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And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:8-14

Observations

By
OWEN



NO "IF" ABOUT IT

One can think of a number of significant events and persons whose appearance on the world scene has tremendously affected the course of history. But all these fade into the dim background of relative unimportance in comparison with One whose coming into the world was the most pivotal point in history. Here we are once more at the day which marks up His birth on our calendar.

Time was reckoned anew from the date of Jesus' birth. We cannot date a document, mail a post card or look at a newspaper without paying tribute to the meaning in time of His coming into our world. Yet Jesus once said to His disciples, "If I had not come . . ." (John 15:22ff) What a sobering "if" upon those lips!

No man can fully conceive what life would be like had the world's course continued till now apart from His First Advent.

If Jesus had not come:

The world's darkness would still be unrelieved by Him whose arrival has meant that "Whosoever believeth on me may not abide in the darkness."

Men's perplexities would remain unresolved apart from the One "bearing witness to the truth" so that "everyone that is of the truth heareth my voice."

Hearts hungering for lasting love would still be denied knowledge of "the Son of

God who loved me and gave Himself up for me."

Sinners would lack the one acceptable sacrifice to remove the burden and guilt of sin without Christ "who died for the ungodly."

But Jesus has come!

God's Love is shown to be more than a match for our sin, our sorrow, our troubles, our deep aching need. The fact that He has come is our reason for confidence. That God's grace reaches down through Him to us becomes our joyous experience as we humbly believe and receive Him.

The "if" is no more. Jesus has come into our world. The "if" about His first advent was that, had it not occurred men might then have had excuse for their lost condition. But since Jesus has come, men now are without excuse in refusing the One sent to save them.

On Learning by Heart

We never finish with the need to learn. Memorizing, lately discounted, is now due new emphasis. "Mere memory is not thinking," Editor Joy Elmer Morgan rightly affirms in the NEA Journal, "but there can be no thinking without memory." In an editorial on "The Importance of Memorizing" we are told that Alice Freeman Palmer, one of the greatest of all teachers, constantly held up three things before the under-privileged children she taught. To find happiness, she taught them each day: to learn a line of beautiful poetry or scripture; to observe something beautiful, and if possible to share it with others; to do something to help another, with no thought of credit or recognition. On the part of a child, this calls for *interest, attention, will and memory*.

For a number of years now verbal memorizing has not been too highly regarded. Of course, it does little good to memorize meaningless facts and to parrot phrases. But because memorizing may have been put to useless ends is no reason to overlook its very real power in human life, especially in childhood's early formative years. We take heart that educational leaders now point to the need of memorizing.

As Editor Morgan reminds, life from

earliest babyhood consists in being filled with impressions coloring the whole span. As the little child grows, memory reaches the level of consciousness, though at first it is haphazard. Then comes the time of conscious, deliberate learning. This learning is attached first to interest, later to will. But the will must come to control interest in any well-educated person, the editor of the NEA Journal reminds.

The child comes into his real selfhood only in proportion as he *learns to take charge of what goes into his own mind*. To the degree to which a child brings his interest under the control of his will, progress in education is measured for the child.

All of this has its bearing on the memorizing of the Scriptures. Learning the Scriptures by heart gives to the child an immense advantage in furnishing his inner life with wisdom, truth and beauty which he will be able to appreciate and make use of, all the more, as time goes on. We should add that beyond childhood too the need remains to so fix our attention upon Bible verses that we learn them by heart, we make them our own! After all, the Bible is ours only to the extent we make it part of our inner self.



Our Christmas
Wish
for You
May the Light of
His Star
Fill Your Heart
With
Gladness

The Staff of the
BAPTIST and REFLECTOR
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No Issue Next Week

Following our long established custom of omitting publication during Christmas week, there will be no issue of the Baptist and Reflector on December 30. Look for us again on January 6, 1955 when your paper begins its 121st year of publication. Till then a Blessed Christmas and a God-filled New Year to you!

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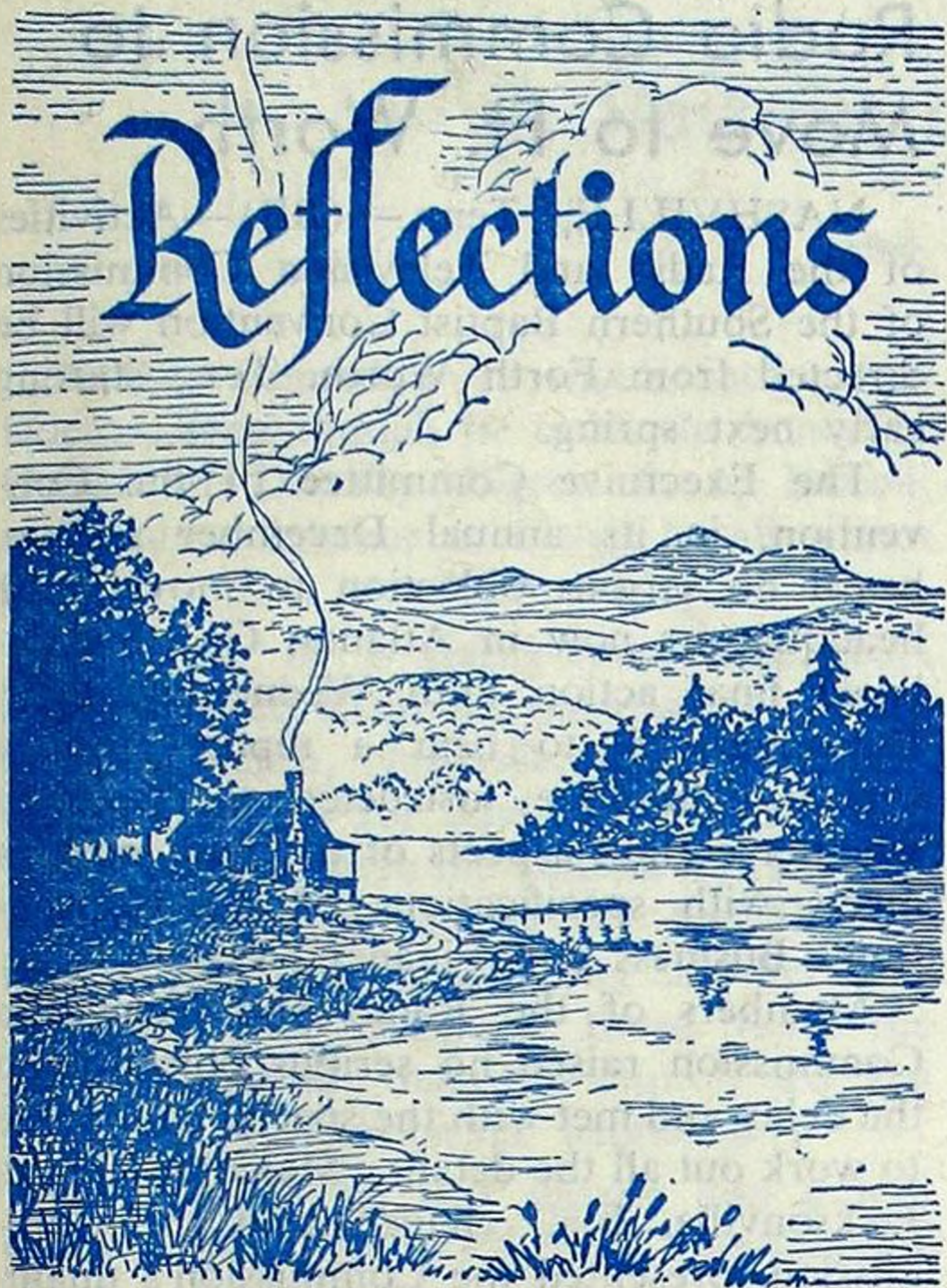
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Walter Alexander Dies In Dallas

