children of the Sabbath School and Junior Choir gave a Christmas program. Distribution of gifts followed.

The booklets, "My Spiritual Inventory," were distributed after the fellowship dinner December 26.

At the close of the year Mrs. Victor Skaggs went to Florida to help celebrate the fiftieth wedding anniversary of her parents, Mr. and Mrs. Lyman Coon, and Pastor Skaggs attended the Commission meeting at Battle Creek, Mich. — Correspondent.

YONAH MOUNTAIN, GA.—The Yonah Mountain Church is taking a forward step this winter in securing the use of the Union Grove Chapel (now practically unused) for services, thus hoping to be of larger service to the community. Pastor and Mrs. Beebe and Mr. and Mrs. Paul Beebe spent the last week in December in meetings and personal work with the Little Prairie, Ark., Church. — C.A.B.

CHICAGO, Ill. — On December 19 the Women's Society of the Chicago Church was in charge of the worship service. The first part of the program followed largely the Christmas Worship Service sent out by the Women's Board and prepared by Miss R. Marion McEwen. Miss R. Marion McEwen was in charge of the Christmas Worship Service by the Women's Board and prepared by Pastor Skaggs of Chicago.

The Christmas hymns were sung. The Second Chapter of Luke, verses 1-20, was read by Mrs. Louise Dominguez. There was a duet by Mrs. Anne Post Bergh and Miss Myrtle Lewis.

"The Story of the Manger," taken from Dr. William Allen Knight's book, brought out the true meaning of the words "... laid him in a manger," The Christmas hymn, "Away in a Manger," was sung by Mrs. Dominguez and daughter Margaret, the latter presiding at the organ for the service.

The second part of the program was the presentation of the film "The Littlest Angel."

Luncheon was served by the women of the society with twenty-two guests, including some not members of the church or society.

We were happy to have with us the George Bottoms’ family of Wheelon, Ill., and Mrs. Carl Meritt of Tonowanda, N. Y. — Correspondent.

Accessions

By Baptism: Washington, D. C.

By Letter: New York, N. Y.

By Baptism: Pearl Hibbard

Marriages

Avery - Miller. — David E. Avery, son of Mr. and Mrs. Evelyn Avery of Adams Center, and Margaret L. Miller, daughter of Mr. and Mrs. Harry E. Miller of Adams, were united in marriage at the Seventh Day Baptist parsonage, in Adams Center, N. Y., December 31, 1959, by the Rev. Delmer E. Van Horn.

Beebe - Kimbrough. — Paul Victor Beebe, son of Pastor and Mrs. C. A. Beebe of Hayesville, N. C., and Mary Clementine Kimbrough, daughter of William Kimbrough of New Hope, Ala., were united in marriage at the Paint Rock Seventh Day Baptist Church on Sabbath afternoon, Dec. 26, 1959, by the father of the groom, assisted by the bride’s pastor, Leroy Bass, and Elder A. T. Bottoms.

Alfredson - Johnson. — On December 26, 1959, James Alfredson of East Lansing, Mich., and Joan Johnson, daughter of Mr. Elma Mills Matson, were united in marriage at the Seventh Day Baptist Church in White Cloud, Mich., by the bride’s pastor, the Rev. Don A. Sanford.

Births


Obituaries

Fassbender. — Ernest, son of August and Ernestine Sauter, Fassbender, was born July 17, 1889, at Jersey City, N. J., and died September 15, 1959, in a New York City hospital.

He married Marie Herbert on May 30, 1925. Mr. and Mrs. Fassbender were both baptized in the Seventh Day Baptist Church of Christ, Plainfield, N. J., June 8, 1935, afterward becoming members of the Irvington Seventh Day Baptist Church. Ernest was a faithful and willing worker, always ready to give of his time, his car, and tape recorder for use in the church. He was an effective witness for the Sabbath and his church. His passing has been a loss to the church and many friends.

Surviving are his wife, a son Robert, a brother Frederick, and four nieces.

At the invitation of the family and Pastor John Schmid, the memorial service was conducted by the Rev. C. Harmon Dickson at Irvington, with the burial at the Hollywood Memorial Park. — C.H.D.
Common Salt

What sort of experiences are necessary to make us appreciate the little blessings of life? Occasionally a thought will come to bring to our attention the fact that common salt is a blessing. Perhaps most of our readers have at one time or another been led to a full appreciation of the deep significance of the words of Jesus to His disciples, "Ye are the salt of the earth."

