

The Sabbath Recorder

The Intermediate Sabbath school, Mrs. Hannah Burdick, superintendent, has adopted a blind Korean orphan. They are collecting old glasses for Eyes for the Needy, Inc.

The Western Association is getting enthusiastic over our prospective Camp Harley. This camp site is beautifully situated and an adequate supply of water has been provided. — Mrs. Ben R. Crandall, Correspondent.

Marriages

Hultz - Dresser. — In the home of Rev. and Mrs. Erlo E. Sutton, Boulder, Colo., March 23, 1952, Robert Hultz and Islay Jean Dresser, both of Craig, Colo., were united in marriage. Mrs. Hultz is the daughter of Mr. and Mrs. Eugene Dresser, a family long connected with the Colorado Seventh Day Baptist Churches. The wedding ceremony was performed by Rev. Erlo E. Sutton, D.D., a friend of the family. Mr. and Mrs. Hultz will make their home on a ranch near Craig.

Davis - Carlaw. — James Rainier Davis, son of Mr. and Mrs. Jonathan B. Davis, and Mary Erma Carlaw, daughter of Mr. and Mrs. Abel Carlaw, were united in marriage March 1, 1952, in the Marlboro Seventh Day Baptist Church. Their pastor, Rev. Rex Burdick, read the ceremony. The new home is in Shiloh, N. J.

Obituaries

Russell. — Marie Stillman, daughter of James and Eliza Emily Bassett Stillman, was born September 24, 1875, and passed away at the home of her sister, Mrs. Louise Prescott of Webster, Mass., December 15, 1951.

She was a graduate of the Massachusetts School of Art, Boston, Mass., at which school she was a classmate of Adelaide Blanchard Crandall (Mrs. L. B.) of Mansfield, Conn. She taught in several schools, and for a number of years was head of the Art Department of the Rhode Island College of Education, Providence, R. I.

Mrs. Russell was a lifelong, loyal Sabbath-keeper. Her father wrote the music and her sister, Mary, the words for the hymn, Sabbath Worship.

Memorial services were conducted on December 17, 1951, with burial beside her husband, Arthur Leon Russell, in Methuen, Mass. — Contributed.

Barber. — In East Providence, R. I., February 22, 1952, Ernest A. Barber of Hope Valley, R. I., aged 84.

He was born in Hopkinton, August 17, 1867, and was the son of Jared G. and Artemissa Ann (Burdick) Barber. He leaves a daughter, Mrs. John Kugler of Hope Valley, two sons, Maurice L. of Groton, Conn., and Gerard of Hope Valley. His only sister, Mrs. Bessie Barber Hammond, resides at Sarasota, Fla. Mr. Barber also leaves five grandchildren and one great-grandchild.

A carpenter by trade, he conducted the business of a contractor for many years. He held positions of honor and trust in his town. Mr. Barber was a friendly man. The characteristic of cheerfulness and his faith were great assets in his long illness. He had been a member of the Rockville Seventh Day Baptist Church since March 12, 1881, being baptized by the pastor, Dr. James R. Irish.

Funeral services were held on February 24 at the Avery Funeral Home. At the request of Mr. Barber, Rev. Harold R. Crandall, whom he had known all his life, officiated. H. R. C. Stone. — Robert Earl, infant son of Douglas and Wanna Ford Stone, was born March 9, 1952, and died a few hours after birth.

At the Harbert Funeral Home in Salem, W. Va., a simple service was conducted by their pastor on March 11, and the little one was buried in the Seventh Day Baptist Cemetery. "He shall gather the lambs with his arm, and carry them in his bosom." L. F. H.

Andrews. — Charles B., was born at Shannock, R. I., June 4, 1874, and passed away at the Westerly Hospital, after a period of failing health, on March 15, 1952.

Mr. Andrews was the son of the late William and Amanda (Webster) Andrews. He was employed for 48 years in the C. B. Cottrell and Sons Company plant, retiring several years ago.

He was a member of the Pawcatuck Seventh Day Baptist Church, Pawcatuck Lodge of Masons, and Narragansett Lodge, No. 7, I.O.O.F.

The deceased is survived by a brother, Edward Andrews of Pawcatuck, Conn., and several cousins.

The funeral service was held on March 18 at the Schilke Funeral Home, with Rev. Charles H. Bond, pastor, and Rev. Harold R. Crandall, pastor emeritus, officiating. Burial was in the River Bend Cemetery. C. H. B.

Coon. — Clifford S., only child of Asa Stillman and Elizabeth Zinn Coon, was born at Vandalia, Ill., March 15, 1876, and passed to his reward at his home in Vandalia February 12, 1952.

On August 5, 1908, Mr. Coon was united in marriage with Miss Eva Satterly. They spent most of their married life in Farina where they were associated with the work and the interests of the Seventh Day Baptist Church and where they were most faithful workers. Although Clifford was always a Christian, it was not until late in life that he made a public profession and was baptized in the waters of Lake Farina.

He was a photographer of no mean ability and maintained a studio at Farina for 12 years. He was also a carpenter and builder. Perhaps one of his best jobs was that of overseeing the remodeling of the inside of the Church.

For the major part of the last twelve years he was confined to his home because of a heart ailment. He was the type of man that made the world better because he had lived in it and left it poorer by his passing.

He is survived by his faithful companion and by a number of close relatives and numerous friends.

Funeral services were held at the Seventh Day Baptist Church, February 14, conducted by his pastor, and burial was made in the Farina Cemetery. C. L. H.



— Photographer unknown.

Through this archway passed many of the people who attended the inauguration of K. Duane Hurley as seventh president of Salem College, Salem, W. Va., on Friday, April 4, 1952.

Between the Administration Building to the left and Huffman Hall to the right, and above the archway, appears the home of the president. We are told that there are 101 steps in the ascent to the front porch.

The Sabbath Recorder

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Our Policy

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

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Moments of Meditation

FAITH

By Miss Marion Burdick
Lander College, Greenwood, S. C.

God has promised — He is faithful. Let me believe when the darkness of doubt blinds me so that I cannot see the truth. "Seek, and ye shall find the light. Knock, and the door of doubt will open into the warmth and brightness of God's love. Ask, and ye shall receive full measure, heaped up, and running over."

I remember God has promised, and He that promised is faithful. And I am glad; my darkness disappears.

God has promised — He is faithful. Let me believe though sorrow tears my heart, and leaves me empty, and longing; though tears blur my vision and I cannot see my help. "Blessed are they that mourn: for they shall be comforted."

He takes my empty, sorrowful heart and fills it with His love; and joy and peace return, and I am glad. My sorrow gone!

God has promised — He is faithful. Let me believe — though I cannot see the way He leads; though my sinful heart bars me from His fellowship; though I dash ahead, in my own way, and blunder through. God takes the broken strings and mends them, if I but let Him. Then He makes of me an instrument, and He creates the music, and He plays the melody. Would that my heart could be ever in tune, ever yielded to His touch!

But when I stray — "Though your sins be as scarlet, they shall be as white as snow." And I am glad — my willful heart subdued, my erring soul made new.

