

# The Sabbath Recorder

## Accessions

SALEMVILLE, PA.

By Baptism:

Robert Kagarise, Jr.  
Randy L. Kagarise

## Births

Amato.— A daughter, Rachel Carrean, Sept. 28, 1967, to Mr. and Mrs. Joseph Amato of Alfred Station, N. Y. (Mrs. Amato was the former Mildred Pierce).

Ellis.— A son, Terry Sean, to Ronald and Luan (Sutton) Ellis of Alfred Station, N. Y., Oct. 7, 1967.

Palmer.— A son, Kelley Gordon, to James and Faith (DeGross) Palmer of Marion, N. Y., Aug. 19, 1967.

Taylor.— A son, Dana Brett, to David and Margaret (Cartwright) Taylor of Friendship, N. Y., on November 27, 1967.

## Obituaries

BURDICK.— Dr. Donald Langworthy, son of William H. and Nellie I. (Langworthy) Burdick, was born April 1, 1900 at Ashaway, R. I., and died at his summer home on Yawgoog Road in Rockville, R. I., Nov. 12, 1967.

Dr. Burdick of 510 E. 86th St., New York City, was a member of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I. He had made a name for himself in the medical profession after graduation from Alfred University and his medical training. He was the founder of the New York State Society of Anesthesiologists and at the time of his death was chief of staff of anesthesiology at Doctors Hospital in New York where he had been on the staff for over 25 years. His list of distinguished achievements and honors in his profession is long.

He is survived by his wife Winifred (Stevenson) and two nephews.

Funeral services from the First Hopkinton church were conducted by his lifelong friend, Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church. Interment was in Oak Grove Cemetery.

—H. R. C.

MAXSON.— Deacon Lyle E. Maxson, son of Russell and Hannah Babcock Maxson, was born on a farm three miles west of Nortonville, Kans., May 31, 1878, and died at Littleton, Colo., Oct. 25, 1967.

He was baptized and joined the Nortonville Seventh Day Baptist Church at the age of twelve and took an active interest in the work of the Sabbath School, riding many miles on a bicycle to organize its Home Department. He continued to be an eager Bible student throughout his life.

On Oct. 30, 1904 he married Thyrsia Pierce and to them were born five children, Roscoe I., and Elwin E. of Boise, Idaho, Mrs. Esther H. Williams of North Eoup, Nebr., Orland R. of Denver, Colo., and Lt. Col. Lewis E. Maxson of Sacramento, Calif., all of whom survive. The family home was in Oklahoma, California, and Nebraska for brief periods, but most of their years were spent in eastern Colorado and in the Denver area.

The Denver Seventh Day Baptist Church which he joined in 1933 chose Mr. Maxson as a deacon in 1946, and he served faithfully in this office and in many other capacities. In his last years he was given the title of deacon emeritus. Following his first wife's death he was married Aug. 12, 1954 to Hattie Lane; and after her death he was married on Sept. 10, 1960, to Bessie Bond with whom he lived at Nortonville until 1964. Upon her death he made his home with his son Orland in Denver.

A memorial service was conducted on Sabbath, October 28, by Rev. Albert N. Rogers, pastor of his church. The body he had willed for medical research at the University of Colorado Medical Center.

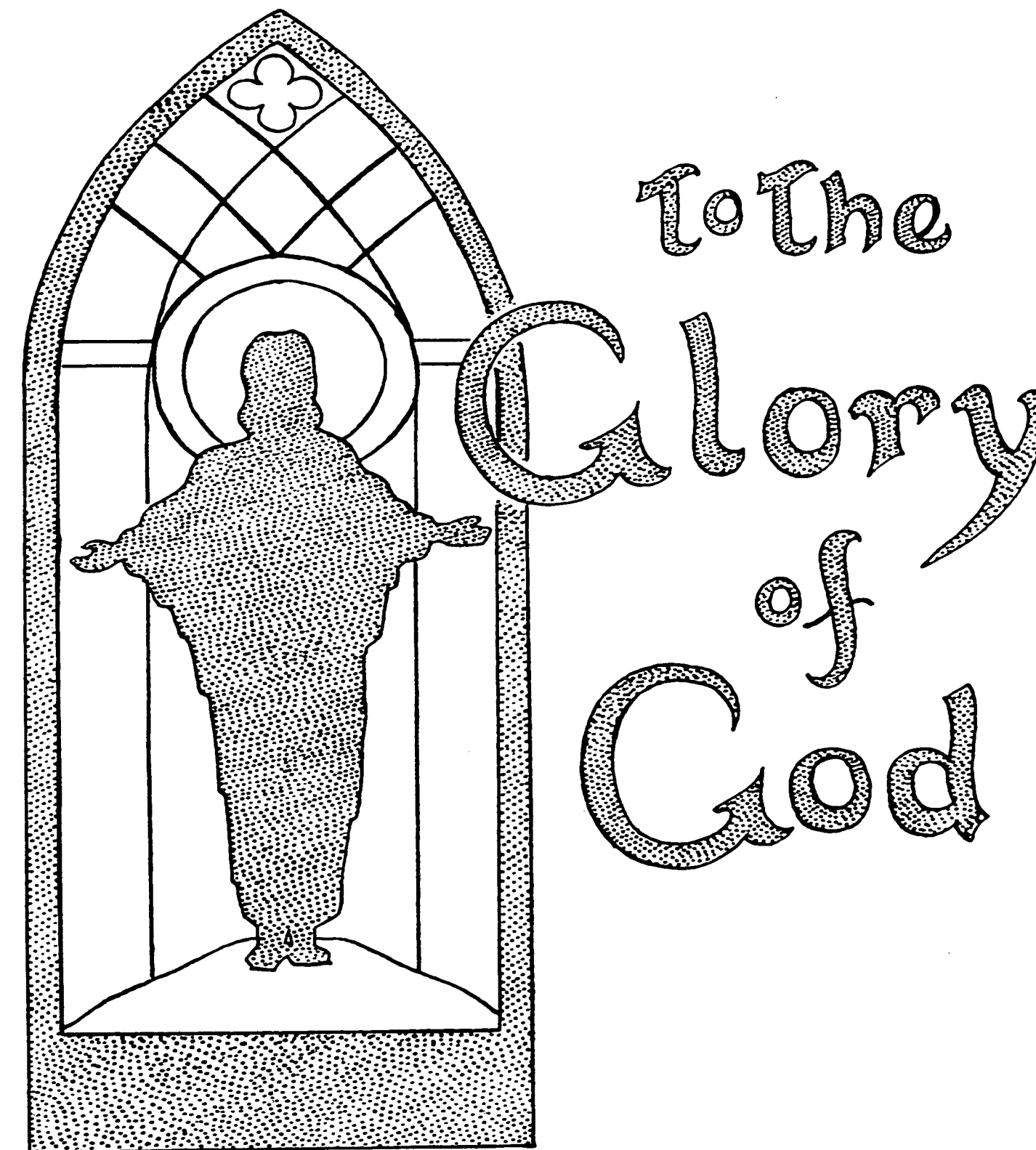
—A. N. R.

