

OUR WORLD MISSION
OWM Budget Receipts for October 1964

Treasurer's October	Boards' 1 month	Treasurer's October	Boards' 1 month
Adams Center	\$	Los Angeles, Christ's	
Albion	56.00	Lost Creek	
Alfred, 1st	1,315.75	Marlboro	
Alfred, 2nd		Memorial Fund	1,043.93
Algiers		Metairie	
Battle Creek	756.25	Middle Island	19.00
Bay Area	101.50	Milton	514.00
Berlin	65.28	Milton Junction	132.25
Boulder	27.20	New Auburn	22.07
Brookfield, 1st	25.00	North Loup	
Brookfield, 2nd		Nortonville	221.50
Buckeye Fellowship		Old Stonefort	15.00
Buffalo		Paint Rock	
Chicago	185.00	Pawcatuck	478.75
Daytona Beach		Plainfield	384.16
Denver	129.63	Putnam County	
De Ruyter		Richburg	42.00
Dodge Center	113.54	Ritchie	
Edinburg		Riverside	
Farina		Roanoke	
Fouke		Rockville	22.75
Genesee, First	135.10	Salem	400.00
Hammond		Salemville	39.92
Hebron, 1st	54.00	Schenectady	
Houston		Shiloh	483.45
Hopkinton, 1st	165.85	Syracuse	
Hopkinton, 2nd	21.50	Texarkana	
Independence	33.00	Verona	89.00
Individuals	20.00	Walworth	40.00
Irvington		Washington	
Jackson Center		Washington People's	15.00
Kansas City	65.50	Waterford	125.15
Little Genesee	135.10	White Cloud	
Little Prairie		Yonah Mt.	40.00
Little Rock	37.00		
Los Angeles	520.00		
		\$7,955.03	\$ 102.62

OCTOBER DISBURSEMENTS

Board of Christian Education	\$ 510.45
Historical Society	30.64
Ministerial Retirement	573.42
Ministerial Education	1,461.57
Missionary Society	3,027.16
Tract Society	838.70
Trustees of General Conference	36.94
Women's Society	115.11
World Fellowship & Service	107.04
General Conference	1,254.00

Total Disbursements\$7,955.03

SUMMARY

1964-1965 Budget	\$113,899.00
October Receipts:	
Boards	102.62
	<u>8,057.65</u>
Balance due in 11 months	\$105,841.35
Needed per month	9,621.94
Percentage of year elapsed	8.33%
Percentage of budget raised	7.07%

Gordon L. Sanford,
OWM Treasurer.

November 6, 1964.

The Sabbath Recorder

**GOD'S
WORD
FOR A
NEW
AGE**

Holy Bible

WORLDWIDE BIBLE READING
American Bible Society

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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Heart Specialists

There are many kinds of heart specialists. We take off our hats to them; we stand in awe before them and honor them for their prodigious learning and skill, for we are aware that the human heart is a vital and wonderfully delicate organ.

The accomplishments of heart specialists and heart surgeons in the last few years have been remarkable. The possibilities for the future are fantastic. Who knows what may be possible next in the repair, the stimulation or the replacement of hearts damaged by disease or accident! On the one hand, experiments with dogs give hope that eventually there will be heart banks as well as blood banks — that a new heart may be installed and activated.

Another project calls for the development of an artificial device small enough to be inserted into the chest cavity and able to take over the functions of a heart that can no longer do the job. The perfection of such a device may be many years away but it may come within three to five years. A Baptist medical school at Baylor University has been granted \$653,324 from the U.S. Public Health Service for a project which will be the joint responsibility of the surgeons and the engineers of the university.

One of the big problems will be finding the right kind of material from which the artificial heart can be made. So far, such a material has not been discovered.

The human body automatically secretes fluids to fight a foreign object when it is inserted in the body. Research will have to determine what materials could withstand such chemical action without causing problems in the body and blood system, and without corroding.

Another problem which must be overcome is designing a power supply for the heart. Careful research must also be done on how powerful the artificial heart should be. If it is too powerful, the pressure could cause destruction of blood cells. If it is not powerful enough, the blood might not flow freely to all parts of the body.

It is interesting to note that the development of a new heart is being done in a Christian university. There is no conflict between the physical and the spiritual as-

pects of heart trouble and heart healing. The Bible message about the heart being "deceitful above all things and desperately wicked" will be as true in the future as in the past. The promise of creating in us "a new heart" will be meaningful as ever when it becomes possible to extend physical life by the substitution of a mechanical heart. We will still use the familiar and biblical language to describe our inner condition and our inner renewal through the power of Christ.

Our doctors are approaching a full knowledge of the heart and of birth, though there are still mysteries. We must go to the Great Physician as the authority on how to get a new heart and to experience the new birth.

Be Not Spineless

Most of us have read a small boy's attempt to describe the human anatomy. His struggle to find descriptive words is sometimes humorous, sometimes almost prophetic. "Your neck is what keeps your head out of your collar," he writes. "Your spine is a long bone in your back that keeps you from folding up." That's the way a small boy puts it.

Looking around us, or holding a mirror before our own souls, we cannot help noticing that there has been a lot of folding up on moral and theological issues. By the small boy's definition this would not happen if we had a spine. It is not only individuals at election time or at other opportune times for speaking out, but it is also local churches whose anatomy is a composite of the integrity of its members. This is not just a question of taking the Christian stand on certain issues (although it involves that); it is a matter of standing for truth, the central truths of the Gospel and for the standards set by the Bible (of which Sabbathkeeping is one).

A spineless church will fold up. To try to remain erect by muscular action alone is tiring to the point of early failure. If morality and Christian doctrine are only relative and not dependent on the revelation of God in the Bible then there is no spine. The church that forgets this will not stand up; it will fold up.

Does the Ecumenical Movement Threaten Protestantism?

The above question is answered in the affirmative in the lead article of the October 24 issue of the *Saturday Evening Post* under the heading "Speaking Out." Co-authors of the six-column article are two Baptist ministers of Lexington, Ky., Henry A. Buchanan, Th.D. and Bob Brown. Both are graduates of Southern Baptist Theological Seminary in Louisville.

The writers cannot be accused of bias or lack of careful thought in the way they present the dangers to the existence of Protestantism in this thoughtful article. The ecumenical movement, they say, is progressing toward the one-church idea by fostering union of Protestant denominations and union with Rome. It proceeds on the basis that lack of union is sin. It is pointed out that the Vatican Council is trying to reform the Catholic church in ways that might induce the "separated brethren" to come back into the fold. However, the facts of the case show clearly, the writers show, that none of the Catholics prelates contemplate giving up any substantial amount of the growing Marian dogmas or the other doctrines which have been repugnant to Protestants. The cardinals of Rome solemnly warn against hoping for any compromise. They say that the separated brethren would have to return to the "one true church" under the successor to Peter. The aim is clearly to dissolve and absorb the "Protestant communities" (their name for our churches).