God has promised — He is faithful. Let me believe though my soul grows weary in a world of shadows; though my body bends and almost breaks beneath a load too heavy to be borne. "Come unto me, all ye that labour . . . , and I will give you rest. Take my yoke upon you, and learn of me. . . . For my yoke is easy, and my burden is light." I turn to Christ and see my hope. My burden

(Continued on page 178)

PLANNING THE SABBATH RECORDER

We become more and more impressed by the interest and the attitude on the part of certain thoughtful readers of the Sabbath Recorder concerning its weekly appearance and contents. There is little doubt that many of the present readers want material by our own writers. In the main they want a family Christian publication with a good sprinkling of news about the family. Then, there are some readers who want at least limited information on interdenominational happenings and advance in the field of ecumenical relations. And, surely, interested Seventh Day Baptists like to have authentic news of denominational developments without having to depend entirely on the grapevine.

Space Limitation Requires Condensation

For a number of years it has been expected that the statements of belief of newly ordained ministers would appear in their complete form. With the greatly reduced space in the Sabbath Recorder, it has become necessary to condense such statements or omit them altogether. The editor's experience in this respect favors the candidates' condensing their own statements for publication. If they do not have the time or are unwilling to do so, they will need to allow time for the editor to do the condensing and for galley proofs to be sent to them for inspection.

Many readers are interested in having feature articles regularly. There is a definite place in our Church paper for accessions, marriages, births, and obituaries. Many folks want a sermon now and then. All of this material increasingly has to be condensed in order to accommodate it.

Then, there is the so-called departmental material which has been cut almost in half this year, since it appears in alternate issues. As you know, this includes Missions, Woman's Work, Christian Education, and the Children's Page.

Sabbath Recorder space is very limited. We wish that it were not. However, we do appreciate the willingness of our writers to co-operate in keeping their material brief and vital.

Top Priority Material

We consider it highly important that Conference material reach the readers of our denominational paper at the earliest date possible following the adjournment of General Conference. Also, we regard articles from the Conference president, the Committee on Budget Promotion, publicity items about the next General Conference, news briefs and "spot news" (when we can get it) as having top priority.

What to Publish When

This is no minor matter. Certainly to publish Church news items after they have become stale is hardly good use of space. And to report that a certain pastor has accepted a call to another Church weeks after he has been installed in the new parish is ridiculous. Also, in attempting to maintain "a balance of good material" under the present plan, it would seem out of proportion to make a large part or all of any single issue, especially the eight-page one, Church news or sermon or feature articles or obituaries or editorials.

There are those who feel that "we need something of the Sabbath, something devotional, something to strengthen faith, something with a gospel appeal, in each issue." This is a grand goal toward which to strive but until the Sabbath Recorder is in position to solicit articles from our own writers at so much per article, the deadline will have to be met with such material as is available, keeping in mind of course the goal toward which we are striving. One reason for discontinuing the special first-of-the-month evangelistic, Sabbath promotional issues in color was the dearth of such material by Seventh Day Baptist writers. We maintain, however, that much of the material which appears in the Sabbath Recorder from week to week is "something of the Sabbath, something devotional, something to strengthen faith, something with a gospel appeal." Even Church news will qualify for one or more of these categories, indirectly at least.

Suggested Program for the Sabbath Recorder

Readers of the Sabbath Recorder will recall that Albyn Mackintosh of Los Angeles, Calif., in his proposal for denomi-

national reorganization, which appeared in the Sabbath Recorder for July 9, 1951, offered "a suggested program for the Sabbath Recorder" as follows:

"First week each month to be a special issue to appeal to the public. To include salvation and other material as well as Sabbath promotion.

"Second week each month to be a special issue to appeal to young people and children.

"Third week each month to be a special issue for the Bible student. Bible studies and material to help individuals to grow spiritually.

"Fourth week each month to be a special issue for fellowship. News and reports bringing us in closer contact with each other.

"Fifth week, whenever it occurs, to be a special issue giving everyone an opportunity to let off steam. Controversial questions and just anything contributors want to say to be published in this issue."

This suggested program has considerable merit. Its adoption would require more definite reorganization and closer co-ordination than there is at present. It would also require a reorganization of the Sabbath Recorder staff and a larger operating budget.

Let us take note of these suggestions one by one.

1. The first issue of the Sabbath Recorder each month would be a special one planned so that it would appeal to the public. Presumably this would be an improvement over the former special issues.

2. The second issue each month would be a special issue which would appeal particularly to young people and children. In some respects, this virtually would be a combination of the Beacon and the Sabbath Visitor.

3. The third issue each month would be "a special issue for the Bible student." Bible studies would be included as well as other material which would contribute to individual spiritual growth. Who among us would be invited to write these studies? There are a number who have the formal and spiritual preparation for

the task, if only their theology were acceptable, one to the other. Possibly a closer relation of the Helping Hand and the Sabbath Recorder is intended in this suggestion.

4. The fourth issue each month would be "a special issue for fellowship." There would be items of Church news and reports which would keep resident and non-resident readers, as well as those of the various sections of the country, in closer touch with one another. Some think that once a month would be often enough for this type of Sabbath Recorder. But would it be often enough for messages from the Conference president, publicity items about the next General Conference, news briefs, and "spot news"?

5. Whenever there should be a fifth issue in the month, which would be once a quarter on the average, it would be "a special issue giving everyone an opportunity to let off steam." It is proposed that this issue would be open to the treatment of controversial questions and that contributors would be granted considerable freedom in expressing their opinions and convictions.

If only this could be done in a Christ-like spirit, without recrimination!

Pictures

There are those who would like to see the major portion of the Sabbath Recorder space devoted to pictures. Pictures tell a story and make impressions which printed matter of itself cannot do. Yet there are definite budget limits beyond which the Sabbath Recorder cannot go in this respect. Facilities and equipment are not readily available for an extensive publication of pictures. However, as readers realize, we have tried to render a reasonable ministry by means of pictures. If Churches and Church organizations, individuals and families, will continue to co-operate by furnishing suitable glossy prints, the Sabbath Recorder will continue to try to improve this phase of its mission.

A More Effective Witness

This is your Church paper for witnessing for Christ and the Sabbath to the glory of God the Father. By His Spirit will you help to make it a more effective witness?

"BUDGET MARCHERS CAMPAIGN" A GREAT SUCCESS

Fifty-one Seventh Day Baptist Churches took part in the "Budget Marchers Campaign" according to information from Rev. Elmo F. Randolph, Milton, Wis., recently. Rev. Mr. Randolph, chairman of the Commission of the Seventh Day Baptist General Conference and on its behalf, was reporting the outcome of the special campaign to realize fifty per cent of the Denominational Budget at the half year. "The total amount contributed toward this campaign by the fifty-one Churches was \$7,474.89. This is only \$50.42 short of the fifty per cent desired," declared Chairman Randolph.

An explanation is in order at this point. The Denominational Budget treasurer, L. Milton Van Horn, held the books open until Friday, April 4, on which date they were closed. "At the time the books were closed, the amount of \$6,692.24 had been received," Mr. Randolph continued. "However, in Sabbath day's mail, that of April 5, \$782.65 was received from 7 Churches," further stated Rev. Mr. Randolph. These 7 Churches are included in the total of 51 having participated. Although the amount of \$782.65 will not appear in the treasurer's report for March, since it was necessary for him to close the books for March, it will appear in his report for April. However, in sizing up the "Budget Marchers Campaign," it seemed fitting to Rev. Mr. Randolph to stress the over-all results.

