

Accessions

Metairie, La.

By Baptism:

Clay Upton
Mrs. Clay Upton
Nancy Upton
Shirley Upton
Walter Upton
Norma Sue Upton
Clarence Hudson
Mrs. Clarence Hudson
Ann Hudson
Charles Hudson
Arthur Lee Hudson
Mrs. Georgie Gibson
Edgar Brogdan
Verdie Mae Meyers
Shirley Meyers
Ollie Rodgers
Mrs. Ollie Rodgers
Jan Rodgers
Mrs. Jannie Stilley
Dalton Stilley
William Earl Stilley
George Stilley
Bateman Stilley
Henry Fowler
Mrs. Henry Fowler
Mrs. Mary Beth Miller
Bertie Mae Cressie
Mrs. Claude Chartin

By Letter or Profession of Faith:

Harvey E. DeLand
Mrs. Harvey E. DeLand
Harold DeLand
Ned DeLand
James DeLand
John Levkulich
Mrs. John Levkulich
Jonathan Levkulich
Hedy Levkulich
Mary Ann Levkulich
Mrs. Lela Coalwell
Gerald E. Coalwell
Mrs. Gerald E. Coalwell
Floyd Coalwell
Judith Coalwell
Frances (Joan) Peterson
Clarence Hudson, Jr.
Brenda Upton
Rosalind Margaret Coalwell

Obituaries

Brannon. — James A., was born December 18, 1868, near Fairfield, Iowa, and died March 8, 1960, at a rest home in Boise, Idaho.

Mr. Brannon was reared by foster parents. In 1885 they moved to a farm near North Loup, Neb. He married Sylvia E. Green on April 19, 1893. To them was born one son, Riley U., of North Loup. They adopted a daughter, Elsie (Mrs. Ira Cruzan), of Fremont, Mich. Mrs. Brannon preceded him in death several years ago. Since 1935 he has made his home at Star, Idaho. Besides his son and daughter he

is survived by several grandchildren and great-grandchildren.

— M.S.

Crofoot. — Jay William, son of Alonzo Gilbert and Elnora Almira Gardiner Crofoot, was born at Nile, N. Y., May 1, 1874, and died in Plainfield, N. J., February 27, 1960.

On August 2, 1898, he married Hannah Lillian Larkin of New Market, N. J. There were two children, Alfred Burdet and Anna (Mrs. L. Harrison North). Mrs. Crofoot passed away November 12, 1953; and Burdet on November 13, 1955.

He is survived by his daughter of Plainfield; three granddaughters: Patricia (Mrs. Robert C. Turnbull), Endicott, N. Y.; Constance (Mrs. John M. Quirk), Lakeland, Fla.; and Camille (Mrs. L. Stanley Harris), Cleveland, Ohio; and by six great-grandchildren.

The memorial service was conducted in the Seventh Day Baptist Church of Christ, Plainfield, by his pastor, the Rev. C. Harmon Dickinson, assisted by the Rev. Everett T. Harris, Sr., representing the Seventh Day Baptist Missionary Society. Interment was later in Hillside Cemetery, Plainfield.

— C.H.D.

(An extended obituary and tribute appears elsewhere in this issue.)

McClary. — Ethel M., daughter of Austin and Catherine McClary, was born in Lewis County, W. Va., Nov. 29, 1890, and died Feb. 19, 1960, after a brief stay in a Clarksburg hospital.

Surviving are: a niece, Mrs. Ernest (Jettie) Rowsey, of Salem, W. Va.; two nephews, Hayward and Edward Davis, both of Columbus, Ohio; seven great-nieces and six great-nephews.

Funeral services were conducted in the Salem Seventh Day Baptist Church February 22 with the Rev. Donald E. Richards and the Rev. Clifford W. P. Hansen officiating. Interment was in the Greenbrier Seventh Day Baptist Cemetery.

— D.E.R.

Stearns. — Zeruah Amelia, daughter of Ernest and Lottie Harris, was born in Coneville, Pa., March 19, 1901, and died at Coudersport, Pa., March 13, 1960.

On June 24, 1923, she married Don Stearns. Surviving along with her husband are six children: Reva (Mrs. Richard Bond), Ellamay (Mrs. James Campbell), Maralee (Mrs. Olyn Chaffee), Clayton, David, and Dick; also one sister, three brothers, and 11 grandchildren.

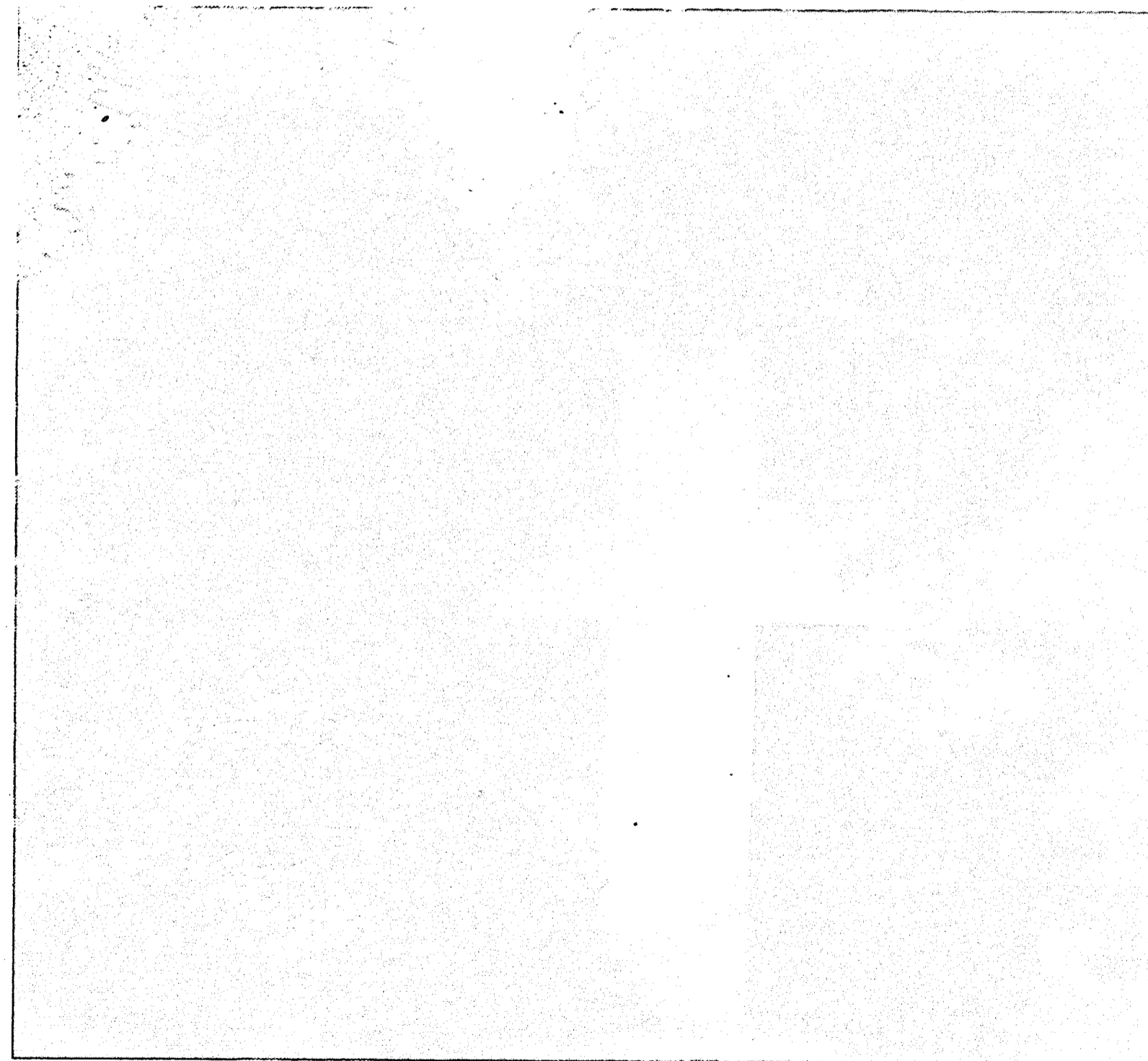
Mrs. Stearns was a member of the First Hebron Seventh Day Baptist Church, serving faithfully in most of the offices of the church at one time or another. She presided at the church organ many years. She worked in ecumenical women's groups, taught in the public school, and served on the local school board.

