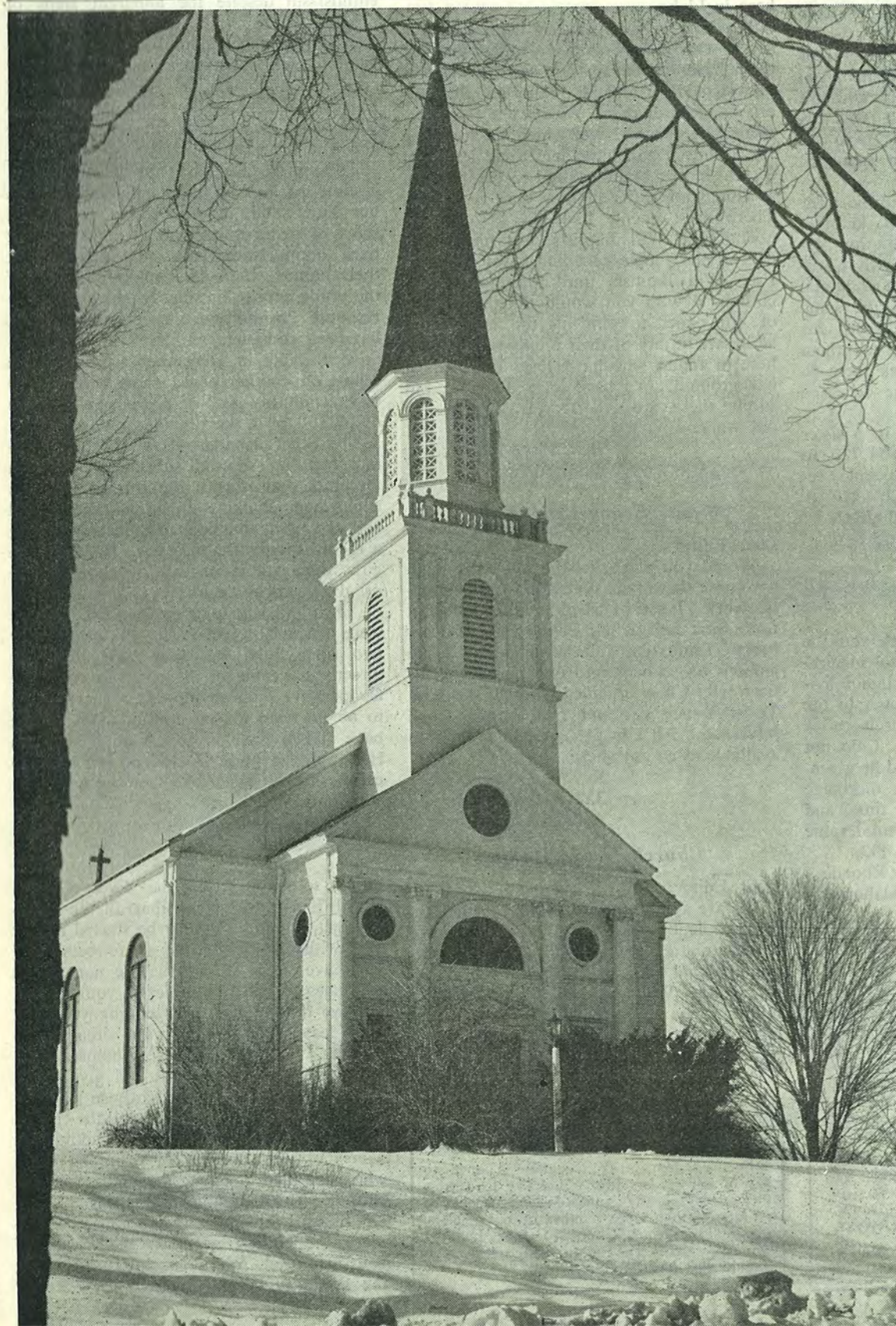


# Henry Nelson Contact

of the  
National Association  
of Free Will Baptists

JANUARY, 1956

NASHVILLE, TENNESSEE



## ALL INSIDE

Last eve I walked a certain  
street

And met such gloomy folk;  
I made great haste to pass  
them by,

And neither smiled nor  
spoke.

The giant elms dropped sul-  
lenly,

The very sun was dim;  
I met a friend and said, "I  
hope  
I've seen the last of him."

Today I walked the selfsame  
street,

And loved the folks I met;  
If business had not made me  
leave

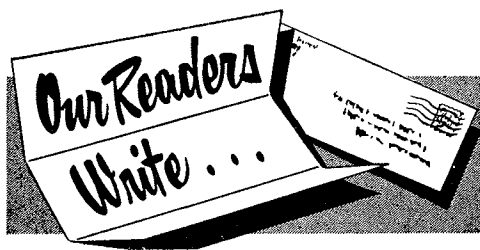
I would have been there  
yet.

Of course, I've solved the  
mystery—

'Tis very plain to see:  
The day I met the gloomy  
folks,

The gloom was inside me!





## Writes from the West

Dear Editor:

I enjoy so much reading our paper, *CONTACT*. I feel that I can say, with many others, that it is at the top of all the literature we receive at our place. I don't skip a single page when I start reading it. Perhaps it means more to us because we are so far away from other Free Will Baptist churches and ministers. We hope for the time when we will have help in getting other Free Will Baptist churches established here in Idaho.

We have a good church here, but it is small. Our membership is 44, but some of them have moved away. Our parsonage is almost paid for and all of the church property is clear of debt. We have a full basement 32 feet by 72 feet which we are using for a church and have something less than \$1,000 in our building fund to complete it.

Things are different here than back east. There most people had heard something about Free Will Baptists, but ninety per cent of the people here had never heard of Free Will Baptists until we started our church. I wish you would ask the readers of our paper to send us the names and addresses of any of their relatives or friends here in Idaho who have Free Will Baptist backgrounds. We have located a few, but surely there are others. Please pray for our work.

Rev. Virgil Florence  
Buhl, Idaho

## Wants Evangelistic Work

Dear Editor:

Would you please let the *CONTACT* readers know that I am available for evangelistic work. I served as mountain evangelist for a year and a half in the hills of Kentucky, Tennessee, and Virginia and I am anxious to get back into full-time evangelistic work. I was ordained through the West Texas association and can furnish good references. All I want is a chance and am available to go anywhere.

Rev. E. S. Stacey  
332 N. East St.  
Arlington, Texas

## Church Needs Pastor

Dear Editor:

We are a small group of Free Will Baptist people out here in West Texas. We have a church that is supporting our denominational program, but we need a pastor badly. We would like to contact a minister who could move into our town at once. If you know of anyone who can help us, please let us know.

Mrs. T. H. Gilcrest  
Route 1  
Hedley, Texas

EDITOR'S NOTE: This column is open to any of our readers who would like to express themselves on any subject which would be of interest to a large number of our readers. Please keep your letters to four hundred words or less. The editor will select each month the letters to be used.

## Personally...

When asked at the close of the national convention at Tulsa for my opinion regarding the plans adopted by the delegates, I asked to defer my answer for six months until the people had an opportunity to go back home and to their state conventions and put the plans into practical application.

Frankly, we were not carried away with enthusiasm despite the apparent signs of progress voted by the delegates. We have seen too many balloons blown up by convention enthusiasm that burst before they ever had a chance to get off the ground because of the short-lived memory of those who voted. Generally, the plans are far ahead of the practical support.

The six months have now passed and it is time to look at the "balloon." It has not burst and, indeed, shows some real signs of being quite healthy. After going back home from Tulsa, the people "put their money where their mouths were," if the crude expression may be pardoned. The response has not been spectacular, but it has been consistent and growing. Cooperative receipts in December (see complete report on another page) came within \$250 of the monthly goal of \$3,500, an increase of \$1,200 over the previous month.

The other departments in the headquarters building showed substantial gains in December, also, with the foreign missions department chalking up an all-time record and the home missions department having a record month for the year. Bible college gifts were stable instead of showing the usual December decline.

All in all, the picture is good. There were financial reverses in an instance or two since July, but very little that was directly traceable to the changeover to the Cooperative Plan of Support. There seems to be no need for pessimism. Our people have shown their loyalty, God has shown His approval, and "If God be for us, who can be against us?" We face the new year with faith.

1 1 1

It is so simple to use the "Every Church Family" plan for seeing that all the members get *Contact*. It may be started at any time with any number of subscribers. All you have to do is send us the names and addresses of all the families in your church and we do the rest. In sending your list, don't leave out those who are already subscribers. We will check every name against our present circulation list and give credit for every subscription currently in force.

Once each quarter we will send the church a statement along with a sheet for adding the names of new families or dropping those who have died or changed membership. A church with 30 families pays only \$2.50 a month, and remember that *nothing can replace the church paper in the homes of your members*. Will your church be among the first fifty listed on the "Honor Roll"?

## Suggests Living Memorials

Dear Editor:

I wonder if any of our people have thought of using the money which is ordinarily spent on flowers for a funeral of a loved one or friend for a living memorial by contributing it to one of our children's homes? Flowers soon fade and are forgotten, but the same amount given to orphanage work would be a living memorial in many young lives.

