

The Sabbath Recorder

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

Karns. — A son, Harry Edward, Jr., to Harry E. and Jean Robinette Karns of Bedford, Pa., on Oct. 30, 1955.

Pearson. — A daughter, Deborah, to Rev. and Mrs. David Pearson at Makapwa Mission, Sandama, Nyasaland, B. C. A., on Dec. 1, 1955.

Obituaries

Hill. — Frank, son of Franklin and Mary Green Hill, was born in Ithaca, N. Y., June 28, 1861, 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 Bridgeton Hospital. Funeral services were conducted by Rev. Robert DeRemer at the Brook's West Side Funeral Home in Bridgeton. Interment 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 Roelfs of Chattanooga, Tenn., Mrs. Wilfred Clay of Levittown, Pa., and Mrs. Frank Chapman of Baltimore, Md.; a sister, Mrs. Maude Williams of Oakland, Calif.; nine grandchildren, and several nephews and nieces.

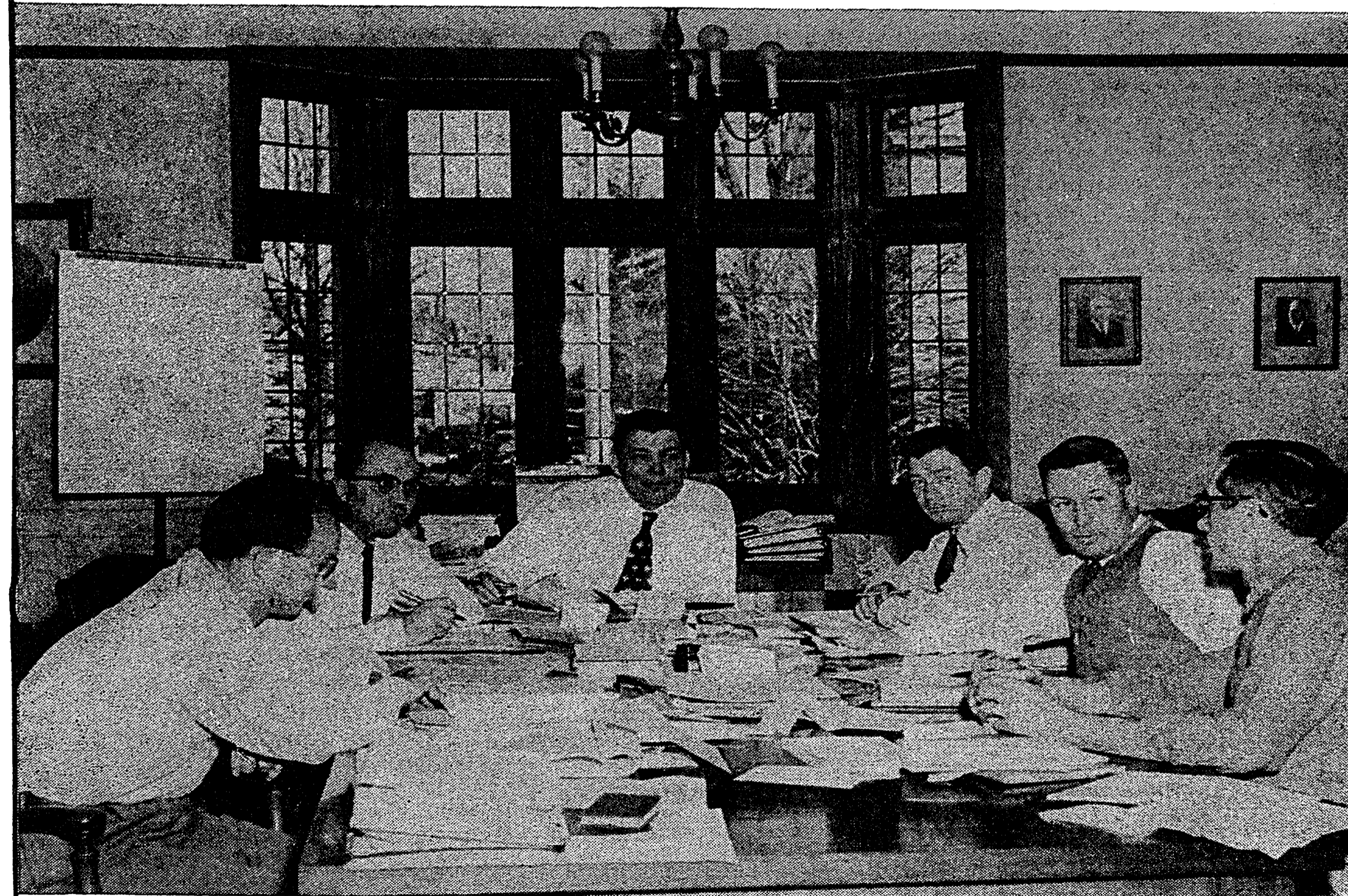
Memorial services were conducted from the First Alfred Church by his pastor, Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.
H. S. W.