The aim of the Catholic ecumenists can be easily determined from pronouncements of the past and present. The aim of the Protestant ecumenists is not so well understood, for there are various kinds and degrees. Most of them work within the structure of the National Council and World Council of Churches although neither of these organizations as such is definitely committed to one super-church. The *Post* article points out the tendencies and the results of ecumenism. One of the most disturbing charges is that it promotes "a new and frightening form of religious bigotry—the assumption that anyone who holds out for his views is

guilty of a perversely obstinate and unchristian attitude." The pressure for all denominations to accept this view is so great that one wonders why the walls of denominationalism do not immediately crumble.

The writers render their most distinct service in pointing out that our doctrinal differences represent the honest convictions of sincere men who do not see alike on basic issues, as well as some that are not so basic. The adherence to basic convictions is what has built Protestantism. To sacrifice them or to sublimate them to organic unity would destroy much of the vigor that has characterized the proclamation of the Gospel. We must face the question of what the real purpose of the church is. Is it bigness? Is it power? The answer must be, No. The Church exists to provide the spiritual help that man needs and to bind redeemed people together in Christian service. History tells us, logic tells us, that one church, lacking the checks and balances of separate organizations, deteriorates and does not concern itself with the basic needs of men.

Furthermore, bigotry and oppression of minorities increase with bigness. Conscientious nonconformists under our present system are respected and given due recognition. We cannot believe that this would be true if all Protestant churches united, much less if they returned to Rome. In our religious society man is offered a choice. Is this evil? No, it is good. Under ecumenism man would be offered no choice, no challenge. The church would be bigger, but would it be better? Would men be better? This editor must agree wholeheartedly with the concluding sentences of the article on which he has commented: "If we had no choice? It must never come to that. We must retain the right of choice. We will not accept the judgment of the ecumenists upon the churches."

Correction — On the Missions Page in last week's issue there was a printer's error. The water tower for Makapwa Mission will stand 20 feet above the ground, not 200 feet.

MEMORY TEXT

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

— Hebrews 4: 12.

Training Program for Church Executives

The first advanced management program for the development of top executive leadership of the Protestant and Orthodox churches in America was announced September 11, as well as the election of a permanent board of 19 distinguished churchmen and laymen to help guide such a program.

The new plan will give church administrators for the first time the opportunity to pursue well-rounded, graduate courses in church executive leadership comparable to similar programs of executive management accessible to leaders in education, business, industry, government, and other fields.

An initial three-year program will be launched next summer (1965). It will enroll 48 students and a faculty of six in short-term, summer courses at the graduate level, tailor-made to provide special in-service training at a university yet to be named. The chief executives will be chosen first so that they can later provide an encouraging climate and incentive for their staff colleagues to enroll. They can thus apply their learning to bring about desired changes, since the courses are to be geared to the high fluidity prevalent in the life of the church and the society to which it ministers.

The second summer these 48 will return to continue their program, after intensive reading and directed study between yearly sessions, and 48 new students will also be enrolled. The third-year summer program will be determined in light of experiences gained.

The launching of the new program was made possible by a grant of \$129,700 by the Lilly Endowment, Inc.

My First Experience with the Advisory Council of the American Bible Society

By Victor W. Skaggs

How can the spirit of two days of meetings be caught in words? How can the printed page carry the glory of inspiration, the pointedness of challenge, the warmth of fellowship? How can love expressed in deed and anguished by deeds not within its strength be told?

On November 17 and 18 I attended the meetings of the Advisory Council of the American Bible Society at New York's Park-Sheraton Hotel. Sixty-eight denominations were represented there. There were those whose religious conservatism is well known. There were those whose liberal theology is equally well known. There were the representatives of sixty-eight denominations gathered in mutual fellowship, agreed without dissent in the vital necessity of the work of distributing the Scriptures.

These days were days of revelation. From the moment that I registered as the representative of the Seventh Day Baptist General Conference Tuesday morning until the closing benediction on Wednesday afternoon, these were days of revelation. To learn of the 650 languages in which the Society is now printing is thrilling. To learn of the 34,000,000 Scriptures (Bibles; Testaments, Gospels, portions) distributed in 1963 is inspiring. To hear of the work of translation and revision that goes on constantly—a continuing search for the words that will give comprehension to the men and women of many nations—stagger the imagination. To hear of the need, the desperate need, for the printed Word is overwhelming. But more than all these, to see eyes light up and to hear voices warm with fervor as men and women talk of the work of Scripture distribution, to listen as active minds probe for effective methods, to participate in discussion where so many parts of the Christian Church participate gladly and freely, this is to know without question that the Church is one in Jesus Christ and that the printed Word, the Bible, is common ground for all who name the name of Christ in love.

Here is a cause! Here is a cause to which every Seventh Day Baptist can give himself without reservation. Here is a cause which is our cause: "To make the Holy Scriptures available and meaningful everywhere—to every person in the language and form he can best read and understand." "God's Word for a New Age" is the name of the program to which we are invited to contribute our prayers, our dollars, and our labor. The men and women of the Bible Society are dedicated to this purpose. It serves the purpose of the Church. The Society is the arm of the Church.

How can the spirit of two days of meetings be caught in words? I guess it can't! But the Spirit of God can move men by words they see as well as by words they hear. These words are dedicated to stirring hearts.

North American Fellowship

Only one more favorable vote is necessary to put the North American Fellowship of the Baptist World Alliance into operation.

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said that the American Baptist Convention, the Baptist Federation of Canada, the Baptist Convention of Mexico, and the Seventh Day Baptist Conference have voted to join the proposed fellowship group.

The proposed by-laws will become effective when any five North American members of the BWA signify their willingness to belong to the fellowship.

Five other North American groups are eligible for membership in the new fellowship. Two of them, the Baptist General Conference and the Southern Baptist Convention, have postponed action for a year. The North American Baptist General Conference has referred the matter to its executive committee for study and recommendation. No report has yet been received from the National Baptist Convention of the USA, Inc., or the National Baptist Convention of America.

"Liberty is the only thing you cannot have unless you are willing to give it to others."

—William Allen White.

God's Word for a New Age

By Dr. Robert T. Taylor

(Portions of an address before 200 members of the Advisory Council of the American Bible Society, Nov. 17, 1964.)

Is this just a pious phrase of the Bible Societies? In this present age can the printed Word of God be a vital force to redeem lives, reform society, and direct the course of history? Will modern man learn in the words of Suzanne de Dietrich to "lift the Bible from the little morsels of debate to the broad lines of communication with God"?

There are at least two signs of hope for improved and increased world use of the Bible.

The first is that the world is ready! Man has lost much of his faith in the shining panaceas and quick utopias of yesterday. Mass communication permits such an outpouring of propaganda that modern man has grown more cynical and sophisticated whether he lives in New York or New Delhi, Detroit or Djakarta.

Can you imagine young Americans of today believing it possible that a war could make the world safe for democracy?