The salt box in our home always stands on the kitchen stove or in a nearby cupboard. Since both Dad and Mother are working during the day the kitchen is a common meeting place and both share to some extent the responsibility of cooking and keeping the shelves filled with the things necessary for tasty meals. We have to pay attention to the salt box and notice when it is getting light. Ordinarily we buy two boxes at a time so that there will be a spare in case one runs out. Recently the box on the stove became empty. It was no great concern, for surely there was another. But there was not. One day passed and then another. Stores are close by but it is just a quarter away. But salt is so common, so taken for granted, that we didn't think of it.

So salt becomes something of a link between our bodies and our Lord. As we begin to fail one remembers to buy salt.

The writer has preached sermons on Matthew 5:13 which some listeners referred to as "salty sermons," but never before has he had such an emotional, thoughtful appreciation of salt. Home page prayer call asks that we pray that what we are going to read there will be much better than you expect. In the future life our physical bodies will have no need of it. There will be much better than we expect.

Back Page Prayer Call

Evangelists, missionaries, and Christian organizations not having assured salaries or support often ask radio and television and the writer suggests that you pray that people who pray will do better in providing funds for our World Mission than our church is doing; but that prayer is not of the same stuff mentioned at the close of the text of Isaiah as "the effectual fervent prayer of a righteous man which availeth much."

Pray as you read the figures on the last page. Pause longer when you come to the lines that are of most personal interest to you. If your church was among the six which first appeared on the back page of the Sabbath Recorder of January 4 it has been reprinted in single sheet form by the American Sabbath Tract Society and may be ordered at a quantity at $1.69 per hundred plus postage.
A Catholic President

Pro and Con

A Guest Editorial

By Kenneth E. Smith

Many Americans are wondering what the issues really are in the question of a Roman Catholic President. Some who are strongly opposed to a Catholic in the White House believe that he would introduce both ignorance and prejudice in their outbursts. Others, who see no issue at all, have shown a superficial indifference to the problem under the guise of tolerance. While it would require volumes to accurately present the historic background let us look briefly at the pros and cons.

During the long centuries of Roman Catholic power there was no real concept of the separation of church and state. The whole idea is opposed by that church. Official statements of the Catholic Church make it clear that her claim to authority is not alone in the spiritual realm, but also in the national and political. All kings and rulers ought to be subject to the Roman Pontiff. Recently such statements have been belittled by American Catholics and one prominent Catholic candidate has flatly denied that his church has such a position. The only way to approach the question is to document the official and historic position of the Roman Church. What does the church say about the separation of church and state? The Jesuit magazine, "The Sovereign Pontiff," has issued a number of letters expressing the official position of his church almost every time he makes a speech. These are his own words: "What ever one's religion in private life may be, for the office holder nothing takes pre cedence over his oath to uphold the Constitution and all its parts. . . . I can't think of any issue where such a conflict might arise. But suppose it should arise, I would defend my church gives me orders. It doesn't work that way. . . ."

There are similar statements have been issued from most Americans and brickbats from Roman Catholic officials. The Jesuit magazine, "America," is shocked into the statement: "Mr. Kennedy doesn't really believe that our society is democratic. . . ."

Well, maybe he does. Just how far this American version of Catholic freedom will be allowed to go remains to be seen.

Surely there are more than a few Catholic faithful who are just as capable and just as patriotic as any Protestant. It is the official, clearly stated position of the Roman Catholic Church that is manifestly opposed to the separation of church and state. What does the voter do? Either we doubt the integrity of the candidate, and regard his remarks as political expediency, or we recognize him as a courageous spokesman for the American Catholic.

Thus, the American voter seems to be in a strange situation. This quandary might be outlined as follows:

1. I believe in the separation of Church and State.

2. The Roman Catholic Church has officially stated that it does not believe in the separation of Church and State.

3. A Roman Catholic candidate states that he does believe in the separation of Church and State.

This is not a time for mental blocks and blind prejudice. It is a time for the Christian conscience to be guided by serious study and a prayerful consideration.

Our World Mission

Report of Recipients Delayed

Since our readers have come to expect on the back page of the Recorder of the third Monday of each month a report of the OWM treasurer for the previous month, a reason for its late appearance needs to be given. The treasurer was hospitalized as a result of an automobile accident on January 2, which delayed work on the books.