Further, it was pointed out by Mr. Randolph that some of the 7 Churches represented in the later amount, may have sent remittances earlier in the campaign, thus they will be listed in the treasurer's March report. Those of the 7 Churches not listed in the March report, will be listed in the April report.

In concluding his enthusiastic telephone conversation, Chairman Randolph declared that he had received a number of letters and cards from the Churches indicating the real thrill experienced by so many in this sacrificial effort. One Church wrote that its contribution was the best it had ever done for the Denominational Budget in any one month and any one offering.

The Sabbath Recorder appreciates this

Historical Society News Notes

Mill Yard Seal and Seal Register

Through the courtesy of Pastor McGeachy of our Mill Yard Church in London, the Historical Society has just received from that Church its seal and the "Mill Yard Seal Register," in use for 25 years immediately preceding the death of Dr. Wm. H. Black, at that time pastor of Mill Yard and by whom the seal and Seal Register appear to have been used exclusively. The Seal Register is entitled, "The Register of all Documents Sealed with the Public Seal of the Sabbath-keeping Congregation in Mill Yard, Goodman's Fields, Whitechapel, Middlesex, 1855."

The book contains 76 pages of interesting and valuable records concerning Mill Yard Church, all written in the fine, clear hand of Dr. Black; and all signed by him, sometimes as "W H Black Elder and Pastor," sometimes "William Henry Black, Elder & Pastor," again "W. H. Black, Elder &c."

The earliest date is March 16, 1855; and the latest, May 22, 1870. He died in 1872.

The book is bound in durable dark morocco, with blind tooling, and with gilt lettering on the front cover. "Price 2s, lettering 8d," entered on the front flyleaf.

The seal was used with sealing wax, with an example attached to the front flyleaf.

This is another valuable addition to our Mill Yard records. C. F. R.

prompt report so that its readers may have this information at an early date.

Congratulations, Commission! Congratulations, contributors! Our rejoicing is in the Lord who crowns the willingness of His people with great success. If only this success might be indicative of a future one which would crown our chief business as a people — that of bringing folks to Jesus Christ and the Sabbath and helping to establish them therein!

Seventh Day Baptist General Conference
DENVER, COLO., AUGUST 19-24, 1952

REV. JAY W. CROFOOT ACTIVE THOUGH RETIRED

Frequently we forget the outstanding services that our great men have rendered the denomination and the cause of Christ, especially as they become less prominently active.

Recently we have learned that Rev. Jay W. Crofoot, pastor of the Seventh Day Baptist Church, Daytona Beach, Fla., has been advanced to the list of retired ministers. However, we understand that the Church at Daytona Beach does not consider him to be at the point of full retirement inasmuch as they have called him to serve as supply pastor.

Dr. Crofoot was ordained to the Christian ministry in August, 1907, while on his first furlough from China. Having married Hannah L. Larkin at New Market, N. J., on August 2, 1898, they went to the China Mission field in 1899. Along with other duties while in China, he served as the principal of Grace High School. He continued in the employ of the Seventh Day Baptist Missionary Society until 1931, with the exception of two years, 1927-1929, when he was pastor of the Seventh Day Baptist Church of Battle Creek, Mich. It was during this time that the present Battle Creek house of worship was built, with Rev. Mr. Crofoot serving as chairman of the Building Committee.

Dr. Crofoot returned to the United States in 1931 to become president of Milton College, Milton, Wis., in which office he continued for eight years.

He received the B.A. degree from Alfred University in 1895, the M.A. in 1901, and the Ped. D. in 1932.

He went to Brookfield, N. Y., as pastor of the Seventh Day Baptist Church there in September, 1940, and to the Daytona Beach Church in September, 1947. He was Conference president in 1934 and a member of the Commission, 1933-36 and 1944-47.

The Crofoots have a son and a daughter: A. B. Crofoot of Alfred, N. Y., and Anna C. (Mrs. L. Harrison) North of Plainfield, N. J.

Retiring in January, 1952, Rev. Jay W. Crofoot is yet active.

MINISTERS' CONFERENCE TO APPRAISE "REORGANIZATION"

An appraisal and discussion of the program of reorganization voted by the General Conference last August will feature the first morning session of the Ministers' Conference in Brookfield, May 5-8. In keeping with the entire program of review and planning, the morning session of May 6 will consider the problem first in "Retrospect" and then in "Prospect."

Miss Evalois St. John, assistant librarian of the Historical Society in Plainfield, will deliver the historical address, delving into the visions of past decades and the plans of past years for increasing the institutional efficiency of the denomination. Following her presentation, Rev. Elmo F. Randolph, chairman of the Commission, will bring the conference up to date on Commission plans, and conduct a discussion of future possibilities and problems inherent in the reorganization program of the denomination.

Rev. Victor W. Skaggs, pastor of the Verona Church and member of the Central Association planning committee, will preside at this session. — Contributed.

RURAL CHURCH NOTES

The number of motion picture theaters in the United States, according to the U. S. Department of Commerce, is beginning to decline. From 1947 to 1949 the decrease was 2.2 per cent. During the same period they increased 18 per cent in Mexico and 30.4 per cent in the Far East.

It is to be hoped that this decrease in America is due to a desire to get back to home-grown recreation when we enjoy our neighbors and develop a wholesome community spirit.

The Rural Church Department at Drew Seminary, Madison, N. J., has compiled a list of a hundred games for the use of local groups. This bulletin of 71 pages (30 cents) tells the leader how to handle the crowd, how to get timid people to take part, what kind of games to play, how to teach a game, and how to make the games interesting. It also tells how to use these 100 games.

CORRESPONDENCE BETWEEN LONDON AND NEWPORT 1669 - 1689

By Dr. Corliss F. Randolph
President and Librarian,
Seventh Day Baptist Historical Society
(Continued)

The church in Bell-lane wrote the 17th of 6th month 1674, when they named a professor who had left England, and they had heard of his behaving ill afterwards; and they said,

"It concerns you to be watchful; for there are many eyes upon you, as also upon us, and we have been reproached by some men of bad practices, and truth hath suffered much thereby.— We subscribe ourselves, your bretherin in the faith of the gospel of Christ.

Cha. Wilylms,	Frances Walter,
John Jones,	Richard Taveham,
Hugh Heslepp,	Robert Hopkins,
Robert Woodward,	John Laboure."

Mr. Joseph Davis wrote from London, Aug. 5, 1674, and said,

"Dear Brethern, I cannot but let you know in what manner I was released out of my long captivity. When all lawful means were used by many of my friends, and to no purpose, and I was quite taken off from looking unto men, the King* sent and loosed us all generally in the several prisons, and the ruler of the people let us go free without any engagement. I can say, it was a wonderful & seasonable mercy to me: forever blessed be the name of Jehovah. — Through free grace, the churches in London have as much liberty without opposition as can be desired in their public meetings, and there is no hindrance in the pressing after holiness, and the righteous ways of the Lord, but what professors meet with from indwelling sin, and worldly incumbrances.—I shall acquaint you a little of the hand of the Lord against our native country. It hath been so great, by reason of sin, in many desolating judgments, plague, fire, storms and unseasonable wether, and likewise with what the men-caterpillars have devoured, that poverty is generally coming upon people like an armed man. The Island hath been lifted up against Holland in the late wars between us, and is yet continued by the French against them. It is but late-

*Charles II.

