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## M A T U R I T Y

If you can see a work which you have begun taken from you and given to another without feeling bitterness — that is maturity.

If you can listen to someone criticize you, even unkindly, and receive instruction from it without hard feelings — that is maturity.

If you can see others chosen for a job which you yourself are better qualified to do without feeling hurt — that is maturity.

If you can see a person do an act which is against your Christian standards and react without self-righteousness — that is maturity.

If you can hear a man argue a point of view which is contrary to your own and accept his right to his own opinion without a feeling of smugness — that is maturity.

If you can see someone you know deliberately snub you, and still make allowance for his actions — that is maturity.

If you can suffer nagging pain or ache, still singing and praising God, hiding your feelings for the sake of others — that is maturity.

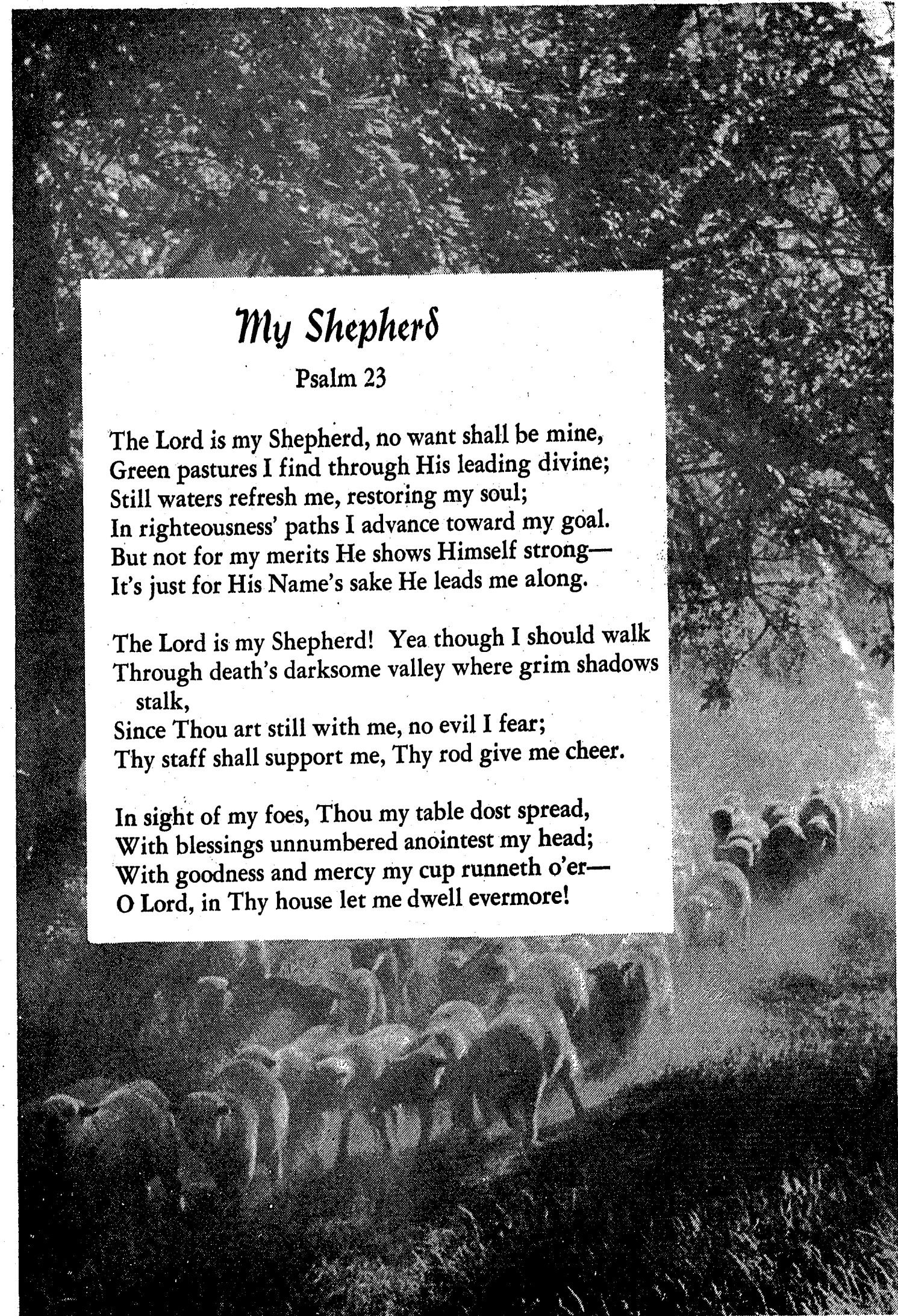
If you can give yourself to help someone else who needs you, without having the idea that you are "a pretty good fellow" — that is maturity.

If you can look upon every man as an object of God's yearning, so that you become burdened for his soul — that is maturity.

## "Growing Up in All Things"

1973 Conference Theme

The fulfillment of the spirit of Christ is your spiritual destiny.



### *My Shepherd*

Psalm 23

The Lord is my Shepherd, no want shall be mine,  
Green pastures I find through His leading divine;  
Still waters refresh me, restoring my soul;  
In righteousness' paths I advance toward my goal.  
But not for my merits He shows Himself strong—  
It's just for His Name's sake He leads me along.

The Lord is my Shepherd! Yea though I should walk  
Through death's darksome valley where grim shadows  
stalk,  
Since Thou art still with me, no evil I fear;  
Thy staff shall support me, Thy rod give me cheer.

In sight of my foes, Thou my table dost spread,  
With blessings unnumbered anointest my head;  
With goodness and mercy my cup runneth o'er—  
O Lord, in Thy house let me dwell evermore!