Mr. and Mrs. Eldred Batson were en route from their home in Parkersburg to Salem, W. Va., to attend church and came suddenly upon a slope on which it was impossible to control the car. They were taken back to Parkersburg with fractures and cuts. Mr. Batson expected to be out of the hospital about the time this issue was mailed. His wife's injuries will keep her immobilized somewhat longer.

Last Call for Special Issue Orders

It is possible that some of our readers will have time enough yet to get an order in for the February special issue before the printing presses reach "the point of no return" or, more correctly, the point beyond which the number of copies cannot be increased. Accept our word for it that this special will be full of good things. If you are in earnest about reaching people with the message we hold dear, you will be sorry not to have a good supply of Sabbath Recorders.

One pastor, sending in the largest order yet received, talks not of tens, or hundreds, but thousands. He also wonders if there are some individuals who honestly want this project to succeed and who would like to help financially those who can distribute more than they can pay for. The managing editor and the subscription department state that individuals may ask to have part of their orders held at the office for this purpose. A few in the past have done this. A prison evangelist and others have appreciated these extra copies.

Special Issue Distribution

"We will in the near future be receiving another order of 100 special issue Sabbath Recorders. This is the number we have consistently been ordering. However, this time there was some reluctance to order this number, since a large number of past issues have accumulated. Our use of these issues has been limited and this is regrettable, since they have been written for the specific purpose of evangelistic outreach.

"A PLAN for distribution of special Recorders has been suggested. That is each member agree to make use of at least five copies. At this rate, the number we receive would soon meet the more needed. It seems certain that even with limited contacts, most of us would find opportunity to use these Recorders as tracts — as a result of discussions on our faith or business and social contacts with those who are not committed to Christ. Let us each seek opportunities to do witness for Christ and His Truth. And as we hold back the Recorder, let us pray that God will make it useful in winning others to Himself."

—From a church bulletin.

The bulletin board of the First Presbytery Church of Harrisburg, Illinois, reads:

"We have 35 million laws to enforce Ten Commandments!"
Should a pastor help in will making?

By T. K. Thompson

The Book of Common Prayer contains the following rubric:

"The minister is ordered from time to time to advise the people whilst they are at leisure to make wills to arrange for the disposal of their temporal goods and when of ability to leave bequests for religious and charitable uses."

Thus, one of the most venerable traditions in the Anglo-Saxon world instructs the minister to be actively concerned about helping his parishioners in making a Christian will.

The National Council of the Churches of Christ in the U.S.A., through its Department of Stewardship and Benevolence, has for the past three years conducted an emphasis on the theme, "Remember the Church in Your Will." Several million pieces of literature have been distributed through the denominations, and an excellent filmstrip entitled "Over the Wall" has been distributed with more than three thousand prints in use.

In the context of preparation for this emphasis and the response to it, a great many questions have emerged. The basic question frequently put is, "Why should a pastor help his parishioners in making a will?"

There are many who say that it is none of the pastor's business and none of the church's business, and they cite arguments (all of which the writer thinks can be answered). All will agree that the pastor is a leader and counselor in the field of Christian stewardship. Christian stewardship is defined by the Constitution of the National Council of Churches as "the practice of systematic and proportionate giving of time, abilities, and material possessions, based upon the conviction that these are a trust from God to be used in his service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love."

On the basis of this definition of Christian stewardship, certain matters become apparent:

1. Will making is an essential part of Christian stewardship. Every Christian comes to church, and makes his weekly offering as an act of worship. Giving is as necessary to the Christian life as breathing is to the physical life. Giving is a part of the very fabric of his day. Thy kingdom come, thy will be done, on earth as it is in heaven, through me." In the course of the years, a careful, truthful Christian will save some money beyond his immediate needs; and as he faces the sunset years of life, he will want to continue the Christian stewardship conviction which he has actively followed in his weekly offering envelopes — by making a Christian will. All of a Christian's time, talents, and possessions are to be used to the glory of God. When it comes to the final disposition of his temporal resources, the Christian will want to use them to the greater glory of God.