DALLAS, Tex.—(BP)—Walter R. Alexander, 65, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention died of a heart ailment in Dallas, Tex., at 12:30 p.m., Monday, December 13.

Dr. Alexander became head of the Board in 1947 and for four years prior to that he had served as associate secretary.

A native of Philadelphia, Pa., he was a graduate of Temple University in Philadelphia and Crozer Theological Seminary, Chester, Pa. Furman University honored him with the D.D. degree in 1931. He came to the South in 1916 and was pastor of churches in Virginia, Texas, and South Carolina. He came to the Board from the pastorate of First Baptist Church, Florence, S. C., where he had served for fourteen years.

During the eight years Dr. Alexander served as secretary the Board has recorded financial growth from twelve million dollars to over thirty-four million dollars and membership in the retirement plan has doubled.

Dr. Alexander served as president of the Church Pension Conference in 1951 and was active in helping work out present coverage of Social Security for ministers.

He was the author of three books, *All Out for God*, *Holy Hours in the Holy Land*, and *Doing Likewise*. He had traveled in Europe, Africa, and the Near East.

He is survived by his wife, Eva Elizabeth, and a daughter, Ruth, the wife of the late Dr. J. C. Cowell, Jr.

Daniel Heads South Carolina Baptist Editorial Group

GREENVILLE, S. C.—(BP)—R. N. Daniel, professor of English and dean emeritus of Furman University, has been named chairman of the editorial committee for the South Carolina section of the proposed Southern Baptist Encyclopedia.

Two Baptist Hospitals Dedicated in Oklahoma

OKLAHOMA CITY, Okla.—(BP)—Two new Baptist-operated hospitals were dedicated recently in Oklahoma. Both hospitals, which were just completed, opened for business the morning after dedication.

City and county officials participated in the dedicatory ceremonies of the 40-bed Grand Valley Hospital, Pryor, Okla., and the 30-bed Bristow Memorial Hospital, Bristow, Okla.

Increasing College Enrolment Problem for Florida Baptists

JACKSONVILLE, Fla.—(BP)—College enrolment in the state of Florida will treble in the next fourteen years, A. J. Brumbaugh, director of the study of higher education in Florida, said recently in an address before a group of college public relations men in Jacksonville.

In citing the needs in Florida and other nearby states, Brumbaugh said the South will have to redouble its efforts to keep up with demands created by a growing school population. He also noted that in three years after 1950, elementary school enrolment increased by 35 per cent in Florida.

On the same subject at another meeting, J. Ollie Edmunds, president of Stetson University, asked high school principals in Florida, "where will you find teachers for this great influx of new pupils?" He pledged the full facilities of Stetson's teacher-training department toward providing more elementary teachers.

Johnson Visits Finland for U. S. Government

C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, Mo., has returned from a trip to Finland made at the request of Harold E. Stassen, director of Foreign Operations Administration of the United States Government. His purpose was to counsel with leaders of a co-operative in Finland who are starting a business, the profits of which will be used to benefit world missions.

Paul Weber, superintendent of the St. Louis Baptist Mission Board, died November 26. Weber had served the St. Louis Baptist Mission Board since 1940.

Fans of the University of Arkansas Razorbacks saw something different in their football programs, an invitation to go to church if they were staying over after the game.

First Baptist Church, Fayetteville, Ark., ran a full-page ad in the Razorbacks home game football programs. Cost of ad, \$150, was paid by interested members of the church.

California Bond Issues Total \$3,480,000

FRESNO, Calif.—(BP)—One hundred and forty-six California Baptist churches have issued a total of \$3,480,000 in securities through the Broadway Plan of Church Finance, since the office was opened in July, 1951, it was announced.

In October ten churches issued a total of \$192,500 in bonds, while during the first twenty days in November five churches issued \$82,500 in securities.

Even when diluted by sentimentalism and secularism Christmas makes people sing. Atheism has no jubilant anthems, nor has skepticism its lilting carols. Christmas is truly the joyous mystery.—David A. MacLennan, *Church Mgt.*

There is a church which claims to have one of the largest bells in the world. When it was tolled some years ago, its mighty tones shattered a number of windows in the vicinity. Since then it has been sounded only by tapping with a hammer. Is not this the tragic picture of Christmas as lived out by many people? The mightiest and most joyful theme of the ages, because we are afraid of its effect, is too frequently reduced by human behavior to little more than a faint tinkle.—John W. McKelvey, *Christian Herald.*

The day when you decide that the government is your brother's keeper, that is the day when personal responsibility for your brother is lost.—Herbert Hoover.

Reading is like depositing money in a savings account. The benefits compound themselves like interest. But unlike a savings account you can draw on your interest without ever having less remaining.—E. M. Maguire, "Old Books," *Lip-ton Magazine.*

Britons may be subjects, reports Martin Codel, in *TV Digest*, but not to the tyranny of a tv screen. Visiting British tv facilities, Codel noted that after the Children's Hour program at 5:00 p.m., the program is blank until 7:25 p.m. A BBC official explained: "This is so mothers may prepare dinner and put children to bed without distraction from tv. The children, seeing a dark screen, will make no fuss about staying up later."

Whoever will gossip with you is the kind of person who will gossip about you. Spanish saying.