Stevens. — Frank Winthrop, son of Charles W. and Harriet 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 Cross, Va.; 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 held 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.

The Sabbath Recorder

First Issue June 13, 1844

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

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Praying gives sense, brings wisdom,
broadens and strengthens the mind. The
closet is a perfect schoolteacher and school-
house for the preacher. Thought is not
only brightened and clarified in prayer,
but thought is born in prayer. — E. M.
Bounds.

MIDNIGHT OIL IS BURNED AT COMMISSION MEETING

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 Com-
mission meeting and the assembling of
the denominational Planning Committee.

From noon until late evening, members
had been arriving by plane, bus, train,
and auto. Albyn Mackintosh of Los
Angeles, chairman of Commission, and
Rev. David Clarke of Boulder, Colo., a
new member, had spent sleepless nights
crossing the country by plane. Mrs.
Russell Maxson, president of the Women's
Board, and Mrs. Lloyd Lukens, its treas-
urer, 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 and Rev. Hurley S.
Warren for the Planning Committee and
Co-ordinating Council. From Westerly,
R. I., for the same meetings came Secretary
Harris and Rev. Charles H. Bond, presi-
dent of Conference. Clarence M. Rogers
of Salem, W. Va., and Rev. Earl Cruzan
of Adams Center, N. Y., also came by
train for the Commission meeting.

Local men involved in some of the
meetings were Franklin A. Langworthy,
president of the Tract Board, Secretary
Leon M. Maltby of the same board, and
Courtland V. Davis, former corresponding
secretary of the General Conference. The
visiting men and women were lodged in
the homes of Plainfield church members
and ate together, for the most part, in
nearby restaurants or dining rooms in
order to continue 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 ses-
sion from eight o'clock in the morning
until eleven o'clock at night. Formal ad-
journment came at supper time on Thurs-
day although several continued working
late as three of the busy pastors took

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night trains to get back to their parish
work on Friday.

The gathering together of six Commis-
sion members living far apart is not with-
out considerable expense to the General
Conference item in the Denominational
Budget. The cost to the major boards
who sent representatives for the Planning
Committee and the Co-ordinating Council,
though much less, is also considerable.
It is interesting to observe that these men
and women gave full measure of time and
energy. One of the ladies, who had never
visited the Seventh Day Baptist Building
before, expressed regret on the early
morning ride to the Newark airport that
there had been no time to satisfy her
desire to visit the historical rooms on the
third floor of the building or to see the
city of Plainfield or the church. Some
of the group had managed to spend about
five minutes of one noon hour in the
publishing house to see the machinery
and the receiving of a shipment of 8
tons of paper.