2. Will making is a matter of faith. The Christian believes that all he has came first from God: his life has been meditated through his parents; his Christian faith was mediated through his church and school; his money and other earthly possessions came as a result of God's goodness in creation and man's work with God. The Christian believes that God's greatest gift is Jesus Christ, the Savior and Lord. Recently, a distinguished Protestant layman retired from his work in New York and returned to his native state in the West. He made his will, which in part read, "I, John Doe, of New York City, believing as I do in the just, creative, and sovereign God Almighty, the Father of all mankind, and in His Son, Jesus Christ, my personal Lord and Savior, and in the Holy Spirit..." This outstanding layman continued, "The time has come to close this trust and give a final accounting of the temporal property which He, the trustee, and creator of all things, has placed in my care as the trustee." This unusual man, in a very clear and direct way stated what most Christians feel, but express less dramatically. A Christian's will should witness to his faith in both its words and its intent.

3. Will making is a matter of values. The way a man spends his money is the surest clue to the kind of person he is. Making a will is, in reality, spending money. The same criteria of values, both negative and positive, which have influenced the Christian in his daily decisions for stewardship should also influence the decision as to where his money goes at his death.

4. Will making gives a larger opportunity for Christian witness and work. Most church people have only modest means. They give regularly and systematically a portion of their income throughout their lifetime, but in the sunset years, they have the unusual privilege of giving a considerable bit of money in one lump sum in the making of their wills. Often these gifts are well established and there is no further need to take care of the family. At least on this occasion, the modest Christian can become a philanthropist. He can make a sizable gift for ministers' pensions, building new churches, or sending out missionaries.

5. Will making, if it is Christian, provides a final service to the church. Certainly, the family with its children and grandchildren are among God's greatest gifts. At each stage of a Christian's life, he faces responsible obligations. When the children are young and in need of care, the will should reflect this situation. As the children grow up and find homes of their own, the will has a different place. Every will should be reviewed at regular intervals of four or five years. Remembering the church in a will is not a matter of excluding the family and remembering the church. It is a matter of insuring both, and from the same motive of fulfilling one's Christian responsibilities.

The stewardship ministry of the pastor is one of the hallmarks of his vocation. If a divorce is threatened because of the mishandling of money, the pastor brings good financial counsel into the picture. If a man's nigglings are depriving him of great joy in Christian service, it is the pastor's duty to lead him to a higher standard of giving. If a man's will does not reflect his Christian concerns of his life, it is the pastor's privilege to counsel with him in this situation.

It is the minister's high calling to lead his people in the basic Christian ideal, "Whosoever ye do, do all to the glory of God."
The courses which are being attended at the Divinity School of Gordon College of Theology and Missions are providing inspiration and much needed guidance for our further work for Christ. There is a quantity of literature on the theme of missions, including books upon its present strategy, its foundations and whole existence as based upon Christ and His Commission in the Word of God, and also upon the challenge of the church in Africa today. We have found help in the fellowship here uplifting, and have had some opportunities for telling of our work in local meetings, as well as hearing the experiences of other missionaries.

As Others Serve in Africa

It is always interesting and informative to mingle with missionaries and mission secretaries of other denominations or to read their publications and note their problems and triumphs.

One missionary spoke of Africa as "the continent on the go." It is certain that no other continent offers a greater challenge and opportunity for missionary service than Africa today.

At the Division of Foreign Missions Assembly meeting in Atlanta City the delegates were informed by one African speaker that "every inch of Africa will be free within the next ten years." Generally speaking, no one misunderstanding the meaning whether or not we agreed with his statement. Tremendous changes are taking place in the fields we are working so swiftly that it is difficult to keep up.

A publication of the Conservative Baptist Foreign Missionary Society (the December, 1959, issue) has brought news regarding the progress of anti-white tensions in Belgian Congo. We may study the crisis facing their mission schools with some concern. It could happen anywhere in Africa today.

The article begins, "In Belgian Congo, where the Conservative Baptist foreign missionaries have had their most fruitful work, the cataclysmic spirit which has suddenly brought riots, threats, intrigue, and multiplying lies and misunderstandings between missionaries and nationals."

The article tells how their mission school is beset with serious political and economic problems and how this fact was used against them. Even though they agreed to bring the schools up to state standards without acceptance of government money, they were not satisfied by the Africans (an appointed committee) and they went to the government demanding state subsidies and refused to pay taxes. We have found help in the fellowship here uplifting, and have had some opportunities for telling of our work in local meetings, as well as hearing the experiences of other missionaries.

