few months, Mrs. Merry and I had been together for twenty-seven years — longer than I had known the companionship of my own mother and longer than she had been with her own children.

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,

sermon and consecrated three babies, also consecrated babies at Brook Lands and Mount Stewart and preached.

I arrived in Kingston to learn that Brother Finn who was an early 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 Luna for the funeral. I returned last night after dark and am worn to a "frazzle."

We hope that you found a good teacher to be in the school. 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. She often related that one winter she sent nine or ten out of her doors to school every morning. No less than twenty-five young people shared her home at different times while attending school. When fire destroyed their home and we moved to a little three-room house belonging to my sister, having no longer a house and rooms of her own to offer, she shared her 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.

Parties 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 several years, and it grew until the house could no longer hold them. The Sunday before her death she went through the August heat to a fiftieth wedding anniversary of a couple of her dear 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 a short time later the loss of her husband, she seemed bewildered; but as time went on she adjusted herself to her new surroundings and life, but seemed to lean more and more upon me until she became a part of me, until it seemed our lives were knit together and inseparable. Where I went she went and we shared our joys and sorrows together. She took an interest in my family and attended our family gatherings and reunions, and likewise I did hers. One occasion she looked 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 Maris 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 loved very much.

Last spring, following an accident in her room, she was taken to the home of her daughter Ruth, north of Topeka, so she could care for her. Here she regained her 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 in Baldwin or Nortonville where she could live and again 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 await the coming of those left behind.

At an early age she was converted and joined the Seventh Day Baptist Church at Nortonville, of which most of her people were members, and she remained loyal to her Church until her death. While there was no Church of her denomination in Baldwin, she kept faith with her own Church, observing the Sabbath. She also attended the Methodist Church on Sunday where Mr. Merry was a member, and she worked in it as she would have in her own Church. She was a charter member of the Riley Bible Class there, and was a member of the W.C.T.U. While not being able to do active work in this organization, she was vitally interested in it and always took a firm stand for prohibition. She was also a member of the Women's Society of Christian Service and was vitally interested in missions. She had long been a member of the Royal Neighbor Lodge and took an active part in its programs until she became too lame to climb the stairs where their meetings were held.

Never having children of her own, upon her marriage to Mr. Merry she assumed the responsibility of raising his two children as though they were her own flesh and blood, and sacrificed as any mother would to send them through grade, high school, and college. In later years she enjoyed the grandchildren and great-grandchildren and did many things for them. A few weeks before her death she had just completed a quilt and a scrapbook for two of the youngest of her great-grand-

(Concluded on page 298)



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

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 bet 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 not bad, just done in Victorian style. 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. Theirs is the first of August.

Aunt Dorothy, Tim, and I decided to go back to Interlaken while our lawyers went to the Nuremburg trials. We took the train at 3 o'clock for Bern, where we must change trains and double back to Interlaken. The men took the 5 o'clock airplane for Paris, where they could find transportation to the German border. We spent the night in our favorite hotel in Interlaken. We rested there until Uncle Joe's return, preparing ourselves for the long, hard journey home.

My next letter will tell you about our short 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.

BEWARE!

By Irene P. Hulett

From out my kitchen window
I see so many things;
The birds, the flowers, the butterflies,
And other summery things.

Envisioned through the window
An ancient iron pump stands
On platform of rough cement,
The work of bygone hands.

'Tis picturesque against the green,
And has artistic setting
When decked with birds of varied hues,
Their bits of food awaiting.

For this spot is a feeding place
For pets, our dog and cat,
And little morsels left by them
The hungry birds attract.

One day the kitten, "Spitfire,"
Espied some blue jays there,
And crouched, all ready for a spring,
That she might have bird fare.

But the jay birds are quite wary,
So, with twin flashes blue,
Into the branches overhead,
Tense and alert, they flew.

The lesson from this story
May not be plain to you;
So, I will tell you what I think,
And I believe it's true.

When evil threatens children,
Be very quick to see,
And like these wary blue jays,
Be wise, and quickly flee.

Milton, Wis.

(Continued from page 297)

children. Her life seemed completed and she lived to see all the eight grandchildren this spring. This was a joy she had long anticipated. She then felt, and often said, she was ready to go when the heavenly Father wanted her. Therefore, her dreams all being realized and her work on earth done, she passed away quite suddenly on August 14, 1947, at the home of her daughter, at the age of 85 years, 10 months, and 22 days.

Funeral services were held Sabbath day, August 16, at Topeka, followed by services at the Nortonville cemetery, among her relatives and friends gathered there, where she was laid to rest beside her husband and near the place where her parents are buried. And although she will not help us with the decorating next year, we will feel her presence and know she is there with us. May all our lives be guided by her spirit and the ideals for which she stood.

