

# The Sabbath Recorder

soon be leaving studies at Denver University for duties with Uncle Sam. Bob White is in "boot" training with the Coast Guard in California.

The Ladies Aid with Frances Stephan, president, and her corps of officers begins a busy year. The Blanche Sutton, Friendly, and Kum Dubl groups continue their monthly get-togethers and share the supervising of the monthly church fellowship dinners.

We are finding that the departmentalizing of our church program is providing greater effectiveness in the total program. Four departments with their chairmen and committees: Evangelism, Elsie Thorngate; Worship, Jeannette Thorngate; Stewardship, Don Widman; and Christian Education, Margaret Davis, define work areas, thus providing greater opportunity for service.

It is only by working unselfishly and giving of our time, talent, and means that we begin to comprehend our mission as individuals and as a church. We do well to put into practice the words of our beloved A. H. Lewis, "The primary purpose of Seventh Day Baptists is to spread truth patiently and persistently."

— Correspondent

## Accessions

Alfred, N. Y.

By Letter:

Rev. David S. Clarke  
Frances P. Clarke (Mrs. David S.)  
Roberta L. Clarke  
D. Sherman Clarke  
Cathy S. Clarke  
Carol M. Clarke

## Marriages

**Davis-Lippincott.**—Roger F. Davis, son of Mr. and Mrs. LaVerne W. Davis, Verona, N. Y., and Della Fern Lippincott, daughter of Adalyn Lippincott and the late Luen Lippincott, Milton, Wis., were united in marriage on August 10, 1963, at the Milton Seventh Day Baptist Church. The Rev. Duane L. Davis, brother of the groom, officiated.

**Wheeler-Zeek.**—Kent Eugene Wheeler, son of Mr. and Mrs. Charles Wheeler, Nortonville, Kan., and Billie Louise Zeek, daughter of Mr. and Mrs. Eldred Zeek, Nortonville, were united in marriage August 24, 1963, at the Seventh Day Baptist Church. The Rev. Edgar F. Wheeler, Ashaway, R. I., uncle of the groom, officiated.

## Births

**Greene.**—A daughter, Elizabeth Marietta, born Sept. 5, 1963, to Mr. and Mrs. Ronald L. Greene of Greenville, Pa.

## Obituaries

**Shelton.**—Hortense Keith, daughter of Billy and Esther Keith, was born Jan. 3, 1884, in Stone Fort, Ill., and died in Texarkana, Ark., Sept. 6, 1963.

At about the age of 18 she became a convert to the Sabbath and at the age of 20 she married Thomas Shelton, who also became a Sabbath convert. Hortense was a charter member and the oldest member of the Seventh Day Baptist Church of Texarkana, and a resident of Texarkana for more than 40 years.

Surviving are one daughter, Mrs. Ruth Griffith of Texarkana, one sister, Mrs. Nadine Powell of Long Beach, Calif., two grandchildren, and two great-grandchildren.

Funeral services were held at the Silverino Baptist Church, with her pastor, the Rev. Marion C. Van Horn, officiating. Burial was in the Silverino Cemetery. — M.C.V.H.

**Thomas.**—Mrs. Louise (Austin) Thomas, daughter of John and Harriet (Whittier) Austin, was born in Clark's Falls, Conn., Feb. 11, 1880, and died at a Mystic convalescent home on August 27, 1963. Funeral services were held at the Buckler Funeral Home in Westerly, R. I., with interment at Oak Grove Cemetery, with her pastor, the Rev. Earl Cruzan, officiating. — E. C.

**Titsworth.**—Miriam Saunders, daughter of Irving and Katharine Davis Saunders, was born at Alfred, N. Y., Dec. 17, 1879, and died at Lakeland, Fla., Sept. 10, 1963.

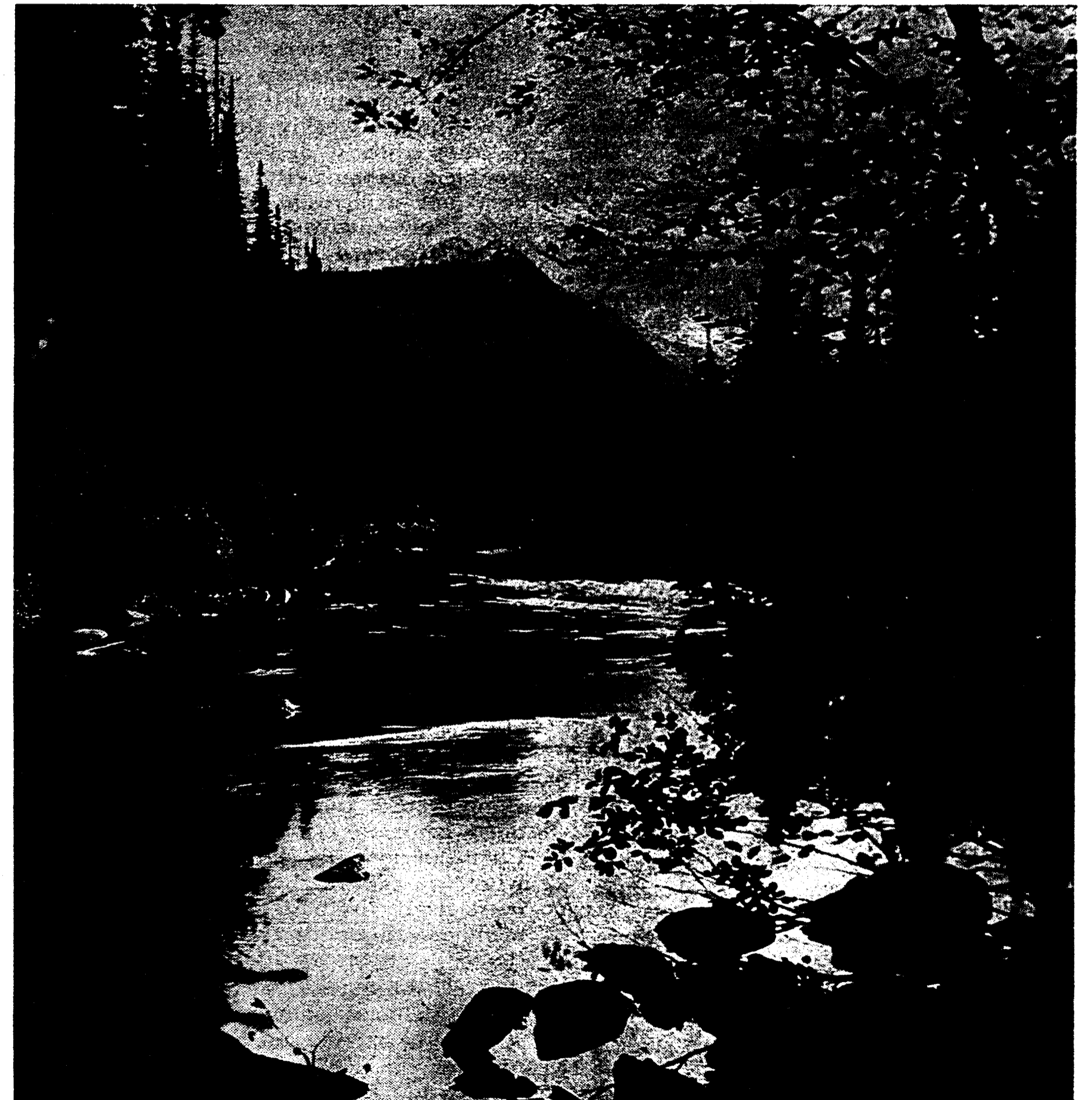
At an early age she was baptized and joined the First Alfred Seventh Day Baptist Church. She attended schools in Alfred and Rochester, and studied ceramics at Alfred University.