Farewell services held in the church were conducted by her pastor, Eugene Fatato, and the Rev. Rex E. Zwiebel.

— R.E.Z.

APRIL 18, 1960

The Sabbath Recorder



ENDURING SYMBOL OF REDEMPTION

The once despised cross, symbol of ignominious death, now stands in hill and vale and in our churches as the symbol of the sacrificial death by which the Lord Jesus made possible our deliverance from the guilt and bondage of sin. As the blooms of spring surround this hewn cross so life springs new from the Savior's death:

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Member of the Associated Church Press

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Contributing Editors:

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WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Leaving Earth Behind

With faith in our hearts we have sung through the generations of things beyond our knowledge. It will ever be so. Our language may change as new terms come into use but science dealing with things can never keep pace with theology dealing with faith. Our souls will, in poetical expression, "wing their flight to realms of day" with a speed and directness that cannot be matched with objects projected into space by earth-extracted propellants.

In the newspapers of April 7 we were informed that Pioneer V, the radio equipped rocket that is journeying toward the sun, was "leaving earth behind" due to the greater attraction of the great light-giving mass. Being so much smaller than the earth and having shed its gravitational pull, this little tuned-to-earth rocket is outdistancing our planet as both speed on in their orbital race around the sun.

There is, to make an understatement, much space out there and it is calculated that not until 1989 will the 95-pound planetoid return again to the vicinity of the earth. The term "vicinity" is used rather loosely if it applies to the position of Pioneer V, 3,500,000 miles away at noon on April 6. What certainty is there that there will be a return toward the earth in 29 years? Whatever certainty exists is based on the laws of God that spun the greater masses into orbit in the beginning and kept them unerringly spinning up to the present time.

Eternity takes on new meaning the more we contemplate these now-demonstrable laws of the universe. By faith and the sure Word of God our forefathers knew that the time would come when for them their union with earth would end and though their flesh and bones would rest under a marker stone they themselves would embark on a swift journey, leaving earth behind and gaining heaven in a single bound, as it were. Such faith is ours too. Can we do better than to say that the Christian steps from earth to heaven? It is not that long journey of a physical rocket whose 5 watt signals grow ever more faint to human ears as time drags on. Our souls, we believe, are of enduring, timeless stuff and to depart is to be with the Lord — instantly.

Perhaps our scientific experiments in space may help us to appreciate what we have long known — that there is some sort of relation between earth and the coming judgment at the end of time following the return of our Lord. By the laws of the universe Pioneer V and all other rockets to be thrown into similar orbits are brought back to the vicinity of the earth. Scripture tells us that the saints will meet the Lord in the air. It also seems to affirm that on the threshold of the fullness of eternal life there will be new and glorified bodies for the souls of the redeemed in which those souls will inhabit heaven forever and ever. Soul and body come together again. It is a mystery and we know not how it will be accomplished according to the promises of God. But faith finds fewer barriers now than in the age of less knowledge.

Associated Church Press

The masthead on this page always carries the information that this periodical is a member of Associated Church Press. After the annual meeting of that organization seems an appropriate time to mention the significance of membership in it, especially since this and subsequent issues may contain numerous references to addresses, resolutions, and practical suggestions for improvement. The annual meeting of editors of Protestant church publications belonging to Associated Church Press was held at Washington, D. C., April 6, 7, and 8. The 1961 meeting will be in Chicago.

The annual conventions are of value to editors personally in many ways: affording opportunity for a mutual sharing of problems and achievements informally and through the prepared program, giving an insight into the emphases of a very wide variety of denominational, undenominational, and interdenominational periodicals, providing informational addresses and consultations that would be impossible except through such a large organization, to name but a few. Editors are thus kept abreast of some of the most important

MEMORY TEXT

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15: 19, 20.

issues of the day that are of concern to the religious public.

The benefits of membership in an association like this or another similar organization, Evangelical Press Association, are by no means limited to the once-a-year stimulation from a somewhat expensive gathering together of representatives from the four corners of the United States and Canada where the editorial offices of the 150 and more member publications are located. The directory of the ACP which gives the full address of each publication is widely circulated and widely used by those civilian and government organizations or agencies having a desire to directly or indirectly reach the vast readership of Protestant periodicals. This provides a wealth of free materials on both sides of most important questions which supplements the news services to which each magazine subscribes and enables editors to keep a better balance on these issues than would otherwise be possible. The organization itself makes some effort during the year to provide syndicated articles at a nominal cost which are considered to be of unusual interest.

The American Sabbath Tract Society upon the recommendation of its Advisory Committee has long provided for the membership of the Sabbath Recorder in the ever-growing Associated Church Press. Due to the constantly greater service rendered, membership dues have been raised several fold within the last year.

Seventh Day Baptists are perhaps better known throughout North America by this membership than through any other representation. We do not have figures to substantiate this statement but the knowledge of our denomination is spread by this means far beyond the large exchange list that is maintained with other magazines. It is something to bear in mind when sending material to this weekly for

publication. Our special issues designed for use outside our churches only supplement on a local scale the impression that is made on the religious world by our weekly publication. The Sabbath Recorder is a "family paper" to a certain extent but it is the principal paper by which other "families" get to know our family. It is interesting to observe in conventions such as that just held in Washington that many leaders of public opinion are interested in getting to know our family better.

Premature Birth Attributed to Smoking

Preliminary research by competent medical personnel points to another grave danger in cigarette smoking. It appears that there is strong evidence that the smoking habits of expectant mothers increase materially the likelihood of premature births. It is not just guesswork and idle talk of reformers. Here is the story of experiments in Southern California as reported in Eastern newspapers.

According to a report in the *American Journal of Obstetrics and Gynecology*, 7,499 mothers were surveyed in the study. The results showed an incidence of premature births which was about twice as great for smoking mothers as for non-smoking mothers.

Moreover, the prematurity rate increased with the number of cigarettes smoked each day.

The heavy smokers had the highest prematurity rates and the non-smokers lowest. Now these studies were conducted in private hospitals by Dr. Winea J. Simpson of the San Bernardino County Health Department and the College of Medical Evangelists.