I feel this would be a worthy project for all of us to participate in. No doubt it would be greatly appreciated by our orphanages in South Carolina, North Carolina, Tennessee, Alabama, and Oklahoma. The plan to follow is to send the same amount which you would have spent for flowers to one of these homes, tell them who it is in memory of, and ask them to notify the proper relative of the deceased that the gift has been made.

I am told that such an idea in a sister denomination brought in over \$1,700 to their children's home. Their people responded and I am sure ours will, also.

R. C. Baggette  
Manning, S. C.

## Gives Subscriptions

Dear Editor:

I want to write you and thank you for your wonderful paper. It is a real inspiration to me to read about our denominational work. I am sending *CONTACT* to the seventeen families in our church as a Christmas gift to each of them. I do not know of a nicer present that could be given.

We have recently paid off the mortgage on our church, a year ahead of time, and have now built a parsonage. The total value of our property now exceeds \$9,000.

Rev. Jerry Rhoades  
Velma, Oklahoma

## Contact

Subscription Price .....\$1.00 per year

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Vol. 3 January, 1956 No. 3

# Religion in Review

Carl F. H. Henry

American religious life in 1955 disclosed a weird, ambiguous face. Increases both in church membership and crime, the mounting tempo side by side of religionism and of secularism, the rising anti-totalitarian enthusiasm for democracy alongside a nebulous conception of spiritual priorities, and a common emphasis on religious advance by diverse evangelical, liberal, Roman Catholic, Jewish and cult groups, all contribute to this national photomontage. From the whole came news that the year had gotten underway with a record 97,482,611 church members, a gain of more than 2,600,000 over the previous year, and that 60.3% of the nation had already come into church membership.

On almost every religious front, 1956 loomed as a strategic year for the life of the nation. In some big cities, where corrupt political machines had been defeated, enthusiasm was sparked for a national "Christian party". In several quarters there was a new talk of a great Christian university.

Elsewhere, widening theological disunity within liberalism suggested that 1956 would supply the peak opportunity for large-scale evangelical enterprises, especially in the wake of Billy Graham's largest impact upon the western hemisphere. Graham's 1956 schedule listed campaigns in New York City and San Francisco, and a visit to oriental Christians in India.

## Catholic Advance Planned

Plans for Roman Catholic advance continued, keyed to Samuel Cardinal Stritch's statement to Venezuelans that the United States is no longer "a Protestant country". Ecumenical forces saw it as an important threshold to the World Council's 1957 North American assembly. The Council of Liberal Churches, seeking to buttress the influence of its 100,000 Unitarian and Universalist members, looked for early action by its merger commission.

Behind this year-end temper stood conflicting indexes to the national outlook. President Eisenhower's emphasis on the inseparability of faith in democracy and faith in God gained popular echoes. Bargaining with atheists for the world's unity, the President had asked the nation to pray, and

then knelt in church for divine guidance just before the Geneva summit.

The Gallup poll showed 96% of the citizenry "believes in God," although the reasons given were various. Another poll reported that four-fifths of the citizens believe the Bible to be "the revealed word of God". A third indicated that 53% could not supply the name of even one of the four gospels. While the nation gasped, a Bible-versed grandmother won a \$32,000 television award.

## No Revival Yet

Beneath the surface of religious life evidences of concern began to rise. The externalism of American religion called for deeper analysis. Not only churchmen poised on the periphery of the evangelistic movement, but Evangelist Billy Graham himself warned that America had not yet been shaken by national revival, and that the *status quo* needs serious challenge. Graham won the nation's top Freedoms Foundation award for the year. Still well below 40, he packed Madison Square Garden to its 22,-

## Outstanding Events in the Religious World During 1955

000 capacity, then moved on to Glasgow, London, Paris and Germany for remarkable campaigns, before a series in Toronto, and finally the Cambridge University mission which precipitated lively newspaper debate of the evangelical view of the Bible. More than 670,000 Scottsmen attended, with 16,236 responses; in Paris, 42,000 came in five days, with 2,254 decisions; in Toronto, 362,000, with 7,348 decisions. Meanwhile Oral Roberts, heard by more than two million in healing campaigns in the United States and South Africa, projected a London visit.

Ecumenical forces began rallying behind Graham's evangelistic thrust, bringing to their circles an activity promoted previously with less enthusiasm and success. Evangelical spokesmen were solicited to voice views on Christian unity looking to the 1957 North American assembly. The nine-denomination Conference on Christian Union worked against odds towards its goal of organic union under the proposed United Church of Christ, with cooperative ordination.

## Church Mergers Tried

The drive for merger showed gains and defeats. Congregational Christian Churches (Continued on page 10)

## THE ONLY HOPE



Dr. Henry is professor of Systematic Theology and Christian Philosophy at Fuller Theological Seminary, Pasadena, Calif., and chairman of the Commission on Social Action of the National Association of Evangelicals.

# Shepherd to Servicemen

There was a time when the chaplaincy was actually looked down on by spiritual bodies, and many felt that a minister had backslidden when he joined the chaplaincy corps. Today, the real value of this marvelous opportunity to minister to young men and women in the service has dawned upon many church groups which have never considered this field before.

But in spite of this, the lack of knowledge concerning the situation faced by American youth in the service is appalling. There are many pastors and churches who are not conscious of the situation existing throughout the world. Our boys, when in some lands, leave everything that is Christian as soon as they leave the base. They are in a pagan land and must serve where they are placed for a period ranging from eighteen months to three years.

These facts are faced by our youth and they must make a decision: "Shall I forget my self-respect and take advantage of the low morals found in some lands?" If he chooses the latter, he chooses prostitution in place of virtue, dope and vice in place of decency, and desertion of the Lord's house on Sunday for vice spots where the welcome mat for servicemen is always out.

## Some Are Suspicious

Another thing that confronts our youth in the service is suspicion of the chaplain. Before many young men enter the military the seed of suspicion has already been sown. It was not intended as such, but, unwittingly, we have done this by our own criticism of the chaplains. We hear about the chaplain who drinks and smokes and forgets his high calling. But there is also the chaplain who remembers that he is a minister of the gospel and that his ministry and conduct are going to have a tremendous influence over the young men on his base. This is the *good* chaplain.

The young man in the service may even find an evangelical chaplain, if he is so advised by his home and church—a chaplain who is anxious to be of help to him while he is in the service. I know of young men who have been afraid to record their church affiliation. I believe that often this is due to the seed or suspicion which has been sown and they feel that all chaplains are unconcerned and not interested in their spiritual welfare.

The members of this commission must promote an educational program within the

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*Mr. Scott is chairman of the Commission on Chaplains of the National Association of Evangelicals with offices in Washington, D. C. This article is taken from his report to the commission. Rev. W. S. Mooneyham, executive secretary, is the Free Will Baptist representative on the commission.*

*Douglas G. Scott*

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ranks of our denominations and churches which starts with the boy and girl in Sunday school because our boys and girls are facing the military and conditions already mentioned. We must teach them to look for the best they can find when they are in the military. We must also fortify them, rather than shelter them, and prepare them for the inevitable so that they will be strong to exhibit strength of character that will keep them from evil and will influence others who have not been thus fortified.

## Taught Chapel Attendance

They should be taught the value of chapel attendance for in many foreign

lands this will be the only Christian service they can attend. Uncle Sam has placed the base chapel there for them. Hitler did not do this for his soldiers. Communism does not do this.

The chaplain of an Air Force base in Europe took me through his Sunday school while classes were in progress. The adult class was taught by a First Lieutenant. I heard some real evangelical teaching on the new birth, and that classroom was the one that was packed to the doors.

But you say, "Perhaps the chapel service some will have to attend will be conducted by the kind of chaplains you have already mentioned—one whose standards of Christian living differ from evangelical standards." Here is where our teaching and fortification comes in. Tell them about this, but tell them to listen to the reading of God's Word and the songs of Zion and worship God, shutting their eyes to the things



When a civilian pastor dons a uniform he becomes a shepherd to servicemen. Free Will Baptists have no chaplains on active duty to see after Free Will Baptist boys who have been called to serve their country.

which they cannot accept as Christians. Would this not be better than walking the streets of a pagan city?

### Keep Touch with Boys

We need to teach our young Christians to be missionaries and soul-winners in the service. It should be the theme running through all of our teaching in the home church. After our youth leave the home church there must also be a definite program of follow-up. They are going to need the backing at home, and a consciousness that the folks back home are "holding the ropes". It is only as this is done that they are going to return and take their places in the ranks of the church. When they return they will be adults. They grow older and wiser fast in the military.

Evangelical chaplains are needed, and will be needed as long as Uncle Sam has a military machine. That will be for years to come, for we are aware that the object of communism is world conquest, no matter how much they talk peace. Young men from our evangelical homes and churches will have to serve because that is their duty to help preserve religious liberty and freedom. *Evangelicals must provide evangelical chaplains for evangelical youth.*

### Has General Service

There have been those who have felt that a chaplain does not have the liberty he should have to preach his particular calling or message. It is true that a chaplain is bound by a general service and I am sure you will agree with me that this is a good thing. There are many faiths and denominations represented among servicemen, and every mother wants her son to come back as he left. Therefore, the military says, "Mother, we will do our best to return your son as we took him from you." For this reason, chaplains have a general service. What an opportunity to preach Christ!