SBC 1956 Budget Is \$10,000,000

NASHVILLE, Tenn.—(BP)—The 1956 Southern Baptist Convention budget will be ten million dollars, if recommended budget to be offered by the Executive Committee is adopted at Miami next May. This compared to \$9,100,000, for 1955. The budget was adopted by the Executive Committee in its semi-annual meeting in Nashville in mid-December.

The budget is divided into two parts, operating budget of \$7,000,000 and the capital needs budget of \$3,000,000.

Increases and changes are all within the operating budget and listed as follows:

Foreign M. Board	\$2,875,000	\$3,200,000	\$325,000
Home M. Board	710,000	785,000	75,000
Southern Sem.	310,317	436,500	126,183
Southwestern Sem.	360,317	463,500	103,183
New Orleans Sem.	333,316	378,000	44,684
Golden Gate Sem.	204,400	249,000	44,600
Southeastern Sem.	235,650	288,000	52,350
American Sem.	60,000	62,500	2,500
Carver School	61,000	70,000	9,000
Brotherhood Com.	65,000	80,000	15,000
Public Affairs Com.	15,000	16,500	1,500
Historical Com.	26,000	27,000	1,000

Two committees were authorized to study the growing problem of loans for church building. A committee of six, three from the Executive Committee and three from the Home Mission Board, will study a proposal of the Home Mission Board to enlarge their total building fund to \$11,000,000. Another committee of seven will study the possibility of creating an entirely new church loan agency. Both of these committees will report to the Executive Committee meeting at Miami in May.

Permission was granted to the Southern Baptist Hospital Commission to borrow \$750,000 to finish the new three million dollar hospital at Jacksonville, Fla., and to Southwestern Baptist Theological Seminary, Fort Worth, Tex., to borrow against their 1956 capital needs a total of \$242,466 for a new construction on the campus.

A proposed recommendation to the Convention was adopted requesting the Executive Committee to provide two series of thirteen mats each annually for use by the churches, associations, and others in presenting Baptist messages and ideas through weekly and daily newspapers. If the recommendation is approved the mats will be ready in early summer.

A youth night budget of \$1,000 was approved for the Convention at Miami to be planned and promoted by the Baptist Student Union.

An action by the Executive Committee in 1950 granting permission to employees to enter Social Security was reaffirmed.

Seeking to make the annual fiscal reports as printed in the Convention *Annual* more understandable it was voted to recommend to the Convention that Section XII, Article 3 of the Business and Financial Plan be amended "The financial report of each agency shall be printed in the Convention *Book of Reports* or the Convention *Annual*, and shall contain the following, taken from its latest annual audit report: (1) Balance sheet, (2) Analysis of surplus accounts, (3) Income and expense, (4) Classified list of investments (by funds and type of investment), (5) Receipts by states of contributions.

"These should show: a. Cooperative re-

ceipts (received through Executive Committee) b. Designated receipts (received through Executive Committee) c. Gifts not received through Executive Committee."

The Convention will also be asked to amend By-Law 10 of the Constitution asking all special Convention committees to transfer official files to Executive Committee when discharged.

To study negro ministerial education, a special council was authorized, the members to come from interested Southern Baptist institutions and agencies. No budget was provided.

Baptists Look Ahead In Stewardship Promotion

NASHVILLE Tenn.—(BP)—Southern Baptist Stewardship promotion took long strides ahead at the December meeting of the Joint Promotion Conference when a program was outlined looking ten years ahead to climax with the third jubilee celebration of organized Baptist work in America in 1964.

First step in the program is Church and Denomination night scheduled for 1955. This calls for one-night stewardship historical conferences in 30,000 churches next September and October. The purpose is to relate the churches to the world and to tie closer together the agencies and institutions in the work of the whole denomination. The slogan will be "Together we Build."

The program for 1956 and 1957 calls for two years of World Mission Emphasis with 1957 to be known as World Mission Year. The Joint Promotion Conference suggested that the state conventions of 1956 be known as world mission conventions and that all assemblies, district meetings, and similar organizations emphasize the world missions in 1956 and 1957. A nation-wide stewardship clinic will be conducted in 1956.

For 1957 the Cooperative Program will drive for an increase of one dollar per member to give a net increase for the year of ten million dollars.

A special committee composed of representatives of the Executive Committee, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission, and Baptist Sunday School Board will guide implementation of the program.

For 1958 a goal for the Cooperative Program was set at \$52,000,000 or one million dollars a week. From 1959 to 1964 a five year program will be projected to climax in 1964 with a celebratino of the third jubilee or one hundred fiftieth anniversary of organized Baptist work in America.

Radio Commission to Move to Ft. Worth

NASHVILLE, Tenn.—(BP)—Activities of the Radio and Television Commission of the Southern Baptist Convention will be directed from Forth Worth, Tex., starting early next spring.

The Exectuive Committee of the Convention, in its annual December session, heard no serious objection to moving the headquarters now in Atlanta, Ga., but delayed final action until Wednesday night, December 15, to hear a report from a special committee instructed to ascertain whether certain aspects of the new location meets with specifications of the Convention's Business and Financial Plan.

Members of the Radio and Television Commission raised no serious objection to the delay and met with the special committee to work out all the details. Malcolm Knight, Jacksonville, Fla., chairman of the Commission, presented the Commission's unanimous recommendation of Fort Worth.

Knight reviewed the Commission's study of the headquarters problem and told how a committee of the Commission had made on the ground inspections at Fort Worth, Tulsa, and other cities that were considered. "None of these considered initiated the plan to move the headquarters," he said.

"With the growth of the ministry of radio and television the Commission found itself faced with the need of research and production facilities that would cost \$1,000,000 he said. Such an outlay by the Commission was impossible," he added.

"But in Fort Worth," Knight said, "the committee found that such facilities could be had at WBAP-Radio and TV, the *Fort Worth Star-Telegram* station, on a mutually satisfactory basis."

Knight also said the Commission was faced with problem of either joining the National Council of Churches in sharing time on the air or of developing an independent network. The latter, he added, was the objective of the Commission and WBAP offered to be the originating station of such a network. He pointed out that WBAP was one of the thirteen 50,000 watt clear channel stations in the United States. He was backed up on the WBAP offer by a statement by Luther Adkins, director of religious activities of the station, who said he was authorized to offer the Commission the facilities as outlined by Knight.

The delay came about over whether the Commission had in sight the funds necessary to build the \$125,000 headquarters building in Fort Worth.