*A word or two here so faded as to be illegible, possibly intentionally so.

ly, at the evening of their fast, the Lord seemed to answer them by terrible things in righteousness; by an amazing dispensation that was but an hour, yet so sad that they thought the day of Judgment was come. It was such a storm of hail and fire that it threw down most of the houses of the city of Utrecht & tumbled upside down their ships, beside the spoil in other parts. The Lord will be known by the judgments he executes."

Mr. Stephen Mumford went over to England, and wrote from London, the 14th of the 1st month 1675, and said,

"About the 14th of January we sailed from Boston, and had a comfortable time and fair wind for 3 weeks, in which time we came to soundings, they judged near the Isle of Silly, and then we met with cross winds that kept us 3 weeks more, and then we came to ancor in the road between the Isle of Wight & Portsmouth. I took my journey to London in the waggon, where I was received of the bretherin, with much joy in some of them who had a great desire to hear of our place & people. Some of them talk of coming with me. The first Sabbath that I was with them, I heard mr. Bampfield, a Dorsetshire man, who now lives in London, who for his holiness of conversation, and soundness of doctrine is renouned throughout the city. The last Sabbath I was at mr. Sellor's meeting, who are a thriving hopeful people. Brother Davis lives in London, and walks with them. — The bretherin here are generally well: the meetings of . . . * all separates are very great and numerous, but daily expecting another scourge: they have begun to disturb some meetings already; several are imprisoned at Bristol."

Mr. Mumford returned in the fall, and mr. William Gibson and his wife and two children came over with him. The church in Bell-lane wrote a letter of recommendation for them, May 29, 1675, wherein they said,

"Dearly beloved, we recommend to you our beloved brother and sister Gibson in the Lord to be watched over by you according to the word and rules of our Lord Christ in his church; and let them perform duties and enjoy gospel privilege with you his church and people. They are in full communion with us, and have walked with us many years, we trust & are persuaded, in the Spirit and in sincerity."

He was afterward pastor of said church in Newport.

(To be continued)

DAVID LAWRENCE AND THE CONSTITUTIONALITY OF THE PROPOSED BAN ON RADIO AND TELEVISION LIQUOR ADVERTISEMENTS

David Lawrence, in his syndicated column, recently called into question the power of Congress to control liquor advertising in interstate commerce. Mr. Lawrence's opinion is important and there has been no disposition to make precipitate or ill-considered reply.

This reply has, however, now been made by Dr. Edward B. Dunford, attorney for the National Temperance League, formerly associated with Wayne B. Wheeler, and thoroughly competent to analyze Mr. Lawrence's reasoning. We offer Dr. Dunford's statement herewith not only as a reply to Mr. Lawrence, but as a basic discussion of the underlying principle:

The press has carried articles by David Lawrence entitled, "Congress Has No Right to Ban Liquor Ads on Radio," as provided in S-2444. The best answer to this contention is what the Supreme Court has held with regard to the authority of Congress to regulate liquors in interstate commerce since the adoption of the Twenty-first Amendment.

Mr. Lawrence's argument is equivalent to declaring that the subject of liquor advertising over radio is now conducted in a complete vacuum, since neither the state nor the Federal Government has any longer effective power to regulate these practices since the adoption of the Twenty-first Amendment. The state admittedly cannot regulate liquor advertising effectively when it is disseminated within the borders of a state by radio stations located outside, because radio is an instrumentality of interstate commerce over which Congress has the paramount authority. According to Mr. Lawrence, Congress is also without jurisdiction to police or prevent interstate advertising of liquors over the radio because of the Twenty-first Amendment. The result of such a construction would be that a traffic which has always been recognized as requiring the existence of the fullest measure of control is left completely free of elective regulation. In my opinion, the Supreme Court is not likely to accept such a view.

The Object of the Twenty-first Amendment

The purpose of liquor advertising is to popularize, stimulate, and encourage the sale of liquor. The object of the Twenty-first Amendment was to give to the states the fullest measure of authority to promote temperance by any type of legislation they saw fit to enact. Through the dissemination of radio advertising sent into the state by stations outside, the effect of state education for temperance can be largely nullified. It was not the purpose of the Twenty-first Amendment to grant to the liquor traffic any vested rights superior to the authority of the state and Federal Governments to regulate in their respective jurisdictional areas.

The Supreme Court on Federal Power

While the precise question of the authority of Congress to prohibit advertising of liquors in interstate commerce has not been before the Supreme Court, other phases of Federal regulation of the liquor traffic in interstate commerce since repeal have been considered. In *United States vs. Frankford Distillers*, 89 L. Ed. 951 (1945), the question at issue was whether, after the Twenty-first Amendment, an indictment would lie under the Sherman Act for alleged conspiracy entered into by retailers in Colorado with wholesalers and producers outside the state for the raising, fixing, and maintaining of retail prices of alcoholic beverages in the State of Colorado. The Court declared:

It is argued that the 21st Amendment to the Constitution bars this prosecution. That amendment bestowed upon the states broad regulatory power over the liquor traffic within their territories. It has not given the states plenary and exclusive power to regulate the conduct of persons doing an interstate business outside their boundaries. Granting the state's full authority to determine the conditions upon which

liquor can come into its territory and what will be done with it after it gets there, it does not follow from that fact that the United States is wholly without power to regulate the conduct of those who engage in interstate trade outside the jurisdiction of the State of Colorado.

More recently (1945), the United States Supreme Court refused a writ of certiorari in *Old Monastery Co. vs. United States*, 326 U.S. 734, 90 L. Ed. 437.

What Congress Can Do

The Circuit Court of Appeals declared in this case (1945), 147 Fed. 2nd, 905:

We cannot agree with Monastery's broad contention that the repeal of the Eighteenth Amendment to the Constitution of the United States utterly deprived the Congress of power to legislate in the field of intoxicating liquors. In *Washington Brewers Institute vs. United States*, 9 Cir., 137 Fed. 2nd, 964, 967, Circuit Judge Healy aptly said: But we think the amendment does not deprive the national government of all authority to legislate in respect to interstate commerce in toxicants. There is nothing in the verbiage of the provision and little in its legislative history to support so broad a view. That Congress construed the amendment more narrowly is evidenced by its prompt passage of the Federal Alcohol Administration Act, August 29, 1935, 49 Stat. 977; 27 U.S.C.A., Sec. 201, et seq. The purpose of that act, as stated in Sec. 3, was "effectively to regulate interstate and foreign commerce in distilled spirits, wine, and malt beverages, to enforce the Twenty-first Amendment, and to protect the revenues and enforce the postal laws with respect to distilled spirits, wine, and malt beverages."