It is to be expected that the further research to be undertaken will not negate the results already found but will rather confirm them. Possibly those who are anxious to promote the cigarette industry and those who are unwilling to control their smoking habits will produce in time to come statistics as to how much smoking an expectant mother can do without endangering the life or health of her unborn child.

The ethical problem here looms larger than in the pretty well proven relation be-

tween heavy smoking and lung cancer. Smokers, encouraged by the sales promotion of the industry, have maintained that they have a right to take a chance with their own health. Can a Christian mother, can any mother worthy of the name, make a similar claim when it involves the life of another?

What will be the next area of testing? What else in the years just ahead will come to light in this willful abuse of the human body and the life process? How much more will we need to know about what smokers readily admit to be a foolish, enslaving indulgence — how much will we need to know — before we take it seriously and quit dodging the issue by pointing a shaky finger at some lesser indulgence of the flesh?

Something to Look Forward to

During the past weeks quite a few of our pastors have been conducting baptism and church membership classes. In some cases there have been classes for adults as well as for teenage young folks. Whether or not special decision days, evangelistic meetings, visitation campaigns, and Bible studies have been effective in our own local churches we are happy to read of the results in other places. Readers will look forward to the stories of accessions by baptism, profession of faith, or letter as they are sent in.

There have been several articles recently by young people who have accepted responsibility well. In the weeks to come there will be reports with pictures of the essay and speaking contests in which some of our young folks of East and West have won high honors in interdenominational competition.

REV. ARY T. BOTTOMS

Word has been received of the death on April 7 of the Rev. Ary T. Bottoms of R. D. 1, Long Island, Ala., senior deacon of the Paint Rock Seventh Day Baptist Church who has been a teacher for many years in Alabama and a benefactor of underprivileged children.

Christ Arose

The Significance of Christ's Resurrection

By Dr. Willard M. Aldrich

What difference does it make whether or not Jesus Christ was raised from the dead? Is the belief in His resurrection a vital part of the Christian faith, and does it have a bearing upon my own relation to God?

These are questions which may occur to you when . . . Christians once again witness to their faith that Jesus of Nazareth was raised from the dead. And they are important questions which deserve an answer.

Without the resurrection of Jesus Christ there could be no Christian faith. Had He not risen, there would have been no rallying of discouraged and disillusioned disciples. Peter and John would have gone back to fishing. There would have been no outpouring of the promised Holy Spirit at Pentecost, no Apostle Paul, no New Testament. There would have been nothing to believe.

"If Christ be not risen," wrote the Apostle Paul, "then is our preaching vain and your faith is also vain" (1 Cor. 15:14).

But you object, "What of His teachings?" Yes, what of them? Where would they leave us if Christ remained in the grave?

At the heart of Christ's teaching was the fact that He came to be our Savior, and that to be our Savior He must die for our sins and be raised again. He said, "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28), and again, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 11, 18). If what He claimed for Himself was not true, then there is nothing to believe.

"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17). That which distinguishes Christianity from all other religions is the belief that God grants forgiveness of sins on the basis of the death of Christ for our sins, His burial, and His resurrection.

This is the very heart of the Christian faith and constitutes the good news of salvation and man's only hope of Heaven. Read it from the inspired pen of the Apostle Paul: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15: 3, 4).

The resurrection of Christ gave us a worthy object of faith. It proved true His Messianic claims. He was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1: 4).

Assurance that He obtained forgiveness of sin, and a right relation to God for us through His death, is given by the resurrection. He "was delivered (to death) for our offences, and was raised again for our justification" (Rom. 4: 25).

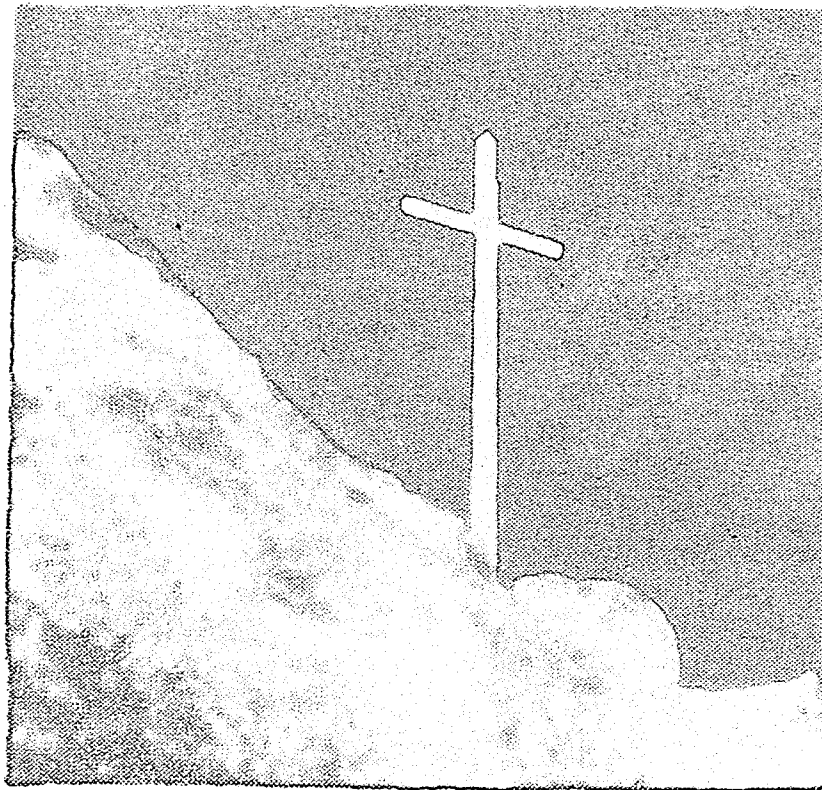
Our hope of eternal life — resurrection life beyond the grave — is inseparably bound up with His resurrection. He said, "Because I live, ye shall live also" (John 14: 19). "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 22). How important then to be "in Christ" by faith.

Without the resurrection, there is nothing to believe, but with it there is good news for you. Christ is a living Savior. Christianity is not a lifeless adherence to the teachings of a dead man who was mistaken about His own calling, but it is communion with the living Son of God who will come to indwell, cleanse and empower every heart opened by faith to Him.

Copies of this article in tract form are available from the American Tract Society — a non-profit organization, 515 West 166th Street, New York 32, N. Y.

A New Cross Is Raised on Rubidoux

Community Easter Sunrise services in the United States, which are now held in thousands of places, had their beginning on Mount Rubidoux, a little desert mountain within the city of Riverside, Calif. Its



rocky baldness bears some resemblance to the mountains in the area of Jerusalem where our Lord was crucified and entombed.

For two generations a traditional service has been conducted at the break of day beneath a wooden cross implanted in the highest rocks of that 400-foot mountain. Thousands have trudged each year up the slopes to greet the dawn with appropriate resurrection songs, readings, and messages. Through the years improvements in facilities have been made so that radio and television proclaim to faraway places the sound of an electric organ and the voices of a large choir stationed in the rough-hewn, mountaintop amphitheatre.