Louie D. Newton, Atlanta, Ga., and W. Douglas Hudgins, Jackson, Miss., questioned whether the Commission's setup regarding funds met with the Business and Financial Plan of the Convention which forbids obligation of any funds until first approved by the Convention.

The proposed headquarters building would be built, at cost, by J. T. Luther, a builder and Baptist layman. He offered to either sell or rent the building.

A Portrait of a Pastor

R. Lofton Hudson

Brother seemed to fit much better than Doctor, even though he holds an honorary Doctor of Divinity degree. L. S. Ewton, was truly a brother in Christ to all whom he met.

This year he is eighty-four. Nine years ago he retired from the pastorate of Grace Baptist Church, Nashville, after serving in that community for nineteen fruitful years. When he went there the church was \$35,000 in debt. When he retired they had \$80,000 in the bank toward building another new sanctuary. For many of those years the records showed that his church led the Nashville Association in baptisms.

Before that, he was sixteen and a half years at First Baptist Church, Springfield. When he went there in 1911, they worshiped in a little one-room building which would seat about 200 people. When he left, they owned a great new sanctuary and educational plant, which they are still using.

But statistics do not tell the story. Few pastors have ever made such a profound impression on their communities as Brother Ewton.

In 1933 one of his most cultured former members said to the author, "If I were sick or in trouble and felt like I needed someone to pray for me, someone who could get through to God, I would call for preacher Ewton."

He reared eleven children, all of whom are active church-going Christians. One of them, Dr. Maynard Ewton, is pastor of a great church in Oklahoma. Two are ministers' wives. And the others are equally successful.

Yet he never owned an automobile. He never drew more than \$3600 salary a year. He never took a pleasure trip, nor a vacation except to hold revival meetings. A number of people have remarked that he did more visiting than any other pastor in his community. He either walked or used a public transit all of his life, at least after buggies went out of style.

How on earth did he do it? And why did he do it? More than once churches offered to give him an automobile for his work. But he refused, explaining that he could not afford to drive a car. He walked and walked in all kinds of weather.

One day when snow covered the ground he was tramping his way into homes to make his usual calls. A member, wishing to make conversation, said, "It is a pretty day overhead, isn't it Brother Ewton?" In this quiet jovial manner he replied, "Yes, but I am not walking on my head."

Each day Tuesday through Saturday he went to his study at eight and stayed until twelve. The English Bible was his main textbook, along with a Cruden's Concord-

ance. His favorite commentaries were Maclaren's *Expositions of Holy Scriptures*, and Matthew Henry. His sermons were simple studies of topics, which usually involved some Christian doctrine or duty. Often he preached series on Baptist doctrine. Line upon line and precept upon precept, he taught and preached the Word of God.

From one until five every day he made tracks into homes and hospitals. The lost were instructed and prayed with. The bereaved were comforted, and the church members were exhorted. He did not wait for people to come to him for counsel although they often did. It was his conviction that a home-going pastor made a church-going people. And people came down the aisles when he preached partly because he had already won them in the home.

Everyone in his community knew Brother Ewton as a man of prayer. Stories of miracles cluster about his ministry.

Recently when he finished preaching at a church, a lady informed him that he had once saved her life. He had forgotten all about it, but it all came back as she told her story.

Here it is. One time in Springfield he had prayed at the bedside of a critically ill woman. She was gradually getting worse. Even though he did not even know her

doctor, he found himself saying, "Lord, if this woman's doctor does not understand her case, help her to get a doctor that will." It was a strange prayer and he was surprised that he had said the words. But somehow he felt led to.

When the lady's husband came in, she asked him to get her another doctor. He did. She had been diagnosed as having tuberculosis. The new doctor found that she had typhoid fever and told her that she would not have lived if she had not been properly treated. Soon she was well again.

Stories of unexplained recoveries were not uncommon in Brother Ewton's ministry, yet he never set himself up as having any special influence with God, and he always gave God the credit.

Few denominational honors ever came to Brother Ewton. He seemed never to seek any. For twenty years he served as a member of the Sunday School Board. For ten years he was president of the Executive Board of the Tennessee Baptist Convention. And for five years he was one of the trustees of the American Baptist Seminary.

But such places of leadership were simply opportunities to serve for Brother Ewton. He was not looking for a bigger pulpit, nor for any special recognition.

His life and ministry remind one of the words of Albert Einstein when he first met Dr. Albert Schweitzer: "There in this sorry world of ours is a great man."

Someone ought to write a biography of this man. He is the greatest pastor I have ever known, and ought to live on as a model for the young.



Jackson—Billy Osceola one of 27 missionaries sharing in the Madison-Chester Association's recent Mission Emphasis Week is shown standing amidst tract-holders built by the Good Samaritan House, 801 Whitehall, Jackson, Tenn. Builders of tract-holders for churches, missions, business establishments, depots, etc., the Good Samaritan House presented Billy, a Seminole Indian, who works with the Home Mission Board, with two tract-holders for his chapel on the Okeechobee Reservation in Florida.

Next Sunday's Lesson

by O. L. RIVES, Professor of Religious Education, Carson-Newman College

Lessons based on International Sunday School Lessons; the International Bible Lesson for Christian Training, copyrighted by International Council of Religious Education

TEXTS: Ecclesiastes 1 to 5; 12 (Larger)—Eccl. 1:2, 3, 13; 2:1, 18; 3:16; 4:1; 5:10-12; 12:1, 13, 14
(Printed)—Eccl. 12:13 (Golden).

Straight Thinking About Life

The name of the book of Ecclesiastes, from which the Scriptures for this lesson come, is borrowed from the Septuagint or the Greek translation of the Hebrew Bible. Its meaning is somewhat disputed but it is rendered in the English version as "preacher" or one who addresses an assembly. While the authorship is in some doubt, it is commonly ascribed to Solomon. The author of the book had experienced much of life and given serious reflection to some of its most pressing problems. If we confine our study to the printed passages suggested above, making positive instead of negative approaches to the materials given, we should be aided in doing straight thinking about life. Let us leave to one side, then, the inherent cynicism and consider the passages constructively.

Worthy Work (Eccl. 1:2, 3, 13)

Life can have no real and lasting meaning or value to one who does not engage in a worthy work or occupation. Idleness proves to be a curse in more ways than is oftentimes realized. Labor, whether of head or hand or heart, is a blessing and should be so regarded. Let such work be of a worth-while nature, that which helps instead of hinders mankind, and the blessing is increased. God intends that all who are able to do so should work. A society or an individual that fails to see this elemental truth is out of line with God and the teachings of His Word, the Bible.