STEVENS.—Mrs. Annie, wife of George H. Stevens of Milton, Wis., was born in Manchester, England, Aug. 1, 1882, and died at Mercy Hospital, Janesville, Wis., Nov. 6, 1967, after a long illness. She was married to George Stevens on May 4, 1905.

She came to America in 1915 and has made her home in Milton since that time. She was received into membership in the Milton Seventh Day Baptist Church by testimony a few weeks before her death.

Funeral services were held from the Seventh Day Baptist Church of Milton on Nov. 9, 1967, by her pastor, Rev. Earl Cruzan. Interment was in the Milton Cemetery.

—E. C.



*"That he may present you faultless before the presence of his glory."*

**1967 Retrospect — Prospect 1968**

Looking back, we know that we have not lived this year "to the glory of God" faultlessly. Looking ahead, we know that with a greater yieldedness to His Spirit our words and deeds can redound more to His glory.

# The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Earl Cruzan  
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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## Facing Another Year

We were in conversation two weeks before Christmas with a man whose skill was photo-engraving. The resident of our city made a surprising observation about Christmas shoppers. He thought that people were going around almost in a daze buying everything in sight, particularly large items like automobiles. He seemed to him that they were buying as if this would be the last Christmas, as if they had no hope for a normal life next year or any certainty of a stable currency. Perhaps this was only a reflection of his own mental attitude; it is sometimes that way with us. Anyway, it was something to wonder about. I made a mental note that during the years I have known this man I have not inquired about his personal faith and have not attempted to lead him to some better foundation than I presumed him to have.

What of the future? With what courage and faith do we face the new year? Perhaps my friend had observed a pessimistic trend that is really characteristic of this year's end. Is there a spirit of "eat, drink, and be merry, for tomorrow we die"? No one can deny that the condition of our sick society and our war-torn world with its explosive possibilities could give rise to such reactions as expressed. To be over optimistic is as bad as to be unduly fearful.

We who are Christians ought to take stock of ourselves now if ever. What are we doing by way of example to give hope where there is so little hope? Do we have true fellow-feeling for those who so desperately need an anchor for the soul? We have gone through a year in which many church people have thought they were doing service to certain minority groups by consciously generating tensions and confrontations. It doesn't seem to have worked very well. We have seen the rise of hate and anarchy in situations where love might have averted clashes. Overseas we have nearly half a million men fighting a war in which there is a minimum of hate for the enemy—just the passions that go with battles. Perhaps this lack of a hated enemy is one of the reasons why the Vietnam involvement has become so unpopular. But here at home there are various classes of people

almost hating each other or the society against which many are in rebellion.

Christians can sense more keenly than others the problems we face, for our perspective is better. We can, however, be calm as well as concerned. We have a Savior; we have hope; we have trust. We are not whistling in the dark to keep up our courage. Rather we deny the existence of ghosts. We have an inner light to set our faces aglow and we bear the light that can banish most of the problems that cloud the faces of our non-Christian friends. Let it shine!

## Editor's Thank You

It is perhaps permissible once a year for the editor to enter a personal note of appreciation in the columns of this national weekly. He wants to thank people for the greeting cards, letters and notes from so many. Most of them were a combination of personal and editorial well-wishing. We cannot, and would not, entirely separate the personal from the professional. All of us who are in Christian work feel that our work is part of us; the year of labor and the year of life are the same year. A sincere thank you to the many who indicate that they have remembered us in their prayers is in order.

The response to our subscription solicitation letter of November 27 has been encouraging. Some have answered it as a personal letter. Some have sent designated subscriptions. Others have contributed to our *Recorder* Fund, leaving to us the selection of the recipients. We trust that there will be many more indirect responses as people who have not previously subscribed are persuaded to do so. Not long ago a Canadian reader sent a contribution of \$50 to help in publishing the *Recorder*. We have not urged such gifts, but with the cost of printing four or five times the amount received from subscribers, such gifts are most welcome. A new subscriber not yet a member of one of our churches subscribed for two friends.

Again let the editor say for himself and in behalf of the staff of paid and dedicated workers, as well as the regular contributors of material, thanks for your

kind words of appreciation of efforts put forth. With your steady help and your continued prayers, by the grace of God, we will produce helpful issues of your denominational organ in the months to come.

## Salvation Is of the Jews and for the Jews

How can we explain our lack of compulsion to take Christ to the Jews of our day? Would any of the explanations that we glibly offer stand up if we were to consider them in the light of the New Testament? Let us stop and think about it. We ought also to listen to the pleadings of some of the people in organizations that take as their mission the salvation of the Jews.

You can't convince Jews of the Trinity or the principal stumbling block to that doctrine, the divinity of Christ, some people tell us. Is that true? The twelve disciples were good Jews all of whom could exclaim with "doubting" Thomas, "My Lord and my God" either before or after the resurrection of Jesus. The Book that ascribes duty to Father, Son and Holy Spirit was written almost entirely by Jews, converted Jews. Paul, a pharisee of the pharisees, wrote with deep conviction, "My heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). He did not see all Israel accepting Christ under his ministry. On several different occasions Paul recognized how hard it was to win over the Jews who were bent on persecuting the Christians. We find such words as, "It was necessary that the word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." This was spoken on the first missionary journey at Antioch.

But we find Paul again preaching to and converting many Jews. At Corinth on a later missionary journey when he had testified to the Jews that Jesus was Christ and they, "opposed themselves and blasphemed, he shook his raiment and said unto them, 'Your blood be upon

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### MEMORY TEXT

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Luke 2:34.

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your own heads; I am clean: from henceforth I will go unto the Gentiles' (Acts 18:6). But again the apostle did not give up when faced with the difficulty of the task; he went on.

Once more, however, in the last chapter of Acts he said as a prisoner in Rome, "Be it known unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." None of these statements contradict the statement in the Epistle to the Romans quoted above that his heart's desire was to see the people of Israel saved. Rather, this was one of the means of winning them.

Shall we abandon the project of loving and winning Jewish people just because the task is hard? Shame on us if this is our attitude. And shame on us if we fail to present Christ to the Jews because they already believe in God. The words of Christ, "I am not sent but unto the lost sheep of the house of Israel" should ring in our ears and cause us to search diligently for those lost sheep. The evidence is that the percentage of lost sheep is far higher now than when the Good Shepherd walked the Judean hills.