Irresponsible vandals during the past year burned down the wire-clad wooden cross that had stood for many years. With the help of military helicopters a taller cross was lifted from the city below to its place atop the hill. Through the year it stands as a mute symbol of a redemptive act that took place on Calvary's hill so many centuries ago. It is but a thing of

WOMEN'S WORK — Mrs. A. Russell Maxson

Thoughts on Gospel Songs

By Mrs. Oscar Burdick
El Cerrito, Calif.

There is an idea moving in religious music groups that the term Gospel song is a misnomer since many of the good hymn texts concern the Gospel. Two very familiar examples are "Jesus Calls Us" and "O Jesus, Thou Art Standing." These are considered true Gospel hymns.

However, for want of a more appropriate term we continue to say Gospel song when we refer to the type of religious song which made its debut on the American frontier during the revivals of the nineteenth century. Since a few of our churches continue to use Gospel songs in their services the music contest includes Gospel songs in the list of categories.

The words of a typical Gospel song emphasize the personal or other-worldly aspects of Christianity. They testify, persuade, exhort, or warn and are set to an airy rhythmical tune which usually has a refrain. This combination of words and music yields a song rich in enthusiasm and emotionalism though, sadly, often at the expense of religious decorum and deep reverence. Ideally our religious music ought to depict Christ's characteristics of simplicity, strength, and devotion, ignoring showy embellishments.

(The music contest deadline is June 1.)

wood and iron fashioned with men's hands. It bears no special honor or veneration but beneath it once a year religious people of many denominations assemble for a service of rejoicing to commemorate the resurrection — the victory over the cross.

We serve a risen Savior. He lives on high and lives within our hearts. He suffered for our sins and rose for our justification. We feel impelled to suffer, if need be, for His cause as we seek to implant not just crosses on mountaintops, but resurrection faith in human hearts.

Witnessing in the Home

By Gertrude Burrows*

The home is where a child gets his first teachings whether they are right or whether they are wrong. It is our privilege and duty as parents and older brothers and sisters to teach the young child the right way of life and how to find Christ. It is also our privilege to teach and witness to others who come into our homes who might not have found Christ.

One of the simplest ways for a mother to witness is in creating a pleasant atmosphere in the home, preparing nutritious meals and keeping a clean home. God gave us the rain and sunshine and the fundamentals of good food. We surely should learn to use them to get the best possible benefit from them. Every once in awhile a mother has a chance to follow Christ's example by healing some illness or some physical hurt or, quite often, the broken heart of a child.

Everyone in the home can lend a helping hand to someone else even though it may be a very small deed. That small deed might be the means of lighting the way to God for someone. A traveler in a boat once heard the cry, "Man overboard!" He knew it would be useless to try to get up on the deck to help so he held his lantern up to the porthole of his quarters. Soon he heard, "All safe." His small light had shone in the right place to help. If everyone in the home followed the golden rule perfectly it would make a very harmonious home.

If we let God rule our hearts and cleanse them from all envy and hate we need never fear of using harsh and unkind words to one another. Christ's patience was almost endless. Someone once figured a calculation of time spent in doing different things during a man's life. He had 26 years for

*This message, delivered in the Richburg, New York, Church on the occasion of Missions Sabbath, March 19, was written by Mrs. Gertrude Burrows, Friendship, N. Y. Mrs. Burrows is the mother of nine children and has always been faithful to the cause of Christ and the Sabbath.

sleeping, 21 years for working, 6 years eating, 6 years being angry and only 46 hours laughing. I do not know that we have records of Christ laughing but surely not that percentage of being angry. How much better if the compiler of the statistics could have said 6 years in helping someone else instead of "being angry."

If we live our lives every day as if we might die tonight or as if Christ was a silent visitor in our home, which He is, we would not have to put on our company manners when someone visits us. If we live with a good conscience before God every day we will not only be witnessing to the members in our household but to our neighbors and friends.

In order to keep in "practice," so to speak, and grow in knowledge and to keep in touch with God so that we will not slip or backslide, we need to keep studying our "textbook," the Bible, every day and have daily prayers and family altars. The Bible says, "Pray without ceasing." In order to keep strong and grow in our faith we need the weekly fellowship with other Christians. Therefore going to church and Sabbath school as a family group every Sabbath is very important.

"Ye are my witnesses," saith the Lord. Christ promised the disciples that the Holy Spirit would come upon them and that they would receive power to witness for Him. We have the same promise. Each time we speak out or stand up for something which is right, it is easier the next time.

Norman Vincent Peale said, "It takes struggles in life to make strength. It takes fight for principles to make fortitude. It takes crises to give courage; suffering to make sympathy; pain to make patience. And it takes singleness of purpose to reach any important objective.

"When a person says, 'This one thing I do,' he states in unmistakable terms that his life is to have a singleness of purpose. He knows where he is going—and chances are he will get there."

May we each choose a singleness of purpose in witnessing for Him in our homes.

A BROOK THAT FAILED

A Sermon by the Reverend Frederick Brown Harris, D. D.

Chaplain of the United States Senate

"And it came to pass after a while that the brook dried up" (I Kings 17: 7).

There is a Biblical story of a stream that failed, the ancient record of a water shortage which has gripped the imagination of the long centuries. It tells of a prophet who prayed for water. In the famine which was scourging the land, Elijah had been safe by the side of a babbling brook—his needs of drink and food supplied by water and wings, the pinions of ravens. The scene is adorned with all the brilliant colors of an old-fashioned Sunday School card. And just as those gayly illumined tokens of juvenile attendance carried always a "Golden Text" beneath the scriptural portrayal, so here is the sentence which tells the ominous conclusion of a fascinating tale of the Prophet and the Brook — "And it came to pass after a while the brook dried up."

The little stream which was a lifeline for the prophet was one of the few left in the drought-plagued land. There was much suffering among the people because for so long the rain had failed to fall on fields and forests. When in his panic Elijah discovered the brook he seemed bent on just saving himself. His was a solitary escape. At first, apparently the plight of others did not disturb his own peace of mind. He is pictured as comfortably stretched out on the green grass by the water's edge. Surely, in a dry and thirsty land the lines had fallen to him in pleasant places! Perhaps as the rainless days passed he noticed that the volume of the stream was diminishing. But, still, there was plenty to allay his thirst. But one fateful morning the prophet was aghast to find that his oasis of refreshment had vanished like a mirage of the desert. Where sparkling water had made the murmuring music of salvation there was but cracked and dried earth. With a wild fear clutching at his heart, Elijah found himself at wit's end — for "it came to pass . . . that the brook dried up."

What was he to do? Seek another crystal spring somewhere up in the solitudes, and save himself? Divine guidance, so he thought, had led him to the hidden place of his selfish safety. But there he had time to meditate. Let us believe that even before his brook failed his conscience had begun to trouble him. How often the "Love that followest us all the way" brings its lessons in pain and loss! Elijah's heart began to go out to those who were suffering the pangs from which he fled alone. The brook that failed sent him forth to join himself with others in need, and with them face the water and food situation in cooperation and partnership. He had come to sense that the authentic call of God is never to hide His servants away in selfish comfort, oblivious to the afflictions which have smitten others. There crept into the heart of the prophet a new feeling of oneness with all who were cowering under the pitiless pall of the rainless skies.