On April 6, 1904, she was married to Waldo A. Titsworth, who died in 1956. She is survived by three children, Mrs. Ruth K. Baum, of Lakeland, Fla., Irving S. of Madison, Tenn., and Alfred A., Texas, six grandchildren and one great grandson. Mrs. Titsworth was very active in the church Ladies Aid, Evangelical Society, and several clubs in Alfred.

After Dr. Titsworth retired in 1946 they moved to Daytona Beach Fla., and Mrs. Titsworth was a member of the Daytona Beach Seventh Day Baptist Church and their Ladies Aid. The last three years she resided in Lakeland, where she was quite active until she suffered a broken hip in March.

Funeral services were held in the Heath Funeral Chapel, Lakeland, with the Rev. Wm. B. Caldwell, pastor of the Lakewood Park Methodist Church, officiating. Interment will be at a later date in the Alfred Rural Cemetery.

— R.B.



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
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## Christian Concern in Birmingham

The fact that crime has broken out in Birmingham or that the bombing of Negro churches and homes has so far gone unpunished should not lead us to generalize that Christian people in that Alabama city are unconcerned. It is so easy to be over-critical of the leaders of white churches. Most of them are deeply concerned. Evidences of this are abundant to those who carefully read the news or have contacts in Birmingham.

Your editor recently talked with some of the Baptist leaders who live in Birmingham and heard them express shame for what has happened there in recent weeks. A Methodist weekly that comes regularly to the editor's desk originates in this troubled Alabama city. Although the paper does not campaign for desegregation it does show Christian concern and reports on the concern of the religious leaders. In the September 24 issue the following item appeared.

Religious leaders here joined in an effort to raise and post a \$50,000 reward for the arrest and conviction of bombers who struck three times during the city's racial tension.

Clergyman met here in an inter-religious conference to plan a week-long campaign to help raise the money. More than \$17,000 was raised in two days. (The amount had passed \$76,000 by September 17).

This act of the clergymen in campaigning for a large sum of money to enlist the support of citizens in bringing criminals to justice is indicative of their concern for the safety of Christian people with darker skin. They certainly realize that the conviction and punishment of those who are incited to reckless criminality is not enough and is not the most important business of Christian leaders. The church must seek to convert these sinners from the error of their ways. It must labor ever more earnestly to instill Christian love in the hearts of all those whom it can reach with the Gospel. It must rectify its past failures in getting its members to apply their professed Christianity to everyday living.

At the moment we are in no position to say that any of the bombings were instigated or carried out by church members. Neither can we say they were not. It is safe to say that in a highly religious sec-

tion of the country the church must bear some responsibility for the climate in which such anti-social, anti-Christian acts are committed. Is it not safe to say that church people elected a governor who was known to be unwilling to obey the laws of the nation and who in this area was religiously and psychologically unfit for the responsibility of this office? Can it not be further argued that the concern of local churchmen could well be shown by public repudiation of any political leadership that appeals to the baser motives of men and thus contributes to the type of lawlessness that has plagued Alabama and a few other states in the matter of civil rights?

This has been referred to by some as a dark day for the church. The failure to influence all elements of society toward settling problems in Christian love makes the church ashamed. However, this can be a glorious day for the church, a day of opportunity. If conversion and church membership have been too easy, church leaders can campaign for a deeper conversion experience and a more meaningful membership. A professed Christianity can become an applied Christianity both in the South and in the North. Let us remember, as the editor of the Birmingham periodical points out, "The Gospel, in other words, is bigger than any one social or moral issue." He quotes Billy Graham who made this reference to integration: "The problem cannot be solved in the courts. It can only be solved in the hearts of the people as they accept Jesus Christ and shed their prejudices."

## Blood Fractions

From the Red Cross Newsletter for October comes an item which is of interest both to those who devote much time to the blood collection program of the Red Cross and those who devote much time to the study of the Bible and its theological teaching about the adequacy of the blood of Christ to cleanse us from sin. The people who know the full teaching of the Bible about the blood and its relation to eternal life should be at the forefront of those who study and process

OCTOBER 14, 1963

## MEMORY TEXT

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. Prov. 19: 23.

human blood to be used to prolong physical life.

The story of blood in the Bible begins with the word of God to Cain, "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4: 10). The first law given to man to guide him in human relationships is the forerunner of the commandment, "Thou shalt not kill." It comes in the instruction to Noah after the flood in a passage that speaks of the blood being the life. It goes on to say, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9: 6). Then comes the whole sacrificial system emphasizing the preciousness of the blood and the pouring out of the blood of pure animals as an offering for the sins of men. This receives perhaps its greatest significance in the ritual of the passover lamb when the death angel passed over the homes of the children of Israel in Egypt if they had sprinkled the blood of the lamb upon the door posts. The gospels and the epistles of the New Testament tell us that Jesus is the Paschal Lamb whose blood was shed for us and avails for us. The references are too many to be quoted. Perhaps the words of Paul to the Christians at Ephesus as he journeyed toward his own persecution at Jerusalem are as normative for the church as any: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he purchased with his own blood" (Acts 20: 28).

Returning to the item from the Red Cross, we view with new appreciation the life-sustaining properties of blood that are being discovered so many thousands of years after the references to the blood in Genesis mentioned above.

Better utilization of blood to serve people will result from studies currently being conducted

jointly by the American Red Cross and the National Heart Institute.

The project involves separating blood into red cells, platelets, and plasma immediately upon collection. The red cells are used to transfuse anemic patients with heart disease. Platelets are taken from the plasma to treat leukemia patients. The remaining ultra-fresh plasma is used to prepare high-potency antihemophilic globulin, which controls bleeding in hemophiliacs much faster than other means now available. Separation of blood into different components to meet specific needs of patients is a primary purpose of the ARC Blood Program research department, which has facilities in Washington, D. C., New York, and Los Angeles.

If human blood, fractioned by this new process can stop the bleeding of hemophiliacs it should not seem so difficult to believe that the blood of Christ in God's plan can heal the bleeding of individuals and nations and can "purge your conscience from dead works to serve the living God" (Heb. 9:14).

## EDITORIAL NOTES

### A Project for Gideons?

It is reported that a few days after the Supreme Court declared compulsory Bible reading in the schools unconstitutional, Associate Justice Byron R. White had a swearing-in ceremony and had to borrow a Bible from Supreme Justice Potter Stewart as he had the only one in the building. Amazingly, he was also the lone dissenter against the Supreme Court ruling.

His face should have been red, and probably was. We believe that the justices in the Supreme Court are men of high integrity. However, it is quite possible that if the campaign to ban the Bible from public life is carried much farther the time may come when we will have a generation of Associate Justices unfamiliar with and uncommitted to that basic law, the Ten Commandments. Gideons, save the day! Place some more Bibles in Washington.