THE  
SABBATH  
RECORDER

September 1, 1973

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

John D. Bevis, Editor

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Terms of Subscription

Per Year ..... \$5.00      Single Copies ..... 15 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.  
The Sabbath Recorder cannot pay for contributed articles  
but will send the writer, upon request, up to ten free  
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse  
signed articles. All communications should be addressed  
to the Sabbath Recorder, P. O. Box 868, Plainfield,  
New Jersey 07061.

A Seventh Day Baptist weekly (two issues  
omitted in August) published by the American  
Sabbath Tract Society, 510 Watchung Ave.,  
Plainfield, N. J. 07061.

PLAINFIELD, N. J.      September 1, 1973

Volume 195, No. 7      Whole No. 6,563

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## CONFERENCE HIGHLIGHTS

The General Conference voted to withdraw from the National Council of Churches of Christ (NCCC). The vote was 335 to 250.

Ernest F. Bond of Galena, Ohio, new Conference president announced his theme for the year, "Christ Gives Meaning to Your World."

Conference Sacrificial Offering to date is \$20,866.74.

Over 1,000 were present for the Sabbath service at Milton.

Elected first vice-president of General Conference was the Reverend S. Kenneth Davis of Battle Creek, Michigan.

A full report of General Conference 1973 will appear in the next two issues of the Sabbath Recorder.

## SABBATH SCHOOL LESSON

for September 8, 1973

GOD'S WISDOM FOR MAN'S FOLLY

Lesson Scripture: 1 Corinthians 1:18-25 and 2:9-13

## Early Reservations for Baptist Congress

Believe it or not, Robert S. Denny, of BWA headquarters in Washington, D.C., has received requests for 5,000 beds in Stockholm for the next meeting of the Baptist World Congress that does not meet until July 8-13, 1975. These represent only North American tour groups. Hotels will hold 2,000 beds for Europeans. Seventh Day Baptists planning to attend may need to make their plans soon. We were represented at Rio de Janeiro in 1960, at Miami in 1965 and at Tokyo in 1970.

Conference Sabbath Sermon

# To Be or Not To Be

Dr. Edward J. Horsley  
Conference President

"Man that is born of a woman is of few days, and full of trouble. He comes forth like a flower and is cut down: he flees also as a shadow and continues not. There is hope for a tree if it be cut down that it will sprout again — but man dies and is cut off. Yes man gives up the ghost and where is he? Man lies down and rises not: till the heavens be no more he shall not awake nor be raised out of his sleep. IF A MAN DIES, SHALL HE LIVE AGAIN?"

If a man dies shall he live again? This is the universal question asked in every generation throughout the history of mankind. The most primitive and the most advanced societies have asked this question and sought the answer. It comes to the mind of every intelligent person, even the most cynical. Shakespeare recognized this as the fundamental mystery of life and couched it in these famous words "To be or not to be, that is the question."

Without doubt there are some in this congregation who are uncertain of the answer and would like an authoritative reply to the question this morning. Some know the answer but are uncertain of their own standing in the light of that answer.

If a man dies? — as if there was some possibility that he won't? The young may subconsciously think and dream in terms of that possibility but we who are middle-aged or older are aware of the high probability that every man and woman will die. We don't dwell on it but we are aware of it.

Many writers have thought of life as occurring in various stages. The terms and even the sequence may vary but the list always starts and ends with the same essential events — birth and death.

The English poet Eden Phillpotts epitomized life as:

"A sudden waking, a sudden weeping  
A little sucking, a little sleeping,  
A child's short joys and a child's short sorrows  
With a power of faith in girt tomorrows.  
Young blood red hot and the love of a maid,  
One glorious day as'll never fade.  
Some laughter, some sunshine,  
Some shadows, some tears,  
And a gathering weight of the flying years.  
Then old man's talk of the days behind thee,  
Your daughter's youngest daughter to mind thee.  
A little sleeping, a little dying,  
A little new corner of earth to lie in."

During the past week we have discussed the cycle of a person's life also, but the stages have been phrased differently. We have discussed the spiritual counterpart of conception, birth, growth and maturity. Today we consider the final event in this process, death.

Life is a cycle and the cycle which begins with the process of birth must reach the other end. We may close our eyes to the fact. We may coin other terms which are euphemistic and socially more acceptable, but the fact remains that he who is born will die.

Tennyson wrote of a mythological man who wished to stop the process and escape death. The gods responded and granted his request for immortality. That poor man asked for and received eternal

SEPTEMBER 1, 1973

life but he forgot to ask for eternal youth. The inexorable cycle of life continued, maturity progressed, he became older and older but the release of death never came. He looked around him at the blessed cycle regularly completing itself in nature and in despair he said:

"The woods decay, the woods decay and fall,  
The vapors weep their burden to the ground.  
Man comes and tills the soil and lies beneath  
And after many a summer dies the swan.  
Me only, cruel immortality consumes."