With a compulsion, before conspicuous for its absence, he crossed the boundaries of his own country and found himself face to face with those who, to him, were heathen — a woman and her son. They, in the midst of the universal want and woe, were barely able to keep their bodies and souls together. The woman, too, was at what the Psalmist called the place of desperate extremity — wit's end. Her cupboard was bare. But no miser, coward soul was hers. With the stranger who came to her door she shared her last crust — Then a miracle happened. How the partnership of need solved the dreadful problem is not part of the story now. Suffice it to say, it did. And while the selfish brook had failed, the shared barrel did not.

This lovely old etching is telling us that only together can humanity win. A dear preacher friend of mine whose once eloquent lips are stilled now, in dwelling upon this story, did not go into a long

explanation of how it came to pass that by pooling their efforts the trio found salvation. But, commenting about the dried-up brook and the never-empty widow's cruse, he said simply: "Faith in God is not a condition to be hidden in some sacred canyon, as a personal security policy. It is rather an endowment to carry into the midst of life, with which to sustain desperate need. When woe was running down every road, Elijah joined himself to others who were in trouble. Here is a prophet who, because a brook failed, found himself. The unwasting meal, shared with others, is of far richer significance than the hidden brook alone."

But what does this water shortage in Israel so long ago have to do with water in this year of our Lord 1960? Answer: Very much. Even with all the ministry of rain it has come to pass that the brooks of our water supply are drying up across this favored land. It is not that the vagabond clouds, with their precious cargo of refreshing moisture, like white-sailed barques have failed to float across the sea of azure blue. They have delivered their priceless elixir, though unequally, to the land.

Now when the distilled water is drawn from the sea it is but being taken on a journey — for some time, somewhere, it turns again home. The wise observation of Holy Writ is: "All the rivers run into the sea, unto the place where the rivers come." There would be no rain were it not for the sea and the winds. Every raindrop is the child of the sea, drawn from that mighty and unfailing reservoir of the great deep. The grasses know nothing of the sea save as they discover the ocean and the rainfall; but without the sea it would never come. The rain is the sea come to the plants, not in the majesty of the tides but in such little ways as even a grass blade or a flower's petal can harbor it and grow thereby.

The lake from which we channel the water to drink is fed by rains which visit continental spaces. But the refreshing boon without which we die reaches us in the cup of cool, clear water we lift to our thirsty lips. As one who stood refreshed by showers of blessing gratefully bore wit-

ness, "The harvests of life are sure when we win from cosmic tides their drops of rain."

When we, whose mortal bodies are three-fourths water, take into our hands a loaf of bread Maltbie Babcock reminds us of what is back of the snowy flour:

"Back of the flour is the mill.

(Perhaps a mill run by water)

And back of the mill is the wheat.

And the shower — yes, the shower —

And the sun, and the Father's will."

But even in our America there has continued, year after year, sounds of abundance of rain — that is, taking the vast expanse of the country as a whole. Yet the brooks of our water supply are drying up. One solemn reason is that like all the other riches of this continent, so prodigally endowed, man has been wasting his substance in riotous living.

And now the nation is compelled to face the dire implications of a growing water shortage. From various parts of our vast domain is being lifted the agonizing cry: Water, water, cool clear water! For now it has become evident that the national brook is running dry. Of course we know that there are no brooks or rivers in the Sahara and other deserts. They are dry and thirsty lands where no water is. But who would expect any concern regarding the limitless water supply of a land that has the Hudson and the Mississippi, and the Columbia, and a thousand refreshing streams which make of our continental expanse, except for a few spots not irrigated, a watered garden? By tapping waiting water many miles from arid land, the parched places blossom as the rose as man commands the magic liquid to come hither. And if other sources fail, man has already taken the first steps, startling in their results, to wring out the salt from the boundless deep and separating it also from other ingredients to make it pure and fresh, to quench thirst and quicken the parched land.

But, listen America! With all our vast water supply the situation is not as rosy as a superficial appraisal might suggest. The

fact is that in 1957 more than one thousand communities endured water shortage to some degree. Golden Southern California is thought of as a land flowing with milk and honey. But it is a startling fact that fifty cities in that enchanted region get much of their water from the Colorado River, nearly 500 miles away.

Some time ago the brook of water supply of New York City so nearly dried up that careless people were fined even for having leaking taps, and the use of water was sharply curtailed. All these symptoms could be increased at least a dozen-fold in emphasizing our growing water shortage and the constantly mounting demand upon the supply.

The urgent problem cannot be solved by just lamenting about the brooks that fail. Like Elijah, we must join others facing the same problem. The water solution is a cooperative task. We, the people, must tackle it together. We must make an all-out attack on water pollution. And, above all, we must develop institutions which can handle land and water problems on a regional basis, including irrigation, land reclamation, and flood control projects which will correspond not to our official political boundaries, but to the special aspects of each region's watershed and water resource needs.

And so it came to pass when the brook dried up that Elijah went out to join his strategy of salvation with that of others. And so today, in our America, the brooks that are failing are driving us, with a sympathy for others, to face the problems that can be solved by the strength that is found only in unity of purpose and endeavor. Thus do we become workers together with God. And are we not assured regarding the Father God, from whom all blessings flow, that "He shall come down like rain," answering in the oceanic amplitude of His Grace the cry of those who hunger and thirst after righteousness for "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" And, as Longfellow tells us,

"As torrents in summer, half dried in their channels,
Suddenly rise though the sky is still cloudless,
For rain has been falling, far off their fountains,
So hearts that are fainting grow full to o'erflowing
And they that behold it marvel, and know not,
That God at their fountains, far off, hath been raining."

(The above sermon was shortened to fit our space limitations.)

NCC General Board Views 1960 Election Campaign

"The people have the responsibility to inquire concerning the bearing of a candidate's religious views upon his decisions in public office," stated a major resolution adopted by the General Board of the National Council of Churches at its last meeting. It warned, however, that "it is the responsibility of members of our churches to oppose vigorously appeals to religious bigotry." Voting, it said, should be based on a candidate's personal integrity, leadership, and his stand on central issues.

The resolution concluded: "It would be a disaster if, in this time of decision, political loyalties were not governed by considerations of truth, justice, and righteousness."

Corrections

The articles, "Christian Writers' Conference" and "May Fellowship Day" credited to the Board of Christian Education in the issues of April 4 and 11 were sent in by the Women's Board editorial representative and should have been so credited. Our apologies.

A more serious error (doctrinally) in the April 11 issue was a typesetting error on page 12 where Romans 10: 15 (R. S. V.) is made to read "good works" instead of "good news." It was not intentional. We hope everyone knew the passage well enough to make the correction mentally when reading it.

MISSIONS — Sec. Everett T. Harris

Witnessing Through Healing

(An experience which happened recently at Makapwa Mission related by Dr. and Mrs. Victor Burdick, taken from a mimeographed letter to their friends, dated February, 1960.)

It is hard, in a letter, not to tell of all the physical developments around the mission, until they seem to take precedence over everything else. If this seems so to you, please forgive us, and we trust that such is not true of daily life here.

We see the hand of our Lord working in many different ways — through the church services, the school, village efforts, and through the many who come seeking medical care. We have so many opportunities to be witnesses for Him, so numerous are our contacts with those who know Him not. Space will not permit our telling of many such times, but we wish to share one experience with you.