On a base near the North Sea the chaplain was conducting a Bible study on the book of Ephesians and what I saw on the blackboard could have been in any of your churches. This is the primary reason why we have chaplains, I believe, to minister the Word, not creeds. On the other hand, the chaplain must be a denominational man and it is his prerogative to have a denominational service announced to be held during the week or on Sunday afternoon. This service can be conducted in the manner of the denomination for which it is announced.

Another responsibility of this commission is to encourage young men entering the ministry to plan a tour in the chaplaincy of from three to five years. They will be ministering to veterans and future soldiers in their civilian churches and these should have the care of a pastor who knows.

### Need United Forces

Our program of work in these fields is not designed to supplant the denominational programs, but to supplement. The Catholics have organized their forces with at least

105 secretaries in New York City, under the supervision of five priests. They promote a program that binds Catholics in the armed forces together the world over. The National Council of Christian Churches has united its forces into a United Fellowship of Protestants and the United Christian Youth Movement as a service to the armed forces from all Protestant denominations within their organization.

Evangelicals must unite their forces in an over-all program to strengthen the denominational programs and allow nothing to disrupt a program for evangelical youth in the armed forces.

The great desire is for peace. But those who know and read their Bibles are constantly reminded that "when they say peace and safety then cometh sudden destruction." Therefore, it behooves us to be ready with the gospel among our men.



## Missionaries Refused Visas to Enter India

NASHVILLE, Tenn.—Applications for visas for three missionaries to enter India have been rejected by the Indian government, according to a recent announcement from the foreign missions office.

The missionaries who were refused permission to enter the country for gospel work were Rev. and Mrs. Fred Hersey and Miss Esther Ruehle. "This certainly comes as a disappointment to us all," Rev. Raymond Riggs, foreign missions secretary, said, "and we appeal to our people to pray that the will of the Lord might be done in regards to India's masses who need to hear the gospel."

The only reason given for refusal to grant the visas in the official notice from the embassy of India was that "they do not qualify for admission into India under existing regulations."

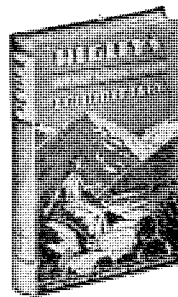
Bryant K. Schlutow, assistant executive secretary of the Evangelical Foreign Missions Association, whose office handled the applications, said, "It is impossible for me to understand the reason why practically all applications are being refused. During the past twelve months, we have not had over a dozen visas approved and granted, yet we hear the claim that the government has allowed over 300 missionaries into India."

Plans for the three missionaries are indefinite, Mr. Riggs said, although it is probable that Mr. and Mrs. Hersey will either join the Calverys in Japan or open a new field in Africa.

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For 1956—Price \$2.00 each

### SUNDAY SCHOOL DEPARTMENT

3801 Richland Ave.

Nashville 5, Tenn.

## Our Vines Have Tender Grapes

We are a family of four. Dad and I, David our fourteen-year-old, and Susan who is ten. Fortunately we have a rich heritage. We, as parents, had the priceless possession of Christian parents before us. We grew up in the church, and attended Sunday school so early in life that we scarcely remember attending any public gathering prior to that.

My recollection as a little girl of the church service was that sometimes it seemed to go on and on. But I always brought a handkerchief and with it I discovered that I could have a world all my own. By folding and refolding it, the hankie became a papoose, a cradle, and so forth. And so in those tender years, only the Sunday school really meant something to me. The story of the ten virgins, told by an artist who with blackboard and chalk depicted the story, shall be one that I shall carry forever in my memory. And I was a very tiny tot sitting on a little red chair that Sunday afternoon.

And how important it is for us as parents to see that our children are taken to this school to learn lessons that will be lost forever if the opportunity is not grabbed up at this precise moment.

But once a week Sunday school, as good as it is, is not enough to build them up in the nurture and admonition of the Lord. We have found that a family altar at home each day can be the tie binding Sunday to Sunday.

We have set aside a few moments after dinner each evening for our family devotions. They are not long, nor complicated. But we read the Word and have printed notes to assist us. And incidentally these notes are leveled not to the adult, but rather to the child. We consider this paramount. Sometimes we might discuss or answer questions in connection with what we have read.

And then we pray. Sometimes it is the parents. Sometimes just the children. Sometimes we *all* pray. If we do, they are short but to the point. They involve the family interests—school interests—neighborhood interests—church interests—plans for a trip—that examination tomorrow—a safe journey—the missionaries we know personally and all that is important to us.

In it all, we don't forget to thank Him. For when we pray together like this, we have seen many prayers answered. How this increases our faith as well as the faith of our children! And little by little, we see some progress being made.

Recently we had to go out for dinner and the evening thus leaving the children a little while. When we returned, they told us that they had had their own devotions—one reading and the other praying.

Our hearts were strangely warmed—and I brushed away a tear!—*Lillian Hitt*

## Why Didn't You Tell Me?

One day, out on the sea in their small sailboat, a father and son were on the lookout for "hawksbill" turtles. At that time their shells sold for a high price since they are used in the manufacture of turtle shell combs and brushes. Soon they saw one of these turtles, clearly visible in the translucent waters of the Bahamas.

But the prized "hawksbill" turtle eluded them and their efforts that day proved to be in vain. Again the next day they searched for the prize, and the following day they went again, but the turtle could not be found. At last the father gave up the search.

But with the dawn of a new day the son decided to continue the search. Though he urged his father to help in the catch of the valuable turtle, the father could not be persuaded.



Alone on the Bahama waters, the son this day caught the turtle. In triumph he returned to the little village. News of the catch had preceded him by means of the other boats, and when he landed his catch on the wharf, a crowd of villagers was there to see the prize. Among them was the boy's father. His share of the prize money was gone. If he had only gone that morning—but it was too late.

"Say, son," he cried, "why didn't you take me with you?"

"You know how I pleaded with you, dad."

"Yes, but you should have *urged* me to go."

"I did, father, you know I did. You know I tried as hard as I knew how to get you to go."

"But son," wailed the old man, "*you should have made me go!*"

To the old fisherman the loss of the prize money of about \$75 was a real loss. But friend, do you ever stop to think that you are in danger of losing your precious soul? We can't *make* you come, but we can *plead* with you. Give Jesus your heart now!

—*August Van Ryn*



MRS. EUNICE EDWARDS

We knock ourselves out to get things like the Joneses and when we get what the Joneses have, what do we have?

It seems we are a generation that is afraid to be different. We must conform to popular opinion whether it's a bobby-pin, a necklace, "crazy pants," cigarettes, or an idea. We dare not assert our individuality; we must conform.

For example, a woman said to me, "These cigarettes make me so sick I can hardly stand them, but I'm going to learn to smoke if it kills me." She was conforming—not because she liked the taste of tobacco, but she wanted to go along with the crowd. This seems to portray modern reasoning.

Why are people running around in vicious circles trying to be entertained? What has happened to the old-fashioned evenings at home when the family gathered around and enjoyed each other? Then we had time to get acquainted with each other. Nowadays, too many of us have but a speaking acquaintance with our families. Why?

Could it be that we are afraid of ourselves? Are we afraid of what we might find if we took the time to really look inside? It may be that our thoughts are so shallow we are ashamed of them and so we do not like to be alone with ourselves.

Where are the great men today—great thinkers, great humanitarians, great statesmen? Great men of history like Washington, Lincoln, Newton, Thoreau were not conformists. They dared to use the talents God gave to them in their own individual way. It may well be that the reason for such a dearth of great men today is that we live on such a shallow level.

I heard recently of a woman who, during a church business meeting when a foreign missions gift was being discussed, made a motion that the church give ten dollars. That same week she paid \$35 for a strapless formal for her daughter. To conform to the taste of the crowd, she sent her daughter to a high school dance half-naked!

Jesus said, "... but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant! May God give us grace to be rational, thinking human beings instead of puppets on a string.





# Woman's Auxiliary

LABORERS TOGETHER WITH GOD

## Women at Work

### Youth Gives Challenge To Woman's Auxiliaries

JOYCE THOMPSON

In the hearts of children and young people alike, comes the desire to know God. We need not look far to see the results of young people without instruction and leadership in the things of God. The boundless energy of youth makes them easy prey for the powers of the devil unless they are led in the direction of Christ. Into their fresh, pliable lives should be poured the truth of God's Word which only can satisfy their longing hearts.

But how many of our churches today are overlooking the young people? With many of our services geared to the adults, we have given our young people that "left-out" feeling. It is a common trait among young people to want to be grown up. They want something to do and feel that they are needed in the church. Have we neglected our young people?

The answer to that question is to be found in the number who dedicate themselves to full-time service for the Lord. In instructing the children of Israel, God said, "And these words which I command thee shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. 6: 6, 7). We cannot have ministers, missionaries, and church leaders tomorrow unless we are teaching our children today. And to neglect this command is to cause many lives to go the wrong way and to have a weak, ineffective church.

Have we encouraged our young people? Have we given them a place in our church? Have we guided their enthusiasm so that their lives will glorify Christ?

Through the GTA and YPA we endeavor to reach our young people with the importance of living and giving themselves to the task of serving the King. We want to help your young people. In our GTA and YPA literature you will find effective programs that will show them the importance of prayer, Bible reading and daily Christian living, along with the main emphasis on missions.