In applying to church and denominational problems the ancient injunction, "Know thyself," we often find that we have become self-inoculated with another malady that needs divine healing, the paralysis of analysis.

## Good Samaritans in Birmingham

A few weeks ago the Daytona Beach Seventh Day Baptist Church announced that it would take an offering to help in the rebuilding of the 16th Street Baptist Church in Birmingham. That offering never went to the troubled city. The pastor, Rev. S. Kenneth Davis, explains why in an editorial in his church paper "Seventh Day Baptist Sentinel of the Sunshine State." His comments and his question at the end deserve the wider circulation afforded by reproducing them here. The pastor quotes from the *Orlando Sentinel* to tell why the offering was not taken.

"Dr. John H. Buchanan . . . (stated) that the white citizens of Birmingham have . . . agreed that they would assume and pay the entire cost of rebuilding the 16th Street Baptist Church . . .

"They have also agreed to assume and pay the hospital expenses, funeral expenses, and other needs of the victims of the bombing.

"Dr. Buchanan stated that the citizens of Birmingham were deeply appreciative of the generous offers of assistance they were receiving from all over the United States but they felt that this was a local responsibility . . . Therefore they had decided not to . . . accept outside funds."

This to me is news worthy of the headlines. If it is not news, if it is the normal thing, then we are very close to the realization of the Kingdom of God on earth. Here are people, many of whom honestly believe that segregation is the will of God, rising in Christian love and compassion to the challenge of helping members of another race rebuild a church which had become a symbol of integration because of the integration rallies and meetings held there. The people of Birmingham have refused to let race or theology or ideology or anything else separate them from the love of God in Christ Jesus, a love which reflects in their love for their fellow men. The Good Samaritan would have been proud to have lived in a city like Birmingham. Of course Birmingham has its thieves who would strip and wound a man and leave him to die. Every city has. Undoubtedly Birmingham has its

priests and Levites who would pass by on the other side. But it also has its Samaritans, and apparently in much larger numbers than some of us who judge from the outside would guess.

The thing that irritates this writer is that I have seen whole pages of news articles, syndicated columns and editorials expressing various people's shock and indignation over this tragedy and blaming everyone else for the crime, but I have seen but very short accounts of this wonderful, praiseworthy action by the white citizens of Birmingham. WHY?

## The Non-Violent Revolution

By Rev. Paul S. Burdick

Revolution is the means by which a people who feel that they are denied their natural rights attempt to secure such rights by violent or by non-violent means. Our own revolt against England was a violent one. India gained her independence through non-violent means. Leaders of the present attempt by Negroes to attain equal rights with white citizens, have tried to maintain a non-violent approach in the protest. Will they succeed, or will a spirit of fear and hate destroy all the gains which have been acquired in this long, upward struggle?

In other words, does the Christian Gospel have anything to say to those people who feel that they must put forth supreme efforts to gain what to them is a matter of life or death? Can the words of Christ really guide one who has long been held under the bondage of an unjust system? There are some of us who believe that the Sermon on the Mount does really contain the surest method of success against tyranny. Christ's words to "turn the other cheek," "go the second mile," "love your enemies," are not a counsel of abject surrender before the attack of power-crazed maniacs; they are a recognition that all the human race is one, that violence begets violence, and hate, hate; while on the contrary, there is no limit to the power of love to bring about the reconciliation of differences between man and man, and brother and brother.

In any contest that involves neighbors

against each other, or nations against each other, the tendency is to think that we are the "good people," and they the "bad." And so it becomes possible to foster the idea that "you cannot trust the so-and-sos." They are about to do you in. They will lie and cheat and kill without compunction. Only by maintaining a superior force to theirs — being able, if necessary to kill and to destroy even beyond their ability to do so — can safety be assured to us, the "good" party.

Do the words of Christ have any meaning to our generation? Or are they meaningful only to that generation of men in some far distant time when all human lives have been transformed and the Devil chained? Are we still in a dispensation ruled only by tooth and claw? Is our prayer still to be that of one of the verses of the 137th Psalm, which says of Babylon, "Happy shall he be that taketh and dasheth thy little ones against the rocks"?

Of course, those vengeful verses in the Psalms were written amidst terrible forms of oppression, and before the full light of the Christian Gospel had been given. They had as their background the belief that the Jews were God's chosen people. But chosen for what? To trample down their enemies or to "suffer for righteousness' sake"? It never became clear to them which it was to be. But neither has it become clear as yet to Christians.

Old methods have become intolerable; new methods are still largely untried. Seventh Day Baptists, who have always stood for the Bible as their supreme guide, and who have not feared to stand for unpopular causes, may yet take a position of leadership in proclaiming a New Covenant. Will our Social Action Committee dare to step out in faith?

## Christians Avoid Radicalism

In the 1930's, extreme leftist groups sought to identify their political philosophy with that of Christianity; they called on the churches to advance the cause of "Christian socialism." Today, the pendulum has swung and, in a similar way, extreme right-wing radicals are seeking to organize churches in support of their programs.

## Ground Breaking at Milton

Those who have seen the architect's plans for the new parsonage next door to the Milton, Wis., church can realize why the officials and members of the church are so thrilled about starting the work. A story on this appeared on page 15 of the issue of October 7. This picture received after the news was published may be of sufficient interest to warrant featuring this forward-looking project of the largest Seventh Day Baptist church in this country.



Ground-breaking pictures have a certain sameness about them and their importance is more symbolic than otherwise. What is one shovelful of dirt compared with all the ground-moving and construction work that is to follow? Perhaps the above picture catches more of the symbolism than most such pictures. The smile of Kenneth Ochs, Building Committee chairman, speaks of the joy of work begun after long planning. Such smiles break on the faces of those who see similar beginnings of long-planned spiritual building. Next stands the stewardship chairman, Charles Williams. Do we see in his face a little more seriousness, a smile that will broaden if all the money for this project is contributed without jeopardizing the total outreach work for which large sums of money are needed? Handling the shovelful of dirt that glistens white in the sun is the young president of the church, William Heinig, who symbolizes all the workers of the church happily united in the Christian work of the local congrega-

tion. Finally we see the pastor, looking humble as he contemplates the dedication of his people in this physical improvement work that will provide up-to-date living accommodations for his family and those of other pastors to follow him. There is about his eyes in the original photograph something of a penetrating look into the future.

What is being started here, though it is only a house standing beside the house of God, may have the significance for the future that pastor and people have in mind. Only one man can turn the first shovelful of earth in a ceremony like this, but the total work of the church requires many hands with tools to fit each individual's capability. Where do we see ourselves in the work of our own church? Is there some important ground breaking to be done where you are, where I am?

## Training Center News

Although the new training center for Seventh Day Baptist ministers in the denominational building at Plainfield, N.J., is not really in operation this fall, significant progress has been made recently in setting up the theological library on the second floor of the building. The director, Rev. Victor W. Skaggs, was in Plainfield September 22-24 working on the library, conferring with those who have office space in the building, and otherwise preparing for fully setting up the training center early next summer.