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The year 1959 marks seventy-five years for the Fouke, Ark., Seventh Day Baptist Church. It has had three buildings — one in Texarkana and two in Fouke. Those in Fouke were built to serve also as schools. The "Old School" burned in 1918 and the new school was a cement block building. In the last two years several hundred dollars have been spent repairing the building and more repair and remodeling are in the plans for the future.

Beginning at the turn of the century and until about 1927, the church served the community by conducting a school for children and youth. It was a Sunday school and many Seventh Day Baptist young people of other areas in the South-west attended. It was an accredited school and after 1917 included all 12 grades and became known as the Fouke Academy. The church maintained the school until 1927 when the public school system was able to provide the educational needs of the community.

The church was organized in 1884 in College Hill in Texarkana and was known as the Texarkana Seventh Day Baptist Church. The popular name for it in those early days was "Sunset Church" because its members observed Sabbath from sundown.

In 1890 nearly all the members moved to Fouke in a colony and the name was changed to the Fouke Church. The school was begun about 1901, at first with the grades only being taught.

The first pastor of the church in 1884, and for many years, was Elder J. F. Shaw, a minister in Texarkana of the Baptist faith. He was converted to the Sabbath and worked the church and the community through the area for many years.

In 1899, the Rev. G. H. F. Randolph, former missionary from China, came to Fouke and was pastor until about 1917. It was his interest and enthusiasm with that of Mr. Shaw and others that instituted the church-supported school.

Some of the noted teachers in the school were Elizabeth Fisher Davis, Carrie Nelson, Fred I. Babcock, Paul Burdick, Mark Sanford, Minnie Godfrey, Fucia Randolph, and Leo Green. Many of the people in education, politics, and business in Texarkana and the surrounding area received their early training in the Fouke School from these teachers.

The celebration of the Fouke Church 75th Anniversary was held November 28 with services at 10 and 11 in the morning and 2 in the afternoon. The messages were given by the pastor on the themes, "Remembering and Thanksgiving" and "Strength and Beauty." Members of the Texarkana Church shared in the activities of the day. Messages came to us from friends and former workers in the church and school. It was an inspiration to all who shared it. It is the day to look back at accomplishments of the past and be challenged with the possibilities in the future.

For any who might be traveling in our area we extend welcome to worship with us. Our regular services are held on Sabbath at 10 and 11 a.m. and at 3 p.m. and on Wednesday at 7:30 p.m.

The Fouke Story
as told by the pastor after the 75th anniversary

SABBATH SCHOOL LESSON
for February 6, 1960
Persistent Evangelism

THE SABBATH RECORDER

A Call for Prayer
By a Salem College Student

Recently Salem College was granted the sum of $50,000 by the Claude Worthington Benedum Foundation. This grant is to be paid in 5 annual installments. $30,000. Salem College is now on the threshold of a wonderful program of advancement. There is now in progress a $50,000 fund raising campaign for the college here in Salem and the surrounding communities. The purpose of this drive is to raise the money needed to guarantee a government loan of $566,000 that will be used to improve the college facilities. New dormitories are included specifically in these improvements. It certainly looks like Salem College is on the upswing.

It may appear that the administrators, faculty, and students of Salem College now have a heavy responsibility on their shoulders. This is quite true, but in the excitement and mounting enthusiasm there also remains a certain amount of responsibility on the hearts of all Seventh Day Baptists.

Salem College has long been known as a church-related college. Specifically, it was founded by Seventh Day Baptists, and many of its present regulations and standards are in accordance with the Seventh Day Baptist belief: the Student Union Building is not open on Friday nights or Sabbath days; no inter-collegiate sports are played on Sabbath day or Sabbath eve. This of course causes a certain amount of opposition from non-Sabbathkeepers. In view of all this, Salem College will be doing in the near future, the administration and the students representing our denomination will need the earnest prayers of all who honor and revere the Sabbath day. The advancement that is inevitably coming will place more pressure on Seventh Day Baptists as to the things they stand for.

The real strength that we need can come only from God. Please remember not only us here, but other Seventh Day Baptists, that we remain strong in our convictions. Ptolemy's perfect world might be clearly seen and carried out. Spiritual strength will strengthen our denomination!

JANUARY 25, 1960

CHRISTIAN EDUCATION — See Rev. E. Zwiebel

Youth Work Committee

During the monthly meeting of the Youth Work Committee of the Board of Christian Education on January 4, most of the discussion centered around the question whether there would be enough income to go ahead and seek a field worker for youth for the summer of 1960 and other items that depend on our World Mission giving, as well as the payment of 1960 Seventh Day Baptist Youth Fellowship dues.