Equally strong are the words of Circuit Judge Simons in *Jatros vs. Bowles*, 6 Cir., 143 Fed. 2nd 458, 455: Followed to its logical conclusion, the appellant's construction, if valid, would mean that

the Federal Government no longer has power to punish theft of intoxicants from interstate shipments of alcoholic beverages under the authority of the so-called Car Seal Act, nor to regulate or prohibit unfair trade practices in respect to such commodities through the Federal Trade Commission, nor to regulate tariffs through orders of the Interstate Commerce Commission, nor to prohibit unfair labor practices affecting commerce in intoxicants by brewers or distillers under the authority of the National Labor Relations Act, 29 U.S.C.A., Sec. 151, et seq., nor to prescribe minimum wages or maximum hours for employees in such enterprises under the authority of the Fair Labor Standards Act, 29 U.S.C.A., Sec. 201, et seq. These implications demonstrate the tenuousness of the appellants' broad contentions. (Emphasis ours.)

An Important Principle

That Congress can exercise its authority under the Commerce Clause to effectuate national policies is shown by the Securities and Exchange Act, the Federal Labor Standards Act, and other measures. The present provisions of the Federal Alcohol Administration Act, passed shortly after repeal, also contain regulations with respect to liquor advertising in interstate commerce. If, as Mr. Lawrence suggests, Congress lost the power to regulate liquors in commerce by the adoption of the 21st Amendment, it would seem to follow that the Federal Alcohol Administration Act is unconstitutional, although no one has attacked it successfully in the nearly seventeen years since it was enacted. — Clip-sheet.

SYSTEMATIZED EVANGELISM

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Corresponding Secretary's Office

American Sabbath Tract Society

Excerpts from Letter

Dear Brother Kellogg:

It was good to hear from you again. Ruth and I have often thought about your kindness and the friendly Church we visited. The simple, devout service left quite an impression.

I would like to thank you for the fine books you sent me. I am especially grateful for A. H. Lewis' Letters to Young Preachers. Though I never met him (he died two decades before I was born), his clarity, directness, and reverence force me to respect him. Even his photograph in the front of the book inspires me — he looks so dignified and intelligently devout. His eyes reflect a rare spirituality. The book has already helped me and if ever my ministry glorifies God, this book will have done much to bring that about. I read a short biographical article about Dr. Lewis in the Schaff-Herzog Encyclopedia of Religious Knowledge and it looks as if he had a long and fruitful life. Certainly his works do follow after him.

Sincerely in Him,
Edward Rockey.

Woodside, L. I., N. Y.,
March 29, 1952.

(Continued from page 170)

disappears, my heart is light. And I am one with Him, and I am glad, for I have found my rest.

God has promised — He is faithful. Let me believe though death brings its unknown fears, the future seems unkind, and I am lost. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you." "I shall return and receive you," "that where I am, there ye may be. . . ."

What balm for doubt and fear! What comfort fills my soul! For I know whom I have believed. And I know that He is faithful. I leave with Him my past, my present, my future. And then I live, each day more victorious than the last. For my life is hid in Him, and I can live. And I am glad; my fears forever gone!

WILLIAM LEWIS BURDICK, D.D.

Dr. Burdick, son of LeRoy and Esther (Randolph) Burdick, was born in Hebron, Pa., November 6, 1864, and died in Ashaway, R. I., February 29, 1952, at the age of 87. He was united in marriage with Miss Flora L. Greenman at Coudersport, Pa., July 1, 1888. Three children were born to them: Edna, wife of Dr. Paul C. Saunders of Alfred, N. Y., Miss Edith Burdick, R.N., of New York City, and Lewis Burdick of Silver Spring, Md. Mrs. Burdick died in the winter of 1924 when Dr. Burdick was on a visit in the interests of the Seventh Day Baptist Missionary Society to British Guiana, South America. He was united in marriage with Miss Elrene Crandall of Independence, N. Y., on October 7, 1934. He is survived by his wife, his three children, a sister, Mrs. Minnie Miller of Lewisburg, Pa., and eight grandchildren.

"W. L.," as he was affectionately spoken of, was graduated from Alfred University, Alfred, N. Y., in 1890, and from the Alfred Theological Seminary in 1892. Following this he studied at the University of Chicago. He received the degree of Doctor of Divinity from Salem College, Salem, W. Va., in 1909, and a year later was honored by Alfred University with a similar degree.

His first pastorate was at Lost Creek, W. Va., where he served from 1893 to 1895. From 1896 to 1904, he was pastor at Independence, N. Y. He then came to Ashaway, R. I., serving the First Hopkinton Church until January 1, 1911, when he became pastor of the First Alfred Church.

In 1920, Dr. Burdick became general missionary in the Western Association of Seventh Day Baptist Churches. The Seventh Day Baptist Missionary Society called him to become corresponding secretary, and he again came to live in Ashaway in 1922. This position he filled with efficiency and distinction until on January 1, 1948, he became consultant. For thirty-two of his years of service in the ministry he was directly connected with the Missionary Society and for thirty-seven years his home was in Ashaway.

Dr. Burdick was corresponding secretary of the Seventh Day Baptist Education

Society, a trustee of the United Society of Christian Endeavor, and also a trustee of Alfred University.

About thirty years ago he visited Jamaica, British West Indies, and was instrumental in organizing Seventh Day Baptist Churches on that island. He made later voyages to Jamaica and British Guiana for the Missionary Society. He was pastor, evangelist, and missionary in the true sense of the words.

Dr. Burdick was a painstaking and careful historian. He was the author of the History of the Seventh Day Baptist Education Society, History of the Seventh Day Baptist Eastern Association, History of the Western Association, History of the First Seventh Day Baptist Church of Hopkinton, History of the First Seventh Day Baptist Church of Hebron. He was co-author with Dr. Corliss F. Randolph of the Manual of Seventh Day Baptist Church Procedure and was a contributing editor of the Sabbath Recorder.

He was a member of the First Seventh Day Baptist Church of Hopkinton, the American Historical Society, the American Church History Society, the American Academy of Social and Political Science, the Seventh Day Baptist Historical Society, a member of the Board of Managers of the Seventh Day Baptist Missionary Society since 1893, and a member of the Board of Trustees of the American Sabbath Tract Society for many years. He had served as president of the Seventh Day Baptist General Conference and on the Commission of Conference.

He was a man of strong convictions, unswerving from what he believed to be right, yet charitable toward others. A man of discernment, judgment, and balance, he had the gift of a keen memory.

Dr. Burdick sought out and encouraged young men to consider the ministry as a lifework. Many of our pastors of yesterday and today have been and are in the service because of his interest in the cause of Christ and His servants. He was a friendly man and his rare sense of humor made him a refreshing element in a social group.

He was respected and honored in religious circles outside his own denomination. He was loved and loving as husband,

father, and grandfather. The devotion and care given by his wife and children have been beautiful to see.

Our friend could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The funeral service planned by Dr. Burdick several years ago was carried out according to his wishes. It was his request that Rev. Harold R. Crandall, president of the Missionary Society, and the pastor of his Church, Rev. Lester G. Osborn, should officiate at the service in the First Seventh Day Baptist Church of Hopkinton. He was buried in the First Hopkinton Cemetery, in the circle of other pastors of the First Hopkinton Church around the "Ministers' Monument" which is on the site of the early Church edifice, without doubt the first meetinghouse built in Rhode Island outside of Providence and Newport.