Before the arrival of Mr. Skaggs the books and office equipment of the Theological School at Alfred had been shipped to Plainfield. Most of the new shelving had been installed, and employees of the Publishing House had put things in order. Volunteer labor from Plainfield church members on two days made possible the orderly arrangement of as many of the books as there was room for on the library shelves.

Visitors to Plainfield in the future will see the Seventh Day Baptist Building much more fully utilized than in the past, although all rooms have been in partial or full-time use.

## Seventh Day Baptists Join Public Affairs Committee

The Baptist Joint Committee on Public Affairs, composed of representatives of similar committees in a number of participating Baptist denominations met in Washington, D. C., October 1 and 2 to discuss domestic and foreign concerns and to take appropriate action on the issues that are properly within its sphere of interest. Located in the Capital city it keeps a watchful eye on legislation that affects the separation of church and state as generally understood by Baptists. It publishes a report and otherwise alerts the co-operating bodies to what is going on. Its expanding staff, headed by C. Emanuel Carlson, seeks also to arrange studies in depth on a number of subjects to help member denominations to clarify their positions.

The members of this Baptist Joint Committee, recently made more aware of Seventh Day Baptist positions and interest, have expressed the opinion that we should have representation on that committee as we have in the Joint Committee of the Baptist Jubilee Advance. Upon this urging, our General Conference at its 1963 meeting voted that an application for membership be made. This application was considered by a special committee appointed for that purpose on October 1. The committee reported favorably the next day to the assembled body of about twenty-five, where the vote appeared to be enthusiastic and unanimous. The only Seventh Day Baptist present, Secretary Leon M. Maltby, had previously been asked to tell the Joint Committee something about the history and practices of the denomination for the benefit of those who had not had occasion to know these things. Dr. Edwin Tuller (American Baptist), chairman of the special committee, in recommending acceptance called to their attention the fact that the Seventh Day Baptist General Conference was older than any of the Conventions that started the Joint Committee, since it was organized in 1802. It was understood by all that our people observe Saturday as the Sabbath and by most of them that we are concerned about Sunday legislation.

The chairman of the meeting, Walter Pope Binns, at one point in the general discussion of issues, expressed the view that the attempt to call Sunday laws something other than religious was not in accord with the facts.

The Joint Committee was told by its executive director, Dr. Carlson, that in the seven annual Religious Liberty Conferences which had been planned, about 700 people had participated. The seventh such conference began later that same day at the Calvary Baptist Church of Washington and was to be attended by the Rev. Doyle K. Zwiebel of Salem, W. Va., as a representative of our denomination. The committee considered seriously whether or not to set up another such conference next year and decided that it should be done. The exact theme was not decided, but it is expected that it will focus on "The Free Exercise of Religion."

The next meeting of the Joint Committee on Public Affairs will be held at Atlantic City, N. J., beginning at 3:30 p. m. March 5, 1964. It will follow the meeting of the Joint Committee of the Baptist Jubilee Advance which will meet in the same city. — L. M. Maltby.

## CROP Gives Tools to Grow Crops



Students of the Agricultural Training School in Patras, Greece, stand before their school with the agricultural tools provided for their training by CROP. Nearly 100 tools were purchased with funds which came from the sale of a tractor donated to CROP last year by an Indiana farmer.

### Items From Nyasaland

The Rev. David Pearson, head of our mission in Nyasaland, Africa, wrote under date of September 14: "Our situation here is much better, but the future is of course very uncertain. It is a day to day proposition . . . My sermons are more meaningful and brought with greater urgency. The days are evil. The Africans sometimes speak of the last days." Pastor Pearson closes his paragraph with the thought that only Christ is the answer.

"We enjoyed good meetings at the Keswick Convention held in town. The meetings were truly uplifting and gave us new-found strength for these troublesome days," he adds.

"Tomorrow" he notes, "we (Pastors Nthale and R. Mwangi and the Pearson family) set out on a two-week trip to the Central Province. The trip is a combination pleasure and evangelistic endeavor. I plan to spend four or five days at Lake Nyasa near Fort Johnston."

"Prayer," he affirms, "is the key to so many of our ills . . . but we come to trust so much in our own ingenuity, our own plans — that we forget that God is and cares."

May all who read these words from one of our representatives in Nyasaland be reminded to more earnestly remember our mission work and workers in prayer.

### Leadership Training Seminar At Kingston, Jamaica

By Rev. Leon R. Lawton

(A follow-up report of seminar mentioned in Recorder issue of September 16 held August 13-22, 1963.)

It was a hot and humid August day and over thirty students were busily writing answers to the questions before them — "Name six qualities that you would look for in a good leader"; "Name three things which you would include in preparing a program for a youth camp"; "Name the two main headings of your cash book"; "State four cases of protection that the law offers a clergyman in the execution of his duties"; "What steps can the Sabbath School teacher take to better acquaint him-

self with the individual members of his class?"; "Romans is known as one of Paul's 'Pastoral Epistles' (True or False)." These were among the many questions on the various classes and lectures of the first Leadership Training Seminar held in Jamaica.

Under the theme, "Servants for Christ—Living, Learning, Leading!" these students had gathered together from twelve churches of the Conference to spend nine days learning how they could better serve in their local Sabbath Schools, churches, and community. Brother Byron Lewis, chairman of the Religious Education Committee of the Board of Christian Education, saw his vision of many months become a reality as he opened the seminar and introduced the keynote speaker, Miss Elsie Sayle, secretary of the Voluntary Social Services Commission of Jamaica. Her address on "Leadership" sobered and instructed us to the seriousness and vital need that had called us together.

Each day classes were conducted on "The Effective Sabbath School" and "The Sabbath School Teacher." A brief survey of the New Testament was given. Field trips were taken to the Jamaica School for the Mentally Handicapped and the Mona Polio Rehabilitation Center. Leaders in social services, government, and from the professions joined the seminar to give lectures on subjects like "Simple First Aid," "The Difficult Child," "Parliamentary Procedure," "Child Care and Protection," "Civil Laws and the Church," and there was a "Brains Trust" on the subject of "Juvenile Delinquency in our Society."

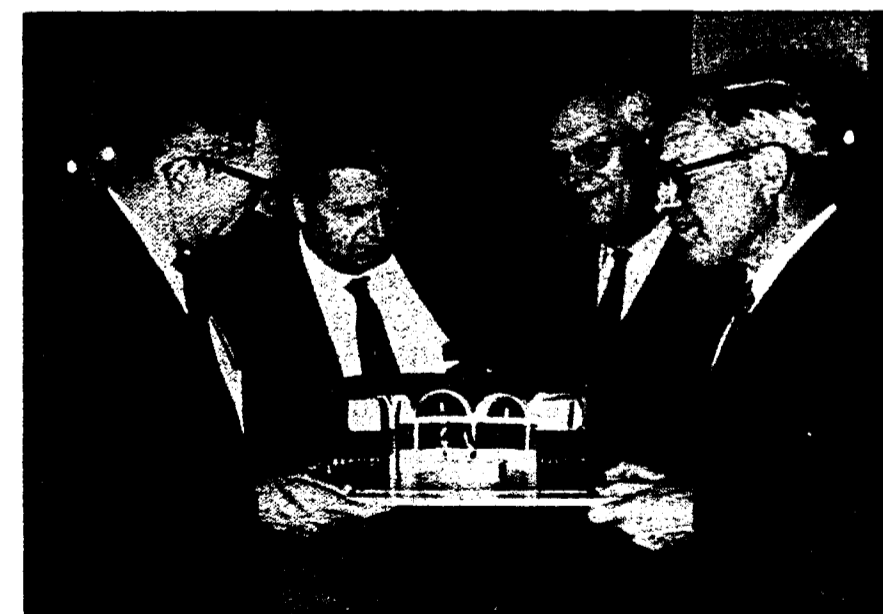
On Sabbath, August 16, the students were assigned classes in the churches and mission in the Kingston area to put into practice their lessons. Sunday they went two-by-two into fourteen different Sunday Schools to visit and note how they were conducted and evaluate them according to basic standards, sharing their experience with the whole class. Thursday night, August 22, was graduation. Certificates were presented to the students and those with the highest grades were given special recognition. The president of the Board of Christian Education, Bro. Jerome C. C.

