News Flash from British Guiana
Rev. Ben Berry writes regarding his wife's operation as of December 13, "I think I can safely say that the prayers of our friends in the U. S. A. and British Guiana were answered in a miraculous way. The doctors were able to carry out the operation within ten days of her being admitted to the hospital. She spent twenty days in the hospital and is now sitting beside me while I write this letter (at home).

"Presently Hannah is under the care of the district doctor who tells us that it will take six weeks before we can say that she is out of danger and another six weeks before she begins to do ordinary work."

The NBC television network is announcing three religious telecasts, sponsored, but without commercial messages, which will be given under the general title, "His Way, His Word," one each month, with "The Prodigal Son" telecast over the NBC television network on Sunday, January 29, at 2:30 p.m. (EST). A second, "Where Your Treasure Is," will be seen on Sunday, February 26, again at 2:30 p.m. (EST); and the third, "The Fruitless Fig Tree," on Sunday, March 25, at 2:30 in the afternoon.

Accessions

Nortonville, Kan.

By Baptism
Clarence H. Kierns

By Testimony
Alonzo E. Dotson

Births


Obituaries

Hill. - Frank, son of Franklin and Mary Green Hill, was born in Ithaca, N. Y., June 28, 1867, and died at Warwick, R. I., Dec. 15, 1955. A long-time resident of Ashaway, he took an active part in business, civic, and church affairs. He was cashier of the Ashaway National Bank for half a century, and for many years served as president of the First Seventh Day Baptist Church of Hopkinton, of which he was still a member at the time of his death. He served from 1893 to 1898 as a member of the General Assembly of Rhode Island. In 1928 he was president of the Seventh Day Baptist General Conference.

He earned his bachelor's and master's degrees at Alfred University. The Rhode Island State College honored him with the degree of Doctor of Laws, and the Rhode Island College of Education conferred upon him the honorary degree of Doctor of Education.

His wife, Emma Green Hill, preceded him in death by several years. He is survived by a daughter, Mary (Mrs. Julian T.) Crandall, and a son, Frank M., both of Ashaway, and by several grandchildren and great-grandchildren.

Farewell services were conducted by his pastor, Rev. Lester G. Osborn, and his body was laid to rest in the Oak Grove Cemetery in Ashaway.

L. G. O.

Rankin. - Ronald, 9-month-old son of Mr. and Mrs. E. Richard Rankin of Hancock's Bridge, N. J., died Dec. 10, 1955, at the Bridgeston Hospital. Funeral services were conducted by Rev. Robert DeRemer at the Brook's West Side Funeral Home in Bridgeston. Internment was at the Overlook Cemetery.

R. P. L.

Sheldon. - William Wheeler, son of John and Meta Adelia Powell Sheldon, was born in Alfred, N. Y., July 13, 1876, and died at Bethesda Hospital, North Hornell, N. Y., Oct. 24, 1955.

Mr. Sheldon joined the First Seventh Day Baptist Church of Alfred in 1890. He was married to Adelaide Burdick on July 22, 1908.

Survivors include his widow; one son, William Maxson of Cuba, N. Y.; three daughters, Mrs. Rowland Rofis of Chattanooga, Tenn., Mrs. Wilfred Clay of Levittown, L. I., and Mrs. S. Frank Chapman of Baltimore, Md.; a sister, Mrs. Maude Williams of Oakland, Calif.; nine grandchildren, and several nieces and nephews.

Memorial services were conducted from the First Alfred Church by his pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

H. S. W. Stevens. - Frank Winthrop, son of Charles W. and Harriett Potter Stevens, was born in Alfred, N. Y., Aug. 14, 1877, and died at Bethesda Hospital, North Hornell, N. Y., Aug. 21, 1955.

Mr. Stevens joined the First Seventh Day Baptist Church of Alfred in 1890. He was married to Amelia Fenner on Dec. 14, 1909.

Survivors include his widow; two sons, Ellis of Alfred, and L. Gifford of Center Grove, Pa.; one daughter, Mrs. Kenneth Kane of Mt. Morris, N. Y.; a sister, Miss Ethel Stevens of Cleveland, Ohio; six grandchildren and three great-grandchildren.

Memorial services were conducted at the Landon Funeral Home, Hornell, N. Y., with Rev. Albert N. Rogers, pastor of the Second Alfred Church, officiating. Burial was in Alfred Rural Cemetery.