At this time of year when the distinction between Jew and Christian is outstandingly clear let us remember to thank God for ancient Israel, the instrument used of God to give the world its Savior. Let us remind ourselves that the Savior did not come from the Samaritans or any other people. As Jesus said to the woman of Samaria, "Salvation is of the Jews" (John 4:22). His message and that of the whole New Testament is that salvation is also for the Jews. Let us take it to them with the same love that we take it to others on the home and foreign mission fields. If we cannot do it personally, let us pray for and support others who feel the burden for these "lost sheep."

### Out of the Book

"Those principles of leadership that come out of the book are the ones that work." So said Joseph M. Bernard, a young man from Westerly, R. I., who suddenly found himself responsible for the leadership of twenty-eight men.

There are examples of and detailed instructions for leadership in the Book that we call the Bible. The rules of conduct spelled out in the Old Testament are updated in the New. So are the principles of leadership. Where in all the world can you find such an inspiring leader as Jesus of Nazareth, for whom countless thousands have been willing to die if need be? In obedience to His Great Commission young men and women have gone to the darkest corners of the world and have won men by love as Jesus did. The Acts of the Apostles is the missionary textbook of the ages. It tells us how to lead, how to establish churches, how to train more leaders.

Who is Joseph M. Bernard? He is an E5 in the First Cavalry Division in Vietnam, only a few months past his basic training. The officer in charge of his platoon was called home on emergency leave. The platoon sergeant received an arm wound. Bernard was next in line and took over the platoon in spite of his low rank. He was thankful that he had served as a drill sergeant for a time during training at Fort Dix. When interviewed, the young soldier, speaking of his unusual responsibility, admitted that his remark might sound corny, but he was sticking to the statement that the principles of leadership that come out of the book are the ones that work. He added, "The important thing is to accomplish the mission." So says the soldier in Christ's army. Dependence on the Bible is not corny; its principles work.

**IT PAYS  
TO TITHE**

THE SABBATH RECORDER

### PERMITTED TO SUFFER

The grim fact of human misery and suffering presents a serious problem. We ask, "Why?", for it seems that as often as not the innocent and helpless are the ones who suffer. This universal riddle has led some to renounce faith in God. Others have become hard and bitter. In fact, it has affected all of us in one way or another.

There must be an answer somewhere, and if any human can give the answer, it should be the Christian. For this reason we should seek a definite and biblical answer to give to others, lest their faith be shaken or shipwrecked.

Our first step to the solution is to fully face the fact that there is a God. You see, it is our basic belief in a supreme Being of perfection and goodness that makes suffering such a problem. This problem reveals our fundamental belief that our universe is rational and that there ought to be an answer. Atheism is no answer to our problem. Atheism essentially denies that suffering is a problem. And the atheist has certainly raised more problems for himself than he has answered. We must, then, believe that there is a good God back of it all.

Now we come to the next step. It is simply that we believe that our God is absolutely sovereign and completely wise. We know He could stop all suffering now. And we know He could have prevented it all in the beginning. But we believe that He must have loving and wise reasons for allowing it. This may sound harsh, but think a minute: 1—We know there is suffering. No question about it. 2—We know there is a God. We cannot escape this inner conviction. 3—God must either be an almighty and good God who allows all this for a good reason, or he is a weak or wicked being. When we stop to reason, we are forced to admit that since our God is neither weak nor wicked, He must have a sufficient and loving reason for having suffering in the world.

When we try to complete the solution to the problem of suffering, we have great difficulty. So before considering some reasons for suffering, let's face the

fact that many reasons are hidden with God, which we cannot know or understand. But should that bother us? Isn't God to be trusted with these reasons? It is enough to know that His reasons are good and sufficient. Just trust Him. We walk by faith, not sight.

*But some reasons for suffering are at least partially revealed.*

First of all, we need to face the fact of sin. Suffering is the result of sin, and of the conflict between good and evil. God's way is the best way, and sin is turning from God's way unto our own way. Can we expect anything but suffering to come from that?

But, it may be argued, could not God have kept His creatures from such rebellion? Undoubtedly, yes. God must have allowed it knowingly, and with a purpose. It should not be too hard to see some reason for this. If man were not able to rebel, he would not be able to submit. And it is reasonable that God created man with the idea of his being a creature who has willfully submitted to his Maker. But even more than this, it should be seen that it is only by the actual human experience of sin (with the resulting condemnation) and then redemption by the free and unmerited favor of God, that we can be conditioned properly for the future existence God has planned for us.

This reminds us of the words of a song we have often heard: "Glory! Glory is what the angels sing. And I expect to help them make the courts of Heaven ring. But when I sing redemption's story, the angels will fold their wings. . . For angels do not know the glory that our redemption brings." There is a real truth there. The fact of redemption brings glory, and makes us love God. But if there were no sin, there could be no redemption.

*What about suffering in the life of the Christian?* After we have been redeemed, can there be any purpose in suffering? There must be. Let's see if we can find it, as we read our Bibles. In 2 Corinthians 4:17 we read, "For our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory." Think of that! We thought our sufferings were working against us, but

God tells us they are working for us! Then in Hebrews 12:11 we read, "Now no chastening seemeth for the present to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." What a comfort it is to know that no matter how great our sufferings, our ultimate joy will far outweigh all we have to go through now. So we can say, when troubles come, "How wonderful a future God must have for me, if I have to go through so much now to get ready for it!"

A wonderful illustration of the blessings God has hidden in suffering is found in a story by Ralph Connor, where the "Sky Pilot" tells the *Parable of the Canyon* to explain the problem of suffering to a crippled girl. According to this parable, the prairie was not content with its lot, and complained to God that it was too drab and barren—that only a few flowers of little value grew on it. So the prairie prayed to God that He would make truly beautiful flowers grow there. But what happened was that a dark storm cloud rolled up, and the winds lashed out, and the lightning flashed and the thunder roared. Then a terrific bolt struck the prairie and split it open, leaving a deep, ugly wound in the form of a deep canyon. The prairie cried and groaned, and couldn't understand why this had happened. But the storm passed, the sun came out, and God sent birds which carried seeds to drop among rocks in that canyon. And as time passed, green vines hid the ugliness of the rocks, and there appeared the most beautiful and rare flowers that had ever been seen. That which had at first been only an ugly wound had become, by God's grace, a source of great beauty, fragrance, joy, and blessing—to the prairie and to all who lived near. So, when you come to your dark and bitter canyon, remember: God can and will make flowers grow there.