Our newest publication "Missionary Education of our Youth" will make an excellent study course book for your auxiliary. It will bring a challenge to your women of the need of training our youth today in order to meet the challenge of missions tomorrow.

Miss Thompson is promotion chairman of the WNAC.

### Rules for Declamation and Essay Contests Are Announced by Chairman

Changes in the declamation contest held annually at the Woman's National Auxiliary Convention have necessitated adoption of new rules which have been released by Mrs. Luther Sanders, youth chairman of the WNAC.

The subject for the declamations has been changed from stewardship to missions and the minimum time limit has been increased to seven minutes, with the maximum set at ten minutes. Five points will be deducted for every minute or fraction over or under the allotted time.

Two declamation contests will be conducted, one for GTAs (9-13 years) and one for YPAs (14-18 years). These contestants will represent the state conventions, but in case there is no state convention, a district winner may participate. If there is neither a district or state convention, then local winners may participate. Runners-up from these organizations may participate only if the winners are unable to attend.

"Since there will be a possibility of having as many as 34 or more contestants, it will be necessary for all contestants to appear before the panel of judges before the session of the convention," Mrs. Sanders said. The winners will be decided by the judges and only the four speeches of the winners and runners-up in each group will be given at the convention.

Further information will be sent to contestants when their names are sent to the WNAC office. Material for the speeches can also be obtained from the Nashville office.

#### Rules for Essay Contest

The essay contest is new, but the national youth chairman is hoping for one essay from each state. The rules are as follows:

Essays must be on the assigned subject, "The Worth of a Family Altar." Length should be 800-1,000 words for YPA members and 400-600 words for GTA members. Each participant must be a member of a YPA (14-18 year) or a GTA (9-13 years).

Only the essay placing first in each state contest may be sent to the national contest chairman. They will be judged on the following basis: 1/2 on subject matter, 1/4 on neatness and style of writing, and 1/4 on grammatical construction. Not more

A letter of thanks has been received at the WNAC office from Rev. and Mrs. Thomas H. Willey. It reads as follows: "To express in words our appreciation for such a lovely gift as the silver service with which you remembered our anniversary is certainly a difficult task, for we not only appreciate the gift itself, but even more, the sentiment which always prompts such acts of thoughtfulness. Let us assure you that we shall certainly use this often and shall think of you every time we use it."

The South Carolina district of the state convention held a clinic December 3 at the First church, Florence. The program was especially designed for the officers of the local auxiliaries and was centered around the entire plan of the work of the auxiliary movement . . . The auxiliary at Conway, Ark., served a Thanksgiving supper and cleared over \$165 for the church building fund.

All 1956 program books for WAs, YPAs, and GTAs are ready for shipment, according to an announcement from Mrs. H. B. Sloan, auxiliary secretary. All orders received to date have been filled, she said, and any local auxiliary that has failed to receive its literature after ordering should write the national office . . . The California Golden Gate district convention met December 5 at Concord. Theme was "Declaring His Glory through Unity." Rev. O. H. Doss, Modesto, brought the convention sermon.

The balance due on quotas for the India visual-aid project was over \$650 as of January 1, Mrs. H. B. Sloan said. Three states — Florida, Ohio, and Virginia — had met their quotas and South Carolina had exceeded the assigned quota. State standings were as follows:

	Quota	Paid	Balance
Alabama	\$45.00	—	45.00
Arkansas	20.00	18.00	2.00
California	45.00	—	45.00
Florida	25.00	25.00	—
Georgia	60.00	50.00	10.00
Illinois	30.00	—	30.00
Kentucky	20.00	—	20.00
Michigan	60.00	—	60.00
Mississippi	25.00	5.00	20.00
Missouri	100.00	66.30	33.70
North Carolina	175.00	—	175.00
Ohio	20.00	20.00	—
Oklahoma	100.00	—	100.00
South Carolina	80.00	125.55	(over 45.55)
Tennessee	100.00	57.00	43.00
Texas	55.00	—	55.00
Virginia	20.00	20.00	—
West Virginia	20.00	—	20.00
	\$1,000.00	\$386.85	\$613.15

than one-quarter of an essay submitted may be direct quotations from other writers. Quotation marks must be used to indicate such quotations. They may be typewritten and no essays will be returned.

Essays should be sent to the national youth chairman, Mrs. Luther Sanders, 504 Green Ave., Cordova, Ala., by May 1. No material will be accepted after that date.

## Who Are the Mormons?

When General Tom Thumb, the celebrated midget visited Salt Lake City in 1872, he remarked to Brigham Young, the president of the Mormons, "There is one thing I do not understand about you Mormons. To put it bluntly, it's this here polygamy."

There are many things about the Mormons that are difficult to understand. How did the group grow from six members in 1830 to more than a million in 1955? How does this vast socio-religious organization control the operation of its enterprises? And what are the distinctive doctrines of the group.

In 1820 Joseph Smith, a lad of fourteen years, claimed to have had a vision in which two persons appeared—God the Father and his Son, Jesus Christ. In this vision, Smith was told that all the churches of his day were in error and that he had been chosen to re-establish God's true church, based on the Gospel as it would be revealed to him. Young Joseph Smith and his family did not have a good reputation and at first no one paid much attention to these claims.

### Smith Claimed Vision

Again on September 21, 1823, Smith claimed to have another vision. This time he said that the Angel Moroni appeared to tell him that a book containing the history of the ancient inhabitants of America was buried in a hill called Cumorah, about four miles from Palmyra, New York, near the Smith home. However, it was not until four years later, according to Smith's claims that the golden plates were delivered into his hands by the Angel Moroni.

Between 1827 and 1830, Smith is supposed to have translated the golden plates into what is now the *Book of Mormon*. The book is named for Mormon who is said to be the father of the Angel Moroni. Upon the publication of this book in 1830, Joseph Smith with five associates founded the Church of Jesus Christ of Latter-day Saints in Layette, New York.

It is interesting to note that the official name of the group is the Church of Jesus Christ of Latter-day Saints. They are called Mormons because of their belief in and association with the *Book of Mormon*. However, the group does not object to the name *Mormon* and use it themselves quite freely.

The *Book of Mormon* is accepted by the Church of Latter-day Saints as being the

### Floyd B. Cherry

Word of God. They give it the same credence that they give to the Bible. And because he gave them this book and founded their group they look upon Joseph Smith as a prophet of God equal in ability and power with the prophets of the Bible.

### Smith Called Prophet

The *Book of Mormon* contains the story of two tribes of people, who it is claimed were former inhabitants of America. One race was the people of Jared who were the original inhabitants of this country. The other nation was a "remnant of the house of Israel" who left Palestine about 600 B.C., migrated also to North America, and built up a civilization here. This civilization largely perished because of warfare between their two tribes, the Nephites and the Lamites. About 421 B.C., Moroni, the last historian of the Lamites, deposited the records in the box on the hillside where Joseph Smith under the guidance of the angelic spirit of Moroni claims to have found them.

### Plagued with Trouble

It is significant that the golden plates which the Angel Moroni supposed to have delivered to Joseph Smith are not in existence today. Smith claims that in keeping with instructions from Moroni himself, he returned them after he had finished with the translation. To authenticate this story, the Mormons name eleven other persons beside Smith who claim to have seen the plates.

The Mormons seemed to have been plagued with trouble from their beginning. The group grew so rapidly that opposition arose from their neighbors. This, coupled with trouble within the group, caused them to leave the state of New York the year following their organization.

In fact, until recent years the Mormons have truly been a group of pilgrims. They have been constantly on the move. From New York, they moved to Ohio, then to

Missouri, and from there to Nauvoo, Illinois, where they founded the first completely Mormon town.

### Young Takes Over

It was here in Illinois that Joseph Smith came to his death. After announcing himself a candidate for president of the United States, he was accused of immorality, counterfeiting, sheltering criminals in the act of fleeing from justice, and other misdeeds. He was arrested and placed in jail. Public feeling was so intense against the misdeeds of this man that on June 24, 1844 a mob stormed the jail and shot to death both Joseph and his brother, Hyrum.

Upon the death of Joseph Smith, Brigham Young became the leader of the group. Although he had only a few days of formal schooling, Young proved himself a capable leader of his people.

Young led the long march of the covered wagon pioneers to the valley of the Great Salt Lake in Utah. William A. Linn in his book, *The Story of the Mormons*, makes the following observation regarding this migration:

Two things may be accepted as facts with regard to the migration of the Mormons westward from Illinois: first, that they would not have moved had they not been compelled to; and second, that they did not know definitely where they were going when they started.

### Young Died Wealthy

It was not until fifty years after the group had settled in the Salt Lake Valley that the state of Utah came into existence.

During the territorial days of the state of Utah, Brigham Young as the leader of the Mormons had much conflict with Federal authorities before his death on August 29, 1877. His body lay in state from Saturday, September 1, until Sunday noon when the funeral services were held. He was buried in a little plot on one of the main streets of Salt Lake City.

However, it should be stated before leaving the career of Young, that he accumulated much wealth. Yet at the same time he claimed to accept no salary from the Mormons. In 1859 he told the journalist Greeley, "I am the only person in the church who has not a regular calling apart from church service." In the same interview, Young stated that no salary had ever been paid to him by the Mormons. Yet upon his death his estate was valued at between two and three million dollars.