H. S. W.

Seventh Day Baptist Commission in session at the Seventh Day Baptist Building, Plainfield, New Jersey, on December 26-29, 1955. Left to right: Clarence M. Rogers, Charles H. Bond, Albyn Mackintosh, Charles F. Harris, Earl Cruzan, and David S. Clarke.
It was the night after Christmas and all through the house (the Seventh Day Baptist Building at Plainfield, N. J.) the lights were all burning and there were people moving and stirring. The occasion was not anticipating the opening of presents but preparing for the early morning opening of the midyear Conference meeting of the denominational Planning Commission.

From noon until late evening, members had been arriving by plane, bus, train, and auto. Albyn Macintosh of Los Angeles, chairman of Commission, and Rev. David Clarke of Boulder, Colo., a new member, had spent sleepless nights flying the country. Mrs. Russell Maxson, president of the Women's Board, and Mrs. Lloyd Lukens, its treasurer, had also come by plane in order to be there on time. Charles Harris of Shiloh, N. J., was the only visiting officer to arrive by car. From Alfred, N. Y., came Secretary Mills; from Hurley, S. W. Warren for the Planning Committee; and Mrs. Virginia Mayne, secretary of the General Conference. Clarence M. Rogers was not anticipating the opening of his new member, had spent sleepless nights flying the country. Charles Harris of Shiloh, N. J., was the only visiting officer to arrive by car. From Alfred, N. Y., came Secretary Mills; from Hurley, S. W. Warren for the Planning Committee; and Mrs. Virginia Mayne, secretary of the General Conference. Clarence M. Rogers was not anticipating the opening of his new member, had spent sleepless nights flying the country.

Local men involved in some of the meetings were Franklin A. Langworthy, president of the Tract Board, Secretary Leon M. Mailby of the same board, and Courtland V. Davis, former correspondent secretary of the General Conference. The visiting men and women were lodged in the homes of Plainfield church members and at the church, for the most part, in nearby restaurants or dining rooms in order to continue their discussions and insure promptness at meetings.

Commission almost literally "burned the midnight oil" in its deliberations Monday, Tuesday, and Wednesday nights, and the Planning Committee followed suit on Tuesday evening. The group was in session from eight o'clock in the morning until eleven o'clock at night. Formal adjournment came at supper time. The midnight oil was burned to make the midnight oil in these Plainfield meeting needs to be manifest in every church and in every home where the work is to go forward. On one occasion, on the eve of the meetings, two of us were looking at the furnaces which heat the two buildings. The big coal furnace supplied steam for the publishing house was well banked and cold because of the long weekend holiday. The new oil burner beside it was not fired. It was roaring as it poured heat into the denotional building. There was a fire kindled without human hands under a building dedicated to the past, present, and future of Seventh Day Baptists. Here, too, midnight oil was burning to make the working conditions better for the future day. Perhaps this symbolism could be given a Scripture text from the second chapter of Acts and become a sermon in the hearts of many of our subscribers.

The long New Year's holiday perhaps gave everyone an opportunity to rest and to do less extensive reading than is possible in the daily schedule or the ordinary weekend. This was the case with the editor. Among other reading there was a close reading through the 170-page special issue of Life for the last week of 1955 and the first week of 1956. Almost the entire magazine is devoted to pictures and stories of Christianity. While much of it has a Catholic emphasis and some of the Protestant articles cannot be fully endorsed by discriminating readers, it is nevertheless an issue of great value that probably should be in the reading file of every religious leader. To us, one of the striking pictures is that of the Temple Baptist Sunday School of Detroit showing 5,000 children in fellowships.
reason. For one thing, it needed to be returned. More important was the fact that it contained an article of tremendous Biblical interest which ran continuously from page 45 to page 131. It was titled "The Scrolls from the Dead Sea." Written by a reporter, Edmond Wilson, whose name does not appear until the end of the article, it is one of the most descriptive essays on that subject that has ever come to our attention. The New York Times, in the book review section of October 16, speaks of it as a scoop and calls the article piece of journalism.

The comment in the New York Times maintains, "Mr. Wilson's piece recited to the general reader for the first time the whole story of the scrolls and succeeded in transmitting some understanding of their shattering impact on fields of Biblical study." The occasion for the comment was the publication of the article in book form by Oxford University Press at $3.25.

Interest in the Dead Sea Scrolls has not been as widespread or as keen as their shattering impact on fields of Biblical study. The New York Times' report points out that nearly ten centuries older than anything heretofore known to exist. Their shattering impact on fields of Biblical study has not been as widespread or as keen as their subsequent reaction.