It was Monday morning, the 9th of November. School was in session, mission work going on, the medical workers busy with their patients. We had just finished surgery on a man with a large bowel tumor. Victor had left the room but soon he was back, saying, "Come as soon as you can, a little fellow has been brought to the clinic who was mauled by a leopard."

Well, those are the things you read about in missionary stories, I had never seen such an injury, so didn't know what we would find.

The little fellow's name was Likaleya, and he was around six years of age. They had him wrapped in a woman's new nsaru (large cloth used as a skirt), and a man wearing only a ragged pair of short trousers was holding him. A second man was present. A long and ugly gash began at the lower part of the ear, and extended down the entire side of his face. His scalp was in many pieces, as you can picture what would happen under the effect of the powerful claws of the leopard. Likaleya had been sleeping on the open porch of his home, a number of miles from the mission, in Portuguese East Africa. The leopard

had come in the night, but fortunately for the boy, it only made one sweep before apparently being frightened away by the outcry of the boy.

Where does one begin? Victor said, "First, I'll put him to sleep, and then you can shave the hair and scrub the wounds thoroughly." This took a long time, the black, very curly hair didn't especially care to be separated from its "rooting" place. But finally my work was finished, then Victor's began. It was sort of like fitting a jig-saw puzzle together, to put the scalp back into its proper place, but about 2:30 p. m. saw the finish. However, a number of hours had now passed since the injury. The claws of a leopard would carry numerous germs, and though we were grateful no African medicine had been applied (such as dirt, ashes, crushed leaves, or a number of other things), we knew a lot would depend upon the help of our Heavenly Father, the resistance of the boy, along with medicines.

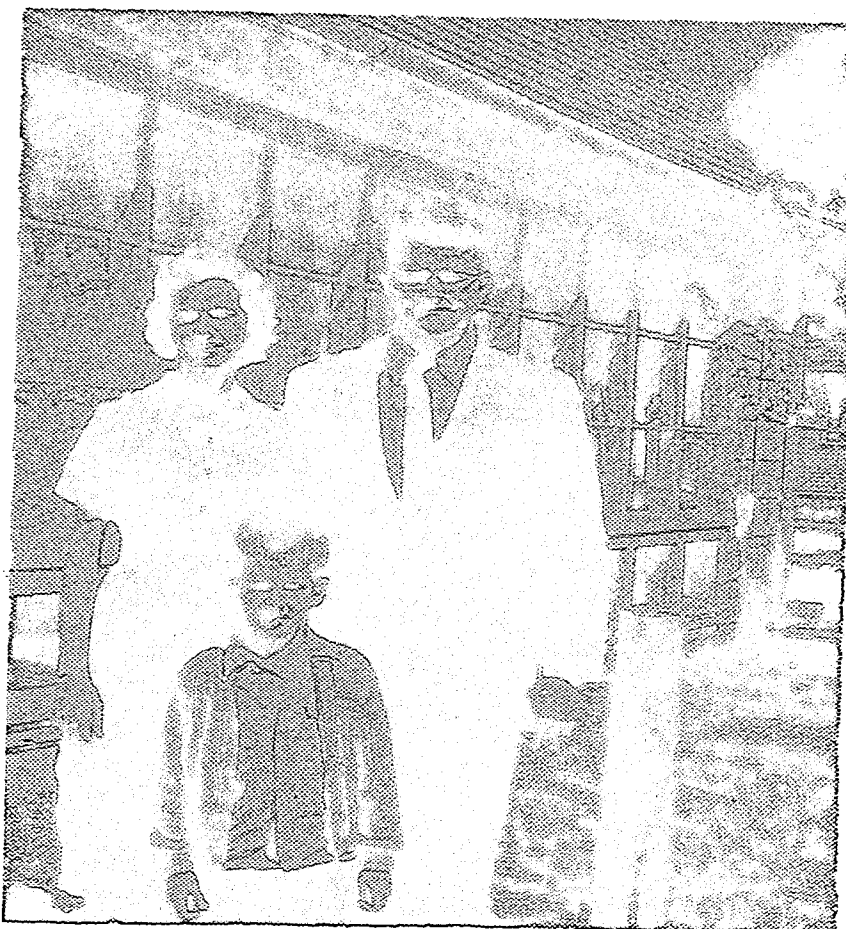
Likaleya was a model patient. He took his daily dressing like a little man. His father and uncle were always near to add encouragement. Many of the sutures did break down, but the infection came under control, and the wounds began to heal. Over the many days they were present at the mission, the two men heard the Gospel story a number of times. It was at one of the Sabbath afternoon services that the uncle came to know Christ as his personal Savior.

We are happy for our part in helping to be used to spread the Gospel in the world today. The boy was helped, the uncle came to know Christ, and we trust that the father received thoughts that later will bring him to the Master too.

Baptists in Missouri and Georgia, at their annual conventions, urged action be taken to secure religious liberty for Baptists and other evangelicals in Spain. The Missouri convention appropriated \$3,000 for legal aid to an imprisoned Baptist pastor.

Church Organization Council
At Metairie, La.

At the invitation of the Seventh Day Baptists of Metairie, La., several denominational leaders and delegates of the churches



Leonard Melton, supply pastor, and his family stand beside the church building at Metairie.

of Southwestern Association met on Sabbath day, March 19, 1960, with members of the Metairie Church in their house of worship at 524 Carrollton Ave., Metairie, La. The meeting was called at the request of the newly organized Metairie Seventh Day Baptist Church to consider their request for recognition as a Seventh Day Baptist Church.

Delegates present included Shepherding Pastor Marion Van Horn of the Fouke Seventh Day Baptist Church, Mr. and Mrs. Richard Raiford of the Hammond Seventh Day Baptist Church, Secretary and Mrs. Leon M. Maltby of the Plainfield Seventh Day Baptist Church, Dr. and Mrs. LeRoy DeLand of the Battle Creek Seventh Day Baptist Church, and Secretary Everett T. Harris of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. Mr. Van Horn was requested to serve as moderator of the

council. Mrs. Maltby was asked to serve as clerk of the council.

After considering the covenant, constitution, and statement of beliefs of the newly organized church of forty-four members, the council voted unanimously to approve the request for recognition as a Seventh Day Baptist church.

The officers of the church were voted to be the same as those who had served the New Orleans, Louisiana, Fellowship. Mrs. Persus C. DeLand continues as clerk of the church with address at 520 Carrollton Ave., Metairie, La. A ministerial student of the New Orleans Baptist Theological Seminary, Pastor Leonard Melton, will continue to serve as the spiritual leader of the Metairie Church.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Objectives of Church Camping

By Rex E. Zwiebel

1. To provide an experience of Christian living through which campers come to a better understanding of Christian principles and teachings as revealed in the Bible.
2. To provide an experience of living out-of-doors, and to gain new knowledge of its resources, and develop skills in using them.
3. To give campers a new perspective through the experience of being away from home.
4. To help campers in their understanding of God and His purposes as they make discoveries about His work in nature.
5. To provide time for contemplation not always possible in other parts of the program of the church.
6. To let campers learn to worship God in new ways out-of-doors.
7. To aid campers, through small group experiences within the total camp group, to develop self-reliance and responsibility as cooperative citizens of a Christian community.