Coombs, noted that the expense of the seminar had been more than anticipated, but well within the 100 pounds set aside by the board to underwrite this new venture. All in attendance felt that the lessons learned, the fellowship gained, and the experiences of the seminar were of real blessing and help. Special thanks were expressed to the cooks and their staff who so ably catered and provided the meals on time so that the set schedule could be maintained.

With regret the students boarded their buses or trains for their home churches on Friday morning, taking with them lessons learned to apply in their local situation. Only time will show the value of the seminar in terms of improved teaching, more vital leadership, and more consecrated endeavors for our Savior Jesus Christ in the churches.

### Baptist Booth Exhibit Agreed upon by BJA Committee

Upon the recommendation of the Publicity Committee of the Baptist Jubilee Advance, the Joint Committee decided in Washington on September 30 to sign a contract for the construction of a \$15,000 booth in the Protestant Pavilion of the New York World's Fair. Members of the committee hold a model of the booth



which is explained below. From left to right are W. C. Fields of Nashville, Tenn., Southern Baptist Convention; Leon M. Maltby, Plainfield, N. J., Seventh Day Baptist (Chairman of Joint Committee); Martin Leuschner of Forest Park, Ill., North American General Conference; R.

Dean Goodwin of Valley Forge, Pa., American Baptist Convention (chairman of the Publicity Committee). One member not pictured was Harold Trinier of Toronto, Canada, Baptist Federation of Canada; also a National Baptist representative who did not attend the Washington meeting. This committee will continue until after the close of the World's Fair in 1965 although the BJA concludes its five-year Advance Program in 1964.

The exhibit will occupy six hundred square feet of floor space in the Protestant Center at the 1964-65 Fair.

The display will feature a semicircle of eight white arches against a black background, each arch depicting a phase of Baptist involvement in the Christian cause.

Plans call for lights, sound, and mechanical motion to dramatize the theme, "For Liberty and Light."

Illuminated maps, push-button control of information panels, a two-volume facsimile of a Gutenberg Bible, rear-projection of color pictures, plus black and white photo-murals will help tell the Baptist story.

Space in The Protestant Center is leased at \$75 per square foot for the two six-month Fair seasons.

Seventh Day Baptists are co-operating in the display, will be listed prominently at the entrance of the booth, will be mentioned historically in the literature distributed in millions of copies, and may be asked to help man the circular desk in the center of the room.

General Exhibits, Inc., of Philadelphia, Pa., will build the display for approximately \$15,750.

Baptist agencies will provide personnel to man the exhibit, plus other services and materials.

The World's Fair opens April 22, 1964.

If agnostics are allowed to man our satellites, we might just as well join the other side . . . Almost 100 per cent of the failures in human reliability tests for the missile programs are those who are not practicing a religious faith. — Maj. Gen. Robert P. Taylor, U.S.A.F.

## The American Home

(Excerpts from an address by Rev. Jess Moody, pastor of the First Baptist Church, West Palm Beach, Fla., given at a pastors' Conference).

What do you say about the American Home that hasn't been said better and more often?

Don't you traditionally preach about the alarming divorce rate, the sad story of liquor and its contribution to the destruction of the home and the foundations that build a successful home?

We must come to some solid convictions concerning the home, and its importance or our America will collapse.

I am no calamity howler stating that the foundations are shaken, but have you noticed the little cracks in the ground?

The churches have contributed to this very great problem in several ways.

For one thing I am convinced that most of us have been dusting the furniture while the house is on fire through some tragic misemphases.

While we have wasted a generation in deciding who is the most hot-blooded on which "burning" issue, a whole stratum of our people have had their lives dashed on the rocks because their homes have collapsed and we haven't done much about it.

While we have resolved, resolute, amended, and whereased — wrestling with theological issues the seeds of which were sown when we were seminary or college students — Bob, Mary, Sally, and Billy have gone without any sure word from the Lord concerning the heartbreaking disintegrating of their little home.

As Father Divine said one time, "Too many of us metaphysicians don't know how to tangibilitate."

I know I don't when it comes to fathoming the neurotic concretizing which has deadlocked some families into frozen islands of psychic frigidity.

It bombs me out to realize that here in predominantly Protestant America, 50% of all the divorces of the entire world take place, and about 75% more are strongly tempted to break up.

When the chill of these facts blasts into

my face I realize that winter cannot be far behind.

There has never been a spring to follow a national spiritual winter.

Is America merely existing on the impetus of a godly ancestry? And when the force of that godly ancestry plays out, is America finished?

I want to make a frank admission. The denominational calendar and the church program has not contributed to the success of my own home life. The success of my marriage has been the result of the great Christian patience of my wife and the sometimes sullen and grudging acquiescence of my precious children to the fact that "Daddy won't be home again tonight due to another church meeting — but we will sacrifice, won't we, children, because it is for the church."

No wonder so many preachers' children revolt when they grow up. Rebellious Baptist kids make excellent Episcopalians, they tell me.

A church can be irrelevant just so long — then it will be repudiated.

If we would get behind it and give it as much push as we give to other programs, it would be as successful as they are. But I assure you it will not succeed at all unless we are willing to drop several activities at the church. It will fail unless we make it clear that church is the ally, not the enemy, of the home. It will be frustrated unless we convince the average church member that this will help build his family into a greater spiritual unit.

We have missed a great point and it is costing us dearly. We have emphasized individual faith with no relation to any larger social unit. We have had emphasized to us mass ecumenical faith with little reference to any smaller social unit.

America's great problems have not been solved by efforts at individual evangelism or by collective denominational cooperation.

We have been fighting this ecumenical problem for well over a generation.

Ecumenical Christianity has not solved our problems — but, frankly, neither has Lone Rangerism solved many of them.

I want to level the charge that history may record that America died because its spiritual wellsprings dried up due to the fact the churches were fighting over the wrong issues. The biggest issue we face is not all this ecclesiastical folderol . . . the gut issue is what the church will do to keep John, Mary, Billy, and Susie Doe lashed to the cross and made into happy servants of the Lord Christ.

The Greeks solved their problems in the forum or the market place. The Hebrews solved their problems in the home under patriarchal leadership. The modern hope is for Christians to be more Hebrew than Greek.