Generally speaking, theologically liberal scholars have shown far greater interest in archaeological studies than conservative theologians. Mr. Wilson points out the peculiar situation in this particular study, pointing out that liberal New Testament scholars almost without exception boycotted the whole subject of the scrolls. He pointedly gives the reason for this. These liberals, he notes, 'tend to assume that the doctrines known as Christian were not really formulated till several generations after Jesus' death, and especially as I have said, that the Gospel of John came late and was influenced by Gnostic thought. . . . These new documents have thus amounted to a variety of rooted assumptions, from matters of tradition and dogma to hypotheses that are exploits of scholarship.' In other words, the teachings of the Jewish sect which produced and preserved these documents before the time of Christ are so closely parallel with some of the teachings in the Gospel of John, etc., that there can be no reason to suggest a late date for John.

Space does not permit further comment other than to say that in spite of some disturbing implications of these recent discoveries in the realm of Biblical texts and inter-testamental literature, the overall effect is to build confidence in the whole Bible as it has come down to us.

The 1956 edition of Ministers' Federal Income Tax Guide, Channel Press, Great Neck, N. Y., guarantees that it will save you fifty times its $2.50 cost. Some of our readers have perhaps received it as a free dividend from the Evangelical Book Club. Although many ministers do not have to pay income tax because of their low income, there are numerous others who might be spared a good deal of trouble in making out their tax returns and saving their legitimate deductions with the help of this 125-page book.

A young Indian family have become missionaries to the United Church of North India (in Bombay) to the city of Nairobi in East Africa. They are sent from the same church from which, years ago, David Livingstone set out for Africa after visiting India. This is the first venture of this group of churches in sending a missionary to another country. They have undertaken to support this young family spiritually and financially. — W. W. Reid.
Christ child nearly two thousand years ago. The usual climax to the Christmas tree, but the Church has reversed the procedure. Taking them off.

The filled coin folders were dedicated for this purpose. These spiritual Christmas gifts will be used in the evangelism program of the church. Thus this Christmas season will be used to proclaim to the world the message and purpose of the birth of Christ. At an appropriate time in the worship service these self-denial and sacrificial gifts were dedicated for this purpose.

Giving has been the essence of Christmas since God gave His Son to the world and the Wise Men gave their gifts to the Christ child nearly two thousand years ago. The usual climax to the Christmas season is taking the gifts from the Christmas tree, but the Salem Seventh Day Baptist Church has reversed the procedure. For that church the climax is in placing the gifts upon the tree rather than in taking them off.

Advent cards filled with dimes or pennies or other self-denial and sacrificial offerings were presented at the Christmas worship service on Sabbath (Saturday), December 24. The filled coin folders were placed on a Christmas tree during the worship service as the tree’s only decoration. Christmas giving has taken on new meaning to the members of the congregation as they have included giving to the Christ in their Christmas celebration.

Fittingly, these gifts which were made to the Lord at the time His birth was celebrated will be used in the over-all evangelism program of the church. Thus these spiritual Christmas gifts will be used to proclaim to the world the message and purpose of the birth of Christ.

UNUSUAL CHRISTMAS CELEBRATION
(As reported in the Clarksburg Telegram and the Salem Herald)

For Commission by David S. Clarke

The midyear meeting of the Commission of the Seventh Day Baptist General Conference was held at denominational headquarters, 510 Watchung Ave., Plainfield, N. J., from Monday night, December 26, 1955, to Thursday afternoon, December 29. On Wednesday it was conducted as a meeting of the Co-ordinating Council, with the Planning Committee bringing its suggestions and the combined groups coordinating many proposals into an overall strategy for denominational growth and service.

All members of the Commission were present, as follows: Chairman Albyn Mackintosh, Los Angeles, Calif.; Charles Bond, Westerly, R. I.; Clarence Rogers, Salem, V. A.; Earl Cuzan, Adams Center, N. Y.; Charles Harris, Shiloh, N. J.; and David Clarke, Boulder, Colo.

Sessions were held from 8 to 11:30 a.m., 1:30 to 5:30 and 7:30 to 11:30 p.m.; each session being opened and closed with prayer. David Clarke was appointed as secretary pro tem.

Tribute to A. Burdet Crofoot

Time has the habit of softening the sorrow which comes to us with the loss of a friend and fellow worker, but does not erase from our minds and memories of that contribution. Each passing day may make us more conscious of that contribution.

This is particularly the feeling of Commission as it sits this Christmas season without the services of A. Burdet Crofoot, its beloved secretary, who was taken from us on November 13, 1955.

Burdet began his work as executive secretary of the Seventh Day Baptist General Conference in April, 1955. In the short space of two and a half years he came to understand the workings of his denomination as few people ever do in a lifetime. Born in China, the son of Seventh Day Baptist missionaries, his life was rich with interesting experiences. He was devoted to the work of his church which he deeply appreciated and loved, and this devotion was a source of inspiration and joy to all members of the Commission.