Here and in emerging nations great emphasis is placed on education but we hear few, if any, of the optimistic predictions made in our own nation at the turn of the century that with universal education "war will be eliminated and crime will perish from the earth." We know now, as Dr. Howard F. Lowry, president of the College of Wooster has pointed out, that we often succeed only in educating the criminal mind and exchange the problem of Dr. Jekyll and Mr. Hyde for Dr. Jekyll and Dr. Hyde.

Dialectical materialism and humanism have lost much of their early allure. The Berlin wall and the Khrushchev fall have tarnished the communism image. The old false hopes have been unmasked and the blight of despair has settled on much of the world.

A long time ago someone said, "Man's extremity is God's opportunity." This is one reason why more people every day

are learning the whole of the often mis-used passage in the Bible: "Ye shall know the truth and the truth shall make you free." This great conditional promise by Christ says, "If you continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth will make you free" (John 8: 31-32).

So there is a new and increasing interest in God's Word. Consider the development of biblical theology, the changed attitude of the Roman Catholic Church toward the Bible, the increasing number of Bible study classes in homes and the eagerness with which the Book of books is received by men and women of emerging nations. New translations of the Bible sell into millions of copies. The Bible is still the world's best seller and this at least means some interest in God's Word. Yest, modern man is ready to give new, thoughtful, intelligent and much more serious attention to the Bible.

The early years of the past century were years of restlessness when people, particularly in the United States, were seeking a better life for themselves and for their children. Families from the eastern seaboard, many only recently arrived from Europe, were trekking westward to claim land and establish a new way of life. Contrary to popular belief, these people possessed little of the religious faith of the Massachusetts puritans. Their primary interests were in material gain and personal freedom from law. According to the church historian, Zenos, Yale College was filled with societies of atheists and Kentucky towns were being named after French infidels.

Then leading and concerned citizens took action. Elias Boudinot, former president of the Continental Congress, spearheaded a movement to found a non-denominational association of laymen to print ample supplies of the Holy Scriptures — sell the Bibles at a price the

people could afford to pay and make up the deficit by private gifts.

As legions of immigrants arrived in the United States, this Bible Society supplied them with Bibles in English, Welsh, German, Swedish, Norwegian, Danish, Czech, Slavic, Russian, Italian, Spanish, and many more.

Certainly these efforts played a large part in making the USA a biblically rooted nation. Great leaders such as Lincoln arose grounded in the biblical truth. Time does not permit me to dwell on the influence of the Bible in American life or to confess our national sins in neglecting biblical truth. Suffice it to say that nearly all of the religious, charitable, health and educational organizations that now flourish in good works in this nation would find themselves impoverished if the direct, indirect, and inherited influence of the Bible were suddenly withdrawn from the lives of their contributors.

Who battles the spiritual poverty of the world? Who counters the vast propaganda agencies promoting atheism? The United States Information Service can propagandize only the results of our faith. It cannot and should not proclaim the faith itself. This is the task of the churches and the Bible Societies and their resources are woefully limited.

At the same time, there is much reason for hope for we have these factors in our favor.

We do have in American Bible Society. Suppose we were gathered today to establish an organization for more than 65 denominations to work together in supplying Scriptures for the world? How long do you think it would take us to reach agreement on some form of constitution? In the providence of God the Bible Society occupies a unique position. It is an arm of the church because all Protestant denominations depend on it for their missionary Scriptures.

Within this generation the United Bible Societies has developed. Much closer cooperation has been achieved among national Bible Societies. The American Bible Society has extended its work into some 46 nations where it has never been before.

There is no competition among denominations or among nations in the translation, publication, and distribution of printed copies of God's Word.

A year ago last June the United Bible Societies launched the great program, "God's Word for a New Age." It is a project to increase the number of translations to, provide Scriptures in new and attractive design and format and to continue distribution in such ways that men will read and become aware of the relevance of the Bible to their own particular problems. In launching the program the Archbishop of New York said, "Now — what are we to do? Sit still and watch the greatest opportunity in the Church's history go by, or pray, and plan, and give, and go?"

The American Bible Society is ready and it has a definite world program. Does it also have the full co-operation of the churches?

Our greatest hope and confidence for the "God's Word for a New Age" campaign is found in the Bible itself. In every age, every land, every area of society and every language, this Book has a miraculous way of speaking to each person's particular needs if he reads the Bible not to confirm his present beliefs and prejudices but to hear what God has to say to him. When Christian workers are forced to leave a nation, the Bible remains to witness. When Christian schools are forced to close, the Bible carries on basic Christian education. In a world which is often suspicious of anything exported by the United States, the Bible as God's Book for the world speaks to mankind not for any particular nation or culture but for the eternal message of the Holy Spirit.

My friends, I believe in the Bible. There is a difference between just believing the Bible and believing in the Bible. I believe that it is entirely possible for the witness of the Bible to produce the equivalent of an Arabic-speaking Erasmus, a Swahili-speaking Martin Luther, a Korean John Calvin, or a Chinese John Wesley. The Bible has been the motivating textbook for the leaders of the Christian enterprise in past generations and it will

continue to motivate even greater leaders in the generations to come.

The problems that face us are great but this is God's world and "his hand is not shortened that it cannot save, neither his ear heavy that it cannot hear," and the ages belong to Him.

This is our comfort. Remember, however, that all through the Bible whenever God gives comfort He also gives commission. Our comfort is in the Scriptures and the commission is ours.

The Church Can't Afford It — This State Support

(From an address by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, Oct. 26, 1964.)

Nothing seems to be more clear in the perspective of history than that a sure way to stultify the church is through government support of religion. Again and again, history has tried to teach the church this lesson. Bestow upon the church the preferred treatment of the state and you lower religion in the popular estimate. You invite anticlerical reaction and, at last, even expropriation of church property. This has happened in such countries as France, England, Russia, and Mexico, to name only a few.

Now this dismal program of official sponsorship and financing of the church has begun in the United States. Church institutions are drawing so many kinds of public assistance that many of them are losing their religious significance. The Higher Education Facilities Act provides direct Federal aid to church colleges for the first time in the nation's history. Even a program for "poverty relief" cannot be passed without slipping in some Federal money for the churches. In foreign aid programs, in war damage claims, even in the Peace Corps, the taxpayer's money is being siphoned off to churches. This is all being done at the urging of churchmen who simply do not know what is good for themselves and their churches. And it is done by political leaders who are reluctant to say "no."

Most dangerous of all is the drive to amend state constitutions so as to permit the use of public funds for church schools. Church groups, eager to channel public funds into their institutions, are leading such an effort in at least eight states at this moment. These states are Wisconsin, Pennsylvania, Missouri, Iowa, Indiana, Minnesota, Ohio, and Kentucky. The object is the removal from the law books of specific inhibitions on public funds for religious purposes.

All of these items taken together seem to point to an emerging state church in this country. Certainly the church-state issue has moved conspicuously into the arena of public debate to an extent not previously known. People lose their liberty because they believe false propaganda. This has happened many times. It could happen here without the kind of alert and informed citizenry that will not let it happen. Liberty can be preserved only if there are those who are willing to make the effort.