CHURCH NEWS

SALEMVILLE, PA. — (The following appears in the October, 1947, Bulletin, Seventh Day Baptist Church, Rev. Trevah R. Sutton, Pastor.)

THE ADVANCE CRUSADE

Unit One — Gospel Meetings — Opening Friday, October 17, and closing Sunday, October 26. A song and preaching service every evening beginning promptly at 8:00 o'clock. Our evangelist is Rev. Emmett H. Bottoms, pastor of the Seventh Day Baptist Church at Adams Center, N. Y. Save these dates — interest others to come with you — and PRAY for a spiritual blessing. Bring your Bible.

Unit Two — Visitation Evangelism — Following the Gospel Meetings and continuing to Sunday, November 16. The field worker being sent by the Missionary Board is Rev. C. Harmon Dickinson, pastor of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I. The work will be similar to that done by your pastor last April at Richburg and Nile, N. Y. As plans now stand there will be services at the Church only Friday night and Sabbath day for the three weekends. During the week an intensive calling program will be conducted by Mr. Dickinson, your pastor, and other workers. If there are those interested in a leadership training course during this time it will be arranged. Other special activities may develop. We ask you to PRAY for this unit of our Advance Crusade.

NOVEMBER SPECIAL ISSUE Quantity orders vary from time to time. If individuals and groups will please place their orders as early as possible, it will be helpful. The November special issue will bear the date of November 3. Kindly send orders to the Sabbath Recorder, Plainfield, N. J. Special issues are ten cents per copy.

Marriages

Creaghe - Stanton. — John St. George Creaghe and Norma Jeanne Stanton were married on August 24, 1947, at the Washington Park Community Church in Denver, Colo. The double ring ceremony was performed by Rev. Samuel L. Maxwell. Miss Stanton is the daughter of Mr. and Mrs. James E. Stanton of Denver and is a member of the Denver Seventh Day Baptist Church.

Obituaries

Carpenter. — H. Floyd Carpenter, son of Herbert M. and Eliza Jennings Carpenter, was born at Blockville, N. Y., December 9, 1881, and died at his farm home in that same vicinity October 6, 1947.

He was a graduate of the short course in agriculture at Cornell University and was well known as a progressive farmer and a breeder of Ayrshire cattle. He was a director of the Rose Lake Dairy and was a member of the Ashville Grange. Mr. Carpenter was a loyal Sabbath keeper and faithful supporter of the work of the Seventh Day Baptist Church and denomination.

He is survived by his wife, Mary Irish Carpenter; a daughter, Mrs. S. Harold Wellman; a brother, Buddington J. Carpenter; a sister, Mrs. Dorothea Milks; and two grandchildren. A son, Herbert F. Carpenter, Jr., was killed in a tractor accident four years ago, and a daughter, Jessie E. Carpenter, died in 1935.

Services were held in the home and in the Blockville Methodist Church, conducted by Dean Ahva J. C. Bond and Rev. Harley Sutton. Interment was in the Pioneer Cemetery near his home.
A. J. C. B.

Mustaine. — Janet Lucile Mustaine, oldest daughter of Mr. and Mrs. Lawrence Mustaine, was born October 7, 1935, and died October 6, 1947.

At the age of three and one half years she became ill and has been an invalid ever since. She leaves to mourn her going her parents, a sister Carol, and her grandparents, Rev. and Mrs. Verney Wilson of Nortonville, Kan.

Farewell services were in charge of Pastor G. D. Hargis at the DuBois Funeral Chapel in San Gabriel, Calif., and she was laid to rest in Rose Hills Cemetery in Whittier, Calif.
G. D. H.