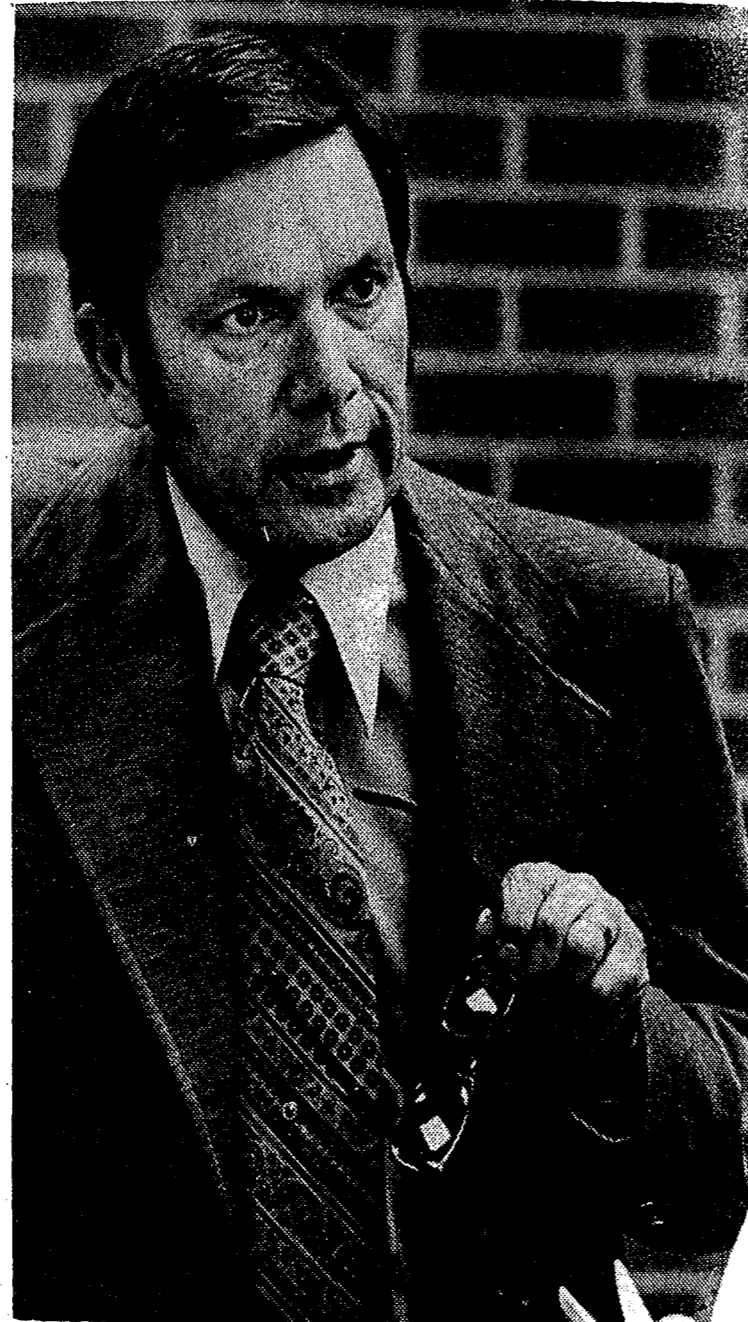
Such immortality would be very cruel indeed. Death is an inevitable and a very necessary part of our cycle of life, as it is in all of nature. Death is the only answer, the only possible solution to some of the most difficult and pressing problems in our society.

Death is a fact of life. The question is not, Will a man die? — but rather — When a man dies, will he live again?

The Old Testament asked the question but never gave an authoritative answer. Interesting intimations are suggested. Job, who wrote at a time when such concepts were extremely rare, suggested a coming of God to this earth and a resurrection. These are his words. "I know that my redeemer lives and that he shall stand at the latter day upon the earth and although this body shall be destroyed yet in my flesh shall I see God" (Job 19:25, 26). Daniel had similar prophetic thoughts which were placed in the context of his great time prophecies which extend through history to the second coming of Christ. "At that time shall Michael stand up — and many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:1, 2).

This was probably a minority viewpoint among the Hebrew writers but the parallelism to the teaching of Jesus is striking. The concept was not entirely clarified, however, and we find a division of thinking on this subject among the Jews at the time of Christ.

Some Jews believed in the Resurrection but others did not. You may have had trouble remembering the beliefs of these two divergent groups but after to-



Dr. Ted Horsley

day you will always remember. The Pharisees believed in the Resurrection. The Sadducees did not believe in the Resurrection and that is why they were "Sad-You-See"?

Into this uncertainty and debate came the Son of God. Jesus sought to give certainty and assurance to life by providing a final answer to the question of death. He provided this answer through His teaching and by His own experience of life and death. Jesus did not philosophize at length regarding the nature of man, dissecting apart the body, soul and spirit. Rather He framed His answer in the context of cosmic events, relating man's future to the future which God has planned for this world and its inhabitants.

Christ took Job's question "If a man dies, shall he live again?" He took this universal question and provided a direct and universal answer. He took this Old Testament question and provided a New Testament reply. As was characteristic of the teaching of Jesus He suited His answer to the varied needs and varied perceptions of His listeners.

To the unlearned, especially, He directed His parables and on this topic He spoke often using such stories as The Ten Virgins and, The Wheat and the Tares.

To the learned but cautious Nicodemus was given the deep theology and philosophy of the third chapter of John. Jesus explained that the mission of His life on this earth was to provide the answer to the riddle of death. Say again with me that glorious text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

To His grieving friends whose brother Lazarus was entombed He brought the positive assurance of a new life beyond the grave. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Do you believe this?" (John 11:25, 26).

To His disciples who were about to face the sorrow of disappointment of His death He offered a hope and a promise that could not be misunderstood. Peter

had just been warned that he would disown his Lord in spite of his profession and loyalty and then Jesus said to all the disciples, "Let not your heart be troubled. You believe in God. Believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am you may be also" (John 14:1-3).

To the arrogant High Priest who demanded at His trial that Jesus identify Himself, whether or not He was the Son of God, came the answer "I am; and hereafter you shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

If a man  
dies, shall  
he live  
again?

But the final answer to the question was His own resurrection. That demonstration of divine love and power answered for all time the question that has been asked since time began. How fitting it is that His love is the power that has conquered death.

Christ's answer to this question became the motivation of His followers and the theme of their teaching. The integral events of His second coming, the resurrection and the beginning of eternal life were the core of their gospel message. Even though they recognized that there would be a significant delay, this did not lessen their enthusiasm nor did it detract from the certainty of their conviction. Each of their recorded letters pulsates with the expectation of seeing Jesus when He would come again. Listen to their voices speaking to us through the centuries.

John said "Beloved, now are we the sons of God, and we know that when

he shall appear we shall be like him for we shall see him as he is" (1 John 3:2).