It is not amiss to remind our readers
that, with the exception of three employed
secretaries, all the people involved in these
strenuous days and nights of deliberation
and labor serve the denomination without
remuneration of any kind. To attend
these meetings some sacrifice vacation time
with families and most of them leave
profitable work or must look forward to
a heavy backlog of work upon their return,
not to mention the labor assigned to them
as a result of the plans laid. This added
effort expected of Commission, Planning
Committee members, and others is all the
more noticeable at this particular time
because the denominational leaders are
planning a larger outreach at a time when
we are without the services of an executive
secretary.

The future calls for intense devotion
on the part of all those who love the
Lord and His Sabbath. It calls for a high
degree of faithfulness to the tasks and
opportunities that lie close at hand as well
as an expanding vision of the fields white
unto harvest on the far horizons. After
being closely associated with some of the
discussions relating to lone Sabbathkeepers,
the organizing of new fellowships, the
better shepherding of small groups, the

encouragement of larger churches in their
stewardship, and the unique avenues of
service in many foreign lands, one cannot
but feel the tremendous challenge of the
year, and the years, to come.

The spirit which lies back of burning
the midnight oil in these Plainfield meet-
ings needs to be manifest in every church
and in every home if the work is to go
forward. On one occasion on the eve
of the meetings, two of us were look-
ing at the furnaces which heat the two
buildings. The big coal furnace supplying
steam for the publishing house was well
banked and cold because of the long
weekend holiday. The new oil burner
beside it impressed the editor. It was
roaring as it poured heat into the denom-
inational 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.

HOLIDAY READING

The long New Year's holiday perhaps
gave many an opportunity for more ex-
tensive reading than is possible in the
daily schedule or the ordinary weekend.
This was the case with the editor. Among
other things he found opportunity to go
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 Protes-
tant articles cannot be fully endorsed by
discriminating readers, it is nevertheless
an issue of great value that probably
should be in the reference files of every
religious leader. To us, one of the striking
pictures is that of the Temple Baptist
Sunday School of Detroit showing 5,000
members in front of the building.

The *New Yorker* of May 14, 1955,
loaned to us by a friend, was also on
our belated reading list for a special

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 entitled "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 a piece of "superb 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 importance warrants. The average minister is not well informed, judging from the reactions of the Plainfield Ministerial Association members listening to a Princeton lecturer recently. At a time when a new English version of the Bible is being widely heralded, it appears to us that ministers and laymen alike should be urged to read more and more about the amazing discoveries during the past 8 years of the Hebrew Biblical manuscripts which are nearly ten centuries older than anything heretofore known to exist. Their bearing, not only upon Old Testament studies but especially upon our understanding of the New Testament, will become increasingly apparent in the books that will have to be written.

Mr. Wilson asks whether prejudices and preconceptions play some role in certain stubborn attempts on the part of a very few Jewish and Christian scholars to date the scrolls very late. Against all the evidence, apparently, Solomon Zeittin of Dropsie College in Philadelphia, and G. R. Driver, of Oxford, still hold out for a Middle Age date. As a matter of fact, the coin-dating of the monastery where the manuscripts were made is so accurate that only 30 years of its history are un-

accounted for. It is now considered a certainty that the monastery was destroyed in A.D. 68 by the Romans of the Tenth Legion.

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 loomed as a menace 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 Bible 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 claiming their legitimate deductions with the help of this 125-page book.

ON BUDGET PROMOTION

Charles H. North

Acting for the first time in a new capacity is a challenge to all of us. To be entrusted with a measure of responsibility for raising \$74,113.50 before the end of this budget year seems an even greater task. The other members of the special committee set up by the Commission at its midyear meeting, Conference President Charles Bond and Rev. Earl Cruzan, will do their part. It is up to the rest of us to do ours as a "Memorial to the Glory of God and in memory of A. Burdet Crofoot."

It is the present intention of the writer occasionally to draw attention in these columns to certain phases of the budget problems. Inquiries regarding any aspects of the current budget or suggestions for improving its support are urgently solicited. Address them to Seventh Day Baptist Building, Plainfield, New Jersey.