The old question is whether we should ask for subscriptions to the Beacon or send it upon order to our Fellowships and friends. The obvious is plain — if SDBYF dues do not come in, we cannot continue the program as started last year. Let's enlarge it. It is our aim to serve the young people of our denomination. The limit of our service is set to a large extent upon the cooperation we get from the youth in the local church. We prayerfully solicit your help.

The Sabbath Visitor

Questionnaire responses in regard to the Sabbath Visitor for Boys and Girls are very encouraging, and the continued publication under a new editor is assured. We appreciate deeply the services of the present editor, the Rev. Duane L. Davis, who has carried the burden while serving full-time pastors in West Virginia.

S. Kenneth Davis will act as circulation manager until all matters pertaining to that department are understood and operating smoothly. All matters pertaining to subscriptions may be sent to him at Box 473, Alfred, N. Y.

The next Seventh Day Baptist Ministers Conference will be held in 1961.

"Although 99 per cent of our churches are made up of lay people," says Mrs. Eleanor O. Wedel, former president of United Church Women, "many still see themselves as a kind of cheering section on the clerical sidelines."
The annual conference of supervisory chaplains was called for the Pentagon from January 18-22. It gathers together the head Army chaplains from overseas commands as well as from the continental United States.

The conference is at a time when the results of the efforts of chaplains are being recognized in increased religious activities on military installations. At the end of the fiscal year, reports revealed that 14,456,000 worshiped at Army Chapels and that 3,990,000 had enrolled in religious educational classes in the Army.

On January 21 and 22, representatives of the major church bodies which provide chaplains for military service attended the conference to be briefed on the accomplishments of the past and plans for the future of the chaplaincy.

The representative for Seventh Day Baptists is the Rev. Carl R. Maxson, chaplain at Kings Park, N. Y., State Hospital. He indicated his intention of attending this meeting.

The military chaplaincy continues to offer a challenge to young ministers of various faiths. Although our denomination does not now have any chaplains on active duty and not as many as formerly in the active Reserve, our representation on the Commission is considered valuable. It would be definitely helpful if there were questions of policy that would adversely affect us or if we had young men wishing to serve as military chaplains in the near future.

Consider the Turtle
While he was president of Harvard, Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress so long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What is the one thing we are sure of? What makes us different from each other?

Frank S. Mead in Tarbell's Teachers' Guide (Fleming H. Revell Company).

BIBLE BRIEFS
Bible vans, though expensive to operate, have been effectively used in several countries by the American Bible Society. The vans can cover wide areas where there are few churches and the sheer distance makes it impossible for the colporteur to visit regularly and frequently. During the next few years, the Bible Society looks forward to providing Bible vans for at least thirty-three more countries than are now served in this way.

THE SABBATH RECORDER

JANUARY 25, 1960

13
The ushers brought forth a bare tree and for a word.

The congregation forward to place their tree their gifts of money wrapped in foil. When this had been done the tree was beautifully decorated. We received over $40 in the collection for our missions. The children were given treats, and refreshments later were served to all.

The Juniors have also met the first and third Sabbath afternoons. They have made scrapbooks and toys to give to the needy. At the time of writing they are planning a supper and special program on the 16th of January at the Leonardsville Church.

On December 20 there was a joint Christmas program in the church at Brookfield with special music, reading, and pieces by the Juniors. In the place of the exchange of gifts we had a mission tree. The ushers brought forth a bare tree and ushered the congregation forward to place on the tree their gifts of money wrapped in foil. When this had been done the tree was beautifully decorated. We received over $40 in the collection for our missions. The children were given treats, and refreshments later were served to all.

You are invited to the funeral service for a word. We refer to the common idea of ‘Churchover’ which is often confused with Christian. We do not expect to bury the term as yet since it seems to have a lot of vitality. But as we would like to see it dropped from our vocabulary, a few last thoughts may be in order.

The trouble is that “churchover” sounds exactly like “bird-watching” or “sight-seeing.” It suggests a kind of exercise in the nature of a field trip in which one goes to observe, but with private reservations. A man may indeed be a regular churchover. He may stand at the door and be a getter of others. He may be a faithful class-attendee, an offering-giver, a program-supporter, and a stolid sermon-endurer. But as a ‘goer’ he is still far from being an organic member of the Body of Christ.