Certainly we are not so far in that we cannot turn back. That is the point of speaking out now—to reverse a trend which is subversive to our free tradition. After all, the arrangement between church and state which we call separation has been a good one. It has brought strength to the religious enterprise and has saved it from the perils of anticlericalism. I am saying here that no church can carry the state's luggage and expect to perform its God-appointed task. Too much will sink the ship—too much patronage, too much tax support, too much preferred treatment. Perhaps the state can stand all this, but the church cannot. With communism stalking the world, no church can afford the sterility and even the corruption that union with the state brings. Instead of trying to impose our church's bills on the taxpayer, let us dig harder and deeper to pay them ourselves. As for our church leaders, let them discipline themselves and limit themselves to such church institutions as the members are willing to support by their voluntary gifts.

MISSIONS — Sec. Everett T. Harris

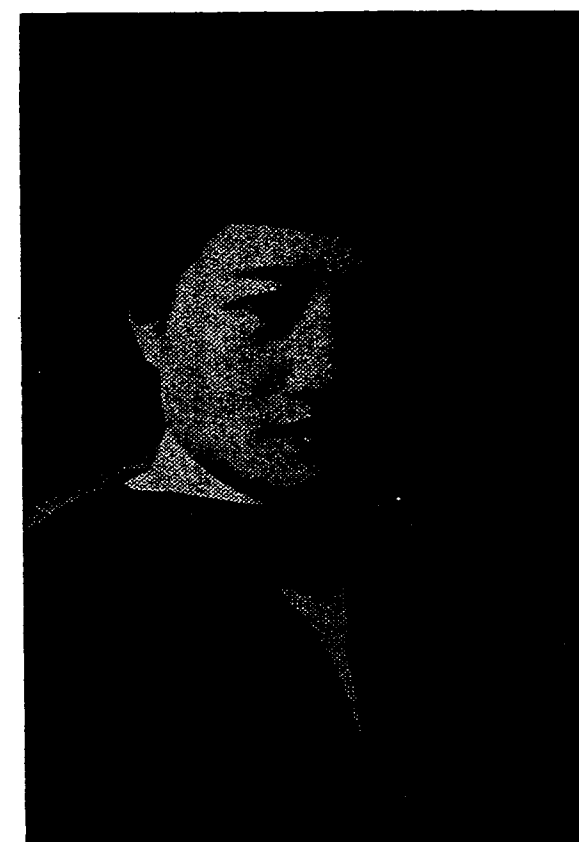
Tribute to Dr. Esther Pan

(This tribute to Dr. Esther Pan of Shanghai, China, was prepared by Mrs. George Thorngate of Monterey, Calif., former missionary to China and an associate of Dr. Pan. This presentation was a part of the Missionary Board's program for General Conference, meeting at Salem, W. Va., in August, 1964.)

Esther Pan was known by older friends of the China Mission as Phen We-Zen. Phen We-Zen was her name in the Liu-ho (Shanghai) dialect, and Esther Pan the English and Mandarin version. Esther Pan was never formally adopted by Dr. Crandall, but was considered her daughter along with a younger Chinese girl, Me-Ling. Esther appeared, as a young girl, at the Liu-ho Hospital as a patient. She needed a friend and Dr. Grace Crandall became interested in her and took her into her home and heart. She sent her to Grace School in Shanghai to study under Susie Burdick and Anna West.

When Dr. Crandall came home to the United States on furlough in 1927, Esther came with her. She studied at Milton High School.

Back in China again, Dr. Crandall saw her through her premedical training at Baptist College near Shanghai and then the Women's Union Medical College. She was now "Dr. Pan" and had a good



position, after a year of internship, in a Shanghai hospital. The medical work at Liu-ho was curtailed by the Japanese invasion and World War II was about to involve the United States.

Dr. Crandall was determined not to return to America or be interned in Shanghai, so she decided to go southward away from the Japanese invaders. Esther loyally accompanied her mother and they prepared to do missionary work in very difficult and trying circumstances in the back country in Kwangsi Province. They had great difficulty getting medicines and food. Dr. Crandall became very ill with her old enemy, sprue. So Esther was under double strain of trying to do medical work with the villagers and taking care of her desperately ill mother. Homesick in a faraway land with strange language and customs, with no chance to get back to Shanghai, with lack of proper food or supplies, no natural daughter ever did a more valiant job.

When the war was over at last and her mother was able to travel, Esther brought her back to Shanghai. But even in the big airy room at the Mission House (Burdick-West home) and with friends about her, Dr. Crandall did not return to her old vigor. Esther did hospital practice and Dr. Crandall clung to one dream—that of getting back to Liu-ho and re-opening medical work there, through Grace Hospital had been completely and thoroughly destroyed by the Japanese. The Chinese friends made plans to build a small unit to reopen the Liu-ho medical work, and themselves raised the funds for rebuilding. It was at this time that the Missionary Board decided to send out Miss Sarah Becker to assist Dr. Crandall as a nurse and trainer of nurses.

But Dr. Crandall's condition became complicated and her wish to go back to Liu-ho was never fulfilled. Before her mother's death Esther planned to go back with her. After Dr. Crandall was gone, she volunteered to take her mother's place in the project, though it entailed great sacrifice professionally. So the little hospital project went forward and Esther and Sarah embarked on this adventure with a woman evangelist, Mary Wu, who was

carrying on the work which Dr. Palm-borg had initiated, with women at Liu-ho.

Before these courageous women had much more than gotten the medical work organized and well underway and the hospital serving the community, the Communists began coming down from the north. The mission group reluctantly, and above Sarah Becker's protest, voted that she should accompany Mabel West and her mother, Nettie West, to America while there was yet a way of escape.

This left Dr. Pan to handle the medical project as best she could, with Chinese nurses hard to find who were willing to go out into the country, and with only occasional visits of Dr. Thorngate to give her a little professional and moral support. I suppose none of us have any conception of what she went through as the Communists tightened their grip on the countryside. Helpers turned Communist and against her. She fought to keep the Communists from taking over the hospital and was faithful to the trust as representative of the Seventh Day Baptist Missionary Society. She was treated as a "foreigner" and as a "running dog of the imperialists." We Thorngates, as hated Americans, were unable to do anything but sit by impotently and suffer for our Chinese friends who were bearing our burdens and to whom we became increasingly an embarrassment.

Since we left in the spring of 1950 we have had no real news of what has happened at Liu-ho. Dr. Pan, we do know, was put in prison for a short time on a trumped-up charge. We heard a rumor once that she had been pushed to suicide as many Chinese were. This has never been substantiated, but no news has come as to her whereabouts. Before we left she gave us a paper asking that in case something happened to her, the money she had saved out of her salary, which was deposited in the Bank of Milton, should be given to the Missionary Society. So this money, fourteen years later, is being turned over to the Missionary Society. We hope somewhere Esther has survived and will be able to get out of China to make use of it. In the meantime, it is held in trust for her.