This week let us reconsider the report

	per member
Other Churches (22)	\$0.00
Salem .....	.017
Albion .....	.15
Fouke .....	.17
New Auburn .....	.21
Boulder .....	.29
Ritchie .....	.31
Roanoke .....	.35
Alfred Second .....	.39
Old Stone Fort .....	.40
Farina .....	.42
Nortonville .....	.44
Edinburg .....	.47
Hopkinton Second .....	.48
Los Angeles .....	.48
Piscataway .....	.55
Brookfield Second .....	.56
Dodge Center .....	.65
Denver .....	.71
Berlin .....	.80
Brookfield First .....	.80
Friendship .....	.82
Hopkinton First .....	.87
White Cloud	1.05
Middle Island	1.06
Alfred First	1.11
Walworth	1.11
Independence	1.14
Richburg	1.15
Milton	1.22
Average Church	1.46
Shiloh	1.65
Target, 11/30/55	2.04
Marlboro	2.12

of two months' giving as published in the December 19, 1955, *Sabbath Recorder*. Using the latest membership figures available, our year's budget calculates \$12.20 per member or about \$1.02 monthly. At the end of two months individual giving should have averaged \$2.04 to support a program we pledged to complete this year.

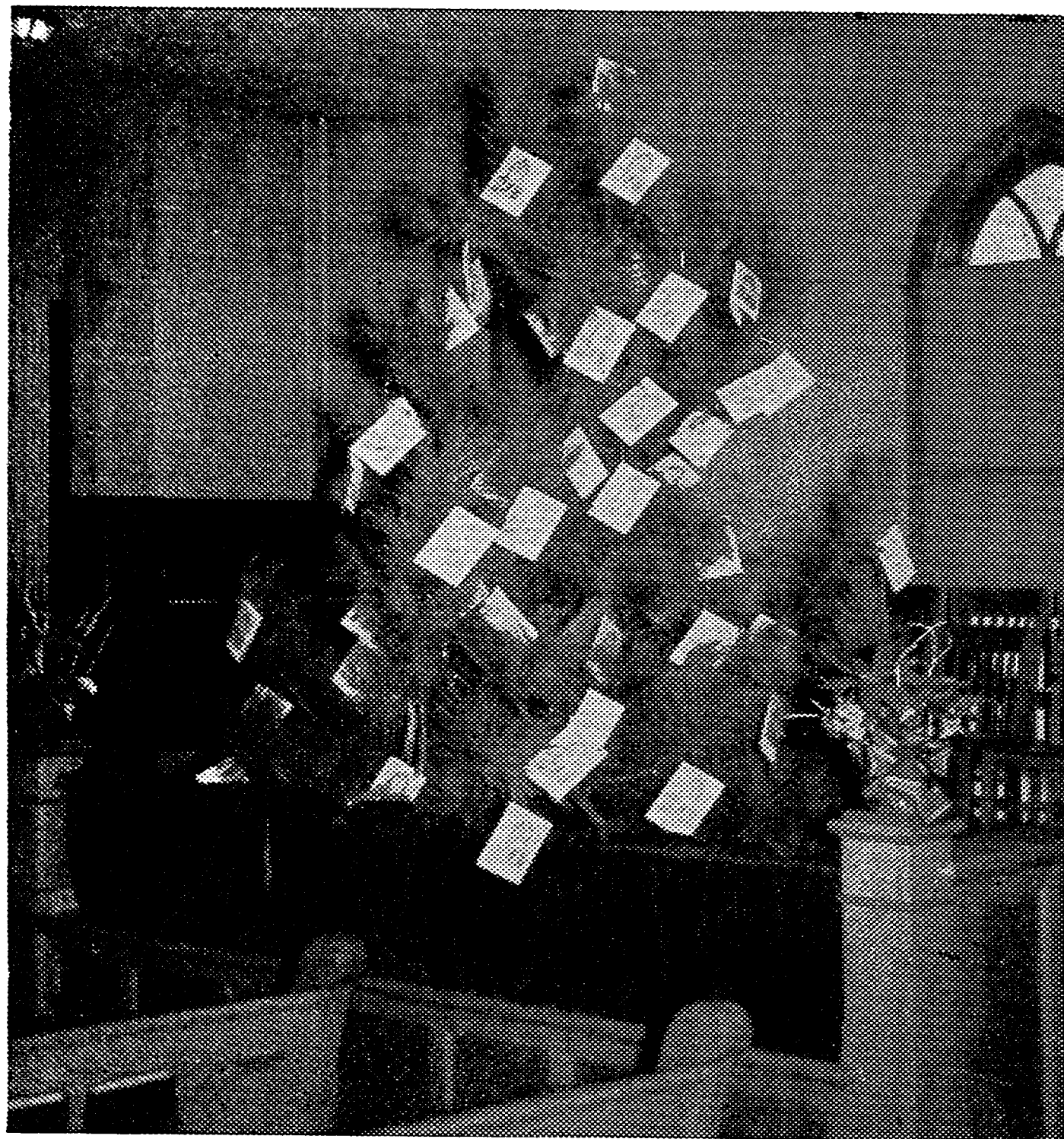
Per member giving reported through November is listed below. Several churches and fellowships which have contributed financially, cannot be listed until this corner receives information on the number of members on their roll.