James "Be patient therefore, brethren, unto the coming of the Lord. The farmer waits patiently for the fruit of the earth. You be patient also, establish your hearts for the coming of the Lord draws nigh" (James 5:7, 8).

Although Peter had been warned that he would die for his Lord the delay meant little to him as long as he was sure of this eventual meeting with Christ. He assures us that "When the good Shepherd shall appear, you will receive that crown of glory which cannot fade" (1 Peter 5:4).

The writer of the book of Hebrews adds his witness. After reciting the faithful of all ages who will be in the kingdom he says "and these all, having obtained a good report through faith received not the promise: God having provided some better thing for us that they without us should not be made perfect. For you have need of patience that after you have done the will of God you might receive the promise. For yet a little while and he that shall come will come and will not tarry" (Heb. 11:39, 40 and Heb. 10:36, 37).

Paul, the great apostle to the gentiles knew that he was facing execution and that his race had been run. He shares his confidence with us. "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them also who love his appearing" (2 Tim. 4:8).

What a thrill it is to enter into their expectation of meeting Jesus at His coming. But their certainty was not uniformly shared. Then, as always, the human mind exercised itself jumping from one opinion to another as philosophy tried to unfold the enigma of death.

Paul was aware of the confusion that was rampant then, as now, and he determined not clarify the issue with the message that he had received from the Lord. It is recorded in 1 Thess. 4:13-17. "Now



The president's reception

we don't want you, my brothers, to be in any doubt about those who 'fall asleep' in death, or to grieve over them like men who have no hope. After all, if we believe that Jesus died and rose again from death, then we can believe that God will just as surely bring with Jesus all who are 'asleep' in him. Here we have a definite message from the Lord. It is that those who are still living when he comes will not in any way precede those who have previously fallen 'asleep.' One word of command, one shout from the archangel, one blast from the trumpet of God and the Lord himself will come down from heaven. Those who have died in Christ will be the first to rise, and then we who are still living on the earth will be swept up with them into the clouds to meet the Lord in the air. And after that we shall be with him forever."

Life is a cycle and the cycle leads inevitably and inexorably to the finale—death. Death may be the enemy of the young, the vigorous, the strong. But what of the very old, the very feeble? What of those for whom there is no relief from pain? Death may be a great friend rather than an enemy.

Whatever the situation, however tragic the circumstances, death must be seen in the context of a life expectancy of seventy years. Is our concern with the fact of death or with the events after the fact? Is death a closing door or the anteroom to a glorious eternity?

Jesus, sensing the imminence of his own demise, told his friends that "un-

less a grain of wheat falls into the earth and dies, it remains a single grain of wheat, but if it dies, it brings a good harvest" (John 12:24). With confidence we bury the seed in the ground having this certainty that in God's time it will come up again in vigor and in beauty. The grain of wheat carries within itself the germ of new life which, touched by sun and rain, breaks the confining soil and comes forth to newness of life.

We who have been united to God through that gift at Calvary carry within ourselves that unique ingredient which is unaffected by the grave. Like a grain of wheat, the Christian also has within himself a germ of life. Buried in the soil, that unique germ of life awaits the touch of God and at that time we shall break through the enveloping earth in the strength, the vigor and the beauty of eternal life.

Our certainty regarding the life-renewing force within the grain of wheat is comparable to our certainty regarding the essence of eternal life inherent in the Christian. John brings us this confident message, "I have written like this to you who already believe in the name of God's son so that you may be quite sure that here and now, you possess eternal life" (1 John 5:13). Everlasting life begins simultaneously with the experience of salvation. Eternal life is our present gift and our guarantee is the resurrection of our Savior, Jesus Christ.

Certain religions, notably Hinduism, believe in reincarnation. That is, they believe that after death they will return in some other form of animal life. In a sense we too might be said to believe in reincarnation. We too shall live again. Death is but a part of the cycle — we shall live again. Unfortunately, Hindus do not know in what form they will return and they must accept that, whatever the form, they will again be subject to those circumstances which will end in death.

Praise God! We shall live eternally with no further experience of pain, sorrow, tears or death. And we know something of the form we will have because "we know that when he shall appear we shall

be like him for we shall see him as he is" (1 John 3:2).

This is the "blessed hope" of the Christian. Tennyson wrote "I hope to meet my Pilot face to face when I have crossed the bar." Hope is vital, but there is an experience which transcends hope and that is certainty. Paul could say, "I know" — "I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Many hope — you can know! The promise of Jesus is secure, eternally secure. "He who hears what I have to say and believes in the one who sent me HAS eternal life. He has ALREADY passed from death into life" (John 5:24). Do you know today? Have you already started that new life which is eternal? That life is in Jesus Christ.

### "Letters to the Smiths"

This little book of ninety-six pages, published by the American Sabbath Tract Society, is a well-printed, tastily-bound gem of the printer's art. And when one turns to its contents he finds in every letter a practical and stimulating message, clothed in a style that is racy and interesting. In all there are eighteen letters, direct and intimate, and dealing with everyday subjects of human interest in a way that sends the message home to the heart of every reader.

Nothing could be more appropriate for a Christmas or birthday present for a boy or young man than this handy little volume, since many of its helpful and delightfully frank and intimate messages are directed to young men. There are messages for young women also, as well as for adults. Parents should read it for the help it will give them in understanding and dealing with the problems of their children. Altogether it is written with rare understanding and sympathy.

For your copy of "Letters to the Smiths" by Hosea W. Rood send fifty cents to the Seventh Day Baptist Publishing House, Box 868, Plainfield, NJ 07061.

