OCTOBER DISBURSEMENTS

<table>
<thead>
<tr>
<th>Treasurer's</th>
<th>Boards'</th>
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<tr>
<td>October 1 month</td>
<td>October 1 month</td>
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<tr>
<td>Adams Center</td>
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<tr>
<td>Albion</td>
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<td>Los Angeles</td>
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TOTAL DISBURSEMENTS

| | $7,955.03 |
| $113,899.00 |
| | $102.62 |

SUMMARY

1964-1965 Budget

October Receipts:

- Boards: 102.62
- Missionary Board: 8,057.65

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 30, 1964

The Sabbath Recorder

GOD'S WORD FOR A NEW AGE
Heart Specialists

There are many kinds of heart specialists. We take off our hats to them; we stand in awe before them in respect 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 they may be able to do in the repair, the stimulation or the replacement of hearts damaged by disease or accident? On one hand, these doctors 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. At Baylor University School of Medicine a mechanical heart has been 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. Five years from now a Baptist medical school at Lexington, Ky., will have the successor to the heart on the market.

One of the big problems will be finding the right kind of material from which the artificial heart could be fashioned — too 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, but the body may not absorb such a material. Research may be needed to determine what materials could withstand such chemical action without causing problems in the body and blood system, and without corroding the human body.

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 aspects of heart trouble and heart healing. The Bible message about the heart being "deceitful 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. It is possible to extend physical life by the substitution of a mechanical heart. We will still use the familiar names: last rites 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 holds you 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 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 a local church 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 law of the Bible the body there is no spine. The church that forgets this will not stand up; it will fold up.

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First Issue June 13, 1844
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R. T. Harris, D.D.
WOMEN'S WORK
Mrs. Lawrence W. Madison
CHRISTIAN EDUCATION
Rev. E. Zwickel, S.A., D.D.

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PLAINFIELD, N. J. NOVEMBER 30, 1964
Vol. 177, No. 20 Whole No. 6,121

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 are two Baptist ministers of Lexington, Ky., Henry A. Buchanan, Th.D. and Bob Brown 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 Catholic changes can be brought about without going 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 church and give up any substantial amount of the growing Marian dogmas or the other doctrines which have been repugnant to Protestants.

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

The writers render their most distinct services in pointing out that the 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 power? The answer must be, No. The Church exists to provide the spiritual help that man needs and to boost redeemed people together in Christian service. History tells us, logic tells us, that one church, lacking the checks and balances of separate organizations, deteriorates. It does not concern itself with the basic needs of men.

Furthermore, bigotry and oppression of minorities increase with bigness. Conscien-
tious 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 life, the last thing we need is uniformity, the same 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 much less if they returned to Rome. In wholeheartedness with the concluding sentence of the editors, “This ecumenism. man would be 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?”

An initial three-year program will be launched next summer (1965). It will enroll 48 students from 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 objectives will be chosen first so that they can later provide an encouraging climate and incentive for their staff colleagues to enroll. They aim 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.

Correction — On the Missions Page in last week’s issue there was a printer’s error. The work for Makapawa Mis-
sion will stand 20 feet above the ground, not 200 feet.

THE SABBATH RECORDER

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 and accomplished 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 in the church, and those 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 Mrs. Register, 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 54,000,000 Scriptures (Bibles, Testaments, Three 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 that 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. What a miracle of 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 to. This 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 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.

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 it 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.
Is this just a pious phrase of the Bible Society? 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 Driech 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 crime for that of jail. So Dr. D'r. 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 misused 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 the religious 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 discovery of the 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. Yet, 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 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 gain. According to the church historian Mr. Zenas, College was filled with societies of atheists and Kentucky towns were being named after French infidels.

Then leading and concerned citizens took action. E.E. 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 Bible at a price the people could afford to pay and make up the deficit by private gifts.

As legions of immigrants arrived in America, this Bible Society supplied them with Bibles in English, Welsh, German, Swedish, Norwegian, Danish, Czech, Slavic, Russian, Italian, Spanish, and many other languages. Certain historians and religious leaders predict the Bible will be translated into 3,000 languages by the end of the century.

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, and educational organizations that now flourish in good works in this nation would find themselves better if the direct, indirect, and inherited influence of the Bible were suddenly withdrawn from the lives of its contributors.