Vigorous in his approach to problems, tempered by a mature attitude, and bulwarked with a keen intellect and insight, Burdet was able to accomplish in his office, with limited assistance, an amount of work which is little short of amazing.

Having achieved that measure of self-control and self-discipline which we recognize as the mark of a mature person, Burdet was in the process of welding into a unified program the characteristicly independent actions of our denominational service groups.

Commission therefore wishes to express on behalf of all Seventh Day Baptists this word of appreciation, and to extend to Mrs. A. Burdet Crofoot and to the family our deepest sympathy and sense of loss at his passing.

Interim Appointments

The work of the executive secretary was divided up into various phases and each of them was assigned to individuals for the period from the present until the meeting of the Commission in August, 1956. Courtland Davis was appointed as corresponding secretary and as chairman of the Planning Committee of the General Conference. Charles North was appointed to take charge of budget promotion with Conference President Charles Bond and Earl Cuzan as his assistants. Clarence Rogers was appointed to handle Ministerial Relations and to attend the National Study Conference on the Church and Economic Life, April 12-15, 1956, in Pittsburgh. Albyn Mackintosh was appointed to check the files of the late executive secretary and arrange for their disposition.

Forward Program

Our search for an executive secretary has renewed our desire that his office shall be located in our denominational building in Plainfield and we look forward to the time when all board secretaries will be located there.

It was voted to commend the Conference president on his proposed program (Continued on page 27)
THE LAYMAN'S PART IN MISSIONS

(Talk given by Dr. Stanley Rasmussen at the fall meeting of the Pacific Coast Association, in a series "Why Missions?")

What is a layman?
Anybody who isn't a preacher.
What does a layman do?
Anything that a preacher doesn't, or can't do.
Anything?
Yes, anything.
Such as what?
That would take a lot more time than I have to answer completely. Perhaps it will make things easier if we back up a little and systematically.

First, it must be understood that nobody, not even a layman, can do anything worthwhile without power — I mean, without the power, which is the Holy Spirit. There is no other source of power, and none is needed. The power of the Holy Spirit shows itself in five ways, listed by the great preacher, S. D. Gordon: (1) What we are (the Christian life as a whole); (2) what we say; (3) our money; (4) our service; and (5) our prayer.

The two basic things, prayer and the complete Christian life, are way beyond the scope of this talk. As for money, you folks in Southern California have a record of giving and of sacrificing for foreign missions which is so good that it would be foolish for me to talk about finances. I only wish that all our churches were as devoted to foreign missions as you folks seem to be.

But home missions are really more far-reaching, because everyone is — or should be — a worker in the home field. When the Spirit uses our speech and our acts of service for the advancement of Christ's business, we are truly home missionaries. All we can contribute to foreign missions is money and prayer, but at home there is no limit to what we can do.

A recent article in the Recorder said, "Whereas men differ as to the amount of money they have, in the great 'Democracy of Time' we are all equal. Each of us has 24 hours a day to spend on his way to eternity." Now, what can we do with this 24 hours a day?

First, we do what we know how to do.
My wife, in a talk, once used the illustration of a woman who had a knack for making delicious baked beans. This seems very small, but it is important in the community. Yet for all we know, those delicious baked beans at church suppers may have been as effective Christian witnesses as so many other things. We must help our preacher do his work, because he knows how to do it better than we do.

Of course, those who know to do more are expected to do more. Thus Dr. C. S. Lewis, a professor at Oxford, has written a series of brilliant and profound books which have strengthened many thousands of believers and probably helped many others to be saved. He knows how to write well, and he does it for Christ.

But now comes a harder part. The layman does what has to be done, whether he knows how to do it or not! To show why I mean this, let me be a bit of a physicist, I would like to compare the progress of Christianity with my personal experience in furthering the "progress of science."

I once thought, as many people do now, of a physicist as a deep thinker — as a man who sat around all day having important ideas and scrabbling things like E = mc² when his thoughts had reached some conclusion. Or maybe, if he was an experimental physicist, the important idea was a wave equation for an atom bomb, which would thereupon leap into being behind some monstrous barbed wire fence.

Actually, in furthering the progress of science, there are many "important ideas." I've had to spend a lot of time blowing glass — making equipment because there was nobody else to do it and it had to be done. Other times I've spent hours on a metal-turning lathe making some little metal gadget. I'm no machinist, but it had to be done. I've spent days in pipe-fitting, because there was nobody else to do it just then; and days developing photographic plates; and days just stacking lead bricks (they're heavy, too!); and nights looking through a microscope, and nights making mechanical drawings (and I never had a course in drawing, either); and a dozen menial jobs that just had to be done somehow. That is what the progress of science is like.