## Organization Described

At the head of the great Mormon organization is a president who presides as prophet, leader, judge and church administrator. The president appoints as his assistants two counsellors. The counsellors, with the president, form what is known as the First Presidency. The president remains in office for life, or until removed for cause. It should be stated however, that no president has ever been removed from office although provision is made for the possibility.

Next in authority to the First President is the Council of Twelve. The members of this council are called "Apostles." The Council of Twelve elects the president usually from his own group though this is not required. In fact it has become a precedent that the oldest "Apostle" be elevated to the presidency when a vacancy occurs. In case of a vacancy in the Council of Twelve, a replacement is nominated by the president and elected by the General Conference which meets semi-annually. The General Conference is composed of delegates from the local and regional organizations.

In reality the Mormons are governed by fifteen men, the last thirteen of whom must always be "Apostles" (the president and the Council of Twelve). The counsellors to the president do not have to be ordained "Apostles," although in practice they usually are.

## Divided into "Stakes"

After the Council of Twelve comes the First of Seventy which actually consists of only seven men. The word "seventy" here designates a priesthood office, not a number of men. It is their duty to assist the Twelve and supervise the missionary activities of the group.

Writing in the March, 1942 issue of the *Political Science Quarterly*, G. Homer Durham says:

The Mormon people are taught to have faith and to believe, which they do, that these positions are filled by the right persons at the right time, "According to the mind and will of the Lord."

Geographically, the Mormon Church is divided into "stakes". There are 140 of these stakes in the United States, Canada, and Hawaii. Each stake has about the same organizational set-up as the national organization.

Each stake is divided into from six to ten wards. There are a total of 1,200 wards in the organization. Each ward is governed by a bishop and two counsellors.

## Provide for Needy

In addition to the officers already mentioned, there are many other officers and subsidiary corporations that have been formed to carry on the social and economic work of the group. During the depression of the late twenties and early thirties, the Mormons claim that not one member of their church who was in good standing

accepted any kind of aid from the United States Government. So far we know, this claim has not been refuted with facts. Naturally, many officers and corporations are needed to carry out such extensive work.

Richard L. Evans, a member of the Council of Twelve of the Mormon Church, in a special magazine article written for Look Magazine said that Mormons were neither Catholic nor Protestants. He gave as his reason for this statement the fact that Joseph Smith claimed no authority by succession from any other church or sect. He inferred no authority from the Bible even by Smith, who claimed to have received his authority by direct revelations from God.

## Polygamy Outlawed

The King James version of the Bible is accepted by Mormons as being the word of God as far as it is correctly translated. They believe that the *Book of Mormon* is also the work of God and is accepted on an equal with the scriptures.

Mormons believe in universal salvation. They cite 1 Corinthians 14:22 to prove this "For as in Adam all die, even so in Christ shall all be made alive." Moreover, they believe that there are many "agreements of glory" in Heaven which must be earned by obedience to laws, ordinances and commandments of the Kingdom. "Theirs is a salvation by works doctrine."

Perhaps the one doctrine for which Mormons are best known is polygamy or "plural wives." That this doctrine was taught and practiced for many years by their leaders no one can deny. Out of fairness, however, it should be said that there has always been dissension in the group over this question. In 1890 after polygamy had been outlawed by the United States Government, Wilford Woodruff, then president of the Mormons, said that God had revealed to him that polygamy should end. Since that time Mormons, except for small dissenting groups, have complied with the law.

## "Eternal Marriage" Practiced

Mormons believe that the highest privilege of womanhood is to be married and bear children. Therefore, as would be expected, the group has always been opposed to any form of birth control and usually have large families. Moreover they believe in what they call "eternal marriage". According to this doctrine, ordinary marriage is for a time only but if a couple wishes to be married in "eternal marriage," in addition to their regular marriage ceremony they must go to the temple in Salt Lake City and be married by Mormon officials. This causes many Mormon couples to make the pilgrimage to Utah.

Mormons do not believe in the depravity of man. They believe that it was necessary for Adam to partake of the forbidden fruit or he would not have known good or evil here, neither would he have had mortal

posterity. However, they do not believe that because of Adam's sin, the curse of sin is pronounced upon all mankind. They believe that man is inherently good and is, therefore, capable of working out his own salvation.

The sin of Adam was taken care of on the cross, according to the Mormons, but your sins and mine are forgiven through our personal obedience to certain laws and ordinances. Mormons consider our doctrine of salvation through the blood of Jesus to be a "carry over" from paganism.

## Social Life Provided

We would not desire to leave the impression on anyone that we think everything about the Mormons is bad. On the contrary, there are many things about them to be admired. The state of Utah is about 75% Mormon and the same state also has the smallest number of physically unfit men according to U. S. Army records. They provided for the social and recreational life of their youth. We may not agree with the type recreation they provide, but who could help but admire their efforts to provide something for the youth

Mormon missionaries are fond of saying: "Mormons missionaries have converted many others to their faith, but no one has ever converted a Mormon missionary." Whether this is true or not we do not know. But we do know that they are a faithful, zealous people.

## Honor Roll

### "Every Church Family" Plan

Fellowship church, Flat River, Mo.  
Southside church, Paintsville, Ky.  
Pocahontas church, Ark.  
Airport church, Tulsa, Okla.  
Blythe church, Calif.  
Bakerville church, Mt. Vernon, Ill.  
First church, Tulsa, Okla.  
Oak Ridge church, Tenn.  
First church, Savannah, Ga.  
Beech Springs church, Saltillo, Miss.  
New Hope church, Joelton, Tenn.  
Myrtle church, Mo.  
Horse Branch church, Turbeville, S. C.  
Leadington church, Mo.  
First church, Hazel Park, Mich.  
Modesto church, Calif.  
First church, Russellville, Ark.  
Thomas Memorial church, Huntington, W. Va.  
First church, Panama City, Fla.  
Northside church, Phoenix, Ariz.  
New Prospect church, Long Lane, Mo.  
Wellston church, Mo.  
First church, Ardmore, Okla.  
East Side church, Florence, S. C.  
Silver City church, Jennings, Okla.  
First church, Chipley, Fla.  
Dorris church, Calif.

We have now passed the first milestone in our efforts to get 100 churches subscribing for their members through the "Every Church Family" Plan. With the addition of three churches this month, the total now stands at 27, just over one-fourth of the goal. Why not see about adding your church next month?

# Religion in Review

(Continued from page 3)

and the Evangelical Reform Church, with more than two million members jointly, voted to merge in June, 1957, to become the nation's sixth largest Protestant denomination. The Presbyterian Church in the U. S., with 760,000 members in the South, defeated a projected merger with the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America. The Free Methodist and Wesleyan Methodist Churches, after years of negotiation, finally tabled indefinitely their proposed merger plans.

The relation of America's 56 million Protestants to the ecumenical movement was still not without its hesitations and doubts. Southern Baptists (eight million) and Missouri Lutherans (two million) were among the 15 million unrepresented by the National Council of Churches. The co-operative evangelical effort scored some gains, sustained some setbacks. The National Association of Evangelicals, registering some numerical advances, worked away at its debt, ventured to begin its convention with an address on Christianity and the social crisis, and re-elected Dr. H. H. Savage of Pontiac, Michigan, as president. The American Council of Churches faced inner tensions, with a revolt against its titular leader, Dr. Carl MacIntyre, spearheaded by Bible Presbyterians.

## Doctrinal Disputes

Secondary doctrinal disputes distressed some groups. Conservative Baptist forces saw a faculty exodus at Western Baptist Theological Seminary in Portland, where belief in the pre-tribulation rapture of the saints was made obligatory. Dispensationalism was being asserted with new vigor in several fundamentalist camps as the only consistent antithesis to liberalism.

But doctrinal disputes were not confined to the smaller movements. The United Lutheran Church in America, in the first heresy trial in its 60-year-old Northwest Synod, found the Rev. George Crist, Jr. of Durham, Wis., guilty of heresy for open denial of the virgin birth and other doctrinal departures. And Princeton Seminary's President John A. Mackay contradicted Vice-President Nixon's tribute to the Roman Catholic Church as "one of the major bulwarks against Communism and totalitarian ideas".

In an action watched by the church at large, the General Assembly of the Presbyterian Church, U.S.A., declined to review evidences to reverse the expulsion by Los Angeles presbytery of Presbyterians on the faculty of Fuller Theological Seminary. Required to leave that denomination on the alleged ground that the Seminary aimed to hamper the denominational program (as understood by the presbytery), these men shifted to other denominations with no difficulty. The Assembly also rebuked the growing Romanist emphasis on

"Mariolatry," and simultaneously approved the ordination of women candidates for the ministry. The latter action, since it requires presbytery approval, fanned local debate over whether the action is consistent with New Testament teaching, or reflects instead a concession to the early 20th century feminist movement.

## Expanded Programs Launched

Comprehensive denominational programs were set in motion. Southern Baptists, now in 30 states, announced a radio-TV expansion effort to reach the unchurched, including color programs and a \$200,000 station in Fort Worth. The American Baptist Convention, its past decade marked by losses both on the conservative right and liberal left, reported a building boom among its 6000 affiliated churches representing 1,600,00 members. More than 1,000 Methodist churches participated in a year-long prayer marathon—once around the clock in each church—for world peace, and 300 secretaries of evangelism mapped the denomination's plans for a nation-wide January to Easter attendance campaign.