Another story further illustrates the source of comfort in time of suffering. A father had just received word that his son had been killed in the war. Going to his pastor in the bitterness of his grief, he

asked, "And where was the God you talk about, when my son was killed?" After a moment of silence and prayer the wise pastor replied, "Just where He was when His Son died."

Yes, Calvary is the best answer to the problem of human suffering. It assures us that God cares, for His suffering was voluntary. It was redemptive. It was for you, and for me. Can't you trust Him then, to be your Savior and friend? Just now let Him come into your heart, and taste and see that He is good, and that He can turn your sorrow into joy—for time and for eternity.

Reprinted from *Acts*. See next issue for authorship of this article.

### Religious Freedom in Greece

If the suppression of religious liberty in one country makes news the granting of it to an unusual degree in another is also noteworthy. In Greece, in spite of the change to military government, there seems to be real liberty as far as publications and public meetings are concerned. The percentage of Evangelicals (Protestants) in Greece is only 1/7 of 1%. Yet, according to Rev. Spiros Zodiates, the voice of American Mission to Greeks, there is full freedom to preach and to publish literature. Churches of minority groups are said to be functioning without any restriction whatsoever.

Mr. Zodiates writes: "Our evangelical bookstores in Athens and Thessalonica have enjoyed uninterrupted freedom and all our books are being sold freely.

"Our colporteurs all throughout the country travel with official permits issued by the government and are finding everywhere unprecedented desire on the part of the people to obtain Christian literature."

### SABBATH SCHOOL LESSON

for January 6, 1968

### THE WORD BECAME FLESH

Lesson Scripture: John 1:1-14; 20:30-31.

THE SABBATH RECORDER

### Shiloh Building Dream Comes to Realization

It was five years ago during the 225th anniversary celebration of the Shiloh church that we began to dream out loud of additional church facilities. On Sunday evening, July 23, 1967, ground breaking ceremonies were held, and at this writing (Nov. 20) the building is rapidly reaching completion.



New Educational Building — front view



New Educational Building — back and side view showing front of church also

This two story brick structure, 40 by 80 feet, sits opposite the church and contains the following: first floor—eleven class rooms, two rest rooms and secretarial space; second floor—Fellowship Hall (40 by 60 feet), two rest rooms, and entrance room. A connecting link attaches the Educational Building with session rooms; first floor—furnace room, storage room, stairway; second floor—kitchen and hallway. The estimated cost of construction is \$80,000.

DECEMBER 25, 1967

### Class Rooms

As we take a closer look at the Sabbath School section, it is noted that there are three double rooms with folding partitions. These are for the Beginner, Primary and Junior Departments. When the worship services are over and the class presentation begins, each class will have its own room. The Intermediate Department will use the Fellowship Hall for its opening worship. Up to the present time the Juniors and Intermediates have had to meet with the adults because of the lack of space.

A nursery room will be prepared on the first floor for children up to three years of age. Children may be left there through both church and Sabbath School.

The large Fellowship Hall will be used for various church functions: Family Nights, business meetings, workshops, banquets, social functions, Community Bible School, etc.

### Volunteer Labor

The men of the church have taken on certain projects so that the contractor could be available to do other work. Such arrangements have been made through the Building Committee, William Richardson, chairman. This work includes: shingling the roof, under the direction of Howard Scull, Sr. and Jr.; laying the oak floor in the Fellowship Hall, under the direction of Frank McAllister; and putting in the suspended ceiling with Frank in charge. Both men and women have been involved in the painting of the rooms on the lower floor.

Every time the men have worked the ladies have faithfully supplied refreshments both morning and afternoon. This wonderful fellowship of working together as a church is most precious.

Arthur Anderson, the general contractor, has been very cooperative in working out minor changes and in doing

other work if the church took on certain projects. For example, it was not in the original plan to have the Fellowship Hall panelled. This panelling not only looks lovely, but will make for a warmer building and for lower upkeep. The large walk connecting the two buildings is also an extra. The painting will save us about \$1,500.

This article on a new educational building properly belongs in Sec. Zwiebel's department.

#### CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

##### THE CHURCH SCHOOL SEEKS

To cultivate an understanding of public worship and to instruct one how to participate in it.

To develop the habit of regular and willing church attendance.

To instill a spirit of reverence and love of God.

To establish the practice of Bible study and a knowledge of the teachings of religion.

To impart knowledge of the work of the church in the community and throughout the world, and the desire to take a worthy part in it.

To teach the habit of prayer and personal devotion, for the enrichment of the inner life and for guidance in daily living.

—From the REPORTER (Shiloh SDB Church) Winter, 1968.

##### JUNIOR HIGH CONFERENCE

The Junior High Conference at General Conference at Kearney, Nebraska, next August will have as its director Miss Connie Coon. Miss Coon is doing extended dedicated service work for the current year, helping our churches as called and agreed upon.

The staff of directors is now completed for our children's conferences: Mrs. Nancy May and Mrs. Evelyn Hemminger for Juniors, and Mrs. Dorothy Saunders for Primary.

##### Service of Non-Hippies

President Clark Kerr of the University of California at Berkeley, deploring the attention focused on a small minority of student protesters and Bohemian types, has reported results of a survey

showing "the tremendous contributions of students in direct assistance to the poor." Last summer, he said, 8,000 students, or nearly ten percent, undertook the following projects: tutored Negro children in West Oakland; were volunteer teachers in Watts; ran a camp in the San Bernardino mountains for disadvantaged children; held classes in San Quentin prison; and conducted summer schools for children of migratory workers in the San Joaquin and Sacramento Valleys.

On the other side of the nation, such surveys are not complete. However, the College of the City of New York assigned some 1,500 students to social and group-work agencies last summer, Queens College about the same number, and Brooklyn College 2,400. These students, specializing in education, were joined by well over 1,000 more enrolled with the city's Board of Education and welfare agencies.

—The Religious Newsweekly.

##### CWS Appeals for 100,000 Blankets

At least 100,000 blankets will be needed for disaster relief and refugee aid during 1968, according to Melvin B. Myers, director of the Material Resources Program of Church World Service.

During the 12-month period from July 1966 through June 1967, 191,050 pounds of blankets were shipped by CWS to persons in need in 26 countries. This poundage represented approximately 64,000 blankets.

"Many more blankets were needed last year," said Mr. Myers, "but were simply not available. Contributed blankets should be in good, clean condition.

People may also contribute \$3 with which CWS will purchase a new blanket. Such donations should be sent marked "blankets" to Church World Service, 475 Riverside Drive, New York, N. Y. 10027.