# personality profile



**DEACONESS ALMIRA BOTTOMS BUTLER**

The daughter of Thomas Jefferson and Tallulah Gilbert Bottoms, Almira was born into a Christian home. Her parents chose the name "Almira" because of its meaning "lofty, noble." In reviewing the life of Mrs. Butler it is true that these are accurate characteristics of her — a lofty dedication to her God and a noble desire to serve her fellow man.

Almira Bottoms was married to Robert Lee Butler, a farmer and merchant. They made their home on a large farm near Paint Rock, Alabama, known as Glendale Farm. The couple was blessed with eight children: James Edward, Nancilu (Mrs. Victor Burdick), Ruth (Mrs. Frank Potts), Robert Lee Jr., Gilbert, Mary Alice, Daniel, and Bettie (Mrs. David Pearson).

Mrs. Butler is known in her community today as a person to whom you can take your troubles, and this has always been true. She has always been a humanitarian. A skilled seamstress, Mrs. Butler designed her own patterns and made much of the clothing for her large family. She also clothed many in the community. She has spent many hours in her labor of love helping the tenants on her farm as well as many others in the community. She has taught meal planning, sewing and hygiene to the women. Many a night she has been called to the bedside of a sick child. She continues to be an active member of the Jackson County Homemakers Club.

Mrs. Butler is a lover of nature as is evidenced by her large flower garden. Her extensive library contains many literary works. She is the author of a carefully researched genealogy entitled *The Bottoms Family in America*.

Perhaps Almira Butler is best known in her community as a sincere Christian who worships on Saturday. For many years she was a lone Sabbathkeeper, far from any Seventh Day Baptist church. On Sabbath Day she would gather her children around and have Sabbath School. On Sunday she witnessed her love of Christ and concern for children by teaching in a Sunday School. She was responsible for the organization of a Sunday School at the Cedar Point Baptist Church and for many years was in charge of this work. As evidence of the respect for Mrs. Butler many local functions have been planned so not to interfere with her day of worship. During those years when she had children in the New Hope High School graduations and school functions were changed from Friday nights to accommodate the family.

However, Mrs. Butler wasn't satisfied — she wanted a Seventh Day Baptist church in her community. Long active in the Bible Sabbath Association and the Seventh Day Baptist denomination she has been a constant witness to the Sabbath message throughout the entire area. For many people, including your editor, their first contact with Seventh Day Baptists came through the faithful witness of Almira Butler.

One of the greatest tragedies in her life was the loss of her first born, James Edward, during World War II. It was characteristic of Mrs. Butler that she would apply his life insurance toward the construction of a place of peace and worship. Thus was organized and built the James Edward Butler Memorial Seventh Day Baptist Church in Paint Rock.

Here in this quiet chapel she has seen many members of her family, including her husband, accept Christ and the Sabbath truth. She currently serves the church as deaconess and children's Sabbath School teacher. The editor considers it a great blessing to know Mrs. Butler. Her life has inspired him as well as countless others. She has given much in the service of this denomination. The *Sabbath Recorder* is happy to salute Deaconess Almira Bottoms Butler.

## "GOOD AND FAITHFUL SERVANT"

(Matthew 25:21)

For my sister, Mrs. Almira B. Butler, written spontaneously in response to a letter from her, by Mollie Ruth Bottoms.

In lowliness of Christian Brotherhood—  
In selflessness, with neither pride nor scorn—  
She goes along the waysides doing good,  
Giving help and soothing those that mourn.

She longs to follow in the Master's way,  
To let the healing Word of Life be spoken,  
That gloom may flee as dawns the light of day  
In humble homes where sacred bread is broken.

For simple deeds of kindness, sufferers find  
Their courage is restored, their hope renewed,  
While they are clothed again in saner mind  
And with a greater love of Christ imbued.

She will hear the Master's "God bless thee!  
What thou hast done for these, thou'st done for me!"

## THOUGHTS ON A YEAR

### WELL SPENT

by Jennifer Lewis

I was born and raised a Seventh Day Baptist. Words like General Conference, Historical Society, Tract Society, Sabbath Recorder, all of these had floated in one of my ears and out the other many times. But I had never really related myself in any conscious way to the actual working realities of these words, these organizations, and others like them. I sat comfortably tucked away in California, knowing that some 3,000 miles away people cranked out a little publication called the *Sabbath Recorder* and it somehow, sooner or later, ended up amongst the magazines in our home. I knew that each year I could travel to some prearranged spot, have a rollicking good time at Pre-Con and an even better time at General Conference and never really care about the plans, the efforts and the determination of certain people to make Conference and its meetings go smoothly. I never thought about the fact that someone, somewhere was working very hard, keeping budgets and plans under control longer than the one week in August when I became vaguely aware of the operations of the Seventh Day Baptist denomination.

I know that I cannot blame living in California for my ignorance about happenings at Seventh Day Baptist Headquarters in Plainfield, N. J. I think there are many people within a few miles of the Building who know as little as I did before I came to work here. I think, however, if everyone in our church body could see first-hand our Christian Mission in operation, they would be more sensitive, more aware, more concerned and more excited about the destiny of Seventh Day Baptists and what we must do to survive and move ahead.

Did you know that there are fourteen people now employed at the Seventh Day Baptist Denominational Headquarters? Did you know that many of them are also active members of the Seventh Day Baptist church in Plainfield? These people are leaders who



Miss Jennifer Lewis

take initiative in getting jobs done not only for their church family but for your denominational family as well? Henry Poulin, our shop manager, has been working here for over forty years. He says that once a person gets printer's ink in his blood it's impossible to live any other way of life. Gerry Landry, a French-Canadian/American with a marvelous mustache sits for eight hours each day at a Linotype machine and sets the type for each publication that is produced in the shop. Margaret Herres is a warm person who takes an interest in everyone here. She mails every *Sabbath Recorder*, every *Helping Hand*, is a whiz at wrapping tract orders and has taught me many things about Gestetner mimeographing. Etta O'Connor and Jean McAllister are bookkeepers-proofreaders-bill collectors and seem to like taking on any extra jobs people are always willing to give to them. Etta can tell you the name of any *Recorder* subscriber and Jean is the real power behind the General Conference office. Gladys Poulin sits quietly and patiently in the Memorial Fund office, keeping all incoming and

outgoing business of the Fund in order. I think I will remember Peg Van Horn as always being here, always being dependable and always working much harder than the rest of us. I think I will remember Alton Wheeler as always being on the move. Peg once told me that she felt the mission of Seventh Day Baptists was something special and important. The work that Alton and Peg do from the General Conference-SDBWF office adds greatly to the positive direction of our world church.