As a fellowshipping even or as a worshiper he may go through the accepted motions of membership. In the morning service he may be a well-behaved pew-sitter, hymnbook holder, and a stander or kneeler as requested. In the social hall he functions as a doughnut-eater and coffee drinker, as a hand-shaker or back-slapper or even a dish-washer on occasion. But merely to follow the patterns of behavior that are expected in a church leaves him still a churchover and not necessarily a Christian.

A “Christian” can never take the spectator-tourist approach to religion because the term itself reflects a tone of derision — “a fool for Christ’s sake.” The Christian must be so identified with Jesus Christ who is the head of the Church that as a member of that body he will bear on his own person some of the marks of suffering that his Lord once endured.

There is a world of difference between a churchover and a Christian, though often they sit side by side.

— Used by permission.

The Youth Fellowship has met regularly the first and third Sabbath afternoons of each month. Seven from the Brookfield-Leonardsville-Leonardsville group attended the De Con Retreat and Conference last year. They are making plans to attend this next year. In view of this they have made candy to sell and have realized over $40 on this project.

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After supper served in the church there was a planning session for the church program for the coming year. The evening of a full day closed with an inspirational message by Garth Warner.

The Christmas program was held on Sabbath night, December 19, with all the primary classes taking part. The moving picture “The Guiding Star” was shown. A beautiful Christmas tree with presents for the children added much to their enjoyment.

After the program the Youth Fellowship held a cookie sale and served refreshments in the social room. This group sponsored a New Year’s party at the church with devotions, entertainment, games, and refreshments.

On December 26, when some of our college students were home, the choir rendered the cantata “Alleluia, Christ Is Born,” composed by Mrs. Marjorie Elliot of Oneida who was present at the service.

The annual banquet of the choir was held on December 19 in connection with the “Mango on the Sabbath” evening. About thirty people enjoyed a smorgasbord dinner at which time Mrs. Marjorie Elliot introduced several of her most recent compositions and led in singing them.

The Rev. Lester G. Osborn, a former pastor, now of Schenectady, was guest speaker at our church January 8, 9, and 10. His stirring message included the “Church’s Second Front” on Friday evening, “Are You Sure of Your Experience?” on Sabbath morning, “Do It Yourself” on Sabbath afternoon. His closing message on Sunday evening was entitled “To the Work.”

We appreciated having Pastor Osborn with us and hope that we may each find our individual place in the work committed to us through the church.

Our church has joined with the St. Peter’s Lutheran and the New London Methodist in the purchase of a 16 mm projector which is available for use by any of the organizations of these churches.

— Correspondent

WESTERLY, R. I. — Since the last issue of the Pawcatuck Post, the S.D.B. Society has met for two regular meetings. In November the annual Thank-Offering meeting was held in the church vestry. A delicious Swiss-steak dinner was prepared and served by Anne Gavitt and her committee. The group was honored to have Mr. and Mrs. David Sholtz and their daughter, Debby, as guests and they told many interesting things about their work at Makapwa Mission, in Nyasaland, Africa.

— Pawcatuck Post.

Practical nurse to care for the Rev. George B. Sholtz, guest speaker on Sunday morning, is Mrs. Priscilla Sholtz of Westerly, R. I., home in convenient location. Must be experienced in bedside nursing. Box 709, Alfred, N. Y.

THE SABBATH RECORDER

January 25, 1960
**OUR WORLD MISSION**

Statement of the Treasurer, December 31, 1959

<table>
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<th>Fund Name</th>
<th>Treasurer's Receipts</th>
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**Non-Budget Items**

- December Receipts: $155.93
- December Disbursements: $155.93

**SUMMARY**

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**SABBATH RECORDER**

FEBRUARY 1, 1959

**PLAINFIELD YOUTH RALLY**

Something new in the Eastern Association of Seventh Day Baptist churches is the plan for holding regional youth rallies. Pictured here in front of the denominational headquarters building at Plainfield on January 13 are three pastors with representative young folks from four New Jersey churches. The visitors from South Jersey took their normal places in their home churches on Sabbath morning and spent the rest of the weekend in meetings featuring inspiration, information, and social fellowship at Plainfield. Well planned youth gatherings within Associations throughout the country may help to develop solidarity, leadership, and appreciation of the long history of the denomination.