So it is in church work — mission work. Somebody has to teach classes, and lead prayer meeting, and take care of church business, and do other tasks within the church. Somebody has to write letters, and call on sick people — sick spiritually as well as physically — and do other needed work within the group. Somebody must help out and do parts of the preacher's job, too. But above all, somebody has to just go out and preach, and give the hedge, and find people who somehow can be compelled to come in. And, having found one such, somebody must pray over that soul and encourage it until the drudgery is forgotten for a while in the joy that comes to every Christian's heart when he sees a new believer — a soul created, as Paul called it — coming out of the waters of the baptism.

So the church goes forward, the same way science does, by sweating and struggling and improving - as the article suggested which I quoted earlier from the Recorder. Thus a person who has a 40-hour week for himself might well spend four hours working for the church. Those four hours might be spent helping with the mimeograph, or working in a Skid Row mission, or perhaps in Christian education with the idea of making a more effective witness later. I couldn't begin to name all of the things to be done even if I could think of them.

One other thing, which is often neglected — anybody can win souls if God is with him, but I think it is easier if a man, or woman, is respected. A man who is a failure in business may still be an effective witness, but people will usually listen more readily to one who is not a failure. Thus a Seventh Day Baptist millionaire, governors, tennis stars, and such — not because they would make better Christians, but because, being prominent, they would cause more people to hear about Seventh Day Baptists and to be curious about us. We need desperately to be seen and heard, and favorably, too. For this reason, I think a Seventh Day Baptist should never miss a chance to appear in the ‘public' — unless it would hurt his Christian witness.

In both public and private ways, though, we must always do what we can, and more. As Paul said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 22b).

And that's what a layman has to do, because nobody else can do it. The preacher can't, because the church is a team, and he is just one of him and he already has too much to do; angels can't, because they're not allowed to; God Himself can't do it, because that's not 'what He was sent down for. It's up to you and me to do the job, meaning you and me. There's no help for it — if the world, or even California, is going to get evangelized, we'll have to do it ourselves.

Maybe I'd better quit talking and get busy.

January 9, 1956
MEMORY TEXT

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways, acknowledge him, and he shall direct thy paths. Prov. 3: 5-6.

ELDER E. S. BALLenger
By Rev. Alton L. Wheeler
Elder E. S. Ballenger, a devout and zealous servant of God and consecrated publisher and minister, was called to rest December 5, 1955. Reared near Winslow, Ill., he received his advanced education at Battle Creek College, Battle Creek, Michigan, and spent the major portion of the extended years to follow in Michigan and California.

Elder Ballenger will long be remembered as one who lived a life full of faith and deeds as well as of years. On November 18 he celebrated his ninety-first birthday, and with the passing of those years numbering fourscore and eleven, he became respected as an educator, publisher, pastor, spiritual and business adviser, and as a father to his several nephews and nieces and to others related by faith in God rather than by blood.

After the First World War, he made his home in Riverside, Calif., where his brother, Albion F. Ballenger, was pastor of the Seventh Day Baptist Church. Having in this church, he supplied the pulpit during his brother's illness, and became pastor of the church following his brother's death, to serve until 1924. Again, in 1932, he became interim pastor for some eighteen months. In the course of passing years he assisted also with the pastoral care of the flock in Los Angeles.

For over thirty-five years he was active in religious publishing work, a prolific and persuasive writer, and publisher of the "Gathering Call."

Even though he served but a relatively few years in formal capacity as the minister of a church, he was a church worker for almost a lifetime to a parish extending even beyond the boundaries of our fair land. Whether he was approached for an opinion on spiritual matters, for advice pertaining to temporal involvements, or for assistance in time of financial need, he usually responded in compliance with the need.

In an article published in the "Gathering Call" in 1952, he told how his parents and his brothers and sisters had been called to rest, leaving him alone. He concluded, however, after relating that his family was closely bound together by "poverty, love, and the Word of God": "All these experiences quicken my interest keenly in the promised resurrection and I look forward with interest to the time when we will all be gathered together, nevermore to say goodbye. I am longing eagerly that God may hasten the day when that shall be accomplished."

"I am the resurrection and the life," Jesus declared. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Second Coming of Christ Two New Tracts

For some time there has been a strong feeling on the part of those closely connected with the literature outreach of our people at home and abroad that we needed more adequate literature on the subject that is considered by nearly all people who become interested in thorough Bible study. The thought centers largely around the closing verses of First Thessalonians 4. It is designed to stimulate the reader to a greater hope in connection with the promises of the return of Christ. Being brief and more textual it is expected that this will be used widely in missionary work with those people who already have some interest in this subject. One of our missionaries has already requested it and is using a considerable portion of the original 10,000 edition. The Tract Society would welcome orders from local tract committees and individuals.