H. R. C.

"EVANGELISM IN FRANCE"

This is the title of a 64-page pamphlet, an "Information Bulletin published by the Secretariat for Evangelism of the World Council of Churches — Geneva." Dr. Robert S. Bilheimer says of this, "Although many aspects of the situation in France differ from our own, there are some fundamental points of likeness which make this report very stimulating in reference to our own evangelistic task." The pamphlet gives something of the background and history of the spread of the gospel in France by Protestant Churches.

The final chapter, titled "Thinking It Over," begins thus: "While reading this (very incomplete) survey, the non-Frenchman may from time to time have felt inclined to comment: Mutato nomine et de te fabulatur — change the names and the story is about you!"

Copies of this pamphlet are available at 40 cents each. Get yours before the supply is exhausted. Address: World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

H. R. C.

HER DREAM

By Carol McAfee Morgan

Blue mist lay close to the ground as she entered her garden. This would be no ordinary cutting of flowers. She must take the blooms quickly and she would know them by their color. So dear to her heart, the garden now looked strange in the haze, unnatural, yet familiar.

She saw again the still hospital room, the frail little old man, and heard the doctor's words: "My dear, he is going fast. Life depends on one thing that you only can bring — a rainbow bouquet from your own garden. Make it blue and rose and gold and all the shades of heaven and earth. And hurry, my child. The hour is late."

The woman knew nothing of that little old man on the bed. The doctor had called her to come and had made his strange request. She loved the doctor who had often healed and comforted her and her family, and she would do his bidding without question.

Rushing to the roses, she chose a bloom. Fragrance of red radiance floated about her as she leaned forward. Her hand reached out eagerly, and then drew back. The stem had pulled away from her. She tried a nearer blossom. It too, leaned beyond her grasp. Breathing became difficult for her. Roses couldn't do this. She moved nervously to the daisies. Taking three slender stems, she began to cut. A sudden wind lifted all the petals into the air and whirled them out of sight. This was beyond all imagining! Unsteadily she hurried to the petunia bed that yesterday was a mat of glory. Today there was one blossom.

Blue sage? At last! Cutting quickly, she laid three clumps in her basket. She must have been dizzy, overly imaginative.

Phlox? Here were all the colors. Where should she step on the cool soft earth to reach every hue? As she stood, hesitating, the earth quivered. Plants sank into the ground, stems, leaves, and then blooms, until not a flower was in sight. Even the soft earth was dry and cracked and her shoes were dusty.

In anguish, the woman sank to the ground, her head bent in her hands.

Again came the doctor's voice: "Daughter, where is the bouquet? He cannot last much longer. Why don't you bring the blossoms? Bring them, bring —" and his voice faded away.

A sob was her only answer. She was helpless. Why couldn't she bring them? How she loved her garden! Why should it treat her so when she needed it most?

To the kneeling woman, hours seemed to pass and she was unable to rise. Then came another voice, one she had seemed to hear often in her younger days when life held vibrant meaning. Slowly and lovingly it spoke:

"My child! I too seek blossoms from your beautiful garden of life. Every bloom I need for an anguished and sicksick world. My request is simple but complete. I ask your rose of gentleness, your gold of planning, your blue of loyalty, your red of determination. In short, I need your every shade of being.

"But when I have called for you, my child, you have drawn away from me. You have let the winds of selfishness lift your beauty into nothingness. You refused responsibilities for tasks of my kingdom when they lay at your door. Deeply in the earth you hid your talents that I gave you, and insisted they were nothing. No one else can ever do for my world what I am asking of you."

Wind cried in the trees. The woman, too, was sobbing.

"But Master, do you find nothing good in me?"

"Yes, I find willingness to attend the gatherings of my people in the Church." She looked through her tears at the blue sage in her basket. "You nod assent when plans for the whole are made. When messages of devastation reach you, you weep over the plight of the world, and at times give generously to relieve it. But that is not enough. You have given only what you chose to give. I must have your all. If you will make your life completely mine, I will give you a life victorious beyond anything you dream. Will you, my daughter? Will you? The hour is late!"

Rising to her feet at the touch of His gentle hand, the woman lifted eyes to the pleading face of her Saviour, and smil-

Children's Page

Dear Recorder Children:

Since I have received no letters this week I will tell you, as near as I can remember it, a legend which my father told me when I was a very little girl.

The Legend of the Dipper

There lived in the long-ago time, when the world was new, in a little brown cottage in the woods, a little girl and her mother.

She had no child playmates, but she did not miss them very much, for she had the birds and butterflies to play with, as well as the squirrels, the foxes, and many other little animals. Oh, she was a very happy little girl indeed, helping her dear mother about the house and playing happily when her work was done. But one day her mother was taken very ill so that she could not get up. Then the little girl had no time for play. She had to work hard from morning till night.

Her mother kept growing worse until one night she was burning with fever and cried, "I must have some fresh cold water or I shall die!"

Now the only place where there was fresh cold water was a spring far off in the dense woods where it was very dark and where the little girl had never been alone. Of course she was afraid, but she took down the tin dipper and started for the life-giving spring.

The way was long as well as dark. It was rough and stony, too, and she often caught her dress on the brambles, but she went bravely on until she came to the spring. She filled her dipper to the very brim; then she started for home. She was very tired and stumbled often on the rough narrow path, so that much of the water spilled out of the dipper, but she did not pause until she felt something warm and rough against her hand. Look-

ing through tears, said with unbounded joy:

"Dear Lord and Father of Mankind, I will! Take Thou my all! Take all of me!"

—The Church Woman,
January, 1952.

ing down, she saw a poor little dog who was following her. He was nearly dead with thirst.

"I have only a little water," said the little girl, "but I cannot let this poor little dog suffer!"

She poured a little of the precious water into her hand and held it to the dog's lips. He quickly lapped it up and seemed just as refreshed as if he had had a whole dipper of water.

At once, although the little girl did not notice it, the dipper became a shining silver one and was full again to the very brim. She hurried on until suddenly a strange man stood in her path, moaning, "Oh, my dear child, I am dying of thirst! Please give me a drink of your fresh cold water!"

Her mother had told her many times never to let anyone suffer if she could prevent it, so she let him drink his fill. Then she hurried on, not noticing that the dipper had become pure gold and that it was again full to the brim.

She stumbled many times; her feet seemed almost blistered, and oh, how thirsty she was! But she did not stop to drink even one little drop, for she knew how much her mother needed the water.

At last she reached home and held the dipper to her mother's lips. To her great joy the sick woman was restored to perfect health and strength once more. As for the dipper, it was set with the most brilliant diamonds ever seen! And when the little girl and her mother had drunk all they needed, it floated upward to the sky, where on bright nights you may see it twinkling with its diamond stars.

When you look up, dear children, and shout, "See the dipper!" think of this pretty legend. A legend is like a fairy story, you know.

Sincerely yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am six years old. I have a dog named Taffy. I have a sister named Patty. Pastor Stephan is "My-Dy." That is his nickname for daddy. I have a big "sister," Dorothea. I have a mother, Audrey. I love them.