Gordon Lawton has done much creative work to make the Elizabeth Fisher Davis Sound Studio a reality. He spends hours down in the lower depths of the Building taping every Conference since 1950, painting walls and ceilings, and still has time to become a master of the offset duplicator. Nathalie Davis Perez trudges in on the Somerset Bus line each Sunday from New York to give a day's dedicated work to the Historical Society. She is now in the process of cataloguing the many books of the library, quite an effort, believe me! Rex Zwiebel is not a staid, serious theological dean. He is a chuckler at coffee breaks and sings tenor in the Plainfield church choir. He is also a caring, dedicated person and even comes to work on holidays.

A secretary is supposed to be loyal and devoted when it comes to her boss. In my case, there were always two and sometimes three bosses. Leon Maltby is the retiring editor of the *Sabbath Recorder*. Did you know that as secretary of the American Sabbath Tract Society he must answer as many as twenty requests each week for tract and literature information? Did you know that he takes a very real interest in every person who writes to his office and relates this interest in answering each letter? Al Rogers is the librarian and president of the Seventh Day Baptist Historical Society. He is also a cabinetmaker, a tulip planter, and vitally interested in our publishing mission and the care and maintenance of the Building and the Plainfield church. He is always busily involved in one type of job or another. He maintains the interesting Historical

Society museum on the third floor of the Building containing articles representing each facet of Seventh Day Baptist history in the U.S. and throughout the world.

John Bevis is someone that each reader of the *Sabbath Recorder* will become better acquainted with. He is still a bit baffled by the workings at the Building, just as I was when I came here last September. He is interested. He has many creative ideas for future *Sabbath Recorders* and wants to use the *Sabbath Recorder* as a tool for the advancement of Christian and Sabbath causes in some new and intriguing ways. Did you know that he became interested in the work of Seventh Day Baptists through the faithful members of the Paint Rock church and later became involved through his work with Salem College students and the Southeastern Association?

Did you know that each one of these people has a special talent and a special interest in our denomination? Did you know that it isn't necessary to be employed at the Seventh Baptist Building to be actively involved in the work of our denomination? I am grateful to these people for the work they have dedicated their lives to, just as I am grateful for the opportunity of working for a little while with them here in Plainfield.

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## Our Prayer Corner

### Suggestions for Prayer This Week

#### Pray for:

- 1) The new Conference president, Ernest F. Bond, and his family. May God bless and guide as they enter this year of service.
- 2) A continuation of the enthusiasm and commitment generated at Conference. Let us pray that the program of Conference will be shared with all the churches resulting in a new spirit among Seventh Day Baptists.

## OFFICE SECRETARY

### APPRECIATED

by Leon M. Maltby

It may not be necessary to find a text for every occasion, but the habits of a lifetime cannot be easily shed by preachers turned editors. It is quite the fashion for laymen as well as ministers to paraphrase the Scripture. With a very slight paraphrase the words of Jesus in one of His parables can be applied to Jennifer Lewis who has served as part-time office assistant to the secretary-editor for the past year. The words: "Well done good and faithful secretary..."

Jennie, who came to us as an answer to prayer at Conference last year, has indeed been both a faithful and capable secretary, devoting each morning to the typing and many other duties of the office. She has worked behind the scenes as most secretaries do, but has contributed much to the weekly publication of the *Sabbath Recorder*.

With her keen perception and quick mind she was able to quickly grasp the many-faceted routine. Almost from the very first week she assumed responsibility for fitting the available material into the pages after the type was set. She had ideas for improvement and pushed for more pictures. The cover contest recently promoted was her idea, picked up by the Advisory Committee. Her ability as a creative writer has not been exploited; there were always more mundane tasks to be accomplished than there was time for.

When the editor-secretary is not too good at cataloguing and filing incoming material or devising efficient ways for handling audiovisual and literature requests, he is glad to have a secretary willing and able to reorganize things occasionally. Jennie has been that kind of secretary. She has also been one who did not have to be told what needed to be done each day, but was glad to accept the suggested priorities.

Much (too much) has been made of the closing out of the editor's work. Recognition needs to be given to those who really carried on the work of the

## THIS IS YOUR LIFE—

### DELMER VAN HORN

The plaque read, "From the Washington Seventh Day Baptist Church to the Rev. Delmer Van Horn, Pastor of the Church and Director of the Washington Project Pilot Program, our love and appreciation to him and his family for their seven years of devoted Christian service—July 21, 1973."

It was presented to the pastor at the close of a surprise "This Is Your Life" program highlighting events in the life of the church since the Van Horns came in 1966.

U. S. Senator Jennings Randolph, a member of the church, recalled his early acquaintance with Delmer and Rowena in West Virginia and expressed for the church—as only the Senator can—our thankfulness for their ministry of "Faith and Hope—but especially of Love."

Leland Bond of the Lost Creek church, surprise guest for the evening, traced the early work of the Washington Project Committee, the effort of the Southeastern Association to work with the church in strengthening the Seventh Day Baptist witness in the nation's capital.