What I have attempted to do is give you some vague pictures of the depth frustration involved in the analysis of the American home.

This has not been a brilliant or astute evaluation of the whole problem; but, under God, I level the challenge at my fellow frustrates in the seemingly impossible task of serving in the Lord's vineyard to accept the dedication of Joshua, another of God's men in a troubled time:

"As for me . . .  
and my house . . .  
we will serve the Lord."

### As Old as the Old Testament



Except for his modern clothing this young farmer with his ox and wooden plow might have stepped right out of an early Old Testament period instead of an island in the Pacific.

Farming methods are primitive on the Ryukyu Islands. CROP aid will help villagers increase their meagre food supply.

## The Price of Illiteracy

(Quoted from *The Interchurch News*, June-July, 1963.)

"On the day that Americans were rejoicing across the nation over the exploit of Astronaut Gordon Cooper, a committee of Congress heard somber testimony about earth-bound mortals. Commissioner of Education Francis Keppel was talking about illiteracy in America and not just those who cannot read and write, but as he put it, 'functional illiterates.' Some 8,000,000 Americans aged 25 and older have completed less than five years of schooling. More than 23,000,000 Americans 18 years and older have had less than eight years in school.

"These 'functional illiterates' — their knowledge of simple arithmetic, reading and writing is so limited that they can do only common labor or menial service — make up the bulk of hard core unemployment and they overwhelm the relief roles. Of the white population 25 years and older, 6.7 per cent have completed less than five years of school. The percentage for the Negro population is 23.5. Of young men who register for selective service, 21.7 per cent are rejected for failing a simple mental test. In the Southern states this runs from 35 to 56 per cent. How long the richest country in the world can afford to pay this bill Congress must answer." — Marquis Childs in the *New York Post*.

We quote the above article, not to condemn those who have not been able to take advantage of educational opportunities, but to challenge our readers to take seriously the matter of seeing that all people have equal opportunity to learn. This includes Christian education.

### SABBATH SCHOOL LESSON

for October 26, 1963

Christian Love

Lesson Scripture: 1 Cor. 12: 31b through 13: 13.

## Baptist Women's Day of Prayer November 4, 1963

Theme: "I will Bow My Knees"

(Taken from an article by Mrs. Edgar Bates in *Together*. See Parts 1 & 2, Sept. 9, 23)

### The Day of Prayer Offering

It is no easy task to meet the requirements of answered prayer, even when we know that giving our all to Him and loving Him with our whole heart is the master key which unlocks the door to answered prayer. If we pray in that spirit, it may mean hardship for us. But if we are to be the channels through which God can work, we must love others when His spirit fills us and we must be willing to sacrifice for them.

This means sacrificial giving of material possessions as well as of ourselves, our talents, and our time. There are some things we are not called upon to do for others. It may be that our part is to pray for those who are to perform such tasks. Also, it is our part to see that they receive tools and equipment with which to carry on the Master's work in their part of the world.

This is why we ask you to take a free-will offering in connection with the Baptist Day of Prayer. A number of countries have done this almost from the inception of the shared Baptist Women's Day of Prayer. In this way, it will not interfere with other projects to which groups are already committed. It will allow the furtherance of the work of the Women's Department as it seeks to reach not only our Baptist women but those among whom they work who do not know and love our Lord. More and more, we are seeing the value of the growing understanding of our women for each other and of their sympathy with the problems faced so bravely in so many parts of the world. Needs that would have gone unnoticed and unmet are now being brought forward to be prayed for and to be supported. The Women's Department has no other source of income than that provided by you in your love gifts and in your free-will offering on the Day of Prayer. We have been most

blessed in the fact that hearts have been moved and individual gifts have come in from time to time. Women's organizations have made generous donations. For these, your officers of the department wish to return most sincere thanks. We must depend for the main source and support of our work upon your offerings. Below are some of these projects which you assist:

1. To support the work of the Women's Department on every continent by
  - a. Continental meetings
  - b. Newsheets
  - c. Correspondence
2. To make possible the Women's sessions at the Alliance Congress
3. To bring representatives from the various continents to the Congress
4. To effect the yearly meeting of the Administrative Committee and the Executive Committee every five years
5. To assure travel of officers in every continent
6. To finance promotional educational material
7. To assist in needs of the Baptist World Alliance
8. To give liberally to needy projects  
Under the theme, "Servants for Christ—  
Freely Ye Have Received; Freely Give.

### Notice

For the first time, we Seventh Day Baptist women are a part of the Women's Department of the Baptist World Alliance and are asked to observe the Baptist Day of Prayer, November 4, 1963. Offerings should be sent to the treasurer of the Women's Board, Mrs. Harold Baum, Route 1, Box 13, Edgerton, Wis., so that she may forward them to the Women's Department of the Baptist World Alliance. Twenty per cent of the offering sent by each national group will be set aside by the NABWU treasurer in a special fund to be used to send delegates to the assembly meetings of the North American Baptist Women's Union and to the meetings of the Women's Department of the Baptist World Alliance. Let's show them that Seventh Day Baptist women are willing to do their part.

## Youth Work



Have you ever noticed that young people like to see something going on? There are many who want something more than to see somebody else embarking upon a big work program. They want to be closely associated with that work. This may be well illustrated by the photographer, R. Spencer Howard, who caught a picture of a college student, Doris Bond, closely associated with some church work that was just getting under way at Milton, Wisconsin.

It may not be important who is operating the caterpillar digger, the business end of which is upraised here as it was about to excavate for a new foundation. What can be of greater significance to those who send their boys and girls away to college is that most of those who have been led in paths of Christian faith and practice at home will want to be active in church work at college. Perhaps Miss Bond should have remained anonymous except to her friends and acquaintances who know her interests and loyalties. She does add personality to a picture that has three elements, church, youth, and work.

Here, indeed, is a representation of youth work connected with a Seventh Day

Baptist church. This is work in a big way. We can't blame youth for wanting to see things move — if they are also willing to be in the middle of it, as this girl is. Let us give honor and encouragement (and even wise counsel) to those who are not afraid or ashamed to be pictured against the backdrop of the church with its bell tower calling people to Sabbath worship and the earth-moving equipment that symbolizes the hard tasks ahead and the determination to bring them to completion.

Youth may be divided, as adults are, into two classes, those who carpingly ask, "Why don't they (the church) do something about it?" and those who say by their attitude, "I am ready to go to work today. Will you join me?" Let us put ourselves into the work that our Lord has commissioned us to do!

### Fall Meetings Scheduled

Some of the regional yearly meetings of Seventh Day Baptist churches and the fall meetings of some of the Associations have been mentioned on these pages as information has become available. Church bulletins and letters add to this information (which may not yet be complete).

As this Recorder starts on its journey across the nation and the world one of the oldest of the yearly meetings, that of the New Jersey and Eastern New York churches is under way at the Berlin, N. Y. church. At the same time a semiannual meeting of the North Central Association convenes at New Auburn, Wisconsin.

Attention is again called to the three-day fall meeting of the Pacific Coast Association at Los Angeles October 18, 19, 20.

### Western Association

The semiannual meetings of the Western Association are set for October 18 and 19. The October 18 meeting will be at Hebron with services for youth and adults.