Love,
Plainfield, N. J. Wendy Stephan.

(Continued on page 183)

SEVENTH DAY BAPTIST REPRESENTATIVES IN THE NCCC

The following is a list of Seventh Day Baptist representatives in the National Council of the Churches of Christ in the U.S.A. Correction of this list will be gratefully received and should be mailed to Courtland V. Davis, corresponding secretary, Seventh Day Baptist General Conference, 510 Watchung Avenue, Plainfield, N. J.

General Assembly

Rev. Ronald I. Hargis
Seventh Day Baptist Board of
Christian Education
Alfred, N. Y.

Rev. Elmo F. Randolph
Seventh Day Baptist Church
Milton, Wis.

Mrs. James L. Skaggs
110 Randolph Street
Salem, W. Va.

George B. Utter
40 Grove Avenue
Westerly, R. I.

General Board Member

Rev. Elmo F. Randolph

Committee on Appraisal of Programs and Budgets

Courtland V. Davis
510 Watchung Avenue
Plainfield, N. J.

Committee on Business and Finance

Rev. Elmo F. Randolph

Division of Christian Life and Work

Division Assembly

Rev. Elmo F. Randolph
Mrs. James L. Skaggs

Department of International Justice and Goodwill

Rev. E. Wendell Stephan
Seventh Day Baptist Church
511 Central Avenue
Plainfield, N. J.

Department of Racial and Cultural Relations

Rev. Elmo F. Randolph

Department of Social Welfare

Mrs. James L. Skaggs

Department of Worship and the Fine Arts

Rev. Albert N. Rogers
Seventh Day Baptist Church
Alfred Station, N. Y.

Division of Foreign Missions

Division Assembly
George B. Utter

China Committee
George B. Utter

Rural Missions Co-operating Committee
Mrs. James L. Skaggs

Division of Christian Education

Division Assembly
Rev. Elmo F. Randolph
George Davis
R.R. 3, Rome, N. Y.
Rev. Ronald I. Hargis

Commission on Christian Higher Education

Administrative Committee
Rev. Wayne R. Rood
School of Theology
Box 937, Alfred, N. Y.

Joint Department of Evangelism

Board of Managers
Rev. David S. Clarke
Seventh Day Baptist Church
New Auburn, Wis.
Rev. Charles H. Bond
Seventh Day Baptist Church
118 Main Street
Westerly, R. I.
Eugene T. Van Horn
Alfred, N. Y.

General Department of United Church Men

George B. Utter
Charles F. Harris
R.R. 1, Bridgeton, N. J.
Dr. LeRoy De Land
117 Van Buren Street
Bellevue, Mich.

General Department of United Church Women

Mrs. James L. Skaggs

We still can't understand why the brewing trade is getting tin, under the present circumstances. — Clipsheet.

Paul, the great missionary, was a Sabbathkeeper. While he did not observe the numberless "days, new moons, and sabbaths" of the Pharisees, there is no evidence that he ever forsook the weekly Sabbath which was older than Judaism. — A. J. C. Bond.

COMING EVENTS

Quarterly Meeting of the Southern Wisconsin and Chicago Churches, April 18, 19, 1952, at the Chicago Seventh Day Baptist Church, 5213 West Potomac. Theme: The Harvest Is Ripe. — May Burdick, Secretary.

Quarterly meeting of the Seventh Day Baptist Board of Christian Education, The Gothic, Alfred, N. Y., April 20, 1952, at 2:00 p.m. Visitors are welcome. A. N. R.

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., April 27, 1952, at 2:00 p.m. H. R. C.

May Fellowship Day — May 2, 1952.

Annual Seventh Day Baptist Ministers' Conference — Brookfield and Leonardsville, N. Y., May 5-8, 1952. The conference probably will open Monday evening and close Thursday noon.

New England Seventh Day Baptist Youth Fellowship — Sabbath night, May 10, 1952, at Westerly, R. I. — Bill Barber, Secretary-Treasurer.

Northern Association — The spring session of the Northern Association will meet May 23-25 at Jackson Center, Ohio. The first service will be on Friday at 8 p.m., EST, and the session will close with business at the Sunday morning fellowship breakfast. T. R. S.

(Continued from page 181)

Spring has come
The crocuses are out.
Birds are singing in the trees,
Because it's spring.

Leaves are green,
There are daisies in the field.
Grasshoppers hop.
Sometimes it thunders and it's like
Some awful wrecks down the street.
Wendy.

Dear Wendy:

Your letter just came and I'm happy to hear from you, but must wait until next time to answer it, as now my page is full. I just hope you will write often.

Lovingly,
Mizpah S. Greene.

Accessions

Berlin, N. Y.

Testimony:

Freeda Fatato (Mrs. Eugene), November 11, 1950.

Carl D. Pearson, February 23, 1952.

P. L. M., Pastor.

Obituaries

Burdick. — William Lewis, November 6, 1864 - February 29, 1952. An extended sketch and tribute appear in the Missions section of this issue.

Ford. — Mary Elizabeth Davis, daughter of Henry and Margaret Davis, was born at New Milton, W. Va., February 28, 1868, and died at her home, Pursley, W. Va., January 9, 1952.

She was married October 4, 1888, to William T. Ford, at New Milton, W. Va.

A daughter, Vada Margaret Ford Tracy, preceded her in death. She is survived by one daughter, Mrs. Mabel McIntire, Sistersville, W. Va.; one foster son, William Davis Ford, Ajo, Ariz.; six grandchildren, and two great-grandchildren; one brother, Rev. Alva L. Davis, East Aurora, N. Y.; two half brothers: Colwell Davis, Erie, Pa., and Hobert Davis, Clarksburg, W. Va.; three half sisters: Mrs. Ora Bachelor and Mrs. Bernice Rcbby, both of Clarksburg, W. Va., and Mrs. Georgia Hornblower, Olean, N. Y.

When she was young she became a member of the Middle Island Seventh Day Baptist Church, Mew Milton, W. Va., and throughout her life she has been known for her fine Christian spirit and her helpfulness to her neighbors, and especially to any who were sick or in distress.

The funeral service, at Pursley, was conducted by Rev. James L. Skaggs, of Salem, W. Va., assisted by Rev. Charles West, of Moundsville, W. Va. J. L. S.

BUFFALO FELLOWSHIP

The Buffalo Fellowship wishes to give an invitation to anyone interested in Sabbathkeeping and in seeking better financial opportunities in a metropolitan area to consider Buffalo. We are a small group meeting every third Sabbath of the month but very interested in growth. Visitors are always welcome. Our secretary and treasurer is Graydon Monroe at 159 Potomac Avenue, Buffalo 13, N. Y. His phone is Grant 8359. He would be glad to receive any requests for further information.

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and cries. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."

How much tact, patience and love will it take to cause him to stop crying? And what of the other thousands like him, who lost home and parents and have not been admitted to an orphanage and still are homeless orphans, wandering and starving and freezing in the snow? Such children can be "adopted" by individuals and groups at ten dollars a month. The child will be cared for in a CCF orphanage-school. You will receive the child's name, address, picture and information about the child. You can correspond with the child. You are not obligated to continue the "adoption" beyond a year, unless you should wish to do so. Gifts of any amount are very gratefully accepted.