Seven days without prayer makes one weak. —Allen Bartlett.

##### Counting the Converts

By Ira E. Bond

After a good gospel message, the visiting evangelist says, "If you have never given your heart and life to Jesus Christ, I urge you to receive Him as Savior right now. Won't you come down the aisle and stand here to witness before men, as we sing 'Just As I Am'?"

No one goes forward on the first stanza. The evangelist speaks the second time: "God is knocking at your heart. Don't turn Him away. If you already know Him as your Savior, but have not been walking close to Him, come forward in reconsecration as we sing." The second verse is sung—no response. "This is your last opportunity; won't you come, dear ones, as we close tonight's service with the third verse?"

Two teen-age girls and seven middle-aged adults walk to the front. One girl is crying, and the other is very serious-faced.

As the third verse ends, the host minister plucks up courage and steps to the evangelist's side, proclaiming, "God's Spirit is beginning to move here tonight. We're going to give you further opportunity. Let's sing the first two verses of 'Softly and Tenderly Jesus is Calling.' Now, tonight,—yield to God!"

For half a verse there's no movement in the congregation. Disappointed and desperate, the evangelist pleads, "How is your heart tonight? Are you looking with gladness for Christ's return? If you are, testify to your faith by coming down to the front!" About a hundred cooperative folk crowd down the aisle, leaving five scattered defiants seated in the pews.

The visiting evangelist is satisfied. He may report that "many came forward at the altar call," but the true spiritual victories of the evening were not allowed to be clear-cut public testimony. In the first place, we don't know which of the first nine were fresh conversions, or which were rededications. Second, the host minister repudiated the evangelist's promise to close the service after the one song. (Better not to have made a rash promise.) Third, the hundred went forward

quite predictably. Their move was almost meaningless.

Some may ask, "Why be critical of details in a matter better left to the leading of the Holy Spirit?"

Sin-sick, hungry hearts are very sensitive to falseness and sham. I know, for I encountered it in my boyhood. Many of you recall similar events. Every minister who sincerely preaches by the Spirit of God is nevertheless tempted by fear, discouragement, pride, and lust for power. He needs to pray for himself, and he needs the prayers of his people. Our Savior was tempted to take a short cut to sensational "success," but He chose instead the path of deep spirituality.

One familiar hymn counsels, "Take time to be holy, let Him be thy Guide, And run not before Him, whatever betide." If an altar call results in but one all-out convert, God can work mightily through that one.

—The Vision.

##### Billy Graham Idled till April by Doctor

Evangelist Billy Graham, on strict orders from his doctor, announced on December 12 through his director of Crusades, Dr. Walter H. Smyth, the cancellation of all engagements, including major Crusades, until mid-April of 1968.

This action, according to Dr. Smyth, cancels or postpones many individual speaking engagements as well as four major evangelistic efforts in New Zealand and Australia that were set for next year.

Dr. Graham has been recovering from a bout with pneumonia that sent him to bed November 26. However, his recovery has been slowed due to the evangelist's lowered resistance because of a history of respiratory illness. His doctor has not been satisfied with the way the evangelist has responded to treatment.

Dr. Smyth was optimistic about Dr. Graham's continuing with plans for his Sydney, Australia, Crusade set for April 20-28 in the Sydney Showgrounds that seats 100,000 persons.

Dr. Graham is resting at an undisclosed location in Jamaica, West Indies.

## MOTOR SAFARI

By Rev. David C. Pearson

Blantyre S. D. B. Mission Station,  
Blantyre, Malawi

The last northern trip was made in August of this year, when a goodly number of our church leaders were taken in the mission Land Rover, driven by the African driver of one of Malawi's sister missions. Since two trips a year are considered desirable, a second trip was planned for late in October and continuing on into November. It was pointed out that this is rather late in the year when rain may be expected; nevertheless, the "ulendo" (trip) was agreed upon and planned for.

Pastors Mungoni, Msonkho, and Pearson left Blantyre on October 25 according to plan. The Microbus was loaded with tent and poles, sleeping gear, folding table, personal effects, food, water, primus stove, lantern, paraffin (kerosene), and an extra supply of motor spirit, commonly called petrol (gasoline). We also traveled with Bibles and other Scriptures to be sold en route, and a large supply of finger fonos and Bible readings in Chinyanja to be distributed free of charge to our various worship centers.

At Liwonde we stopped to take on the fourth member of our traveling party, preacher B. Kamenya. Though he had only recently received the notice of the trip, he was willing to join us.

Further on at Balaka, Pastor Kawere would have joined us in proceeding to Chechawa in the Fort Johnston area of the Central Region, but the recent death of his mother prevented him from doing so.

Two other efforts were held in this general area, before we proceeded north. At one of these places, Dam, a Land Rover arrived during the service and parked near the church, probably that its occupants might hear what was going on inside. During the closing hymn the vehicle left, and we soon learned from one of the ladies that they had come to see if we were Jehovah's Witnesses, a sect recently declared illegal in Malawi.

Later that same day we saw an African dwelling, still smouldering, having been burnt with wicked hands. Its owner, a Jehovah's Witness, had been beaten and was in the hospital.

Near the site of this burning we came upon a large political gathering seated on both sides of the road, with the speaker standing in the road. We stopped, started again proceeding cautiously, and were relieved when one of the men stood and waved us on.

We were stopped by the police at a number of points, to see that we were not anti-government. One policeman asked the driver if he had any rebels in the car, to which he replied that all were rebels. After a laugh we were permitted to pass. At another check point an officer approached driver Pearson with a rifle in hand, and proceeded in business-like manner with his routine questions. Learning that we were missionaries, he quickly permitted us to resume our journey. At still another point we were stopped by members of the Youth League. The African members of the party were asked to produce party membership material. We were again permitted to proceed.

Some rain marred the trip, though for the most part we were spared. The car held up well, not even a flat tire, though one of the auxiliary horns fell off at some point along the way and was lost to us. Those of our party kept reasonably well, though some suffered with colds. Perhaps all suffered with some type of stomach ailment.

We camped at seven places in the Northern Region: Lusimbo, Mzali, Uzumara, Luwazi, Muzenga, and Jandalala. At three of these places we pitched our wall tent (about 9' x 12').

Death frequently interfered with our meetings, for when a death occurred people would go to the village of the deceased and pay respect. At Jandalala several meetings were planned for a given day, but the sudden death of village Headman Chisi changed our plans. Meetings were held not at the church, but in the open air at the headman's village. Mr. Chisi was an uncle of our local preacher, Morrison J. Chisi. Though un-

fortunate, this death opened to us a wider sphere of influence at a time when the hearts of men are touched and made susceptible to the Spirit's leading. The elder Mr. Chisi's death came as a shock, for he had just come to see us the day before, and was apparently well.