Enriched Enjoyment (Eccl. 2:1, 18)

The Epicurean with his pursuit for more and varied pleasures, sought for their own sakes, meets disappointment. So does the Stoic, with his severe asceticism and self-denial, find himself defeated in the end. Both extremes should be avoided. It is possible for a person to have an enriched enjoyment. Each one of us can have a good time while doing good to all those with whom we come in contact. John Milton formulates this concept in his two poems, "L'Allegro" and "Il Penseroso". Both mirth and melancholy are desirable when properly understood. The wise man combines them in living.

Just Judgment (Eccl. 3:16)

Justice is one of the constituent elements in desirable living. The judgments that are made and executed must be just or right. We are indeed fortunate in this part of the world to have as the background in this regard the Holy Bible. In addition, we have a long and cherished body of tradition and established precedent that has made civil law a rather dependable device for administering justice. Life would be un-

bearable without the influence of these two mighty streams. A judicial system that ignores either one or both becomes tyrannical and destructive to the best interests of mankind. The church, through both its teachings and preaching, must see to it that both streams are kept pure so that men may receive justice when before the bar of the courts. The same can be said of the home where the youth learn the principles of right and wrong in daily conduct. The school, also, must guide the immature to upright behavior.

Satisfied Society (Eccl. 4:1)

Out of justice, mentioned in the last paragraph, there should emerge a satisfied society. This does not mean a static condition—far from it. For a society can be dynamic without being destructively dissatisfied. The kingdom of God, the only ideal society that is practicable, is to be progressive without being aggressive. Our Lord taught us to pray in the Disciples' Prayer, "Thy kingdom come, thy will be

done on earth as it is in heaven". In proportion as God's will is done on earth does His kingdom come. It must begin, of course, in the life of one who knows Him in forgiveness of sins. To put it another way, until one becomes a Christian by personal faith in Christ as Savior the great and good will of God cannot become operative in its fullest manner.

Rewarding Riches (Eccl. 5:10-12)

What are the good things of life? Do they consist in money or other materials? The answer is obviously in the negative. The good in life rests in the spiritual. Jesus taught about being rich toward God (Lu. 12:21). Paul taught about being rich in good works (I Tim. 6:18). James taught about being rich in faith (2:5). John on the Isle of Patmos wrote about a church being rich in tried gold (Rev. 3:18). Let us be absolutely certain that our riches have value on the other side.

Greatest Good (Eccl. 12:1, 13, 14)

The "summum bonum" or highest good is not, according to the Bible, material well-being. Neither is it happiness. The greatest good consists in fearing God, with a filial love and reverence; and in keeping His commandments. He has made us in order that we might become like He is. In other words, the ultimate aim for us, in God's eyes, is to be holy as He is holy (Lev. 20:7). In Christ, and with the help of the Holy Spirit, this goal is attainable.

Feed my sheep



The Annual Call

According to Acts 20:28, the Holy Spirit takes the responsibility for making a pastor overseer of a flock. He can, and will guide both church and pastor if given the right-of-way in selections. If Baptists admit this Holy Spirit choice, and they do, it would appear perfectly reasonable that He knows exactly when a change is desirable and when to inform both church and pastor. Surely, much grief, heartache, and confusion could be avoided by churches and pastors if both would wait upon the Spirit's leading.

If the Spirit places and removes pastors, from what source did Baptists receive the "Annual Call"? May we not unconsciously handicap or hamper the Holy Spirit's work by the Annual Call? Baptists don't want to be guilty of that, we must readily agree.

The indefinite call, with reasonable notice by pastor or churches would seem to fit New Testament teaching better than the annual call. Such arrangement can be terminated when mutually agreeable, and the pastor can look ahead for long-range planning, which is next to impossible under the annual call.

Occasionally the annual call is permitted to become a well-oiled mechanical gadget in the hands of a minority for removing a pastor for a mere whim. In rare instances the annual call is allowed to degenerate into a "political race" with half a dozen favorite friends as candidates for the job. Such practice is not complimentary to the ministry, nor to the Spirit. Many pastors today refuse to allow their name before a church if someone else is under consideration. May their tribe increase!—DAVID.

The Young South

Isn't Christmas a happy time? The air seems full of lovely music, excitement and surprises. We can hardly wait for Christmas Day.

Have you completed your last-minute preparation? What about the Christmas service around your Christmas tree? If that hasn't been planned, maybe you'd like to accept responsibility for it.

Of course, this service should be simple. It might only be a Christmas carol and a prayer. Or someone might read or repeat the Bible story of the first Christmas—Luke 2:1-20. Talk to your parents about this, then go ahead with your plans. (Sometime, I hope you will write and tell me about your Christmas service. Perhaps some of our Young South friends would like to follow your plan next year.)



Would you like a Christmas puzzle to work in your quiet time this afternoon? Here are some jumbled words from the Bible Christmas story. All of them may be found in Luke 2:8-16.

REDSPHESH - - - - - ☐

GELAN - - - - ☐

RAMY ☐ - - - -

GERNAM - - - - ☐

EABB - - - ☐

OJESHP - - - - - ☐

EACEP - ☐ - - - -

DITGINS ☐ - - - -

DAWLINDSG - - - - - ☐

Now copy here the letters which are in boxes above.

Can you unjumble those letters to find the name of the little town where Jesus was born?

You might even have time to write a get-acquainted Christmas letter to a new friend. Here are some letters I know you will enjoy.

Dear Aunt Polly:

This is my first time to write to you. I am nine years old and go to Lynn Avenue School. I am a Christian and a member

of the First Baptist Church. I am a Junior in Sunday school and Training Union.

I am in the fourth grade. My teacher is Miss Bertie Summerlin. I am a Brownie Scout too.

I would like to have many pen pals.

LINDA BEHREND

607 Range St.
Elizabethton, Tenn.

Dear Aunt Polly:

I am thirteen years old. I would like to have some pen pals between the ages of thirteen and sixteen. I am a Christian and a member of the Betty Crocker Girls' Auxiliary. This is my first time to write. I will try to answer every letter I receive.

BRENDA SUE HUDSON

406 Carter Street
Harriman, Tenn.

Dear Aunt Polly:

I am a girl seven years old. I am in the second grade at Norwood School. My teacher is Miss Laura Loy. My pastor is Brother A. W. Parker. My birthday is February 19.

Love,

LINDA COOPER

307 Merchants Road
Knoxville 18, Tenn.

Dear Aunt Polly:

I am ten years old. My birthday was November 11. I am a Christian. I go to the Inglewood Baptist Church. I would appreciate it so much to have lots and lots of pen pals. On my Girl Scout honor, I will answer every letter I get from each and every pen pal!