Martyrs are not always saints. Certainly Esther Pan was no saint. She was a peppery Chinese woman, very human, blunt, and outspoken, with a tongue like a rapier. Neither are martyrs those who bravely bear intolerable burdens from which there is no escape. A martyr is one who, knowing the consequence, choose to go steadily forward rather than betray a trust or turn his back on a principle in which he believes. As I look back on those terrible days I realize that Dr. Pan could have at any time thrown in the sponge, could have resigned before we left. We could not have blamed her, or held her. But she did not. She was loyal to the trust. If, as we fear, she was pushed into suicide, I feel strongly that she should have a little niche in Seventh Day Baptist history among the martyrs whom we revere.

Friends, I proudly give you Esther Pan, our Twentieth-Century Martyr.

Religious Symbols

The Church of the Brethren is not ordinarily thought of as emphasizing religious symbols, for they are people plain of dress and fervent of spirit. Their emphasis is upon peace and service to mankind. Their recent conference at Lincoln, Neb., with 1,000 delegates, displayed prominently several symbols: a fire that burned constantly in their worship center, a silver chalice on the Communion table, and large wooden cross of unusual design.

Kenneth Morse, veteran respected editor of the *Gospel Messenger*, the Brethren weekly, commented on the paradoxes of these symbols. The fire was supposed to remind people of "the burning bush" and "to put to flight the false prophets of our day." "Some folks," he notes, "surely felt the moving of the Spirit and looked for tongues of fire. Others saw only a rainbow." Looking at the candle Mr. Morse observed that few tempers flared and that no one was openly burned up about anything.

In regard to the second symbol there was also a paradox. The Brethren face the same problem that others face. Here are his words:

"Another symbol was the silver chalice, picturing the cup of suffering. Brethren could agree about the importance of the cup, but they differed as to what was in it. Was it really wine that Jesus used when He chose a symbol of the shedding of His life's blood? If so, had He not thrown a stumblingblock in the way of His followers who now regard wine as an aid to drunkenness and thus to be avoided? Or had Jesus been more considerate of our tender consciences and used only unfermented grape juice, thus insuring that we could base our position for total abstinence on unquestioned authority?"

"There is always a convenient way out of such dilemmas at Conference and that is to refer the problem back for further study. What a relief it was to postpone action for another year. But the cup remained on the altar. And the Sunday morning preacher said, 'Drink from it, all of you.'"

The delegates at Lincoln, like those in many other conferences, found a paradox in the symbol of the cross that was ever before them. What does the cross mean today? In relation to the race question some delegates said, "Don't stir up trouble; be conciliatory; never be an agitator." A Negro took a different view, "You need to take a stand, even if you get killed." The church took a stand unanimously quite similar in principle to the recently passed Civil Rights Bill.

— L. M. M.

Thanksgiving to Christmas Daily Bible Readings

(Suggested by American Bible Society)

Sunday, Dec. 6	— Isa. 40: 1-11
Monday, Dec. 7	— Isa. 40: 12-31
Tuesday, Dec. 8	— Isa. 52: 7-15
Wednesday, Dec. 9	— Isa. 53: 1-12
Thursday, Dec. 10	— John 1: 1-18
Friday, Dec. 11	— John 15: 1-11
Sabbath, Dec. 12	— John 15: 18-27

SABBATH SCHOOL LESSON for December 12, 1964

Brothers in Christ

Lesson Scripture: Philemon 8-21

Sunday Laws

(The New York State Council of Churches statement of legislative principles for 1964 contains the following on Sunday Laws.)

A dilemma which has long disturbed many of our constituents is the complex of Sunday laws, based historically on the principle of protection for those who observe the first day of the week as holy time, at it confronts the problem of equity for those who keep a "day other than Sunday," as well as the growing complexities of our modern society.

We disclaim any wish or desire to seek legislation, or to further support existing law, wherever its sole or primary purpose is to provide special protection or privilege for ourselves or for any other segment of our society on the basis of religious preference or tradition; excepting only the necessary provisions for insuring the free exercise of religion by all and the guarantee of reasonable protection of all persons engaged in worship from undue public or private disturbance and distraction.

We are convinced that the generally accepted principle that demands at least one day's rest in seven for all people is founded on recognized social, economic, and health factors without recourse to religious sanctions. We further believe that the social and economic benefits thus sought would be lost unless society generally observes a common day of rest and cessation from labor. Recent decisions of the Supreme Court seem to support this conclusion. Probably, in a pluralistic society some one day should be arbitrarily chosen. Practically, as the Supreme Court noted, a day so chosen in any society will be the one most commonly observed or desired. Whatever the day we are convinced that it should be protected from unnecessary commercialization and give maximum opportunity for relaxation, rest, and true re-creation.

Since it seems certain that the day so set aside will continue to be the first day of the week, and since it will always seem to be based in a particular religious tradition, even though adequate socio-economic grounds may be established by

law, we are especially concerned for those who keep a "day other than Sunday" as holy time and so feel themselves disadvantaged and discriminated against. We recognize that we would feel much the same if the day selected did not favor us. We therefore urge legislation that will remove such disadvantage for all such persons as far as may be consistent with a reasonable maintenance or the principles of a "common day of rest."

We regret that the law granting relief to those who keep a "day other than Sunday" (Chapter 269, Laws of 1963) was made applicable only to New York City and we urge that this provision be extended to all the citizens of our state who keep a day other than Sunday as holy time.

—State Council Reporter.

Higher Education

The U. S. Office of Education predictions on student enrollments in 1973 are interesting: 8 million students in colleges and universities compared with 4.3 million in 1963; 2.2 million teachers in public and private elementary and secondary schools; \$7.2 billion increase in spending on colleges and universities above the \$9.3 billion spent in 1963; 3 million high school graduates, about 800,000 more than in 1963; 788,000 students getting B.A. degrees, about 300,000 more than in 1963; the 62 million students in all sorts of schools and colleges in 1973 will be an 80% increase over 1953.

—News Notes.

Women Preachers

There are a number of women holding pastorates in American Baptist churches. There seem to be none in the Southern Baptist Convention. Women, however, do take theological work in Southern Baptist seminaries. Miss Addie Davis, a 1963 graduate, was ordained at the Watts Street Baptist Church in Durham, N. C., with two Southern Baptist seminary professors taking part in the ordination. She was called to a pastorate in Readsboro, Vt. (Amer. Bapt.). This ordination may be the first of many to come.

Population Problems

By Leon M. Maltby

We hear much about the population explosion and the problems it may create. There is a tendency to shrug off the subject as we do the latest hue and cry about poverty in the United States. As far as our country is concerned we have lots of land and a potential productivity sufficient to take care of far more children than our modern families are willing to raise.

Some have voiced the fear that all of our nation's farm lands are being sliced up into subdivisions and our fields of clover are becoming unproductive clover-leaf pavements. This is not true, according to a study by the Tax Institute of America. The urban areas at the present rate of expansion will occupy less than two per cent of the land by the year 2010. Even in New York and Chicago twelve per cent of the land is not used for urban purposes. The average in cities of 100,000 to 250,000 is thirty per cent unused land.