The Rev. Alton Wheeler sent his tribute on tape, noting the expansion of the project into a Pilot Program which received support from the General Conference in 1970. Secretary Wheeler also expressed appreciation for the Van Horns' warm hospitality extended so often to denominational visitors in Washington.

office and the publishing house. The person who works most closely under the salaried officer is his secretary. Jennie, with her keen interest in the work of the denomination, has given a year of her young life to this important work. She now departs to undertake more postgraduate work in her home state of California. We would like to voice the thanks of all for her largely unseen service, and wish her well as she prepares for greater service in the future as the Lord may lead.



Rev. and Mrs. Delmer Van Horn

Mrs. Althea Williams, principal of nearby West Elementary School, presented a certificate of appreciation to the pastor for the church's service to the neighborhood in conducting for three years an after-school tutoring program in arithmetic for fourth, fifth, and sixth grade children. The tutoring service is part of the "Pilot Project—a five-year cooperative program of expanded outreach in the inner city."

A photo album presented to the pastor contains pictures shown throughout the program of church activities and families. Highlights include the purchase and remodeling of the "pink house" on Sixteenth Street, now the busy Church Center; the pastor's program of on-the-job training in lay evangelism; and also the pastor's part in developing the Association camping program and Camp Joy, Inc.

Recent activities depicted were the ordination recognition services for the Rev. John Pettway, assistant pastor, and two baptismal services held this spring.

Still to be added to the album will be pictures from this year's Vacation Bible School. It was an appropriate representation of past work and future potential for the Church's ministry. Nearly fifty children, most of them from the church neighborhood, attended the school. Pastor Van Horn opened each day's study with worship on the theme, "Created by God—Everyone Is Special." Mrs. Pearl Nagel directed the staff which included Assistant Pastor and Mrs. Pett-

way and Robert Van Horn. Other teachers from the church were Ruth Hazen and Janet Thorngate. SCSC workers Debbie Pearson and Gay Vaught each taught a class, and five high school students assisted: Kevin Chroniger, Ann Dickinson, and Mary Floyd from the church plus Christina Rogers and Randy Kagarise from the Association.

Over one hundred people attended the Bible School's closing program almost straining the capacity of the Church Center for such a varied program on a rainy evening. The same was the case the next night for the Van Horns' farewell reception, "This Is Your Life." For the past seven years the Washington S. D. B. Church has truly been Delmer Van Horn's life—a busy and productive one.

—Janet Thorngate

### American Bible Society

Baptists got together during the American Bible Society's 1973 Advisory Council meeting in New York City. Among those attending were the Rev. Dr. Robert G. Torbet of Philadelphia, a member of the Society's Board of Managers and executive director, Division of Cooperating Christianity, American Baptists Churches in the U. S. A., Valley Forge, Pa.; the Rev. Dr. Eugene A. Nida, executive secretary of the American Bible Society's Translations Department, also an American Baptist; the Rev. Dr. L. Venchael Booth of Cincinnati, field secretary in the Society's Ways and Means Department, president of the Progressive National Baptist Convention, Inc., and pastor of Zion Baptist Church, Cincinnati; and the Rev. Leon M. Maltby of Plainfield, N. J., editor, the *Sabbath Recorder*, publication of the Seventh Day Baptist General Conference.

American Baptist Magazine

### MEMORY TEXT

"The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God."

—1 Corinthians 1:18

## NEWS FROM THE CHURCHES

HEBRON, PA.— At a Wednesday night Bible study our group prayed for God to send us a pastor of His choosing. We had been without a pastor since June 25, 1972. At this group prayer time we "claimed promises," and the Holy Spirit made us conscious that our prayers would be answered, and they were.

The Hebron and Little Genesee churches extended a call to the Rev. and Mrs. Kenneth Van Horn of Little Rock, Arkansas. They responded by visiting the two churches. During their visit we had a fellowship supper in the community hall on Friday evening, followed by a Bible study at the church. On Sabbath Day Pastor Van Horn preached at the two churches. His letter accepting our call came shortly after this visit.

His first service as pastor was on July 14, at which time we observed communion together. The Rev. and Mrs. Van Horn are living in the parsonage at Hebron.

Kathryn Thompson is doing a fine work with the children of the community, conducting a weekly "youth sing" for them. Various church women help her. She is reaching young people, some of whom do not even attend church. Some attend quite regularly and she often has a group to sing at church. In June, the Sabbath School had its annual Children's Day picnic in the park, following church services. There was a good attendance, including several former residents.

The Adult class and the Bible Study group both meet around an oblong table at the left-front of the church. Normally each has an attendance of ten to sixteen.

The July quarterly church business meeting voted to send the pastor as a delegate to Conference if he wishes to go.

The church roof has been painted and the steeple repaired. Painting the church and repairing the steps are still in the offing.

The WSSS put a lovely new carpet down the church aisle and on the pulpit rostrum. Its June meeting was held in the community hall, where the members cleaned the dining room and the kitchen.

They also packed a box of used clothing for Goodwill Industries, Northern Tier Children's Home, and Guyana. President Evelyn Hauber conducted the business meeting and Agnes LaBar presented the program. In July they cleaned and renovated the church bookshelves.

Later in July, the Hebron Union Church women invited our group to a picnic supper, followed by a missionary and testimony meeting on the beautiful lawn of one of their members.

In closing, a "witnessing" verse. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

—Mrs. Leta Burdick

INDEPENDENCE, N.Y.—It was reported some time ago that negotiations were in progress to transfer ownership of the church building to the Mennonites who are using it on Sundays. A strange quirk has developed. The lawyer has discovered that the church must be incorporated in order to legally sell its building. Therefore the congregation, too weak to maintain the building, is now in the process of incorporating, which will take some time. The paper must be signed by the governor. Mrs. Grace Spicer, long-time clerk and member of the church for seventy-five years, says they will complete the sale when and if Governor Rockefeller signs the incorporation paper.