PATRICIA JIANNE CURL

1141 Howard Avenue
Nashville, Tenn.

A Christmas card would be a nice way to begin your new pen pal correspondence this week. You might write a brief note on the inside, so that your new pen pal can know a little about you and your interests. Be sure to put your return address on the envelope.

A happy, happy Christmas to you! I'll look forward to a letter from you soon—with all the news about Christmas at your house!

Love,

AUNT POLLY

Belcourt at Sixteenth Ave., S.
Nashville, Tenn.



LAUGHS

From

Here and There

It might be a good idea to have tomorrow patented. It is the best known labor-saving device.

A visiting speaker to a Sunday School was called upon to address the children. Thinking to be facetious, he asked this question: "What would you do before so many bright boys and girls who expected a speech from you, if you had absolutely nothing to say?" "I'd keep quiet," replied a small boy.

"I wonder why a girl can't catch a ball like a man," mused the boy. "Oh," bubbled the sweet young thing. "a man is so much bigger and easier to catch."

An optimist is a middle-aged man who believes that the cleaners have been shrinking the waistband of his pants.

Repairs were being carried out on the roof of an asylum by a local builder who had asked for an inmate to assist him. All went well until lunchtime, when the builder's assistant clutched him around the neck and said: "Come on, let's jump down." The builder was frightened almost out of his wits, but suddenly had an inspiration that saved his life. "Oh, nuts," he replied, "anybody could do that. Come on down, and let's jump up."

While riding on a small branch railroad in a remote corner of the West, an eastern cattle buyer took the conductor to task. "Look here," said the easterner, "don't you think ten cents a mile on this doodlebug is pretty expensive?" "Well," drawled the conductor, "it all depends on how you look at it. I'll agree that ten cents a mile is pretty high, but on the other hand, where else can you get transportation for thirty-five cents an hour?"

Altho Alfred had arrived at the age of 21 years, he showed no inclination to pursue his studies at college or in any way adapt himself to his father's business. "I don't know what I will ever make of that son of mine," bitterly complained the father. "Maybe he hasn't found himself yet," consoled the friend. "Isn't he gifted in any way?" "Gifted!" shouted the father. "I should say he is! He hasn't got a thing that wasn't given to him!"—Arkansas Baptist

Father (bending admiringly over baby): "I tell you, he's going to make a great politician."

Mother (surprised and hurt): "Why, how can you say that?"

Father: "Because he can babble so many things that sound wonderful but mean absolutely nothing."

Not How Little But

HOW MUCH

Will Your Unit Do This Year.

Our Best Plus God is Enough

One of the four majors in Sunday school work is Standards. Tennessee's goal this year is 1,805 Standard units. The breakdown for the over-all goal is as follows:

Advanced Standard Schools	5
Standard Schools	300
Cradle Roll Depts.	25
Nursery Depts.	50
Beginner Depts.	40
Primary Depts.	35
Primary Classes	175
Junior Depts.	50
Junior Classes	225
Intermediate Depts.	25
Intermediate Classes	200
Young People's Depts.	20
Young People's Classes	100
Adult Depts.	35
Adult Classes	300
Extension Depts.	20
Extension Groups	200
Standard Associations	7

Every Sunday school officer and teacher is earnestly invited to take an active part in this great program of Sunday school improvement.

What Is the Plan?

1. February 6-12, 1955 is Standard Application Week.

2. Every church elect a Superintendent of Standards **IMMEDIATELY**. (The Sunday School Superintendent may serve in this capacity if he prefers.)

3. Every church vote to adopt the Standard of Excellence as its program of work and set goals for standard units.

4. Every church (whether with a class or a department type Sunday school) plan a "check-up" date (before February 6th) for the school and for every class, department, and extension group.

5. On the planned check-up date, bring together all Sunday school officers (class, department, and general) and teachers for a workshop where all the standards are studied and checked. Each worker will check for his own unit.

6. The Superintendent of Standards will estimate the number needed of up-to-date Standards with the application for standard recognition attached and for Efficiency Wall Charts needed and request them (free) from your Tennessee Sunday School Department, Belcourt at 16th Ave., So., Nashville, for use in the workshop.

7. In the workshop, workers will answer all questions on the application forms for their own units.

8. In checking, make use of the Efficiency Charts, "Anchor All Sunday School Units to Right Objectives." If properly filled in with blue, red, and gold seals, the Efficiency Chart will help the school and departments get a picture of the progress and needs. Use blue seals to indicate points met, red for points lacking and gold in last column when all ten points are attained. See reduced chart to the right. Seals may be secured from your Baptist Book Store, or from a local office supply company or cut from blue, red, and gold paper.

9. The Superintendent of Standards will collect and examine all application forms. If the answers indicate that standard work is being done, he will get all the proper signatures and send application immediately to the State Sunday School Depart-

ment. If the unit does not reach all requirements, hold the form until they are met.

10. The Superintendent of Standards will keep the importance of Standards before the school and continue to send in applications as units meet the requirements. In department schools he will have the assistance of the department superintendent in promoting the standards in his own department or assign that responsibility to an associate. In Intermediate, Young People's and Adult classes, the vice president has the duty of promoting the class standard.

Why Such a Plan?

1. Standard units do better work.

2. The Standards provide an aggressive program of work.

3. The Standards help to measure progress in your school.

4. A check-up of the Standards reveals weaknesses and strong points.

5. By a state-wide effort, we encourage each other.

6. **TENNESSEE IS WAGING A WAR ON IN-EFFICIENCY!**

What Can Associational Officers Do?

1. Work to make your association standard.

2. Acquaint yourself with the plan of the standard requirements of the different local church units.

3. Plan in your January Sunday school conferences for emphasis on the Standards.

4. Set goals in your association for standard units.

5. Show the churches the value of using the Efficiency Charts in checking the Standards.

6. Help advertise Standard Application Week.

7. Make personal contacts with workers. Urge them to make their units standard.

RECORD OF STANDARD UNITS IN TENNESSEE

Units	Standard Schools	Advanced Standard Schools	Cradle Roll Dept.	Nursery Dept.	Beginner Dept.	Primary Dept.	Primary Class	Junior Dept.	Junior Class	Intermediate Dept.	Int. Class	Y. P. Dept.	Y. P. Class	Adult Dept.	Adult Class	Extension Dept.	Ext. Group	Totals	Standard Associations
Record for 1954	38	2	6	31	17	11	72	13	122	12	95	8	44	12	116	8	50	657	0
Goals for 1955	300	5	25	50	40	35	175	50	225	25	200	20	100	35	300	20	200	1805	7
Record to date	9	0	3	9	7	0	6	2	25	0	8	1	16	0	18	1	2	107	0

Let's Wage a War on Inefficiency!