The 41 churches named below represent about 4,595 members, or an average support of \$1.82 per member. Some of the remaining 1,500 Seventh Day Baptists were listed as "individuals" but the rest are yet to be heard from through their church treasurer.

	per member
Milton Junction	2.12
Waterford	2.30
Schenectady	2.37
Verona	2.44
Pawcatuck	2.67
Daytona Beach	2.83
Plainfield	4.70
DeRuyter	5.43
Chicago	6.90
Irvington	7.14

Praise God that dedicated individuals have seen the need and carried 11 churches over an admittedly arbitrary target. May the rest of us catch their vision so that our church may climb the ladder of stewardship in months to come!

A young Indian family have become missionaries from 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.



UNUSUAL CHRISTMAS CELEBRATION

(As reported in the Clarksburg Telegram and the Salem Herald)

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 deco-

ration. 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. At an appropriate time in the worship service these self-denial and sacrificial gifts were dedicated for this purpose.

Members of the congregation feel spiritually richer for this procedure in which giving to the Christ has become a central feature of their Christmas celebration.

MIDYEAR COMMISSION MEETING

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 co-ordinating many proposals into an over-all 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, W. Va.; Earl Cruzan, 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 the strength of character or the awareness of the extent of the contribution which has been made to the work. 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, 1953. 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 characteristically 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 Cruzan 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 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 start systematically.

First, it must be understood that nobody, not even a layman, can do anything worth while 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.

Now the most important of these is prayer, which reflects on "What we are." Then, as prayer makes our lives better, we learn to pray better, which makes it still easier to lead a better life, and then we find it easier to talk for Christ and give money to His cause, and to do acts of service.

Actually, all these things go together, and we can't always wait till our lives are very good before we start the giving and speaking and doing. If you remember, Christ praised the widow in the temple not because she was an outstanding believer, but because she gave what she had. Remember, too, He praised the publican not because he had a large, noble, effective prayer but because, being a sinner, he prayed the best he could. As S. D. Gordon said, "Your best may not be the best, but if it is your best it will bring a harvest."

There is nowhere near enough time to go through the whole list of ways the Spirit works, and I don't need to anyway. 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 like a gift that is too humble to count for much in a church. Yet for all we know, those delicious baked beans at church suppers may have been as effective Christian witnesses as so many sermons by the preacher.

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 what I mean, and because I am a nuclear 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 im-

portant ideas and scrawling things like $E=mc^2$ when his thoughts had reached some conclusion. Or maybe, if he was an experimental physicist, the important idea was a way to make an atom bomb, which would thereupon leap into being behind some monstrous barbed wire fence.