Numerous meetings and discussions were had. Four persons were baptized, and many were encouraged in receiving their church leaders from the Southern Region. We returned to Blantyre on November 12, nineteen days later, eager to be reunited with our loved ones. We thank God for keeping those loved ones, and for granting nearly 1,300 safe miles.

## Outreach at Schenectady

(A report of Extended Dedicated Service written upon request by the Rev. Leland E. Davis, pastor of the Schenectady Seventh Day Baptist Church.)

During November, 1967, Miss Connie Coon served as dedicated worker with the Schenectady, N. Y. church. Each Tuesday afternoon she assisted Mrs. Gertrude Davis with the Bible Club. Since the club's inception ten weeks ago, over twenty children have been attending regularly and several have accepted Christ as Savior. About \$28 was collected by the children one evening in the community and sent to Guyana for use with their Bible Club and youth program.

While in Schenectady, Miss Coon directed the Teen-Time program on Friday evenings with a dozen youth sharing in fellowship and inspiration. One teen-ager took a step of faith. The children's messages on Sabbath morning were given by Connie. A Community Thanksgiving Service held on Thanksgiving Day brought out forty people; among them were several families of Bible Club members. At one church service the club members presented a musical number which encouraged many of them to attend Sabbath School and morning worship.

Knocking on two hundred or more doors, Miss Coon left tracts and other literature. When invited into the home she presented the way of salvation by faith in Christ. Pastor Leland Davis made

an equal number of calls in which he also distributed gospel literature and presented the claims of Christ, urging people to receive Him. Together they shared in the joy of seeing three adults led to Christ, one of whom is attending Sabbath School and another has expressed the desire to follow Christ in baptism. In the visitation program it was discovered that a number of families did not attend any church nor make any kind of a profession of faith. A record is being kept of each contact made; follow-up will be made where some interest was shown.

During her dedicated service, Miss Coon resided with Mr. and Mrs. Nicholas Fatato, near the church. Special prayer sessions were held each day asking the Lord's guidance and empowerment. Schenectady assisted with allowance and travel as well as Miss Coon's board and room.

## DRINK

The surest way to lose your health is to keep drinking to other people's.  
—Laff.

Walking into a bar optimistically and coming out misty optically accentuates the inevitable.—*Typographical Journal*.

A man who tries to drown his troubles in drink usually finds he has only irrigated them.—*The Link*.

Any bartender can tell you that the emptiest men in the world are those who are full.—*Cincinnati Enquirer*.

When a man is said to "drink like a fish" the reference is to a specific member of the finny tribe—the sucker.

It may be contrary to the laws of nature, but wild oats and old rye produce the same kind of crop.—*Religious Telescope*.

Nothing can hold liquor so well as a bottle. So leave it in the bottle.—*Rail and Tie*.

The size of the U. S. liquor bill indicates that many people don't save for a rainy day, but for a wet night.

—*New York Journal-American*.

**Former Missionary, Mabel West,  
Gets Letters from Missionaries**

**Betty Pearson Writes from Africa**

On our return to Malawi a warm welcome was given us by the group of African pastors and the Burdick family who were awaiting us. They brought us to the lovely new home, and as we sat together in the living room here, we joined in a devotional together in praise to the Lord for His keeping power and for our being together again.

As we are now living in this beautiful house made possible by the gifts of you who are interested in the Lord's work in Malawi, we want to thank you again. We wish you might visit us and see each room and enjoy it with us. Then if you were able to visit us and see us, we would not stay here. We would all get in the Volkswagen, which you ladies at home have helped to provide for us, and go out to some of our churches. You would enjoy meeting the Christians with their warm "moni" (hello) and seeing the pastors at work among their people.

When not visiting some outlying group, we attend the newly formed Blantyre church. As there is yet no building here, we meet in the afternoon at a beautiful chapel which is available to us free. However, it is quite a distance from many of our people, and about eight miles from our home. Pray that the work might grow in this business center of Malawi where there are many in need of the Savior.

**Marjorie Bass Tells About Guyana**

Thank you so much for the magazines which the Women's Board is sending. Of course, all these magazines will be passed on to others after we have read them or put in one of our libraries. Thank you for your thoughtfulness.

Our conference has voted to start a Women's Board. We would like any help you can give us for our monthly meetings. We are thinking of having a Christian Culture Committee to encourage our women in more Bible study and Christian reading, and the *Guideposts* magazine will be excellent for this.

**Frankie Davis of Jamaica  
Thanks Women**

In reply to costs of board and room for a student from outside of the city, the cost of living here has more than doubled since we came here. You cannot ask anyone to take a student under 7 pounds a month—that is almost \$20, so you see that it runs high.

We have two boys from the country who are aspiring to the ministry. One of the deacons from their home church has asked for any help to keep the boys clothed. Also, we have a girl in Teachers College who has little reserve for books—they also come high.

The *Reader's Digest* is much enjoyed by the Americans and it is also picked up by the teachers who take time to read.

The Women's Board sends magazines to our missionary families each year. Some of the magazines which we send are: *Guideposts*, *Woman's Day*, *Reader's Digest*, *Christian Life*, and *Eternity*.

**Recorder Comment**

*St. Paul, Minn.*—Enclosed is payment for renewal of my subscription to the *Sabbath Recorder*. I always feel benefited from reading it. It is not too long for the busiest of us to read in its entirety. Of course I like to know what our denomination is doing. I also appreciate the selection of topics and excerpts gleaned from the work of other churches, which helps keep us in touch with important religious thought of our time.

**ATTENTION YOUTH**

Are you musical?

If so your talents are desperately needed to help cut the first "All Teen" S.D.B. record now being considered.

Needed: Christian folk songs or any contemporary religious music, vocal or instrumental, two to four minutes in length, produced by a high quality tape recorder.

Send along your tape with the name of selection, composer, publisher with address, and artist's name to:

Mark Warner  
4124 Sholtz Rd.  
Oneida, N. Y. 13421

*Facing Frontiers with Faith*

**Bible Reading Guide  
for 1968**

Our suggested daily reading and study for 1968 will take us slowly through the New Testament. The January readings as printed last week are from Matthew 1 through 18. The study suggestions printed below are very important for the meaningful study proposed. They are also found in the handy folder just off the press which has been sent in quantity to all churches. The folder has the readings for the full calendar year. They will also be printed month by month in the *Recorder*.

With our reading of the New Testament we are encouraging you to spend a bit more time on each passage in brief study. The form below offers suggestions on how one could think through the passage each day, apply pencil to paper, and make it much more meaningful in his life.