On Sabbath, the 19th, members of the Association meet in Alfred for Sabbath School at 10 a. m. Morning worship follows at 11:15. A tureen dinner will be

served at noon and the afternoon program will begin at 2:30.

#### Northern Association Schedule

The Northern Association fall meeting in White Cloud, Michigan, October 11 and 12, 1963, took the theme of our Conference president for this year, "Christ Is the Answer." On Friday evening the Rev. Don Sanford spoke on the topic, "Christ Is the Answer for the Denomination." The topic assigned to the Rev. Eugene Fatato for Sabbath morning was "Christ Is the Answer for the Individual." Scheduled for Sabbath afternoon after a youth-led hymn sing was a "brain storming" session under the topic of "Christ Is the Answer for the Association." This was to bring out new ideas for improvement and a larger work in our Association. On Sabbath night the president, Dr. Ellis Johanson of Battle Creek, conducted the business session. A recreation and social time for all completed the evening.

— Mrs. George Parrish, secretary.

At Waterford, Connecticut, the Yearly Meeting of the New England Churches will be convened on October 26. A Fall Retreat for the youth of these churches is scheduled for the same weekend, October 24-26.

#### Phoenix Priest in Greater Work

Emmett McLoughlin, who resigned the priesthood in 1948 after 41 years, has continued as administrator of Phoenix Memorial Hospital which specializes in cancer research, is now valued at five million dollars, and has a 1963 building program of \$3,500,000. He is well known for his books on Catholicism, to which he has recently added another, **An Inquiry into the Assassination of Abraham Lincoln.**

This ex-priest, author, humanitarian, has helped approximately 100 priests who have desired to return to normal life. Through his writings and lectures he has encouraged and helped thousands of wavering Catholics to join the 16 million ex-Catholics in America, according to reports. He is called the most controversial ex-priest in America.

#### Missionary Work In Pioneer Country

We are printing in serial form portions of the story of the missionary experiences in western pioneer country of Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock. This concludes the series.

By Rev. E. H. Socwell

#### Baptism at Bitter Root River

There was but one Seventh Day Baptist in Bitter Root Valley, Montana, W. C. Felch, who lived alone in his homestead shanty in the valley, and with whom I was associated quite a good deal while in the valley.

A Mr. Eli Wait and wife who lived in the valley observed the Sabbath, and she was a member of the Church of God somewhere. He was a faithful Christian man but had never been baptized, and since he desired baptism it was arranged that I should administer it. So on September 13, 1896, in the presence of quite a company of people, I baptized him in the beautiful Bitter Root River where it flows near the base of Mount Tabor. There I had the honor and the pleasure of administering the first baptism ever administered in Montana by any Seventh Day Baptist.

For my last night in this beautiful valley I went to stay with Mr. Felch in his homestead shanty. Just after I got there a neighbor, Mr. Wolfport, came and wanted Mr. Felch to go with him and sit with the body of his little boy who died that day. Mr. Felch did not want to leave me there alone, but he was needed at the home of sorrow, and I urged him to go.

During the evening, as I was there alone I sat out in the yard in the darkness to listen for the last time to the murmuring music of the rippling water of the river which hurried over its stony bed nearby. It seemed that in the quietude of that night, and the silence, the musical waters never seemed sweeter to me. I felt lonesome as I thought never again would I listen to its music, nor sit among the grand old mountains that loomed up in the darkness with such grim majesty and kept their silent vigil each night over the slumbering valley.

#### Panthers and Wolves

My reverie was broken by the lonesome wail of a panther far up a dark and foreboding gulch just back of the cabin. Then high up the rocky side of Mount Tabor came the plaintive reply of another panther. Up the mountains just back of the shanty came the long howl of a mountain wolf, then another and another, nearer and nearer until the howling pack was almost at the shanty's door. I entered the shanty and shut the door. There were three or four outside doors and not one of these boasted of a latch or button; they were all hung from leather hinges and dragged on the floor so they would not open real easy. Yet if one of these huge mountain wolves had reared up against one of the doors it would have come open and admitted the entire pack. I was sleepy, so I put out the dim lamp and went to bed, and the wolves were still howling when I dozed off to dreamland. Before daylight I was awakened by Mr. Felch crawling into bed with me for a little sleep before day came on.

#### Reveries and Farewells

And now came the farewells. I look once more upon the crags and peaks and the towering mountains by which I had been surrounded for so many weeks, and whose majestic presence had been such an inspiration to me. Now we must part. Never again shall I stand in this beautiful valley and gaze with mingled admiration and awe upon thy lofty peaks and wrinkled brows. Once more I pause and listen to the murmuring music of the rippling water. I shall never forget thy soothing tones. I shall remember thee through all my coming days. And to the deep and rocky gorges, the shady glens and gloomy and lonely canyons, the dense shady forests and the wild and inspiring resorts I have visited, I say farewell. And to the dear friends whom I have met, and with whom I have visited and labored — to each of you I say a heartfelt "good-bye." I shall ever remember each of you with kind and tender feelings while the oncoming years shall roll on. In my future dreams, and in moments of silent reverie,

I shall again sit at your firesides and converse with you as of yore.

But my reverie is broken. The wagon in which I am riding to the station rolls around a jutting foothill and I catch just a parting glimpse of the beautiful place that has been home.

#### Church Sponsored Scouting

Many Boy Scout troops are sponsored by churches rather than civic organizations. So it is now with Troop 17 at



Westerly, R. I. In the charter presentation two scouting leaders of the Seventh Day Baptist church are featured. Denison Barber in his scoutmaster uniform looks on as Hiram W. Barber, Jr., chairman of the church Scout Committee, receives the charter from Area Commissioner Carl Manfred.

The colorful program welcoming this church-sponsored troop included an impressive candle-lighting exposition of the twelve points of the Scout Law by the boys and the presentation of advancement awards to a number of Seventh Day Baptist boys. The highest rank conferred on the occasion was that of Star Scout earned by Karl Kenyon.

#### Alaskan Baptists Plan Fall Crusade

Thirty-six visiting pastors and musicians from 12 states will lead Baptist churches and missions in Alaska in simultaneous revivals Oct. 20 to Nov. 3. The churches of Alaska range in size from a handful of members to more than a thousand members. They are scattered over that state's almost 600,000 square miles, extending as far north as Fort Yukon.



**OTHER FOLDS AND FIELDS****Nuclear Gospel  
Needed Around World**

Three thousand Baptist youth from around the world gathered at Beirut, Lebanon in July, were urged to engage in their own atomic war, one which will spread the Christian gospel around the world in a chain reaction.

"The Christian gospel was meant to be spread around the world like fissionable material — each atom igniting every other one it touches, every Christian witnessing to everyone he touches," Robert S. Denny, Baptist youth leader from the United States, declared.

He told the young people, meeting for the 6th Baptist Youth World Conference, "No man is responsible for all the world, but every man is responsible for that part of the world to which his influence reaches. That influence may reach farther than anyone knows."

From 51 nations came the college age young people. Some had visited Europe and the Near East — including Russia — prior to the conference. Others would tour afterward, with the nearby Holy Land expected to be the leading attraction.