Who battles the spiritual poverty of the past century? Who counteracts the vast propaganda agencies promoting atheism? The United States Information Service can present the facts only the results of our faith. It cannot and need not proclaim the faith itself. This is the task of the churches and the Bible Societies and their resources are more than sufficient.

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, as Dr. Zenas put it, an equivalent of an Arabic-speaking Erasmus, a Chinese John Calvin, or a Chinese John Wesley. 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 will read and become available to everyone the Book of Books in every language, this Book is the greatest hope and confidence for the world. Then leading and concerned citizens took action. E.E. 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 Bible at a price the people could afford to pay and make up the deficit by private gifts.

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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 is 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's gift was given 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 esteem. 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 over in soothing 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 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, Maryland, Indiana, Minnesota, Ohio, and Kentucky. The object is the removal from the law books of any specific limitation 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 consciously 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 alarm 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. 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

(From this tribute to Dr. Esther Pan of Shanghai, China, was prepared by Mrs. George Thormgate 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. Cran dall, but was considered her daughter along with a younger Chinese girl, Mei 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 how Dr. Pan had been progressing in medical 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 of China, and Dr. Pan 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 joyfully 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 air room at the Mission House (Bur dick-West home) about the mission and her mother, Dr. Crandall did not return to her old vigor. Esther did hospital practice and Dr. Crandall clung to one dream of getting back to Liu-ho and re-opening medical work there, through Grace Hospital had been completely and throngingly 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 she had 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...
Martyrs are not always saints. Certainly Esther Pan was no saint. She was a peasant 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 far back as 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, she 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.

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Religious Symbols

The Church of the Brethren is not ordinarily thought of as having 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 the camp, a sponge, could have resigned before we left. We could not have blamed her, she 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.

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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 because it was convinced that true Christian living meant to go steadily forward rather than betray a trust or turn his back on a principle in which one believes. As far back as 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, she 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.

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law, we are especially concerned for those who keep a "day other than Sunday" as holy and hold their services disad-
vantaged and discriminated against. We recog-
nize 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 of 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 1965) was made applicable only to New York City and we urge that this provision be ex-
tended to all the citizens of our state who keep a day other than Sunday as holy time.

—State Council Reporter.

Population Problems
By Leon M. Maltby

We hear much about the population explosion and the problems it may create. Too often there is a tendency to treat 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 ex-
pansion will occupy less than two per cent of the land both. Even in New York and Chicago twelve per cent of the land is not used for urban pur-
poses. 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. 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 happen in 1953; 2.2 million teachers in public and private elementary and secondary schools; $7.2 billion increase in spending on college and university student above the $93. million spent in 1963; 3 million high school graduates, about 800,000 more than in 1963; 788,000 students getting B.A. de-
gres, 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 Baptists. Miss Addie Davis, a 1963 gradu-
ate, 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 church in Readsville, N.C. (Amer. Bapt.). This ordination may be the first of many to come.

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The widening gap between births and deaths determines the rate of population growth in a country. The difference between the birth rate and death rate was greater between 1950 and 1960 than it was between 1940 and 1950, but the growth between 1950 and 1960 was at a rate exceeding 3 per cent a year. This is a relatively high rate for the entire area less than 40 and 50 births per year per thousand population, and the death rate is less than 20 per thousand.

The United States is now 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 only 0.9 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.

In the United States, the larger cities have generally grown the fastest. The popu-
lation 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 a job, food, and shelter 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 indus-
tries the problem of a rising wave of migration to the cities.

The increasing imbalance between births and deaths, nearly half the people in Tropical South America are under 15 years of age. Thus the population crisis is directly related to the pressure on the educational system which this high pro-
portion of young people generates.

Brazil, for example, quadrupled the total number of children between 1935 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 in school.

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 un-
able workers. Furthermore, we are calling for consideration by inter-governmental committees and boards.

The students of world population profiles, whose statistics are quoted above, see some very disturbing factors in South and Central America. Theoretically and his-
itoriically industrial countries find that a reduction in death rates is the first step in economic control is followed by a reduction in the birth rate to achieve a balance and a mod-
erate rate of population increase. Dr. Carmen Maltby, director of the United Na-
tions Latin-American Demographic Center at Santiago, Chile, and leading author-
is on population in this area, has recently come to the conclusion that one of the factors that this pattern has yet to emerge.