Read the passage through. Then read over these suggested questions and seek answers from that passage. You might wish to keep a loose-leaf notebook with your daily notes on each passage.

**BIBLE PASSAGE STUDY**

Book: \_\_\_\_\_ Chapter: \_\_\_\_\_ Verses: \_\_\_\_\_

Who are the people involved? Key verse to me: \_\_\_\_\_

What does the passage say? \_\_\_\_\_

Application for my life: \_\_\_\_\_

A thought to share with others today: \_\_\_\_\_

Notes: (Things I don't understand, warnings, etc.) \_\_\_\_\_

Sharing the results of our passage study with others can add more meaning and blessing! Perhaps you could spend some time each week with a neighbor who is also reading the same passages, or it might be easier to discuss your study by phone each day. A small group might wish to meet informally an hour a week to ponder their unanswered questions and share their new-found understanding of what God is saying to them through His Word. Some churches might choose to allow time in their regular weeknight service for such conversation.

**SDB at U. S. Conference  
on Church and Society**

Seventh Day Baptists were represented at the U. S. Conference on Church and Society held at Detroit October 22-26 by Conference President David Clarke. The conference was divided into 15-20 member "work groups," each of which had some 19 hours of conference time allotted to them. Our representative was assigned to a group on "Education for Leisure and Job Flexibility."

Some reactions are worth sharing, especially with Seventh Day Baptists: Christians must plan for meeting the tendency to shut off U. S. relations with the rising nationalistic developing nations: Christians must help the U. S. avoid widening in any way the gap between rich and poor in our world; there is a growing significance for the Christian to order his personal affairs so as to respond to crucial needs in his world; and thence, such Christians comprising "confessional groups" within the churches become critically important to the church's mission to the world; in the increasingly general use of alcoholic beverages we must wholeheartedly uphold self-discipline. The conferees learned much of their need for broader knowledge, but even more for deeper concern and fuller commitment to Christ where they are.

One evening was arranged for individuals to visit one of several Detroit agencies of Christian concern. The Protestant Community Service Project of the Detroit Council of Churches, one of these agencies, gave a very clear and heart-warming picture of the programs in literacy, community organization for housing, education and recreation, family counseling of all sorts, and political recreation.

The closing note of the conference was Bishop Julian Smith's reminder that Christians speak to the world: "We are not alone. This is God's world. We work with Him."

—Council on Ecumenical Affairs.

God is not stuck with the chore of forgiving us when we repent. He is not stuck with anything.

—Ira Bond.

# YOU<sup>th</sup>

## ON DEATH

I had never acutally analyzed my own beliefs about death before—until this year when I have found it especially close to me in the environment of the hospital with terminally ill patients. What can I say to a person who cries out, "Why must I suffer so? Why me?" What can I tell him of my own personal convictions and just what are my own beliefs? Can we ever look realistically at something we are not really a part of—cannot experience? Or can we but speculate?

At present, every thought I have seems to focus around one idea. It cannot be rationalized. I'm not even sure if I completely understand it. And as the years go by perhaps my idea will change. But for the present I believe that through death the believer discovers the true meaning of life and must come face to face with his Creator. And that is enough to justify anything. Perhaps my thoughts can be better expressed through poetry—

### The Conquerors

*White temple etched against an azure sky  
—You, the unconquerable citadel,  
Monumental mountain  
Whose icy laughter reechoed within your  
marble chambers  
As you defied them to climb you.  
Frail bodies clinging to you,  
Struggling, aching,  
And your wild winds raging about them  
—Crushing, tearing, killing.  
And you dared to glory in their death!  
Yet they did not fear it for  
They did climb their final mountain.  
Surpassing you they rose above you.  
Buried somewhere beneath you, within  
you—  
Yet they are the true conquerors.  
For though the blood be frozen in the flesh,  
Only the soul can ever reach the true  
summit,  
And in death, their highest aspirations  
realized,  
They had conquered you.  
For what is upon the highest mountain,  
If not God?*

—Sharon Fish, Alfred University.

## LET'S THINK IT OVER

### Disturbing Word from God

Eugene Carson Blake, executive secretary of the World Council of Churches, recently preached a sermon in Holland in which he asked the congregation to pray for "an authentic though disturbing word from God." He was seeking to make people realize that religion is something more than a source of comfort, satisfaction and inner peace. The word from God, according to the Bible, is often disquieting, for it calls us to action we are not ready to take.

Dr. Blake is reported to have stated that to men in despair God's word comes with hope. To fearful men there comes God's word of courage, and to those perplexed, God's word gives guidance.

"But to most men, most of the time, the coming of a word from God is a disturbing experience, upsetting the routine of either a religious or an irreligious life, making divine demands that seem too great, setting out work and burdens beyond a man's capacity," Dr. Blake said.

Expressing his belief that there are too many Christians in all the churches everywhere for whom faith means chiefly comfort, satisfaction and inner peace, he said that these may be false. They may be merely ministering to our pride of orthodoxy or of decency or of social acceptability.

"When God truly speaks," said Dr. Blake, "every man must be disturbed from all complacencies of human achievement, philosophy or values. He will be forced to re-think his personal and social calling, and inspired to greater obedience and sympathy, to more faithful action, to a deeper faith and a more lively hope."

### Dean Smith Attends Academic Institute

Dr. Kenneth E. Smith of Milton College is one of 40 college deans in the United States selected to participate in the Institute for Academic Deans being held Nov. 26-Dec. 1, at St. Louis University, Mo. — *Milton Courier*.

## NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.— The letters "LSD" took on new meaning for the Battle Creek Church this fall. At the beginning of the week of October 21 - 28 they stood for the Leadership Study Drive. By the end of the week they meant "Let's Do Something." Miss Florence Bowden of Shiloh, N. J., who is spending some time in dedicated service, conducted a series of meetings with the local steering committee, Board of Christian Education, officers of the church, teachers, youth groups, and the whole church meeting together.

A survey of the assets and needs of the church had been conducted by Rev. Alton Wheeler last April, and as a result of this survey it was very apparent that the church was in need of leadership training. Many people expressed the desire to serve in the various capacities, but did not feel they were adequately trained. Plans are now being made to set up a program for recruitment, teaching techniques and methods, choosing subject material, and any other activities deemed necessary to prepare members of the church to assume positions of leadership. We were very fortunate in having such a talented person as Miss Bowden to help us assess the problems and establish the groundwork for this project.

—Correspondent.