Furthermore, with the advent of farm mechanization there is far more land available for food production. In 1920 nearly five per cent of the total land area of the United States and 27 per cent of the tilled land was used to produce food for horses. This did not include pasture land. In 1957 this 27 per cent had dropped to 2.4 per cent. We have no land shortage here.

The population explosion, which only remotely affects our country, is already very acute in some others not so far from us where we have economic, political, and Christian ties. The fastest growing population of any major region in the world today is found not in China or India but Tropical South America, according to "Population Profile." This 5,300,000-square mile area, nearly 50 per cent larger than the United States, is made up of six independent nations: Bolivia, Brazil, Colombia, Ecuador, Peru, and Venezuela, plus the three Guianas, British, Dutch, and French.

Tropical South America has a total population of 120 million, growing at a rate of 3.2 per cent a year. It will double by 1986. If this growth rate were to continue for a century, population would total 3.8 billion.

The widening gap between births and deaths determines the rate of population growth. Vital statistics are incomplete, but the growth between 1950 and 1960 was at a rate exceeding 3 per cent a year. The birth rate for the entire area lies between 40 and 50 births per year per thousand population, and the death rate is less than 20 per thousand.

The fastest growing is also the largest — Brazil, whose population of 78 million comprises 65 per cent of the total of the six countries. Brazil's annual growth rate is estimated to be 3.6 per cent. In 1960, Brazilian officials found that the census count of 71 million people exceeded the official pre-census estimate by 4.5 million.

As in the United States, the larger cities have generally grown the fastest. The population of Sao Paulo nearly doubled in the decade 1950-60, while Rio de Janeiro grew by nearly one half.

This rapid urban growth is created both by the influx of migrants from rural areas and the high birth rate of the already established city dwellers. Usually illiterate and unskilled in urban ways, the people from the countryside flock to the cities in search of work, settling in the slums that ring the city. A recent study found that the population of a typical slum outside Rio de Janeiro had more than quadrupled in eight years. Thus Tropical America shares with many other industrializing countries the problem of a rising wave of migration to the cities.

Due to the growing imbalance between births and deaths, nearly half the people in Tropical South America are under 15 years of age. Thus the population crisis is already a reality in the pressure on the educational system which this high proportion of young people generates.

Brazil, for example, quadrupled the total number of schools between 1933 and 1959. Because of a shortage of schools in the 1930's and the rapid population growth since that time, only half of the children between 7 and 14 years of age are now attending school. In high schools the difficulties are even greater, only 6 per cent of the population between 12 and 18 being enrolled.

It is evident that the labor market in these tropical nations which are just be-

ginning to be industrialized cannot absorb such large numbers of illiterate or unskilled workers. Here is a real problem calling for consideration by inter-government planners and by missionary boards.

The students of world population profiles, whose statistics are quoted above, see some very disturbing factors in South and Central America. Theoretically and historically industrial countries find that a reduction in death rate through epidemic control is followed by a reduction in the birth rate to achieve a balance and a moderate rate of population increase. Dr. Carmen Miro, director of the United Nations Latin-American Demographic Center at Santiago, Chile, and a leading authority on population in this area, has recently emphasized that there is no evidence that this pattern has yet begun to emerge. The authorities note that until a new "vital balance" is achieved, economic progress and better living conditions for each citizen will be very difficult to attain, if not impossible.

What is to be the Christian, the missionary, attitude toward Latin America in this period of population explosion and economic instability? Our mission is not a program of population limitation, although medical science might well be applied to the problem. Ours is the task of ministering to the living, of bringing them the salvation which is in Christ, which creates a desire for righteous living. We cannot relieve all poverty, but by greater missionary activity we can put new purpose into the lives of poor people. This is being done and must be done on a larger scale. Those who have visited Protestant churches in Latin America have been impressed with the new light on the faces of converts, the high social and moral standards that they have adopted, and the desire to bear testimony to others of what they have found. Drink is one of the causes of poverty. The squandering of money on drink at any economic level is bad but particularly so at low levels. To be a Protestant in Central America usually means to strictly abstain from alcohol and tobacco. This is good — good for health, good for economics, good for the further spread of the Gospel. It will also tend to reduce the birth rate.

ITEMS OF INTEREST

Missionary Ratios

It is impossible to send enough missionaries to the needy fields of the world to effectively reach the people for Christ. In spite of all the efforts of the past 100 years the ratio of missionaries to population is low in most areas. The Far East Broadcasting Company notes that in the Middle East there is one missionary to every 120,000 persons; in Indian and South Central Asia there is one missionary to every 86,000 persons; in Africa there is one missionary to every 15,000 persons; in the Far East there is one missionary to every 45,000 persons; in Oceania there is one missionary to every 4,000 persons. These figures are used by the missionary broadcasting company to show the great need for trying to reach the unreached by means of radio. The number of receiving sets in these areas is increasing rapidly. Reliable figures indicate that in 1961 alone there were 50,000,000 sets produced throughout the world.

Christian Radio City at Manila is the largest of the many stations of FEBC. It was in the path of a recent devastating typhoon but received only about \$3,000 damage. The worldwide program with headquarters at P.O. Box 1, Whittier, Calif., is supported by voluntary contributions.

Continuing Civil Rights Work

The churches and synagogues of the nation have reason to be proud of their involvement in bringing about passage of the Civil Rights Bill. But really the fight has only begun. Now there is no need for trips to Washington, and the significance of speaking personally with a nationally known political leader. Now, the religious people of the nation must turn to the task of compliance with the provisions of the law. We must learn to deal with mayors, city councilmen, businessmen, and local Negro leaders, many of whom belong to our churches, and all of whom are affected by the new legislation. It will be harder, because there has always been a tendency to look away to the large problems around the world and down the nose to the equally pressing problems at home.

It will be interesting to see if the many people who have roundly condemned protest demonstrations and civil disobedience by civil rights groups as being without the law are equally vehement in their condemnation of those who refuse to obey the law as embodied in the new Civil Rights Act. But, the times require more condemnation, for we all are guilty of condoning injustice by our silence.

— From Reports, Commission on Religion and Race, NCC.

Baptist Joins NCC Staff

Dr. Samuel D. Proctor, associate director of the Peace Corps, has been named general director of interpretation of the National Council of Churches. Dr. Proctor will assist and advise the general secretary and other National Council staff in matters of public relations, representation and interpretation. He will assume leadership in formulating common position statements for use in interpreting past or continuing activities of the Council.

An ordained minister of the American Baptist Convention, Dr. Proctor was president of the Agricultural and Technical College of North Carolina, Greensboro, N. C., until 1962, when he left to become Peace Corps representative to Nigeria at the request of Corps director Sargent Shriver.

A native of Norfolk, Va., and a graduate of Virginia Union University, he took his B.D. degree in 1945 at Crozer Theological Seminary in Chester, Pa. In 1950 he received a Th.D. from Boston University.