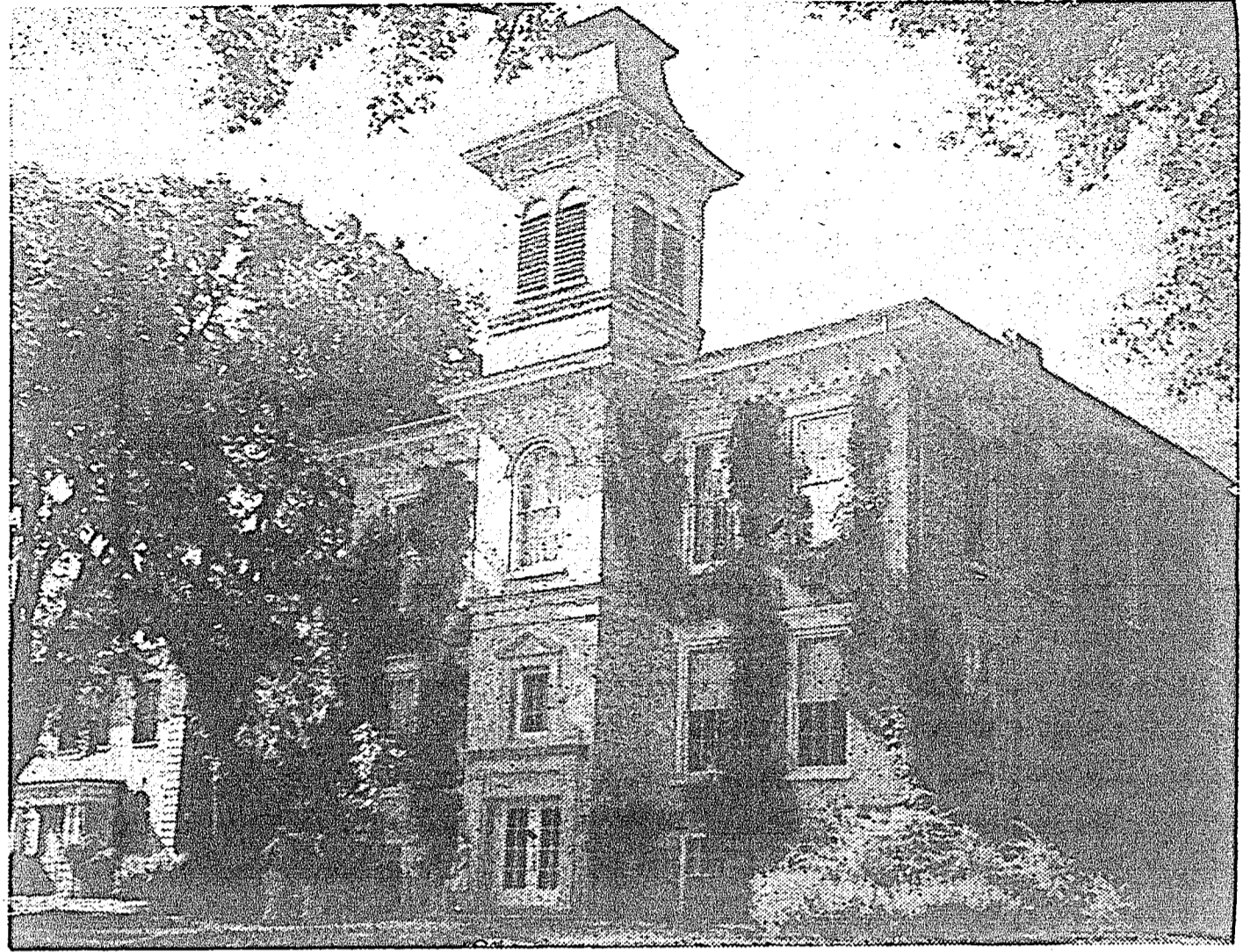
Low. — John A. Low, seventy-four, of 18 State Street, Oneida Castle, N. Y., a Lehigh Valley Railroad station agent nearly all his life until he retired several years ago, died September 30, 1947, at his home. He had been a resident of Oneida Castle for the past thirty-four years and of New York State for fifty-one years.

Mr. Low was born at Eckford, Mich., June 10, 1873, a son of Freedom S. and Mary Silvernail Low. Surviving are the wife, Mrs. Sarah Williams Low; one daughter, Mrs. Carol Low Collins, Oneida Castle; a brother, Eugene P. Low, Oneida; and several cousins.

Services were conducted at the late home at 2 p.m., October 3, by Rev. Herbert L. Polan of the Verona Seventh Day Baptist Church, assisted by Rev. Rex Knowles of the Oneida Castle Presbyterian Church, and burial was in the Oneida Castle cemetery.
H. L. P.

"Blessed are those who mourn, for they shall be comforted."—Matthew 5: 4

"Blessed are the pure in heart, for they shall see God."—Matthew 5: 8 (R.S.V.)



Main Hall, Milton College, Milton, Wis.

1947

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:

Carroll L. Hill, B.A., B.D.	President
John N. Daland, M.A.	Dean of the College
Oscar T. Babcock, B.A.	Registrar and Secretary of the Faculty
William D. Burdick, B.A., M.A.	Treasurer and Business Manager
J. Frederick Whitford, 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
Kenneth A. Babcock, B.A.	Alumni Representative and Choir Manager
Rachel Salisbury, M.A., Ph.D.	Teacher Placement Director
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

The Sabbath Recorder