The authorities note that until a new "vital balance" is achieved, poor people's progress and better living conditions for each cit-
izen will be very difficult to attain, if not impossible.

What is to be the Christian, the mis-
sionary's attitude toward Latin America in this period of population explosion and economic instability? Our mission is not a program of population limitation, al-
though it is the problem of population explosion and economic instability that is to be solved. It is our task to help bring 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 pur-
pose into the lives of millions that are hav-
ing this is being done and must be done on a larger scale. Those who have visited Pro-
estant 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.

If one is to be a Protestant in Central America usually means to strictly abstain from alcohol and tobacco. This is good —good for health, good for the young people. It will also tend to reduce the birth rate.

NOVEMBER 30, 1964

THE SABBATH RECORDER
According to a little harder, because there has always been a Broadcasting Company notes that in the Calif., ors, city counclilmen, problems around the world and down the nose Middle East there is one known political leader. Now, the religious tendency to look away to the large prob­
tion of missionaries to show the great need for trying every nation have reason to be proud of the churches and synagogues of the churches, and the Ghana Baptist Conven­
tion, with 136 churches, were admitted to the BWA August 21.

YOUTH NEWS
Richburg, N. Y.—According to a little article by Martha Jean Cartwright in The Insipier, a mimeographed monthly of eight pages, published by the Youth Fel­
lowship of Richburg, N. Y., the young people recently decided that they could not use the newsletter 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 de­
vo tional group which will alternate their functions quarterly. For this quarter Victor Berard, who is chairman of the youth 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 In­
siper.

NEWS FROM THE CHURCHES
DENVER, Colo.—A recent Sabbath Re­
coder letter from Denver told our readers about the Mid-Continent Association meet­
ings here. At our October quarterly busi­
ess 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 Long­
mont. In a late issue of the Sabbath Re­
coder are the names of our three service­
men 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. Mort Stenger, our pastor, spoke at the Ritchie Church. We were especially pleased to have the Rev. Roger Becker, R.N., recently returned from Malawi, present to us over our silence. We were especially pleased to have the Rev. Roger Becker, R.N., recently returned from Malawi, present to us over our silence.

Berea, W. Va.—Summer and fall have been a time of fellowship and blessing in the Ritchie Church. We were especially pleased when the delegates and friends of the Midwest Baptist met with us in Sabbath evening before conference.

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

On November 14 Mr. and Mrs. Harold Pearson also were happy to spend 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 have a opportunity 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.

ITEMS OF INTEREST
Missionary Ratios
It is impossible to send enough mis­
sionaries to the needy fields of the world to effectively reach the people for Christ. In spite of all the efforts in 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 the radio. The number of sets produced in these areas is increasing rapidly. Reliable figures indicate that in 1961 alone there were 50,000,000 sets produced throughout the world.

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 the new Civil Rights Act. But, the times require more condemnation, for we all are guilty of condoning the violations of the law in the name of the Civil Rights Act. The time is ripe for a united, determined 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. Irvin 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. 29, 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.

Hay-Bingham.—Jack Floyd Hays, son of Mrs. Elton Bingham, Milton, Wis., 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.

Truman-Gardiner.—DeForest W. Truman, a life-long resident of Albion, Mr. and Mrs. Irwin Clark, Edgerton, and Linda Bingham, daughter of Mr. and Mrs. Elton Bingham, Milton, Wis., were united in marriage in the 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 Sept. 27, 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 lifelong 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 Reisner, Albion; two sons, Roy T. of Madison and Howard of Grimes, Okla.; a sister, Mrs. Hattie Phelps, Albion; 10 grandchildren and four great-grandchildren.

The funeral service was held in the Albion church with the Rev. 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 was going 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) Bloom 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.

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. Gertrude 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. His husband and a son, Francis, preceded him in death.

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

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. Neither is it possible for any man to put out a candle under a bushel, but unless he puts it on a candlestick, it shines on those who are under it. For there is nothing hid which shall not be made manifest, or anything that is manifested which shall not be known. (Luke 12:31-32)."