Criticism mounted over Dr. Norman Vincent Peale's conception of "positive prayer" and over Dr. Frank Buchman's Moral Re-Armament, successor to the Oxford Group. Religious cults were beginning to show a remarkable strength. Jehovah's Witnesses frequently made headlines with huge assemblies.

## Depth Remains Uncertain

Controversy over the harmony of science and the Bible flared anew with the appearance of attempts to halt the dissolving effects of scientific philosophy upon the biblical view. The Evangelical Book Club, which in its very first year garnered 10,000 members and rivaled the long-established clubs in outreach, circulated Baylor University professor, Bernard Ramm's *The Christian View of Science*, a title whose propriety some questioned.

The American Scientific Affiliation launched plans for a cooperative volume in defense of theism, to be released in 1959 on the anniversary of Darwin's *Origin of Species*. Baker Book House issued the *Twentieth Century Encyclopedia*, two-volume supplement to the Schaff-Herzog set, carrying forward the diversity of Protestant theology in this century. Lutherans readied the translation of the Reformer's complete writings. Eerdmans announced plans for a more popular commentary series, alongside its well-received 17-volume international evangelical commentary.

The tide of religious interest was high; how deep it was, remained uncertain. Giving was on the increase, church membership and attendance likewise. But so was crime, and spending for the sordid things of life. America was still the land of spiritual opportunity and decision. But it remained for 1956 to justify the conviction that the greatest spiritual awakening in many centuries is actually underway.



## The Prayer Fellowship

J. REFORD WILSON, Leader

Nothing gives greater assurance of the blessings of the Lord upon His work than His promises, especially "prayer promises". God says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

► Pray for the members of the executive committee or the general board of the National Association.

► Pray for the newly commissioned missionary candidates, Rev. and Mrs. Fred Hersey, Rev. and Mrs. Tommy Willey and Miss Esther Ruehle.

► Pray for the mission board of the state of North Carolina in carrying out the plans made at their recent convention.

► Pray for our work here in Idaho.—Rev. Virgil Florence, Buhl, Idaho.

► Pray for the Free Will Baptist Bible College, its board of trustees, its faculty, its staff and student body.

► Pray for the board of foreign missions, especially for the promotional secretary, Rev. Raymond Riggs.

► Pray for the board of home missions, especially for the promotional secretary, Rev. Damon C. Dodd.

► Pray for the board of superannuation, especially for Rev. K. V. Shutes, promotional secretary.

► Pray for the Sunday school board, especially Rev. William Mishler, promotional secretary.

► Pray for the woman's auxiliary department and for Mrs. H. B. Sloan who directs the work.

► Pray for the executive department, especially for Rev. W. S. Mooneyham, the executive secretary.

► Pray for the League board, especially for Ray Turnage, secretary.

► Let us join in special prayer each month for the national convention which meets in July at Huntington, W. Va.

► Pray for the board of publications and literature, especially for Rev. George W. Million who has written a history of Free Will Baptists for this department.

► Pray that the "Lord of the harvest" will call young men from the ranks of Free Will Baptists who will be pastors and evangelists.

► Pray for the superintendents of the Free Will Baptist orphanages and for those who assist them in caring for the children.

► Pray for the newly-organized churches that God will direct them in their organizational and building efforts.

# Religious NEWSFRONT

## California Plans New School Opening

RICHMOND, Calif.—The first efforts toward having a Free Will Baptist college on the west coast have been started by the California state convention. Delegates approved the plans at the last session and Rev. Ralph C. Hampton, promotional secretary, has announced that the first school will begin January 23.

The first session will be a six-weeks institute held here. The First church has offered the use of all its educational facilities for the school. Another institute is also planned in the San Joaquin valley at a later date. Rev. Dean Moore and Rev. Wade Jernigan have been selected by the state Board of Education as instructors.

Subjects offered include, Bible Synthesis, Evangelism, Pastoral Psychology, Ancient History, Writings of Paul (or John), Speech and Homiletics.

## Advisory Council Approves Bible Society Budget

NEW YORK, N. Y.—Approval of a budget for 1956 of \$3,858,000 by the American Bible Society's Advisory Council and the Society's Board of Managers has been announced by the Bible Society. The Council is composed of 55 denominations and 17 women's church organizations. Free Will Baptist representatives are Rev. W. S. Mooneyham and Rev. Charles A. Thigpen.

The new budget represents the largest peace-time financial program ever adopted by the Society, whose sole functions are the translation, publication and distribution of the Bible without note or comment, and encouragement of reading of the Scriptures.

The Council cited emergency needs and an expanded program as reasons for the increase in budget. Church denominations subscribed \$900,000 this year, and agreed to try to reach \$1,400,000 by 1958, to meet the heavier demands for Scriptures. The total number of Scriptures distributed by the Society since its founding in 1816 has reached 466,231,012, it was noted.

## Superannuation Board Can Insure Church Property

NASHVILLE, Tenn.—Free Will Baptist churches may now have all their church property insured through the national Superannuation Board, according to a recent announcement from Rev. K. V. Shutes, promotional secretary. The department places insurance on church buildings, pastoriums,

and other property with reputable insurance companies at the regular rates in each state.

The profits realized from placing these policies will be turned back into the work of the department for providing life and retirement insurance coverage for ministers, Mr. Shutes said. Any church wanting further information should write him at the headquarters address. "The majority of our churches have insurance with someone," Mr. Shutes said. "Why not let your Superannuation Board place your insurance for you? In this way you will be helping your denomination."

## Gallup Poll Research Shows Who's Happiest

NEW YORK, N. Y.—At the annual meeting here of the Association of Statisticians of American Religious Bodies, Dr. George Gallup, director of the American Institute of Public Opinion, stated that his polls reveal "the most religious people are the happiest; and the more irreligious people are the most unhappy."

The polls further show that the number of atheists in this country are no more



than 1 to 2 per cent, and in France, the Communists were the least happy group of people.

Dr. Gallup indicated that the most interesting polls taken by his institute have been on questions of religion. He further stated that his interviewers never experienced resistance when asking individual religious preference or religious affiliation. "Actually," he said, "we experience resistance when we ask how they voted in the last election."

## New Churches Continue With Good Organizations

NASHVILLE, Tenn.—Reports coming to the home mission office over the past six weeks indicate a continued growth in the number of new Free Will Baptist churches being organized.

Newport, Ark., is the site of the newest church in that state. This church was organized as the result of the efforts of the state home mission board through the state home missionary, Rev. Homer Parker. More than forty people took membership in the church. After having completed the work in Newport, Mr. Parker moved to England, Ark., where he is presently engaged in setting up a new church. The state board also has plans for a new church in Camden in the near future.

An entirely new field was tapped for Free Will Baptists when Rev. Malcolm Fry organized a Free Will Baptist mission in Lake Charles, La., with more than 35 members. So far as has been determined, this is the first organization in this section of Louisiana. There are four Free Will Baptist churches in the northern part of the state.

El Paso, Texas, is the site of another new organization. Thirty-five members united with the church and Rev. Wayne Wegman was called as pastor.

## Cooperative Receipts \$13,707 for Six Months

NASHVILLE, Tenn.—Cooperative receipts for the last six months of 1955 totalled \$13,707, according to an announcement from the executive office. This amount is about 67 per cent of the total needed to meet the cooperative budget requirements for the same period. December receipts were just \$250 short of the monthly quota. The cooperative budget calls for at least \$3,500 a month. All money above this is allocated to all departments excluding the executive office.

The six months report is as follows:

RECEIPTS:		
Alabama	722.16	
Arizona	27.54	
Arkansas	142.41	
California	1,142.95	
Florida	17.74	
Illinois	340.37	
Kentucky	213.46	
Maine	100.00	
Michigan	1,039.12	
Missouri	3,512.54	
Nebraska	26.62	
North Carolina	647.93	
Oklahoma	2,411.04	
Oregon	35.34	
South Carolina	45.02	
Tennessee	1,197.45	
Texas	650.47	
Virginia	1,435.36	\$13,707.52

DISBURSEMENTS:		
Executive Department	\$5,996.28	
Foreign Mission Department	3,127.10	
Bible College	2,163.74	
Home Mission Department	1,083.25	
Superannuation Board	536.92	
Sunday School Department	400.63	
League Board	266.40	
Radio-TV Board	133.20	\$13,707.52



## Home Mission Teams Report Growth and Progress in Areas

NASHVILLE, Tenn.—Home mission teams out on the field continue to make headline home mission news. The work in each area is growing and possibilities for new churches are developing rapidly.

In the Oregon-Washington area, a recent report reveals four cities in which there are Free Will Baptist people who are interested in a new church. Latest word is that plans are almost complete for a new church in Klamath Falls, Oregon. This city is located on the Oregon-California line and has a population of approximately 20,000. Rev. J. J. Postlewaite is our missionary for the Washington-Oregon area.

Rev. James Timmons reports that the Free Will Baptist Mission in Jiminez, Mexico, is enjoying a season of prosperity. Their Sunday school attendance has reached 38 and the interest is growing steadily.