LITTLE ROCK, ARK.— Pastor Kenneth Van Horn leads a song service each Friday night at 7:30 which is followed by a Bible study class for the adults. Choir practice and memorization of Bible verses for the children is conducted by Miss Arlouene Van Horn. Worship service is held at 10:00 Sabbath morning followed by Sabbath School.

Our present church officers are:

Pastor, Rev. Kenneth Van Horn; moderator, Rev. James Mitchell; treasurer, Dr. Lloyd D. Seager; ass't treas., Berwin Monroe; secretary, Mrs. Irving Seager; organist, Miss Arlouene Van Horn.

A joint meeting of the Fouke, Texarkana, and Little Rock churches was held October 7 in Texarkana. The reg-

ular church services were held Sabbath morning; a fellowship dinner at noon; and Communion was held following baptism at 2:30 p.m.

Rev. James Mitchell baptized his son, Jimmy. Others were baptized by their pastor, Rev. Kenneth Van Horn. The joy of such a reunion and the depth of this religious experience cannot be adequately expressed.

The Hammond organ which was dedicated in memory of Dr. Paul Ewing, Nov. 23, 1966, has been played at nearly every service since then. It adds much to our worship. We are grateful to his friends, many in Shiloh and Milton, who helped. Dr. Ewing served as church president. We are happy that Mrs. Ewing has returned to Little Rock.

A communion table given to our church by the Alfred, N. Y., church was dedicated Oct. 14, 1967.

Pat Williams, North Loup, Nebr., and Becky Butts, Alfred N. Y., SCSC workers, endeared themselves to us during the summer. Their six weeks of devoted service included vacation Bible schools in various sections of the two cities here, and visitation in this area, also at DeWitt, under the guidance of Rev. James Mitchell, evangelist, and Rev. Kenneth Van Horn. They were assisted by the Mitchell sisters, Elaine and Janice, and Miss Arlouene Van Horn. They assisted in special services which were held here, also at De Witt, Ark.

Pastor Van Horn was camp director at Chemin a Haut, La., this summer. His staff included Mrs. Earl De Land, Miss Arlouene Van Horn, and Miss Caroline Crow.

Karen Osborn, Nortonville, Kans., and George Hambleton, Riverside, Calif., an exchange camper, were in attendance also at Camp Miles. Many from the churches in this area attended the services at camp on Sabbath Day and enjoyed the worshipping atmosphere of the great outdoors, together with these dedicated young people.

A reception and a surprise program was given August 24, 1967, honoring Dr. and Mrs. Lloyd Seager on their 40th wedding anniversary.

—Correspondent.



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## Obituaries

ANNAS.— H. Bertha Annas, daughter of George F. and Alice Crandall Annas, was born in DeRuyter, N. Y., Dec. 3, 1877, and died at St. James Mercy Hospital, Hornell, N. Y., Nov. 9, 1967.

In early life she was baptized and joined the DeRuyter Seventh Day Baptist Church. On July 10, 1943, she joined the Alfred, N. Y., church by letter of transfer. She was active in the women's societies.

Miss Annas was a graduate of DeRuyter High School and Teachers' Training Class. She taught for two years in rural schools near DeRuyter, and was graduated from Alfred University in the Class of 1902. She then taught in high schools in New York state. She retired at Alfred in 1942.

She is survived by her sister-in-law, Maybelle (Mrs. Neil) Annas, Montclair, Calif.; a nephew, Nathan A. Annas, and a grandnephew, both of Monrovia, Calif.; a niece, Miss Lua E. Annas of Chicago, and a number of cousins.

Memorial services were conducted by Associate Pastor Hurley S. Warren, in the absence of Pastor David S. Clarke. Burial was in the family plot at DeRuyter.

—H. S. W.

MOORE.—Addie F., daughter of Preston and Deborah Polan Davis was born at Blandville, Doddridge Co., W. Va., Sept. 18, 1885 and died at Smithburg, W. Va., Dec. 9, 1967.

She was married March 22, 1925 to Homer A. Moore, who died in 1950. Mrs. Moore was a member of the Middle Island, W. Va., Seventh Day Baptist Church. She was the last surviving member of a large family. Her survivors are nieces and nephews. In the absence of the Rev. Doyle Zwiebel who serves the church, the Rev. J. Paul Green officiated at the funeral at West Union. Burial was in the Smithburg Cemetery.

—J. P. G.

PIERCE.—Mrs. Edna Saunders, daughter of William O., and Wealthy Crandall Saunders, was born in the township of Obi, N. Y., July 7, 1887, and died at Bethesda Hospital, Hornell, N. Y., Dec. 4, 1967.

She responded to God's love as witnessed in the life of Jesus Christ, was baptized and

joined the Richburg Seventh Day Baptist Church June 13, 1903. She taught school until her marriage to Fred J. Pierce on May 6, 1909. Their home being in Alfred. Station Mrs. Pierce joined the Alfred Station church by letter in February 1910.

She was a member of the Union Industrial Society of the church and was a member of the Grange. She was serving as Home Department superintendent of the Sabbath School at her death. In October 1960 she was honored by the churches of the Western Association for her years of service as corresponding secretary (1922-1960).

Surviving are: two sons, Lloyd and Donald Pierce, both of Alfred Station, N. Y.; two sisters, Mrs. Edson Pierce of Painted Post, N. Y., and Mrs. George Saunders of Richburg; a brother, Floyd Saunders of Richburg, N. Y.; four grandchildren and four great-grandchildren.

Funeral services were held in the Alfred Station Seventh Day Baptist Church with her pastor officiating, with burial in the Alfred Rural Cemetery.

—E. K. B.

ROBINSON.— Lulu Mae, daughter of Clark and Martha Kenyon, was born Dec. 8, 1875 on a farm near Nortonville, Kans., and died Dec. 11, 1967, at the Nursing Home in Easton, Kans.

Lulu Mae was born the daughter of William and Mary (Rogers) Rose. When her mother died February 1, 1883, she was adopted by Clark and Martha Kenyon of Nortonville and raised by them.

She was married to Bert Robinson Nov. 7, 1894.

She is survived by three sons, Carl, Holton, Kans.; Lawrence, Kansas City, Kans.; and Willard, Reseda, Calif.; two daughters, Mrs. Bessie Larose Radnor, Calimesa, Calif.; and Mrs. Evelyn Hodge, Easton; 14 grandchildren, 2 great-grandchildren and 5 great-great-grandchildren.

Mrs. Robinson had been a member of the Nortonville Seventh Day Baptist Church for over 80 years.

Memorial services were held in her church December 14, conducted by her son-in-law, Rev. John Hodge of Easton, and Pastor Paul B. Osborn of Nortonville. Burial was in the Nortonville Cemetery.

—P. B. O.