8. To enable campers to have a wholesome and happy time.

9. To relate Christian growth in camp to life at home and in the church.

10. To aid in the process of developing genuine Christian fellowship based upon respect for individual worth.

— "Toward Better Church Camping."

Youth at General Conference

For the last few years, the Youth Work Committee of the Board of Christian Education has sponsored a "Get Acquainted with Conference Business" program for youth in attendance at General Conference. This year the program will be under the direction of the Rev. Earl Cruzan, pastor of the Pawcatuck Seventh Day Baptist Church and ex-member of the Seventh Day Baptist Commission. The discussion program will follow lunch each week day of Conference. We feel that each young person will profit from Mr. Cruzan's explanations, and we trust that every youth will participate.

Items of News

Church Membership Manual

Two more copies of two chapters of the "Church Membership Manual" have been mimeographed and mailed to each Seventh Day Baptist Church.

The committee editing the manual is composed of the pastors of the Western Association under the chairmanship of S. Kenneth Davis who is also chairman of the Publications Committee of the Board of Christian Education.

Rev. Francis D. Saunders has been added to the staff of the Pre-Con for Young Adults, John Brown University, August 10-14.

George Potter, president of the Seventh Day Baptist Board of Christian Education, plans to move with his family to Norwich, Connecticut. Consequently, the board is looking for a new president.

Youth Speaks Out

CHRISTIAN CITIZENSHIP

By Jared A. H. Van Horn

(A message given at the Pawcatuck Seventh Day Baptist Church for Youth Week.)

Webster defines citizenship as, "the state of being an inhabitant of a town, state, nation, especially one who enjoys its freedom and privileges." I imagine if any of you had the same kind of an English teacher in high school that I have now you would remember and agree with this definition, especially that part about "one who enjoys its freedom and privileges." Have you ever stopped to wonder how many freedoms we enjoy and what they are?

Let's see; there's freedom of the press, freedom of speech, freedom of worship, the right to petition, the right to a trial by jury, just to name a few of the more important ones. And then there are the smaller freedoms we enjoy such as being able to have our own automobile, provided that it is registered properly, or being able to walk the street and to shop at our leisure. In some countries today, even that isn't allowed without a special pass, or the ok of an official. Actually the freedoms and privileges we enjoy as citizens are too numerous to list or mention.

When Webster gave his definition, he neglected to mention the fact that the true citizen should feel an obligation for all these freedoms. Just what do we give in return for these rights and privileges? Right now I can hear some of you chuckle or gripe to yourselves: "Oh, we pay taxes that are way too high," or, "Why should we pay four whole cents for a tiny little postage stamp?" Sure you do, and for good reason — but that is only giving material returns for our rights. In reality, when we pay taxes, all we are doing is complying with a law, and giving the government funds to carry on all the necessary duties.

When you think of giving something in return for your privileges, don't think of our present government; think of the ideas of the founders of our country.

They fought for all the freedoms we have now. If you think along that line, you begin to realize that our true debt cannot be paid with money.

Freedoms Given by God

Putting aside rights guaranteed by the Constitution, we should realize that there are innumerable "freedoms" that are given in love by God, our Father. Waking up in the morning to view a beautiful sunrise, being able to sniff the lovely fragrance of a flower, listening to birds singing at dusk, or walking beside a crystal brook seeing golden autumn leaves on the trees — these are all God-given privileges for which we should be thankful, not only to be thankful for, but also for which we should feel an obligation — a debt which should be paid.

Now we begin to realize the full definition of a Christian citizen: one who enjoys freedoms and privileges, but who also feels an obligation for these privileges and fulfills that obligation. You say, "How can I fulfill that obligation other than by paying taxes?" Well, you can start by dropping a dime in one of the March of Dimes collection boxes, or by not turning away a canvasser for the Heart Fund. I'm not trying to give you a sales pitch on either the March of Dimes or the Heart Fund, but I am trying to sell you on the idea of being an entire citizen — not just a one-sided citizen, but a Christian citizen. Let me remind you of the hundreds of welfare, benevolent, and research organizations which clamor for members or volunteers to carry on their work — not to mention at least three societies of our own church which, at some time or another during the year, have done a good deed or helped a friend in need. Look at the horizon and try to picture what a countless number of ways there are to pay your "debt," such as serving as a nurse's aid in the hospital or playing Santa Claus for the Men's Club Christmas party for underprivileged children. If you are less active there are still ways to serve. You can express a word of sympathy to a bereaved friend, or welcome a new neighbor into the neighborhood with a smile and a handshake. I could go on naming

opportunities for serving. What I'm trying to impress upon you is the fact that a good, wholesome Christian citizen participates; he gives, of his heart — his whole heart.

No better thought could sum up what I've been trying to say than that of Thomas Alva Edison while he was still a young man and living in Boston at a time when his brain was reeling with hundreds of new ideas just waiting to be developed. Walking to breakfast one morning with a very good friend, he suddenly turned to his companion and said, "Adams, I have got so much to do and life is so short that I am going to hustle." And with that he started on a run for breakfast.

Jesus said, "Go ye therefore and teach all nations. . . ." There is not a doubt at all that this nation will be taught, or this state, or this community, if we do hereby resolve to be not only citizens, but Christian citizens.

World-Wide Photography For 7 New Moody Films

Dr. Irwin A. Moon and Dr. George E. Speake of Moody Institute of Science left during mid-February on the first phase of a two-year, round-the-world photographic expedition in a twin-engine private plane.

After a six-week swing through Mexico, which will serve as a shake-down of equipment and techniques there will be a much longer loop through South America. They will then visit Europe, Africa, the Orient, Australia, New Zealand, and New Guinea.

"While thrilling fragments of the missionary story have been told," says Dr. Moon, "the over-all, world-wide story of missions has never been shared with the American public." Dr. Moon, the originator of the famed Sermons from Science films and head of Moody Institute of Science, has traveled extensively in Europe, the Middle East, and Central and South America. Dr. George E. Speake, well known for his Sermons from Science demonstrations, has been with Moody Institute of Science for 12 years. He has had 23

years of flying experience, including 11 years of active service in the Navy.

Material for seven films will be gathered. Besides the missionary film, a science film on flying and meteorology will be shot, as well as another on ancient civilizations.

Youth News

Mackintosh Essay Contest

"My Personal Responsibility with My Opponent Present" has been selected as the topic for the sixth annual Albyn Mackintosh Essay contest on the Salem College Campus, announced Committee Chairman Minnie Morgan of the English Department.

This contest has a group of prizes totaling \$165, and will be given to five different students. Top prize money is valued at \$75; with second place worth \$50; third, \$25; fourth, \$15; and \$10 for the fifth best essay. The contest is open to all Salem College junior and senior students with night school students included.

Judging of the essay will be on the basis of clarity, logic, initiative, independence shown in the student's thinking, and on the quality of ideas presented.

SABBATH SCHOOL LESSON

for April 30, 1960

Lesson V — The Bible

(Taken from Statement of Belief)

NEWS FROM THE CHURCHES

ALFRED, N. Y. — Four brass offering plates were dedicated at worship services recently at the First Seventh Day Baptist Church at Alfred in memory of Frank A. and Etta Crumb. These memorials are the newest of several in the Alfred Church.