Associate and youth secretary for the Baptist World Alliance, Denny of Washington, D. C., earlier said 1700 of the advance registrations for the conference came from the United States. But 216 young Baptists were coming in a chartered plane from the Scandinavian countries, 108 from Great Britain, and 86 from Germany. One delegation of 46 came by ship from Australia.

**Texas Spanish-Speaking Baptists  
Set High Evangelistic Goal for '64**

What is the potential for growth among the Spanish-speaking churches of Texas? At the annual Mexican Baptist departmental convention recently held in Harlingen, Texas, plans were made to launch next year a statewide Latin American evangelistic crusade that would "saturate the state of Texas with the Gospel in Spanish."

In a program calling for 500 local church revivals in Spanish-speaking congregations a great goal was set. The president, Carlos Paredes, said the campaign could and should win at least 30,000 Latin Americans in Texas to Christianity. The campaign will be patterned to some extent

after the methods of the highly successful evangelistic campaign in Japan, which received much of its initial impetus from Texas Baptists.

**Methodist Conference  
on Human Relations**

More than 1,000 Methodist ministers and laymen, representing some 30,000 churches across the nation, met in Chicago from August 26 to 30, in the second "Methodist Conference on Human Relations." The conference was to seek the best ways to bring about racial inclusiveness in the Methodist Church; and ways the church can best witness to its beliefs before the community, and deal effectively with race problems in education, voting, employment, and public accommodations.

**NEWS FROM THE CHURCHES**

**WATERFORD, CONN.**—Following the bombing of a Negro church in Birmingham, Alabama, and the death of four Negro children, we contacted Rev. Richard Campbell, pastor of the A.M.E. Zion Church of Norwich, Conn., to come and speak to us about the progress of the Negro race toward full, first-class citizenship. Brother Campbell spoke to us on Friday night, September 27, at our prayer meeting. He told of the various marches, sit-ins, and pray-ins that have marked the Negroes' effort, non-violently, to attain these goals. He was accompanied by his wife and little son.

Our church attendance during the summer months has been somewhat improved due to the influx of summer visitors. Swimming, boating, and fishing have attracted friends and relatives from Long Island, Massachusetts, and Florida. Many of them have been very faithful in church attendance while here.

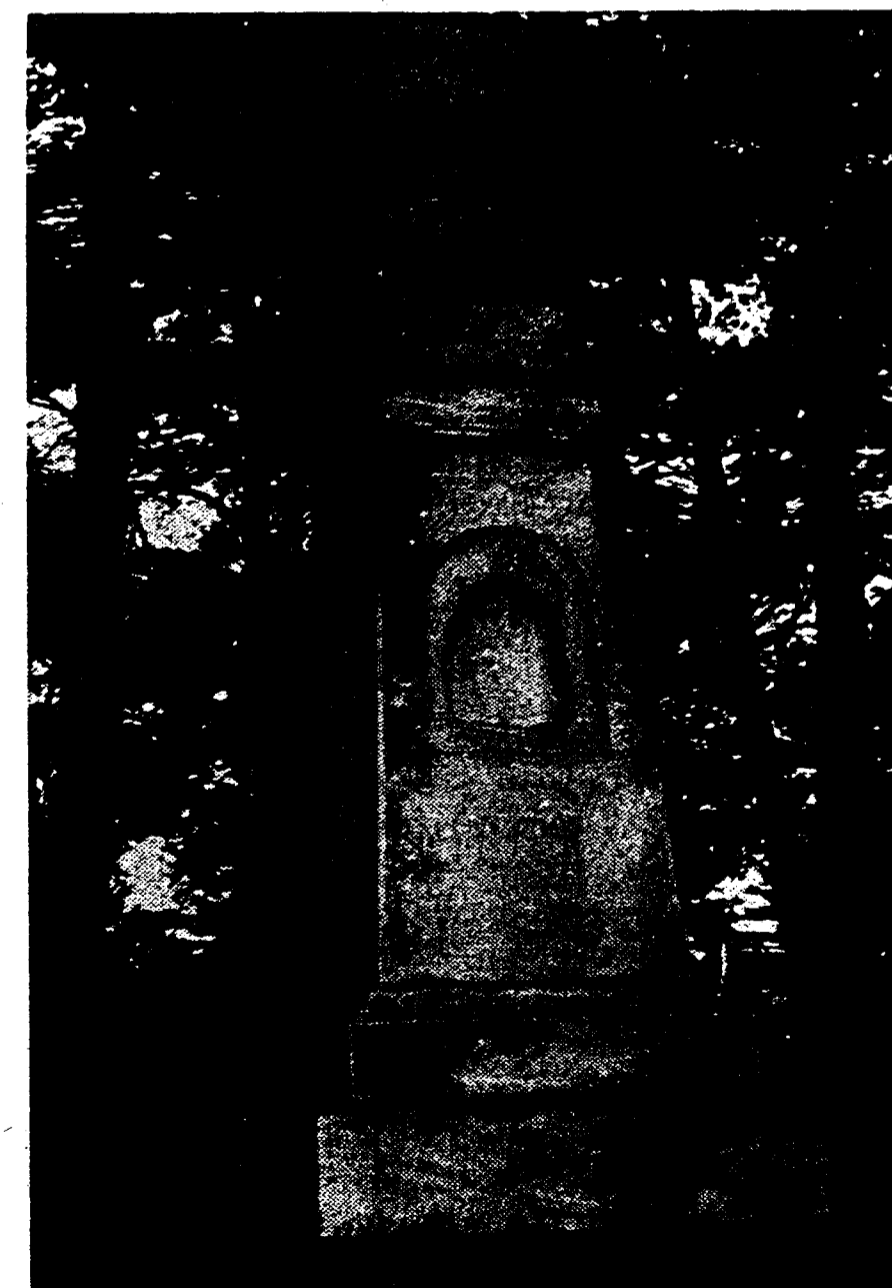
A recent visit to the Wendell Stephans in West Hartford, resulted in a promise by Chaplain Stephan to speak at our church service on Sabbath, November 9, regarding his work at the Hartford Hospital. The Yearly Meeting of the New England churches will meet with us on Sabbath, October 26. — Correspondent.

Correction: The little item about University of Colorado graduates in the Sept. 23 issue should not have been under a Denver date-line. Only one of the students is a Denver member.

# The Sabbath Recorder

## Mission to the World

### THE HAYSTACK MONUMENT



How did it all begin, this idea of sending American missionaries to all the world? The haystack monument, a simple column topped with a globe, marks the spot on the campus of Williams College, Williamstown, Mass. (just a few miles from the Berlin, N. Y., Seventh Day Baptist Church) where the American foreign missionary movement began. On a hot Sunday afternoon in August of 1808 Samuel Mills led five Williams College students in a prayer meeting in a maple grove known as "Sloane's Meadow." A violent thunderstorm broke and forced them to find shelter under the overhanging edges of a haystack where they continued to discuss mission to Asia and enthusiastically approved a proposal "to send the Gospel to the pagans of Asia and to the disciples of Mohammed." Then they went to prayer — under the haystack. Two years later a society called "the Brethren" was formed, which gathered other mission-minded people to the original five and led to the beginning of the American foreign missionary movement, in which Adoniram Judson and Luther Rice were prime movers. We must dedicate ourselves to the unfinished task.