In addition to the 15,000 tracts mentioned above the society announces the reprinting of a number of our other tracts. The salvation series is now well stocked with the recent printing of 5,000 copies of each of two tracts. Also in process of printing are the following titles: "God's Holy Day," "Sabbath and Sabbathkeeping Baptists," "Seventh Day Baptists and Seventh Day Adventists: How They Differ," and "Pro and Con" — a total of 17,000 more copies to be printed in the near future.

The new tracts are the following titles:

1. "First the blade, then the ear, then the full grain in the ear." The material of this small 12-page tract has previously been published in the Sabbath Recorder. It is an interpretation of the general teaching of the Scriptures on the subject of the second coming. The subheads are: "The Bible a Faithful Witness," "How to Understand Prophecy," "The Millennial Reign, the Return of Christ, and the Last Judgment," "What to Expect." It is anticipated that all of the churches will want to have this tract for general distribution to their own members and for use outside the church as may be deemed advisable.

The second tract entitled "That Blessed Hope," is a brief tract of a more inspirational type. The thought centers closely around the closing verses of First Thessalonians 4. It is designed to stimulate the reader to a greater hope in connection with the promises of the return of Christ. Being brief and more textual it is expected that this will be used widely in missionary work with those people who already have some interest in this subject. One of our missionaries has already requested it and is using a considerable portion of the original 10,000 edition. The Tract Society would welcome orders from local tract committees and individuals.

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barged budgetary items which are suffering from lack of denominational support.

**General Conference Actions**

We request each agency of the General Conference to devote a section of its annual report to the review of how it has handled matters adopted by General Conference affecting said agency.

We would call the attention of various denominational agencies to the action of the General Conference as found on pages 45, 46 in the 1952 Year Book and page 58 in the 1953 issue concerning the retirement program, and ask each agency to submit to Commission before August, 1956, eight copies of a report clarifying their relation to that program.

**Ministerial Relations**

Whereas there has been some confusion concerning who may have the right to hold ministerial accreditation cards from General Conference, we would call attention to the policy that ministers who have been accredited by General Conference and who continue membership in a Seventh Day Baptists General Conference are eligible to receive accreditation cards and are listed in the Year Book as accredited ministers.

It was voted that we receive the report of the Committee on Ministerial Training for 1956, and action.

The chairman and secretary pro tern were authorized to complete the minutes of this meeting.

The midyear meeting of the Commission was adjourned Thursday afternoon to convene General Conference at Little Geneva at the call of the chairman, Albyn Mackintosh.

**Theologians in New York**

Rev. Melvin G. Nida, assistant professor of the New Testament and Christian Ethics, and Dr. Alfred J. Gross, special instructor at the School of Theology, are attending the convention of the National Association of Biblical Instructors.

In the General Conference, the Fatherhood of God implies outgoing, forgiving, sacrificial love. . . . Trust in the fatherly love of God does not imply a light confidence that God will easily forgive whatever we do. . . . God's natural and moral laws stand inviolate. Forgiveness itself does not set aside all the consequences of wrongdoing; they may go on, even in the lives of repentant men. But though God's fatherly mercy does not abrogate His natural and moral laws, it does set to work healing processes that overcome the wrongdoer's degenerative trend toward death. But if the whole creature, through the force of the organism heals a wound and overlays it with scar tissue. It is the heart of the Christian Gospel that this healing grace of God is freely available to any one, no matter how great his sin may have been; if, by his own free will, he repents and turns to God for strength to do better.

"Though some men are not so placed as to know how to perform this act of repentance, or even to have heard of God's offer of forgiveness, Christianity teaches that God seeks them out patiently and persistently, through the medium of other human beings, and have come to the knowledge of His mercy, and cannot be content unless they share it." (Quotation not identified.)

Salvation is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

**Eternal Life**

I believe that Jesus rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

**The Church**

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

**The Sacraments**

I believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till He come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

**Evangelism**

I believe that Jesus Christ by His life and ministry and His final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity throughout the whole world and in all the dispensations of God. [The preceding four statements are taken directly from Seventh Day Baptist Beliefs.]

The Sabbath

We have purposely left the Sabbath to last. To me the Sabbath is more than just a day of ceasing from labor or play. It is not my Sabbath, and Sunday is not somewheres else. The Day of the Sabbath was the Day of God's Sabbath. By keeping it as I think He would if He were here I find that it is a day to appreciate the rest of the week; it is a part of God's plan of stewardship of our time.