Mr. Crumb, local editor and publisher of "The Alfred Sun" for decades, was a faithful worker in the Seventh Day Baptist Church, holding various offices at different times. Mrs. Crumb, too, did her share in church and Ladies' Aid work.

Other memorial gifts ranging back through quite a number of years were mentioned in the newspaper article sent in by the local correspondent. Since most of them were mentioned at the time they were given, they are merely enumerated here as follows: the pipe organ, communion table, silver candlesticks, brass vases, candle holders and a cross, American flag, public address system and clock, communion linen, Bibles, plaques, and small communion set. Farther back in the history of the building (75 years ago) the stained glass windows were given as memorials.

— Correspondent.

SALEM, W. VA. — A program of Easter music was presented by the college choir during the chapel period for the benefit of the Salem College student body, with Professor Ray Martin directing.

The program consisted of group selections, a duet, a quartet, a solo, and two selections in which the entire student body participated.

Salem's student body joined the twenty-seven-member choir in singing the sacred hymns, "Fairest Lord Jesus" and "Christ The Lord Is Risen Today." Brahm's "How Lovely Is Thy Dwelling Place" was a choir production along with "The Lord's Prayer." A duet by Della Fern Lippincott and Edward Sutton was "In the Garden," and Herbert Saunders, Glen Warner, David Davis, and Edward Sutton formed a quartet to deliver "Beneath The Cross of Jesus." A baritone solo featured Herbert Saunders singing "The Holy City."

Mrs. Shireen Hurley and Mrs. Mary Ann Reed served as accompanist at the piano and organ for the program.

Clem Clower,
Dept. of Public Relations,
Salem College.

WATERFORD, CONN. — We are continually reminded of the goodness of our heavenly Father in giving us strength and health to carry on His work in spite of difficulties. Every day is a miracle of divine grace.

We have been following the Lay Development Program, although adapting it

The Sabbath Recorder

NO TIME TO WASTE

There's so much good that we can do
 As we the path of life pursue;
 So much in sermon and in song
 To help our fellows all along;
 So much in kindness and in love
 To point the lost to God above;
 Much worth-while work where we are placed
 Until we have no time to waste.

There is so much to pray about,
 With no time left to fret and doubt;
 So much our hands may do to bless
 In times of sorrow and distress;
 So much for God that should be done
 Before the setting of life's sun;
 So many harvest fields to reap
 And no time left for useless sleep.

No time to waste if we would win
 The vict'ry over hell and sin;
 If we would burn, and shine, and glow
 Along life's journey here below;
 If we would live a life of worth
 To help to make this a better earth;
 If we would see our Savior's face
 And praise Him for eternal grace.

Rev. Walter R. Isenhour.

Taylorsville, N. C.

somewhat to our local situation. Our Friendly Visitors group, which has been meeting every month for over three years, has undertaken some of the work suggested in the Program, and other matters have been presented on Friday nights through the use of filmstrips from the Tract Society.

The Rev. Earl Cruzan of the Westerly Church met with our group recently to tell us of what was being accomplished in that church. One of our number, Morton Swinney, has been called upon to assist with discussion groups in the Westerly and Ashaway churches.

A service for the dedication of three new babies in our community will be held on Resurrection Sabbath, and the following Sabbath will be devoted to the work of missions. It is expected that Loren Osborn of Westerly will meet with us to help in presenting news from the mission field. He is the new member of the Commission from this area, and is vitally interested in missions due to his chairmanship of the Committee on African Interests of the Missionary Board.

—Correspondent.

Births

Babcock. — A daughter, Katherine Annette, was born February 12, 1960, to Calvin and Meleta (Monroe) Babcock. (Calvin is on Guam and Meleta and Katherine are at Fouke, Ark.)

Davis. — A son, Dwight Willis, to Olin and Marilyn (Osborn) Davis of Verona, N. Y., on April 2, 1960.

Obituaries

Crandall. — Samuel B., son of William R. and Emily Jane Benjamin Crandall, was born at Independence, N. Y., Nov. 6, 1874, and died after a brief hospitalization at Wellsville, N. Y., March 6, 1960.

Dr. Crandall (Ph.D. Columbia University) was a life-long member of the Independence Seventh Day Baptist Church. A graduate (and for many years a trustee) of Alfred University, he also held a degree in law, practicing in Washington, D.C., from 1910 to 1917, after serving with the State Department and the Attorney General's office for eight years. He was a specialist in international law, writing a highly recognized book on *Treaties, Their Making and Enforcement*. He returned to the farm in 1917

and used his abilities in many constructive ways throughout the remainder of his life. He is survived by a sister, Anna Laura Crandall, who lived with him on the homestead farm. Farewell services were conducted March 8 in the Independence Church by the Rev. O. Blakely Hill, supply pastor.

— From Clippings sent by O.B.H.

Crosley. — John Grant, infant son of Carroll and Wyona Crosley of Lima, Ohio, and grandson of Mr. and Mrs. Harry Crosley of Farina, Ill., was born Jan. 4, 1958, and died Jan. 18, 1960, while his parents were visiting at Kinmundy, Ill. The farewell service and interment were at Kinmundy.

— L.F.H.

Kenyon. — Erwin A., son of Gillette and Hattie (Champlin) Kenyon, was born in Hopkinton, R. I., October 14, 1882, and died in Wyoming, R. I., March 14, 1960.

Mr. Kenyon was a member of the Second Hopkinton Seventh Day Baptist Church. In September, 1909, he was united in marriage with Miss Agatha Murray of Ashaway. He is survived by his wife; a son, Henry A., of Wyoming, with whom he and Mrs. Kenyon made their home; also by two daughters, Mrs. George E. Reynolds of Hope Valley and Mrs. Joseph C. Janeiro of Pawcatuck; fourteen grandchildren, and one great-grandchild. He leaves three brothers, John S. C., of Hope Valley, Harry G., of Hopkinton, and his twin, Elwin A., of Bradford; two sisters, Mrs. Zoe Crosley and Miss Essie Kenyon, both of Florida; besides nieces and nephews.

The funeral was held at the Avery Funeral Home, Hope Valley, the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in Oak Grove Cemetery, Ashaway.

— H.R.C.

Maxson — Albertus Randall, son of Albertus W. and Isabel Randolph Maxson, was born in Westerly, R. I., May 30, 1876, and died at his home in Barrington, R. I., Nov. 18, 1959.

He had long been a member of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I. Memorial services were held at the Buckler Funeral Home in Westerly on Nov. 22, 1959, with his pastor, Rev. Earl Cruzan, officiating.

— E.C.

Owens. — Joseph, son of Thomas and Mary (Robinson) Owens, was born in Wales, October 24, 1884, and died at his home in Westerly, R. I., March 20, 1960.

He is survived by four sons: Harry, of Hanover, Conn.; Robert, of Charlestown, R. I.; Raymond, of Perryville, R. I.; and Douglas, of Stonington, Conn.; and seven grandchildren. Funeral services were conducted from The Pawcatuck Seventh Day Baptist Church of Westerly on March 23, 1960, by the Rev. Earl Cruzan. Interment was in River Bend Cemetery.

— E.C.