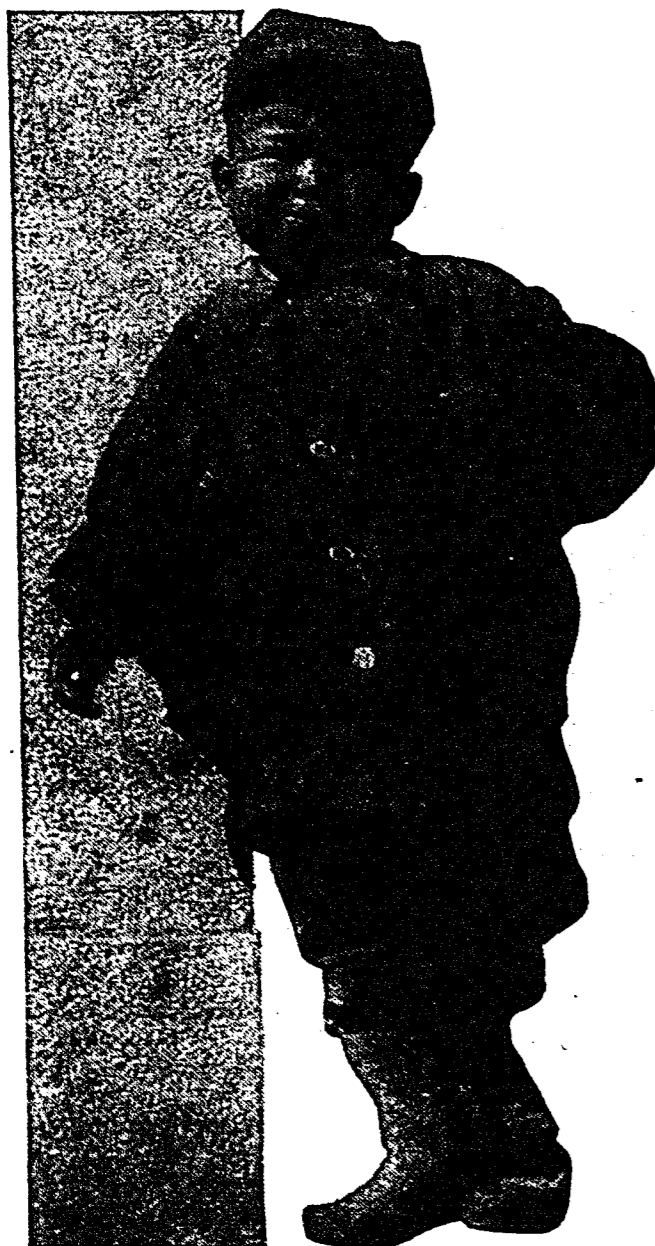
CCF assists children in 26 orphanages in Korea and children may also be adopted, at the same cost, in CCF orphanage-schools in Brazil, Burma, Finland, Free China, India, Indonesia, Italy, Japan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

For information write to:

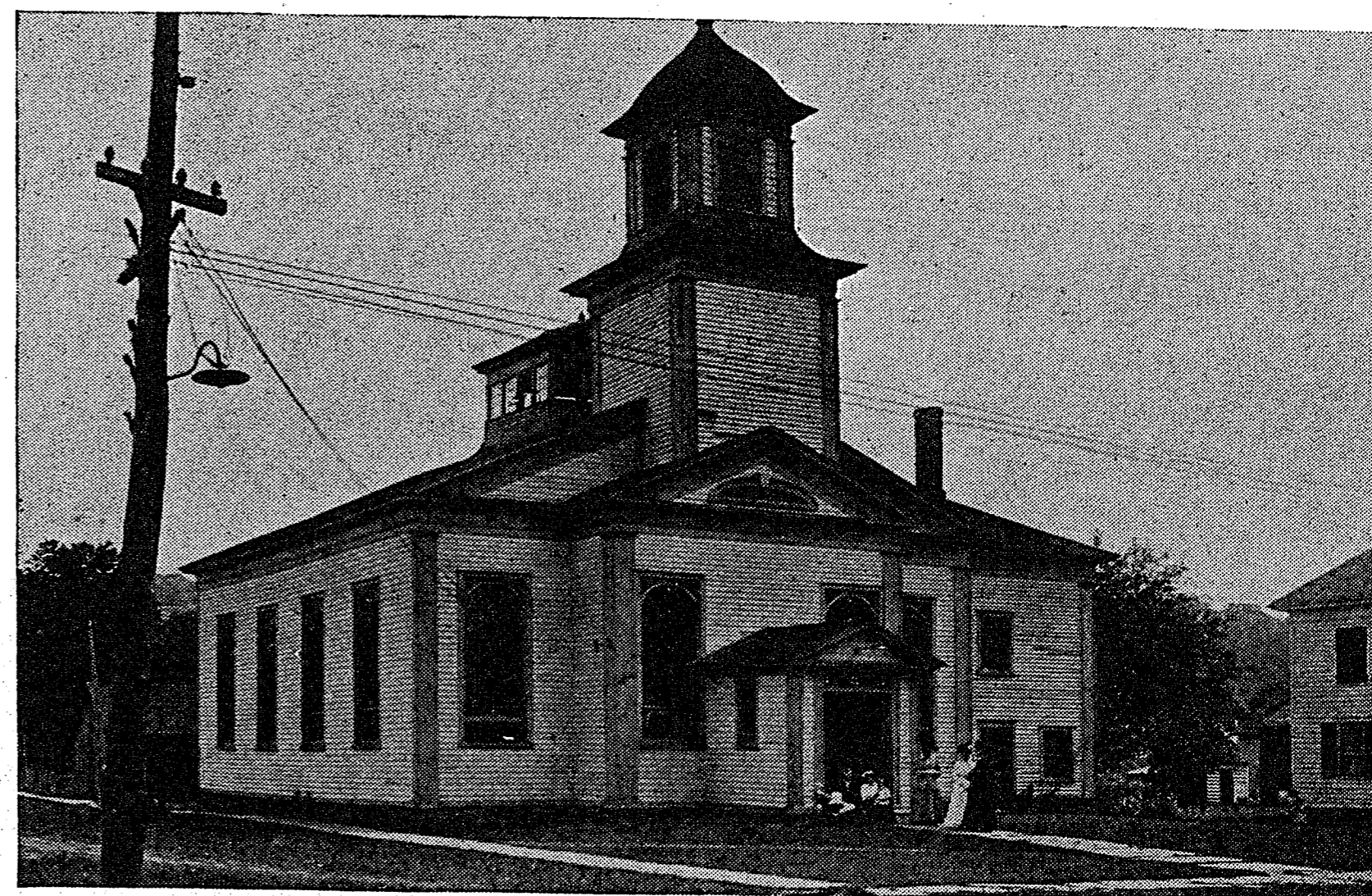
Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

RICHMOND 4, VIRGINIA



The Sabbath Recorder



Second Brookfield Seventh Day Baptist Church, Brookfield, N. Y.

Sessions of the annual Ministers' Conference will be held
in this Church, May 5-8, 1952.