The church owns an eight acre parsonage lot which is to be sold to one of the younger members for a home since it is not anticipated that it will be possible to again have a resident pastor. The congregation cooperates with the First Baptist Church of Andover in hiring a pastor since neither church can do it alone. The church organization goes on and more news may be expected from from time to time.

—Correspondent

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THE SABBATH RECORDER

## Accessions

RIVERSIDE, CALIF.

By Baptism:  
Jill Logan  
Kenneth Mead  
Starlin Ross  
By Testimony:  
Frederick Brake

## Marriages

Fatato - Angel.— Gene Paul Fatato, son of Mrs. Freda C. and the late Rev. Eugene N. Fatato, and Sherry Lynn Angel, daughter of Mr. and Mrs. Bob Angel, all of Battle Creek, Mich., were united in marriage in the Battle Creek Seventh Day Baptist Church on Sabbath afternoon, July 14, 1973, by the Rev. Paul L. Maxson of Berlin, N. Y., with the Rev. S. Kenneth Davis assisting.

## Births

Emerson.— Born to Sgt. Arthur and Chris (Williams) Emerson of Monument, Colo., a daughter, Cindy Jean, on July 18, 1973.  
Lippert.— A daughter, Elizabeth Teresa, to David and Nancy (Cruzan) Lippert of Lansing, N. Y., on June 12, 1973.

## Obituaries

LAWRENCE.— William E., son of Edward D. and Mildred E. Stillman Lawrence, was born in Bridgeton, N. J., May 29, 1947, and died June 7, 1973, in Newcomb Hospital, Vineland, N. J., as a result of injuries sustained in a motorcycle accident.

He graduated from Bridgeton High School, and attended Drexel Institute of Technology, Philadelphia. He was employed by the Farmers and Merchants National Bank as a computer operator.

On Aug. 7, 1971, he married Shirley Ann Freeman, daughter of Mr. and Mrs. Joseph Freeman, of Bridgeton, N. J.

He was a member of the Paint Rock (Ala.) Seventh Day Baptist Church. In recent months his faith was renewed, and he was concerned for others.

Surviving, in addition to his wife and parents are: a stepdaughter, JoAnn Freeman, at home; two brothers, Edward Rae of Minot, N. D., and Robert Dale, of Bridgeton; a sister, Mrs. Melvin R. Dickinson, Jr., Bridgeton; several aunts and uncles, and a nephew.

Funeral services were conducted at the Marlboro Seventh Day Baptist Church on June 10, with the Rev. Donald E. Richards officiating. Interment was in the Marlboro Cemetery.

—D. E. R.

VAN HORN.— Harry R., son of Edwin Bartell and Lottie Davis Van Horn, was born Oct. 11, 1889, in North Loup Nebr., and

died June 18, 1973, at Riverside, Calif. He was one of ten brothers and sisters.

He was a member of the Seventh Day Baptist Church in North Loup, and when he brought his wife and two sons to Riverside transferred his membership on Jan. 1, 1925. He was a great lover of flowers and cheered many people with cut flowers from his own garden. For many years he tenderly cared for his wife who has been confined to a wheel chair.

He is survived by his wife, Mildred, two sons, Stanley and Bert, three grandchildren and five great-grandchildren; also, by one brother and two sisters.

Services and interment were held at Montecito Memorial Park with Pastor Don I. Phillips officiating.

—D. I. P.  
WILLIAMS.— Ethyl Lenore, daughter of Jule and Laura Berry, was born Sept. 15, 1925, in Fairmont, Minn., and died July 8, 1973 at Riverside, Calif.

She moved with her family to Boulder, Colo., when very small, and was baptized and joined the church at the age of twelve. In 1949 they went to California where she transferred her church membership to the Riverside Seventh Day Baptist Church. Her beautiful singing voice was an addition to the choir and for many years she praised the Lord with her solos.

She is survived by one son, Hollis Williams, two sisters, Mrs. Edythe Pearson of Eugene, Ore., and Mrs. Joy Ross of Riverside, and several nieces and nephews.

Funeral services, conducted by Pastor Phillips, and interment were held in Crestlawn Memorial Park.

—D. I. P.  
WALTON.— Richard G., was born Aug. 29, 1901 in Northampton, England, and died July 24, 1973, at the Eaton Rapids Community Hospital.

He will be greatly missed as an active member of the Battle Creek, Mich., church. He is survived by his wife, Zoe (Burdette Cash); a stepson William Cash of Olivet; one sister, Mrs. (Ethel) Huff of San Diego, Calif., and four step-grandchildren.

Funeral services were held from the Burkhead Funeral Chapel in Charlotte, Mich., with his pastor S. Kenneth Davis officiating. Interment was in the Maple Hill Cemetery of Charlotte, Mich.

—S. K. D.  
WARNER.— Stanley N., son of Henry B. and Vie Newey Warner, was born May 25, 1901, in the town of Verona N. Y., and died June 15, 1973, at his home on the farm which he had operated since 1958.

He was married on Dec. 26, 1921, to Elmina Camenga, who survives him along with five sons, Alva C. Warner and Garth Warner of Oneida, N. Y.; Maurice Warner of Rome, N. Y.; Richard S. Warner of Verona, N. Y.; and the Rev. Glen Warner of Denver, Colo.

Funeral services were held June 17 at the Verona Seventh Day Baptist Church where Stanley had faithfully served for many years. The burial was in the New Union Cemetery in Verona Mills.

—L. W. B.



**The Sabbath Recorder**

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Summer Christian Service Corps workers Faith Oliver of Wisconsin and Duska Goodson of West Virginia assist the Rev. Francis Saunders as a part of their mission with the Pawcatuck Seventh Day Baptist Church, Westerly, Rhode Island.

**THE  
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September 8, 1973