Anchor all Sunday School Units to Right Objectives

SUNDAY SCHOOL EFFICIENCY WORK CHART Use it to improve the quality of the work in each unit. List all units in this column. 1. General school 2. Adult department 3. Adult classes and so on, for remaining units something. Beginner and Nursery classes. See further suggestions at bottom of chart.	I Church Re- lationship	II Ecumenical	III C. A. B. G.	IV B. J. S. J.	V B. J. S. J.	VI Presiding Attention	VII Evangelism	VIII Meetings Equipment and Budget	IX Training	X Worship and Missions	Gold Seal School 100 points attained
GENERAL SCHOOL	●	●	●	●	●	●	●	●	●	●	●
Cradle Roll Dept.	●	●	●	●	●	●	●	●	●	●	
Nursery Dept.	●	●	●	●	●	●	●	●	●	●	
Beginner Dept.	●	●	●	●	●	●	●	●	●	●	●
Primary Dept.	●	●	●	●	●	●	●	●	●	●	
Class 1	●	●	●	●	●	●	●	●	●	●	
Class 2	●	●	●	●	●	●	●	●	●	●	
Junior Dept.	●	●	●	●	●	●	●	●	●	●	
Girls' Class	●	●	●	●	●	●	●	●	●	●	●
Boys' Class	●	●	●	●	●	●	●	●	●	●	
Intermediate Dept.	●	●	●	●	●	●	●	●	●	●	
Girls' Class	●	●	●	●	●	●	●	●	●	●	
Boys' Class	●	●	●	●	●	●	●	●	●	●	
Young People's Dept.	●	●	●	●	●	●	●	●	●	●	●
Y. Women's Class	●	●	●	●	●	●	●	●	●	●	●
Y. Men's Class	●	●	●	●	●	●	●	●	●	●	●
Adult Dept.	●	●	●	●	●	●	●	●	●	●	
Women's Class	●	●	●	●	●	●	●	●	●	●	
Men's Class	●	●	●	●	●	●	●	●	●	●	
Extension Dept.	●	●	●	●	●	●	●	●	●	●	
Group 1	●	●	●	●	●	●	●	●	●	●	
Group 2	●	●	●	●	●	●	●	●	●	●	●

GET YOUR UNIT OUT OF THE RED



A CHRISTMAS WISH

FOR THE PAST

FOR THE PRESENT

FOR THE FUTURE

HAPPY MEMORIES

GOOD FORTUNE

PEACE ON EARTH

TRAINING UNION DEPARTMENT

CHARLES NORTON

ROXIE JACOBS

MARY ANDERSON

BETTY JO CORUM

HELEN JARRETT

NANCY MAGUIRE

God tried to show the measure of his love in beauty, in music, in tone. He tried to express it in starry nights, and a moonlit heaven. He attempted to paint it in sunsets and skylines. He tried to say it in dewdrops and sunbeams. He thought to sing it through bird songs, and evening breezes. He wanted us to read it through the flowers, and hillsides. He tried to say it in the marvelous harmony and beauty of the world, but they failed in completely expressing God's love to mankind.

Then he sent musicians, songs of praise, poets, prophets and kings to tell the love of God, but our hearts were still not satisfied . . . yet our hearts cried out the more, "Show us the Father," so he took from his bosom his only Son and sent a love letter written in his own blood, in a language we could not forget nor misunderstand. Then humanity knew the depth, the breadth, and the height of the marvelous, measureless love of God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

—The Life Beautiful

by Rosalee Mills Appleby

BROTHERHOOD DEPARTMENT



E. N. DELZELL,
Brotherhood Secretary

"And the angel said unto them,
Fear not: for, behold, I bring you
good tidings of great joy, which
shall be to all people.
For unto you is born this day in
the city of David a Saviour, which
is Christ the Lord."

Luke 2:10-11



BERNICE BROWN,
Office Secretary

MERRY CHRISTMAS AND HAPPY NEW YEAR



Woman's Missionary Union

MISS MARY MILLS, Executive Sec'y-Treas.

A Christmas Prayer

We thank Thee for this place in which we dwell, for the love that unites us, for the peace accorded to us this day, for the hope with which we expect the morrow, for the health, the work, the food, and the bright skies that make our life delightful; for our friends in all parts of the earth. Spare to us our friends, soften to us our enemies. Bless us if it may be in all our innocent endeavors, if it may not, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, and down to the gates of death, loyal and loving one another.

ROBERT LOUIS STEVENSON



"THIRD TIME is a charm"—so this

FOCUS WEEK

should be the best yet!

It is the third W.M.S. Focus Week:

January 16-20, 1955.

A camera must be carefully focused in order to secure a clear picture.

Why have a W.M.S. Focus Week? The answer is simple—so that the church will have an adequate understanding of the work of this organization. To make this week a success, not just another meeting, you must plan well. Does your church know the activity and work of your W.M.S.? This special week may be devoted to the enlistment of new members. When the un-enlisted woman realizes the importance of this organization, the many opportunities offered her, she will want to become a member, she will be proud to "belong".

Look at your church congregation, do all of those women belong to and attend the W.M.S.? Some do not? Certainly not!

This is the job of the Enlistment committee. The last religious census of the church should show who the unenlisted women are. Secure and tabulate this information, study their talents and needs.

There is a place of usefulness in every society for every woman, and the new member is not really enlisted until she is used.

Plan a social hour at the church either in the form of a tea or dinner, have attractive decorations, favors etc., with NO meeting afterward, let this gathering be just for fellowship and fun.

It might be well to have one of the enlistment leaflets, How-Do-You-Do, Hello, Mrs. Prospect, or Eight Reasons and an Invitation at the plate, if it is a dinner, or place them in a conspicuous place where they will be seen if you are having a tea.



Community Missions is a part of W.M.S. Focus Week. Service activities always interest and bring blessings. Focus Week is a good time to begin your study of the new Home Mission book "Under the North Star" by Harold Dye. It is a good time to spot-light the Cooperative Program placing emphasis on tithing, hence becoming good stewards.