We, as Seventh Day Baptists, have something of which to be proud, not just as a matter of history but as an aid to salvation. When we become consumed with a desire to help men, to bring them God's love and salvation, when we use the Sabbath not as a law of right and wrong but as a day which properly observed makes life full, then we will go forward. We must meet the needs of the people as Jesus did when He was here on earth, bringing them the "Good News" of Jesus and His healing power as He reveals God to us. Yes, I believe in and rejoice in the seventh day Sabbath. I believe that the Sabbath of the Bible, the seventh day of the week, is a symbol of God's presence in time, a pledge of eternal Sabbath rest.
Department of Evangelism NCC

Notes by the Editor

"We can't continue to live in a sort of post-Christian era. ... We must have such an emphasis that will make people decide what they are going to do with Christ."

Mr. Farris in connection with a report of the Commission to Study Evangelism at the semiannual meeting of the Board of Managers of the National Council of Churches in New York on December 7 had two Seventh Day Baptist representatives present, Secretary E. T. Harris and Secretary L. M. Maltby.

"We have a feeling on the part of many who spoke that this department was of more public relations value to the National Council of Churches than was evidenced by the small share of NCC funds allotted to it. It was felt that to promote co-operative evangelism more funds must be made available from some source. Interestingly enough, the NCC frequently spoken of by prominent machine executives was facing the same problem of grips with basic problems of policy and finance.

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The total direct support by member denominations is about $21,000, of which our own denomination contributes $2,412. The problem of denominations for larger support of this department will result, so one speaker noted, in the question, "Doesn't the National Council support evangelism?" On the other hand, if a denomination intensively interested in the promotion of evangelism increases its gift to this department, its leaders are likely to say the reason for supporting the NCC as a whole.

A sincere attempt to know whether to employ evangelists or whether to merely promote large co-operative preaching mission programs was another problem faced by the group.

ITEMS OF INTEREST

Dr. Henry H. Savage, president of the National Association of Evangelicals, notes that there is a constantly increasing interest everywhere in NAE. He states that this interest is development of local evangelical fellowships where pastors are organizing to do many things they alone. The NAE now represents forty-two denominations as well as many individual churches and organizations as "a means of co-operation without compromising among Bible-believing Christians." Its actual membership numbers over one and one-half million but with the service constituency represented through the seventeen commissions and affiliated agencies, the outreach numbers more than ten million.

The latest survey figures on pastors' salaries reveal that in 1959, salaries of ministers is still about the lowest paid professional men in this wealthy country. Unfortunately the figures are available from only three major denominations, United Presbyterian, Congregational Christian, and Protestant Episcopal. In the first mentioned there has been sufficient increase to give pastors 3% more salary, however, he is not likely to get it. Although salaries are higher, buying power is less than in 1939. Average incomes in 1949 are listed as follows:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Average Income 1949</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers</td>
<td>$2,412</td>
</tr>
<tr>
<td>Accountants</td>
<td>$4,002</td>
</tr>
<tr>
<td>Architects</td>
<td>$5,580</td>
</tr>
<tr>
<td>Dentists</td>
<td>$6,232</td>
</tr>
<tr>
<td>Lawyers</td>
<td>$6,257</td>
</tr>
<tr>
<td>Physicians</td>
<td>$8,115</td>
</tr>
</tbody>
</table>

Of the 2,600,000,000 gallons of beer produced last year, about seventy-five per cent was sold in packages, and seventy-five per cent of the annual consumption was drawn from the keg. In the past five years, canned beer sold in self-service chain stores doubled in quantity. This is grand for the brewers — it gets beer right into the home where the children can grow up naturally into the custom of drinking this intoxicating beverage. For many years, Germany has groaned under the Philistinism which results from heavy beer consumption in a population group. We may expect in due time to have to deal with a similar perversion of culture. —Selected.

The General Board of the National Council of Churches has adopted a resolution urging the 144,000 churches of its 30-member commissions to bring pressure upon the U. S. Department of Agriculture for release of surplus commodities to overseas needy.

"The U. S. Government," the resolution declares, "particularly the facilities of its Commodity Credit Corporation, hold seven and one-half billion dollars worth of surplus commodities on which the storage charges amount to more than one million dollars a day."

Rev. R. Norris Wilson, executive director of Church World Service, reported that thus far the government has released only dairy products and bagged rice — total food values of $800,000 worth in 1955. In 1956, 30,000 pounds of rice, 20,000 pounds of flour, 20,000 pounds of corn, and 10,000 pounds of sugar was distributed among 4,000 churches in 16 countries.