Actually, in furthering the progress of science I haven't had time for 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 finances, 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 outside the church group. Somebody must help out and do parts of the preacher's job, too. But above all, somebody has to go out "in the highways and the hedges" 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 "new creation," 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 staying up nights and doing whatever comes to hand, and doing the best we can, and still trying to do better.

For you who live here where there is a pastor, the main business may be the daily and weekly Christian witness. For us who live far away, it is necessary to do

the pastor's duties too, as far as we can. I never realized before how much work a pastor has to do, and I think that it's important for people, laymen, that is, to help him as much as they can. It might be worth while to try tithing time as well as money, as the article suggested which I quoted earlier from the *Recorder*. Thus a person who works 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. We could use Seventh Day Baptist millionaires, 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 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 there's only 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 isn't the way He works. That leaves laymen to do the job, meaning you and me. There's no help for it — if the world, or even California, is going to be evangelized, we'll have to do it ourselves.

Maybe I'd better quit talking and get busy.

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 3, 1955. Reared near Winslow, Ill., he received his advanced education at Battle Creek College, Battle Creek, Mich., 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 joined that 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 pastor for almost a lifetime to a parish extending even beyond the boundaries of our fair land. Whether he was approached for an opinion in spiritual matters, for advice pertaining to temporal involvements, or

for assistance in time of financial need, he usually responded in compliance with the need.

The work he leaves undone is a fitting symbol of his life, for as an epitaph of a Swiss climber is said to have read, "He died climbing!"

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 good-by. I am praying earnestly 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 of the second coming of our Lord, not only to distinguish our teaching from that of others, but also to present briefly to those who are interested some of the Bible teaching on a subject that is considered important by nearly all people who become interested in thorough Bible study. To meet this often expressed need the American Sabbath Tract Society is now ready to offer to the churches, to missionaries, and to individual tract distributors two new tracts on this subject. Although the names of the authors are not published it may be stated that they are mature ministers of high standing in the denomination.

The first tract entitled "The Second Coming of Christ" is done in two colors on tinted stock with a picture of a stalk of corn on the cover and the inscription

"First the blade, then the ear, then the full grain in the ear." The material of this small 12-page tract has previously been printed 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," and finally, "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 briefer tract of a more inspirational and special study type. 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 briefer 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 mission fields has already requested 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. The publication and distribution of these tracts and the others in our depository are provided for by the Denominational Budget and other sources of income of the Tract Society.

SABBATH SCHOOL LESSON
for January 21, 1956
Parables on Discipleship
Lesson Scripture: Luke 14: 7-11, 16-24.

Midyear Commission Meeting
(Continued from page 23)

for the 1956 Conference and to ask him to carry it into effect.

It was voted that we allow \$75 from General Conference contingent funds for the meeting of work of the Committee to Study Denominational Publications.

A Memorial Budget

It was moved that the raising of a full 1955-56 Denominational Budget be handled as a "Memorial to the Glory of God and in Memory of A. Burdet Crofoot."

Budget Procedures

We request the following procedures with reference to the handling of the budget:

- A. That agencies participating in the budget, report in the following manner:
1. Submit their budget requests in a detailed form.
 2. Submit their budget requests in the form they desire for it to be presented to General Conference.
 3. Submit their anticipated income under the following headings: investment, Denominational Budget, sales and services, and designated surplus.
- B. Monthly reports shall be made by each participating agency to the executive secretary of General Conference of all gifts received by them grouped according to purpose.
- C. The treasurer of the Denominational Budget shall submit his monthly report as follows:
1. To the Sabbath Recorder:
 - a. Receipts shall be listed as to church or class of contributor.
 - b. Disbursements shall be listed as either budget or non-budgetary
 2. To the agencies of the General Conference, disbursements shall be listed under the headings of undesignated gifts, designated gifts within the budget, or non-budgetary gifts.
- D. We request the agencies of the General Conference to present, from time to time, to the executive secretary of General Conference for publication, a picture of

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 General Conference as found on pages 45, 46 in the 1952 Year Book and page 58 in the 1955 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 Baptist Church of the 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 study and action.