In 1953 he made a study tour of Jordan, Syria, Lebanon, India, and Burma for the American Baptist Foreign Mission Society. He made another such tour in 1958 for the Baptist World Alliance, visiting Switzerland, France, Germany, Poland, Czechoslovakia, and the Soviet Union.

Strange Church Statistics

One of two bodies requesting membership in the Baptist World Alliance (delayed pending further information) is the National Baptist Assembly of Africa, with 362 churches and 187,880 members and fifteen pastors, according to American Baptist News Service. The Progressive National Baptist Convention, Inc., with 354

churches, and the Ghana Baptist Convention, with 136 churches, were admitted to BWA August 21.

YOUTH NEWS

Richburg, N. Y.—According to a little article by Martha Jean Cartwright in *The Inspirer*, a mimeographed monthly of eight pages, published by the Youth Fellowship of Richburg, N. Y., the young people recently decided that they could not only publish the newsheet but take a more active part in writing articles.

A somewhat unusual division of the youth group was decided on at the same meeting. They are to split into a devotional group which will alternate their functions quarterly. For this quarter Victor Burrows will be chairman of the social group and Margaret Taylor the devotional group. At their monthly meetings, which move from home to home by invitation they work on their publication, *The Inspirer*.

NEWS FROM THE CHURCHES

DENVER, Colo.—A recent *Sabbath Recorder* letter from Denver told our readers about the Mid-Continent Association meetings here. At our October quarterly business meeting, we voted to postpone the voting on the revised by-laws until the January meeting.

Sheila Davis and Patricia White are attending Campion Academy near Longmont. In a late issue of the *Sabbath Recorder* are the names of our three servicemen and our nine college students.

On November 7, we entertained the Boulder church at the regular quarterly meeting. At 3:45 p.m., the Rev. Mynor Soper of Boulder led in an inspirational devotional service. We were fortunate in having the Rev. Merlin Zier, superintendent of the Colorado State Home at Wheatridge, address us on "The Philosophy and Objectives of the Training School." He gave a concise history of the changing conditions and attitudes toward the mentally retarded through the centuries, then explained the objectives of the school, commonly called the "Ridge School" with 1000 patients ranging from infancy to mature life. He feels that faith

is very real to these patients. The school tries to practice Christ's teaching, "Inasmuch as ye have done it to one of the least of these, ye have done it unto me."

A short business meeting was then held, presided over by our Pastor Rogers and highlighted by the excellent report of Duane Davis of Boulder, president of the camp trustees of the Rocky Mountain Camp. He talked of the camp activities, 1964, and objectives for the future.

A social time followed with the usual Seventh Day Baptist visiting, and supper served by Jeanne White and an efficient committee of young people.

We were very happy to have for the evening meeting Miss Sarah Becker, R.N., recently returned from Malawi, present slides of the mission and interesting information. She also explained many customs by showing objects made by the native people. Miss Becker remained for a few days, a guest in the Rogers' home and she spoke at the Sabbath morning service on November 14. May choice blessings continue to be hers as she visits other Seventh Day Baptists. And may we, as a group, never cease to count our blessings nor be weary in well-doing.

— Correspondent.

BEREA, W. V.—Summer and fall have been a time of fellowship and blessing in the Ritchie Church. We were especially blessed when the delegates and friends of CoWoCo met with us on Sabbath evening before conference.

Having spent four evenings at Crites Mountain in worship and fellowship with the Clifford Beebes and their group (this on the part of Pastor Welch and family) we were pleased to have Pastor and Mrs. Beebe, Marion Sartin, and eight young people to spend the weekend of October 31 with us.

On November 14 Mr. and Mrs. Harold Pearson also were with us over Sabbath, as they are on a winter trip of visiting with friends and relatives across the states. Their dedicated witness for Christ is a blessing to all who come to know them. Thus the list of names on our newly acquired guest book challenges us to witness to the love of God in Jesus Christ as a home missions church. Pray for us.

— Correspondent.

Marriages

Clark-Saunders.—Ellis M. Clark, son of Mr. and Mrs. Irwin Clark, Edgerton, and Linda Joyce Saunders, daughter of Mr. and Mrs. Herbert Saunders, Edgerton, Wis., were united in marriage in the Albion Seventh Day Baptist Church Sept. 19, 1964, at 7:30 p.m. with Pastor A. A. Appel officiating. Mr. and Mrs. Clark will make their home at 61 Crest St. Ludlow, Mass. 01056.

Hays-Bingham.—Jack Floyd Hays, son of Mrs. Sally V. Morse, New Orleans, La., and Linda Bingham, daughter of Mr. and Mrs. Elton Bingham, Milton, Wis., were united in marriage in the Milton Junction Seventh Day Baptist Church Sept. 27, 1964, at 3 p.m. with Rev. Kenneth E. Smith and Pastor A. A. Appel officiating. Mr. and Mrs. Hays will make their home at 409 Papworth Ave., Metairie, La.

Hess-Nelson.—Gary L. Hess, son of Mr. and Mrs. Loyal Hess of Beloit, Wis., and Ruth Ann Nelson, daughter of Mr. and Mrs. Erlo Nelson, Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church by the bride's pastor, the Rev. Elmo Fitz Randolph, Nov. 15, 1964.

Slagg-Green.—Ross T. Slagg, son of Mr. and Mrs. Albert Slagg, and Barbara JoAnn Green, daughter of Mr. and Mrs. Lyle J. Green, both of Albion, were united in marriage in the Albion Seventh Day Baptist Church Oct. 24, 1964, at 2 p.m. with the pastor, Rev. A. Addison Appel, officiating. Mr. and Mrs. Slagg will make their home on Route 4, Edgerton, Wis. 53534.

Truman-Gardiner.—DeForest W. Truman, Alfred, N. Y., and Mrs. Marian C. Gardiner, Atlantic City, N. J., and for many years previously of Alfred, were united in marriage Nov. 6, 1964, at the Seventh Day Baptist parsonage in Alfred with their pastor, the Rev. David Clarke, officiating.

Obituaries

Hayes.—Roy F., son of Millard and Hattie Fowler Hayes, was born in Albion, Wis., Feb. 16, 1884, and died after a lingering illness at Stoughton, Wis., Sept. 18, 1964.

He was married March 17, 1909, to Mabel Slagg, who preceded him in death in 1962.

A life-long resident of Albion, Mr. Hayes was associated with the Albion Seventh Day Baptist Church, in which he was active. He was a retired Highway Trailer employee.

Surviving are a daughter, Mrs. Claire Reierson, Albion; two sons, Russell of Albion and Howard of Madison; a sister, Mrs. Hattie Phelps, Albion; 10 grandchildren and four great-grandchildren.

The funeral service was held in the Albion church with the Rev. A. Addison Appel officiating. Burial was in the family plot at Evergreen Cemetery, Albion.

Larkin.—Mrs. May L. Bancroft, daughter of Rufus W. and Mary (Barnes) Bancroft, was born at Lawrence, Mich. March 30, 1870, and died Oct. 29, 1964, in a nursing home.