Under the "Share Our Surplus" program of the U. S. Government — whereby government-owned farm surpluses may be shipped to foreign countries to offset wheat, rice and — vital elements in the feeding of undernourished and underprivileged peoples. For each dollar provided, a total of $3.26 is contributed by the voluntary action for shipping costs, some $20 worth of grain will be released and shipped. Church World Service and the denominational relief agencies which work with it in overseas relief and rehabilitation are especially rejoicing in this new avenue open to their missionaries.

Audio-Visual Aids Report

The Audio-Visual Aids Committee of the Board of Trustees of the American Sabbath Tract Society reported at the December 18 meeting of the board that 20 filmstrips had been sent out from September 1 to November 30 on 10 orders. The chairman, Rev. S. Maltby, stated: "We are making progress on the catalog which will describe the filmstrips and classify them as to their uses. We hope to have this mimeographed soon and ready for mailing."

"The projector which the board voted at the last meeting to be sent to Jamaica has arrived. There is no bill for freight as it was sent with the clothing from the Women's Board and they offered to pay the entire bill."

"A $100 projector has been purchased at a greatly reduced price by ordering through the Evangelical Foreign Missions Association. It is much better than the one we formerly had, having a 500-watt lamp, a fan, and other equipment which makes it adequate for almost any situation."

"Last year only $91.47 was spent in the full year from March, 1954, to February, 1955, on audio-visual aids. From September 1 to November 30 we have spent, not counting typist time or postage, $110.81. This does not include the new projector as that bill has not been received. This does include 9 filmstrips sent to Jamaica. These are a complete series on the "Living Christ" which we hope to secure the same ones for use in the United States."

Rev. Wardner FitzRandolph writes of how much the Jamaicans appreciate these filmstrips provided and that he intends taking them to British Guiana to show there."
Construction Work at Maiden Hall

(Excerpts from letter from Rev. Wardner T. FitzRandolph to the Missionary Board secretary dated December 4, 1953.)

The work at Maiden Hall is making some progress. First the site of the schoolrooms has been graded. It was necessary to move 400 cubic yards of earth. Second, the water tank has been cast. It is 4,000 cubic feet inside measurements, and will hold between 4,000 and 5,000 gallons. The walls need rendering inside and out. Third, the foundations have been poured for the enlarged and remodeled school building.

The charge to the candidate was given by Rev. Don A. Sanford; the charge to the church, by Rev. Hurley S. Warren; the consecrating prayer, by Dean Emeritus A. J. C. Bond; the welcome to the ministry, by Rev. Albert N. Rogers. A beautiful picture of Christ and the children, entitled, "What Happened to Your Hand," was presented to Rev. and Mrs. Don Sanford, a gift from the Western Association, as they left for their new parish at New Auburn, Wis. — Correspondent.

God wants elect men — men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts. — E. M. Bounds.

Accessions

Battle Creek, Mich.

By Baptism: Lauriane DeLand
Marlene Spells
Lorna Wood

By Letter: Lyle Haller

Boulder, Colo.

Obituaries

Ballenger. — Elder Edward S., son of Elder and Mrs. John Fox Ballenger, was born near Winslow, Ill., on November 18, 1864, and died Dec. 3, 1955, at his home in Riverside, Calif.

In addition to the many friends and associates, he leaves eight nieces and nephews: Mrs. Lita Sanford, of Battle Creek, Mich.; Mrs. Elsie Mullen, of Los Angeles, Mrs. Lola Elkins and Mrs. Euliel White of Glendale, Dr. Winea Simpson of Loma Linda, Oswald Ballenger of Riverside, Edward J. Bal­ lenger of Norco, all of California; and Dr. Lolla Simpson of Orlando, Fla.

The funeral service was held Dec. 6, 1955, in Riverside and interment was in the Olive­wood Cemetery. The service was conducted by the pastor, Rev. Alton L. Wheeler, assisted by Rev. John Easterly. (See more extended obituary elsewhere in this issue and picture in issue of Dec. 19.)

Jan. 16, 1956

The Sabbath Recorder

"Who would have guessed

that my money is really another pair of feet to walk today

where Christ would walk if He were still a man on earth?

Or what is my money but another pair of hands to heal and

feed and bless the desperate families of the earth? What

is my money but my prayer of intercession suddenly cross­
ing time and space to help answer its own petition in

one swift unselfish gesture? What is my money but my

Other Self — either hard and cold and metallic, like

cash in a cashbox, or warm and exciting and compas­
sionate — tenderness in action! It is my Christian Life."

— Department of Stewardship and Benevolence, National Council of Churches.