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

The midyear meeting of the Commission was adjourned Thursday afternoon to convene for the pre-Conference session at Little Genesee 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 in New York this week [December 26-28] attending the convention of the National Association of Biblical Instructors.

The convention was held on the campus of Union Theological Seminary in New York for three days. — Alfred Sun of December 29.

STATEMENT OF BELIEF OF REV. DELMER VAN HORN

Given on the day of his ordination to the Gospel ministry at Little Genesee, N. Y., Nov. 19, 1955

(Continued from the Dec. 26 issue)

Man

"It was a Hebrew psalmist who posed for us in its religious form the question, 'What is man?' The Eighth Psalm begins and ends with acknowledgment of the supremacy of God, whose glory is above the heavens and whose name is over all the earth. What then is man, that such a God should care for him, and show him favor above all other earthly creatures?"

"The answer of Hebrew and Jewish religion is the outcome of a long, hard growth from the crude polytheism of desert nomads to a monotheism as clear and high as men have ever known. The answer is that God has made man 'in his own image,' alone among earthly creatures in ability to hear and obey God's commands voluntarily. Other creatures obey of necessity. The seasons come and go, and the winds rise and die away, the ocean roars but keeps its appointed place, the plants and animals thrive each after its kind. Man alone obeys freely, and can disobey if he will. His relation with God is a personal-covenant relationship, which depends upon mutual trust. That God never fails to keep His part of the covenant has been made plain to man through inspired lawgivers and interpreters." [The above quotation is not identified.]

I believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Saviour.

Sin and Salvation

I believe that sin is any lack of conformity to the character and will of God. Salvation from sin and death is through repentance and faith in Christ our Saviour.

"In the Gospels, 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 and destruction, as the recuperative 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 he honestly admits he is in the wrong 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 who 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 human relationships. [The preceding four statements are taken directly from **Seventh Day Baptist Beliefs.**]

The Sabbath

I 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 someone else's day of worship. The seventh day is God's Sabbath. By keeping it as I think He would if He were here I find that it helps me 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, in God's Sabbath, 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 sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, 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." So spoke Rev. Berlyn V. Farris in connection with a report of the Commission to Study Evangelism at the semi-annual meeting of the Board of Managers of the Joint Department of Evangelism of the NCC. Mr. Farris is the executive director of the department. The meeting held in New York on December 7 had two Seventh Day Baptist representatives present, Secretary E. T. Harris and Secretary L. M. Maltby.

Rev. E. G. Homrighausen, of Princeton, N. J., chairman of the department, summed up the one-day session as one of the most stimulating gatherings of its kind. Others voiced the same opinion. The reason for such remarks was the lively and constructive discussion of the morning session in which the delegates and officers came to grips with basic problems of policy and finance.

There was 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 men at the December 7 meeting as a gigantic machine, is facing the same problem of financing that is faced by our own denomination. The large organization attempts to operate on a unified budget and then to parcel out the receipts to the various departments on fixed percentages. When a vital department such as the Department of Evangelism does not have enough to meet its minimum needs, then they must resort to project financing, appealing directly to corresponding departments in the member denominations and carrying the appeal directly to individuals. During the past year an emergency appeal was made which brought \$15,000 from 3 individuals. Very little of this will be

forthcoming for next year, it was stated. The total direct support by member denominations is about \$21,000, of which our own denomination contributes \$25.