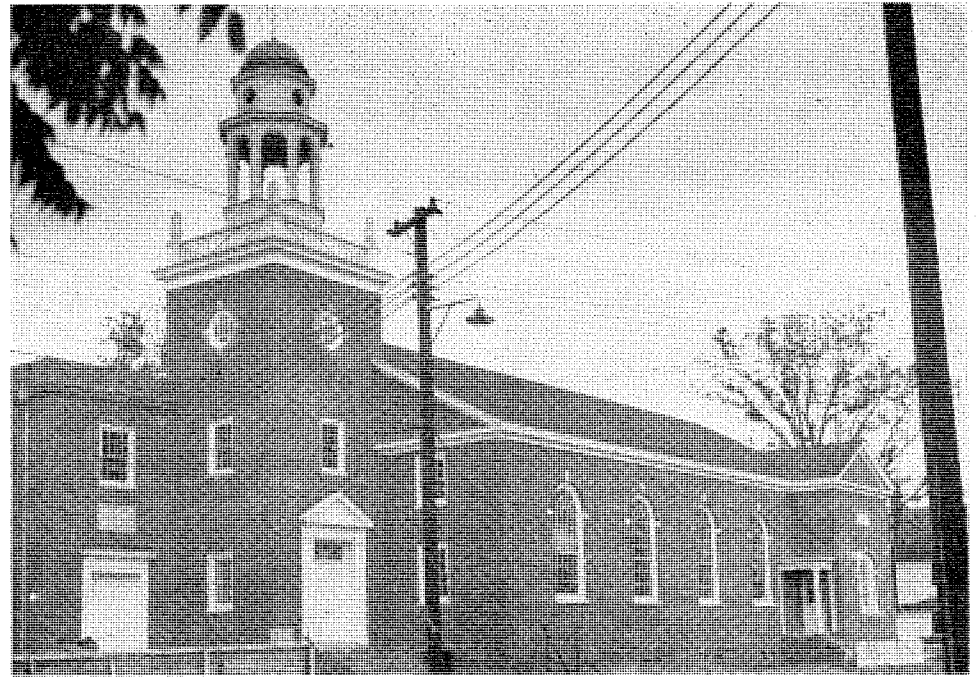
The Mexican mission in Laredo is also growing and the congregation is working diligently to enlist others who do not have the Gospel. Mr. Timmons reports that the work in Laredo is looking much better. Efforts are underway to organize a Mexican church in San Antonio, Texas but as of January 1, no place could be found in which to conduct services. At present, a small group is meeting in the homes of one of the members.

The work in Nebraska continues to make good progress, according to Rev. G. C. Lee, Jr., missionary. The Shelton church is holding its own despite severe winter conditions and prospects are improving for the coming spring and summer months. Mr. Lee conducts services also at the Elm Island church, in Denman, Nebraska.

Our missionaries in Tampa, Florida report that their work there is growing slowly but steadily. The Central Free Will Baptist church is making a large contribution to the cause there and the missionary, Rev. Wilfong is optimistic about the future of work there and is making some long-range plans. Miss Bessie Yeley is also working on the Tampa field at the present time.



## CHURCH OF THE MONTH



The first Free Will Baptist church ever built in New Bern, N. C., was built about 1740 on the same site where stands this modern \$160,000 building. Efforts to construct the first building over 200 years ago were not looked favorably upon by the city fathers who jailed and whipped three of the men who made petition to build. Construction on the present building was started in September, 1954, and the first service was held in it on May 29, 1955.

The building will accommodate 550, with 36 in the choir and 120 in the balcony. Total value of the church property, including parsonage, is about \$170,000. The membership of the church is 578, with 485 enrolled in the Sunday school. Rev. Cecil Campbell has served as pastor since April 1, 1954.

## Home Mission Receipts Show Increase During December

NASHVILLE, Tenn.—Receipts for home missions for the month of December reached a new high for the year when offerings totaled \$3,917.73. This figure can be partially accounted for by the special home mission Sunday, which was December 18.

Total deposits for home missions for the six months from July 1 through December 31 were \$16,837.41.

During this period the board has operated on the barest margin of necessity. Last month they were forced to borrow \$2500 in order to maintain the missionary program. This loan is secured by a note signed personally by each member of the national Home Mission board and the promotional secretary and is due in February, 1956.

The present program requires a minimum of \$1,800 per month to operate. This does not allow for gifts to new churches or any plans for expansion. An income of at least \$2,500 per month is needed to carry on the type home mission program which our denomination must have.

Recently Loyal Chapel church in Columbia, Tenn., pledged \$624 for home missions. Rev. J. B. Bloss, chairman of the national Home Mission board is pastor of this church. Honorable mention must also be given to Porter church of Ohio for special offerings of \$75 per month for November and December.

## Plans Announced for Evangelistic Crusade

NASHVILLE, Tenn.—March and April have been designated as "UNITED EVANGELISTIC CRUSADE" month by the National Association of Free Will Baptists. The Crusade will be sponsored by the National Home Mission Board.

Churches in states south of the Ohio river and east of the Mississippi river have been asked to observe March as Crusade month while those in the remaining states will have the month of April as revival month.

Reasons for suggesting the two-month period were given as follows: first, weather conditions favor the months suggested in each area, as do working conditions, especially among farmers. Second, it will allow for an interchange of ministers from one area to another.

Attractive Da-Glo bumper strips are available to advertise your revival. These strips are of dark blue with the words, "ATTEND THE FREE WILL BAPTIST REVIVAL IN YOUR COMMUNITY" in red. They may be had for 10 cents each, 3 for 25 cents or 12 for \$1.00 by ordering from the Home Mission Board. If you have any left over from this revival they can be used for subsequent revivals, since no date is designated on them.

Further plans and suggestions for participation in the Free Will Baptist United Evangelistic Crusade will appear in CONTACT next month.

## Different Atmosphere At Evening Services

There are reasons why most people think of going to church on Sunday in terms of morning worship only. First, there's "Sunday school" preceding the morning service, drawing to it children and adults many of whom remain for "church". And, secondly, many churches are not situated where it is practical to hold evening services.

But large numbers of churches do open their doors for Sunday evening worship and now, when darkness comes early and lights shine through the stained glass windows, is a good time to say a word about Sunday night services.

At evening worship—although there are exceptions to these observations—the congregations are smaller than they are on a Sunday morning. What makes evening services especially attractive to some people is the virtual absence of those who attend church because to do so has become fashionable; at evening worship are for the most part only those who really want or need to be there and that, some say, makes a difference in the atmosphere.

The minister may be the church's pastor himself, possibly he may be the assistant pastor or even the director of religious education.

To those who come faithfully in the evening to renew their strength for the coming week, who stands in the pulpit is less important than what is said there. Sometimes the young people of the church conduct this service and not infrequently their awkwardness, their halting but sincere speech are more eloquent than the most carefully prepared and delivered morning sermon.

And there is time, in the evening after the last "amen," to linger in the back of the church and at the doors for friendly talk. In the mornings there are only the quick handshakes, the brief words, as the congregation hurries off with good appetite toward Sunday dinners.

But when the evening worship is done there is no hurry. Someone says that the men of the church are having a supper in the basement next Thursday, and can one help serve the food? Or one is approached on the possibility of teaching a class in the Sunday school—a weighty assignment that merits prayerful thought. And then the little group thins out and turns homeward through the night.

The day has begun and ended with a hymn. When evening worship is over one may begin to sense why the early settlers, so beset with troubles and problems, spent most of this day—and not just an hour—in church, for the church was then, as now, a very present help to those in need of it.

—The New York Times

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**FREE WILL BAPTIST HEADQUARTERS**

**3801 Richland Ave.**

**Nashville 5, Tenn.**

# GLANCING AROUND THE STATES

SAMMY WILKINSON, NEWS EDITOR

## **California Church Has Dedication**

DORRIS, Calif.—Dedicatory services were held November 13 for the new church here, which was organized June 28. Rev. Earl Jenson of Turlock, California gave the dedicatory message. Rev. H. D. Gentry, pastor of the new church, reports that it is doing fine.

## **Janice Harrell Wins Sword Drill**

GLENNVILLE, Ga.—Miss Janice Harrell, intermediate leaguer from the Glennville Free Will Baptist church won the sword drill for intermediates at the Georgia state league convention which was held at the White Oaks church in Macon on November 25.

## **New Church Organized In Albuquerque, N. M.**

ALBUQUERQUE, New Mexico—The First Free Will Baptist church was organized here Dec. 4 with eleven charter members. The charter membership is being left open for thirty days. Rev. W. W. Winters was called as pastor. Those officiating were: Rev. W. V. McPhail, Hobbs, New Mexico; Rev. John Elliston, Clovis, New Mexico; Rev. W. W. Winters, Albuquerque, New Mexico and Rev. Roy Thomas, Artesia, New Mexico.

## **North Carolina Church Observes 155th Anniversary**

WINTERVILLE, N. C.—The congregation of the Reedy Branch Free Will Baptist church observed its 155th anniversary November 6 with a special service conducted by Rev. M. A. Woodard. This was also their annual homecoming. Rev. Henry Melvin is pastor.