Mrs. Larkin moved to Nebraska with her parents at the age of three. In May 1890, she married George Larkin in Scotia. They moved to Battle Creek, Mich. in 1926 and opened a restaurant. Mr. Larkin died in 1945. Mrs. Larkin was a member of both the Battle Creek Seventh Day Baptist Church and Ladies Aid and was most active in both until ill health confined her. She retained her interest in all that went on about her church despite her confinement.

She is survived by three daughters, Mrs. Pansy Talbot of Battle Creek; Mrs. Mable Kelso of Grand Island, Neb.; and Mrs. Jack (Fanny) Bloem of Douglas, Wyo.; a son, George H. of North Platte, Neb.; six grandchildren, and 17 great-grandchildren.

Memorial services were conducted by her pastor and interment was at Memorial Park Cemetery. —E.N.F.

Moulton.—Benjamin H., son of Orin L. and Carrie (Crandall) Moulton, was born May 16, 1889, at Dodge Center, Minn., and died Sept. 22, 1964, at his home of a heart attack.

As a young man the family moved to Gentry, Ark., where he was baptized and joined the church. In 1912, he and Myrtle Huffman were married in Ord, Neb. He was active in the Seventh Day Baptist churches wherever they lived as farmers. In 1926 they moved to Battle Creek, Mich. He was employed by the Battle Creek Sanitarium on the various farms owned by that institution. He later joined the Battle Creek Food Company where he was employed for 18 years until his retirement in 1961.

He is survived by his wife and a son Roderick of Kalamazoo, Mich.; two brothers, Arch of DeRuyter, N. Y. and Shirley of Grimes, Okla.; a sister, Mrs. Roy (Bessie) Harkins of Sayre, Okla.; two grandchildren, Marlene and Charles Moulton, and several nieces and nephews.

Memorial services were conducted by his pastor and interment was at the Memorial Park Cemetery.

Socwell.—Mrs. Gertude Ramsdell, was born in New Auburn, Minn., Apr. 18, 1878, and died Sept. 16, 1964, in Janesville, Wis.

At the age of 16 she was baptized and joined the Seventh Day Baptist Church, New Auburn, Minn.

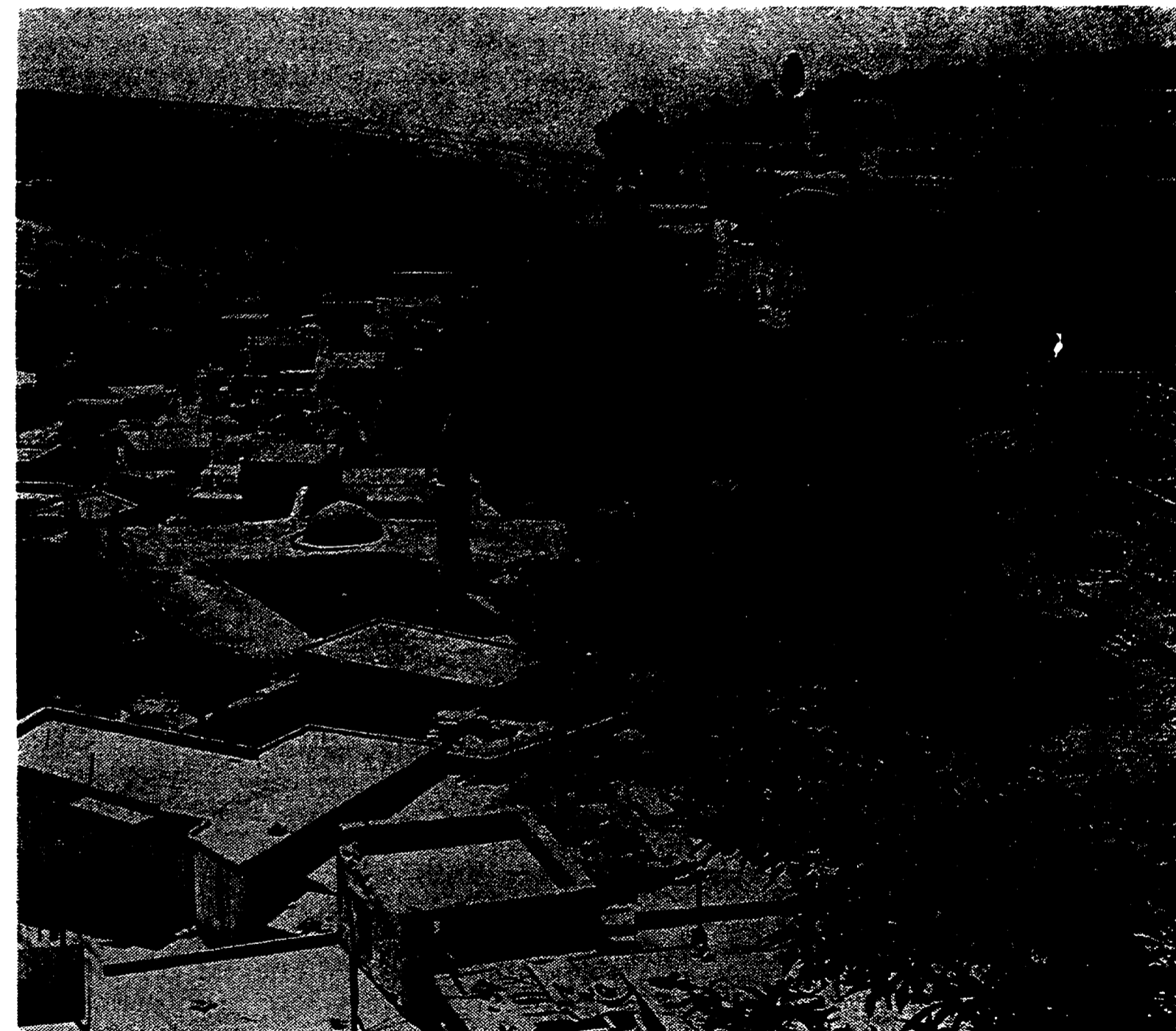
Mrs. Socwell was a primary school teacher prior to her marriage to Herman Socwell Dec. 25, 1902, in New Auburn.

She was a member of the Milton Junction Seventh Day Baptist Church and the Janesville Golden Age Club.

Surviving are six sons: LaRue, Beloit, Wis., Lawrence and Virgil, both of Janesville, Earl, Redding, Calif., Glen, Dodge Center, Minn., and Roland, Whitewater, Wis.; 20 grandchildren, 17 great-grandchildren and two great-great-grandchildren. Her husband and a son, Francis, preceded in her death.

Services were held in the Overton Funeral Home with the Rev. Addison Appel officiating. Burial was in the Milton Cemetery.

The Sabbath Recorder



A City That Cannot Be Hid

In the land of the Bible there is a modern Galilean city called Safed. Some of its buildings may date back to the time of Christ. Possibly Jesus saw its white walls glistening in the setting (elevation 3,962 feet) and had this city in mind when He said, "A city that is set on a hill cannot be hid." This we know: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4: 13).