The problem of asking the 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 intensely interested in the promotion of evangelism increases its gift to this department, its leaders are likely to say they see little 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 "especially true in the development of local evangelical fellowships where pastors are organizing to do many things they cannot do alone." The NAE now represents forty-two denominations as well as many individual churches and organizations "as a means of co-operation without compromise 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 released November 25 indicate that ministers are 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 buying power than in 1939. In the third church, although salaries are higher, buying power is less than in 1939. Average incomes in 1949 are listed as follows:

ministers \$2,412, accountants \$4,002, architects \$5,580, dentists \$6,232, lawyers and judges \$6,257, and physicians \$8,115.

Of the 2,600,000,000 gallons of beer produced last year, about seventy-five per cent was sold in packages. In 1935, 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 has 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 communions 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, "through the facilities of its Commodity Credit Corporation, holds seven and one-half billion dollars worth of surplus commodities on which the storage charges alone 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 limited quantities of cottonseed oil, of which CWS distributed a total of 40 million pounds last year. On the release of additional commodities, he said that the agency is equipped to handle the distribution of 250 million pounds in 1956.

Under the "Share Our Surplus" program of the U. S. Government — whereby government-owned farm surpluses could be given to voluntary agencies (including church relief bodies) for distribution overseas — only dairy products have been available during the last two years. Now the Department of Agriculture has pro-

mulgated rules whereby grain surpluses may also be shipped. This will include corn, wheat, and rice — vital elements in the feeding of undernourished and underprivileged peoples. For each one dollar provided by the voluntary organization 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 ministries.

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 29 filmstrips had been sent out from September 1 to November 30 on 14 orders. The chairman, Iris 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 purchased after securing the same ones for use in the United States. Rev. Wardner FitzRandolph writes of how much the Jamaicans appreciate these filmstrips and that he intends taking them to British Guiana to show there."

The Sabbath Recorder

Construction Work at Maiden Hall

(Excerpts from letter from Rev. Wardner T. FitzRandolph to the Missionary Board secretary dated December 4, 1955.)

The work at Maiden Hall is making some progress. First the site of the school-rooms has been graded. It was necessary to move 400 cubic yards of earth. Second, the water tank has been cast. It is 10 x 10 x 8 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 building at present on the place.

We have 500 building blocks on the ground for the improvements and 500 more ordered. We have the doors and windows also on the site and will begin to change the appearance of the old house during the coming week.

It was also necessary to build an all-weather road to the house using as foundation some of the many stones on the farm and covering it with "metal" which we had hauled in. Metal is the broken stone which you saw the women breaking by the roadside, everywhere in the island. Work moves slowly.

I go up and lay out certain work to be done preparatory to doing a job — stone to be gathered, sand to be hauled, local lumber to be purchased — then I return when everything is ready. We build forms for concrete, mix and pour it into the forms. I spend about three days a week on the job making two trips. Progress however is being made.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — At the church business meeting in October we voted to call our pastor, Delmer E. Van Horn, to ordination. This service was held Sabbath day, November 19. Although it was a very stormy day with slippery roads a good delegation was in attendance. Delegates came from Alfred, Alfred Station, Independence, Nile, Richburg, and Hebron.

Rev. Loyal F. Hurley gave the sermon at the morning church service. Dinner was served at the Community Center.

The delegates appointed to the ordination council were duly registered during the noon recess and sat in a reserved sec-

tion for the afternoon ordination service.

In the opening part of the service there was special music by the School of Theology Crusade Team, of which the candidate was a member, and a prayer by Rev. William S. Calkins of the Bolivar, N. Y., Methodist Church.

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

Boulder, Colo.

By Letter:
Lyle Haller

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 Campbell of Victorville, Dr. Lura Loop of Los Angeles, Mrs. Lola Elkins and Mrs. Euliel White of Glendale, Dr. Winea Simpson of Loma Linda, Oswald Ballenger of Riverside, Edward J. Ballenger of Norco, all of California; and Dr. Lolita Simpson of Orlando, Fla.

The funeral service was held Dec. 6, 1955, in Riverside and interment was in the Olive-wood 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.)
A. L. W.

"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.