## **Artesia Church Host To Association**

ARTESIA, New Mexico—The Northwest Brazos Association of Free Will Baptists convened with the First Free Will Baptist church here Nov. 24-26 with over 150 delegates and visitors attending. The district league rally met following the association with seven churches represented. The Amarillo church won the attendance banner and the Odessa church won the program banner. The association will convene with the newly organized church in El Paso, Texas in February.

## **Oklahoma Church Establishes Mission**

BIXBY, Okla.—Regular Sunday school and worship services are being held two miles north of here in a building recently purchased by the Free Will Baptist church of Bixby. There is an average attendance of forty. Rev. Bill Ketchum, pastor of the Bixby church, reports that plans are being made to add more Sunday school rooms to the building. Bob Ketchum is in charge of the mission.

## **Conway Church Purchases Property**

CONWAY, Ark.—The First Free Will Baptist church here has purchased a lot and building at 1711 Washington Ave. The building has been converted into a temporary church with plans to build in the future. The first service at the new location was held November 13 with fifty-two present. The pastor, Rev. Clarence E. Campbell, reports that the attendance and interest has increased since the church has moved into a building of their own. The group had been meeting in the American Legion Hut.

## **District Layman's Group Organized in Tennessee**

ASHLAND CITY, Tenn.—A district layman's group was organized in the Cum-

berland Association in a meeting here Dec. 12. There were forty present from the following churches: New Hope, Bethlehem, Friendship and Ashland City. Temporary officers are: Clifford J. Hagewood, Ashland City, state representative; Donald Bracey, Joelton, secretary. Future plans are to set up a permanent organization in six months with twelve layman's chapters in district churches.

## **New Church Organized In Missouri Town**

WEST PLAINS, Mo.—A new Free Will Baptist church was organized near here Nov. 27 with eighteen charter members. The membership is now twenty. The church is named The Union Grove Free Will Baptist church and Rev. Odis Robinson is pastor.

## **Ontario Church Host To Quarterly Meeting**

ONTARIO, Calif.—The Ontario Free Will Baptist church was host to the second quarterly meeting of the West Coast Association of Free Will Baptists on Dec. 2-3. There were twelve churches represented, of which two were new churches coming into the association. The next meeting will be held March 3-4 at the Arvin Free Will Baptist church in Arvin.



## **CUBAN CHURCH**

Here is the congregation and building of the Free Will Baptist church at Aroya de Monua, a fishing village in Cuba on the Gulf of Mexico. Many congregations throughout the island are in need of buildings, as is this one. The Free Will Baptist Leagues have raised \$3,000 for this project, but at least \$7,000 more is needed for "Chapels for Cuba." Offerings for this special project should be addressed to the Foreign Mission Board, 3801 Richland Ave., Nashville 5, Tenn.



## GLANCING AROUND THE STATES

### El Paso Group Organizes Church

EL PASO, Texas—The group of Free Will Baptists worshipping in El Paso was organized into a church on November 8. There were twelve members coming into the church and the charter membership was left open until Dec. 6. Every member is a tither and the church has voted to support the cooperative plan. Since organization the congregation has purchased a brick church with room for a Sunday school of 300.

### Arkansas Director Reports New Church Organization

VILONIA, Ark.—A new Free Will Baptist church was organized December 20, at the Sharon community near here, according to an announcement from Rev. Lawnie Coffman, state home mission director. Ten of the twenty prospective charter members took membership at the first service. Rev. J. H. Hartsell was called as pastor.

### Services Started at Carlsbad, New Mexico

CARLSBAD, N. Mex.—A new Free Will Baptist mission was started here January 1. Rev. L. C. Pinson, who made the initial contacts, is conducting the services. The carpenter's hall has been secured and 28 were present for the first service. Mr. Pinson would like to have the names and addresses of any Free Will Baptists in the area. His address is 2202 Georgia St., Carlsbad, N. Mex.

### Trinity Temple Church Organizes New League

TULSA, Okla.—Trinity Temple church organized its first league November 18 with 26 charter members. Everett Kiefer was elected director and Sarah Bingham was elected general secretary. Average attendance is 20.

### Second Church Begun In Modesto, Calif.

MODESTO, Calif.—Organizational services were held here December 4 for the Second church. Thirty-nine charter members joined the church and called Rev. Ralph Hampton as pastor. Rev. T. N. Huddleston presided for the organizational council. At the first service, over \$1,000 was received in an offering for the building fund.

## Pastoral Changes

Willard C. Day to Lewis Ave. church, Tulsa, Okla., from Fredericktown, Mo.  
J. B. Ledlow to Fayette, Ala., from Mother's Home church, Colquitt, Ga.  
Ralph Hampton to Second church, Modesto, Calif., (new organization).  
Gene Womack to Oilton, Okla.  
William Newsome to Dearborn, Mich., (new organization).  
C. B. Thompson to Cross church, Iola, Texas, from First church, Ft. Worth.  
Paul Inbody to Goodsprings church, Pleasant View, Tenn.  
Kenneth Walker to Shady Grove church, Clarksville, Tenn.  
Winford Floyd to First church, Elizabethton, Tenn., from Highland Pines church, Hamlet, N. C.

## Revival Campaigns

Church	Evangelist	Pastor	Date.	Dec. Add.
Albuquerque, N. Mex.	Roy L. Thomas		11/27-12/4	1
Airport church, Tulsa, Oklahoma	O. T. Dixon	Bob Duck	10/	
Lone Star church, Seymour, Missouri	O. T. Dixon	E. Ledbetter	11/	
Mountain Valley church, Mountain Valley, Mo.	O. T. Dixon	Homer Smith	12/	
First church, Seminole, Oklahoma	Jake Armstrong	Allen Moore	11/13-11/23	4 3
First church, Searcy, Arkansas	Lawnie Coffman	W. F. Prichett		17 14
First church, Henryetta, Oklahoma	Lonnie DaVoult	Homer Young	11/23-	1
First church, Bixby, Oklahoma	Virgil Florence	Bill Ketchum	11/27-12/3	10 10
Edgemont church, Durham North Carolina	Bob Jones	Joe Ange		29 17
First church, Turley, Oklahoma	Adrian Condit	Doyle Dipboye	12/14-	

## Cooperative Fund Reaches Record High in December

NASHVILLE, Tenn.—Cooperative receipts for December climbed to a record high of \$3,256, the monthly report shows. This is less than \$250 short of the minimum budget requirements and the prospects were that January receipts would top the minimum requirements.

Several new churches were added to the list last month. Attractive honor certificates for 1956 are being mailed to all churches who contribute cooperatively either through their state or directly to the national program. Those churches that wish to give to the denominational program through the Cooperative Plan, and whose states do not have this type of program, may send their money to the Executive Department, 3801 Richland Ave., Nashville 5, Tenn.

The December report is as follows:

### RECEIPTS:

ALABAMA			
First church, Dothan	47.04		
State Unified Program	10.00		57.04
ARIZONA			
North Phoenix church			27.54
ARKANSAS			
State Association			30.58
CALIFORNIA			
Churches of California			357.84
FLORIDA			
Central church, Tampa			5.24
ILLINOIS			
Webb's Prairie, Ewing	9.93		
Nason church, Bonnie	13.48		
Pleasant View, Dix	17.61		
Bakerville church, Mt. Vernon	25.00		
Bethel church, South Roxana	8.00		74.02
KENTUCKY			
Southside church, Paintsville			106.38
MAINE			
Linneus church, Houlton			100.00
MICHIGAN			
Wolverine Association			450.30
MISSOURI			
State Association			1,064.63
NEBRASKA			
First church, Shelton			12.86
NORTH CAROLINA			
Hickory Chapel church, Ahoskie	30.98		
First church, Swannanoa	89.68		120.66
OKLAHOMA			
State Association			360.00
TENNESSEE			
Palmer Memorial church, Nashville	31.30		
East Nashville church, Nashville	120		
Olivet church, Clarksville	102.83		254.13
VIRGINIA			
Fairmont Park church, Norfolk			235.30
TOTAL RECEIPTS			\$3,256.52
DISBURSEMENTS:			
Executive Department			1,445.68
Foreign Mission Department			730.64
Bible College			488.25
Home Mission Department			270.26
Superannuation			128.24
Sunday School Department			97.27
League Board			64.12
Radio-TV Board			32.06
TOTAL DISBURSEMENTS			\$3,256.52



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Bible centered worship material for the observance of the World Day of Prayer, February 17, 1956, is available from the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. Posters may be obtained in December and the booklets will be distributed early in January. There is no charge for the material, but a free will offering is encouraged to help cover the cost and to assist with the work.

NATIONAL ASSOCIATION OF EVANGELICALS  
108 North Main Street Wheaton, Illinois

Please send the following World Day of Prayer materials. (Indicate number needed.)

— Advertising Posters  
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MRS. EUNICE EDWARDS

Holy Father,  
I pray for my children.  
Each one separately, apart;  
And yet, a part of me,  
A part of everyone they've met,  
A part of You.

Distinct personalities,  
Alike, yet different be

Grant Thou to each  
The courage to live simply,  
True to themselves; tolerant of,  
But not an after-image of any man.

May their lives deeper,  
Richer, fuller be than mine.  
Their ideals a greater reflection  
Of Thine.