Show your church loyalty during Focus Week by 100% attendance at prayer meeting and both preaching services. Your pastor will be glad to recognize your group, and he might be willing for one of your members to give a brief presentation of W.M.S. Fundamentals, and if requested to do so, would use the Watchword of the year, John 3:14 as his text for one service.

Let's do our part to make the third W.M.S. Focus Week meaningful and valuable to the church and to Christ's Kingdom.



Sunday School

JESSE DANIEL, Secretary



WE WISH
FOR YOU
A
MERRY
CHRISTMAS
AND
A
HAPPY
NEW
YEAR

JESSE DANIEL

MAURINE ELDER

MARY JOHNSON

LOIS NUGENT

JEAN HELTON

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid." Luke 2:8-9

ATTENDANCES AND ADDITIONS TO THE CHURCHES SUNDAY, DECEMBER 12, 1954

Church	Sunday School	Training Union	Additions
Alamo, First	262	75	---
Alcoa, Calvary	251	106	---
First	379	122	4
Athens, Antioch	162	33	---
Bethsadia	41	18	---
East	436	136	---
First	670	247	2
West End Mission	103	97	---
North	262	68	4
Calhoun	110	20	---
Cambria	20	18	---
Clear Springs	79	20	---
Clearwater	175	83	---
Coghill	100	57	---
Conasauga	28	---	---
Cotton Port	73	79	---
Decatur, First	94	41	---
Double Springs	53	32	---
Eastanalle	43	23	---
Englewood	109	73	---
Etowah, East	63	38	---
Etowah, First	385	145	---
Etowah, North	425	167	2
Etowah, West	58	27	---
Five Points	58	19	---
Good Springs	108	63	---
Idlcwild	78	35	---
Lake View	65	48	---
McMahan Calvary	68	38	---
Mt. Harmony No. 1	100	35	---
Mt. Harmony No. 2	50	---	---
Mt. Verd	53	33	---
New Bethel	102	---	---
New Zion	76	60	---
Niota, East	146	---	---
Niota, First	135	56	---
Oak Grove	97	---	---
Old Salem	41	---	---
Pond Hill	163	59	---
Riceville	103	50	---
Rocky Mount	55	48	---
Rodgers Creek	107	---	---
Sanford	65	25	---
Shiloh	75	40	---
Short Creek	114	68	---
South Liberty	47	39	---
Union Grove McMinn	98	50	---
Union McMinn	90	---	---
Walnut Grove	32	22	---
West View	69	41	---
Wild Wood	84	84	---
Zion Hill	76	50	---
Auburntown, Auburn	116	57	---
Prosperity	177	116	---
Blaine, Richland	111	45	---
Bolivar, First	296	97	1
Bristol, Calvary	430	173	---
Mission	45	---	---
Brownsville	379	100	1
Calvary	55	---	---
Holly Grove	108	61	---
Brush Creek	97	48	---
Carthage, First	198	108	1
Chattanooga, Avondale	1144	152	1
Calvary	274	90	---
Chamberlain Avenue	269	77	---
Eastdale	525	135	---
East Lake	696	157	15
East Ridge	636	171	---
First	1250	336	5
Northside	384	88	2
North Market	171	50	2
Red Bank	995	350	1
Ridgedale	711	203	7
Ridgeview	226	56	---
Second	183	69	---
White Oak	435	148	---
Ridgecrest Chapel	64	37	---
Clarksville, First	654	144	---
Mission	62	---	---
Grace Avenue	223	114	1
Cleveland, Calvary	173	80	---
North	221	119	---
Waterville	140	77	---
Clinton, First	581	180	---
Second	470	121	4
Columbia, First	503	168	---
Riverview	65	52	---
Highland Park	323	169	---
Cookeville, First	507	161	---
West View	216	98	---
Cowan	197	60	---
Crossville, First	218	96	---
Antioch	27	---	---
Emmanuel	98	---	---
Pleasant Hill	21	---	---
Dandridge	120	37	---
Deep Springs	81	---	---
Frunch Broad	51	---	---
Piedmont	138	86	---
Elizabethton, First	546	192	---
Reservoir Hill	32	---	---
Immanuel	235	126	3
Oak Street	119	50	---
Siam	238	158	---
Fountain City, First	391	187	1
Smithwood	652	236	4
Fowlkes	113	76	---
Friendship	133	57	---
Gleason, First	203	54	---

Church	Sunday School	Training Union	Additions
Grand Junction, First	102	53	---
Harriman, South	376	153	---
Trenton Street	473	131	3
Hendersonville, New Hope	110	69	---
Humboldt, Antioch	224	68	---
First	114	493	---
Huntingdon, First	283	55	---
Jackson, Calvary	608	183	2
First	885	242	1
Parkview	390	105	---
West	910	378	3
Jefferson City, Buffalo Grove	55	22	---
First	596	209	1
Mill Spring	107	78	1
Mountain View	63	---	---
Northside	250	128	---
Johnson City, Central	738	176	---
Fall Street	146	79	---
Temple	308	103	2
Kingsport, Cedar Grove	161	74	---
First	766	207	---
Glenwood	461	162	2
Lynn Garden	397	132	---
Kingston, First	424	123	5
Knoxville, Alice Bell	280	94	4
Bell Avenue	926	292	5
Broadway	1181	452	4
Calvary	249	131	---
First	1060	279	7
Lincoln Park	1012	295	3
Mt. Olive	395	91	---
Meridian	309	87	---
Sevier Heights	693	330	6
South	633	207	3
LaFollette, First	305	101	---
Lebanon, Fairview	296	98	---
First	552	215	---
Southside	123	94	---
Immanuel	266	93	2
Rocky Valley	75	49	---
Lenoir City, Calvary	204	64	6
First	514	137	1
Kingston Pike	96	46	---
Pleasant Hill	275	142	1
Loudon, Blairland	211	93	---
Prospect	154	62	---
Martin, First	372	75	---
Maury City	78	29	---
McKenzie, First	315	61	---
McMinnville, Magness Memorial	465	105	2
Madisonville, Chestua	92	37	---
First	373	135	2
Martel, Dixie Lee	153	86	---
Maryville, Broadway	516	165	---
Everett Hills	461	199	2
First	975	106	---
Mission	106	36	---
Madison Avenue	131	43	---
Medina	163	40	---
Memphis, Airview	127	38	4
Bartlett	247	88	1
Barton Heights	251	120	3
Bellevue	2415	1058	15
Berclair	738	260	2
Berclair Mission	36	28	3
Beverly Hills	283	98	1
Boulevard	848	246	2
Brooks Road	121	85	1
Calvary	275	91	---
Central Avenue	995	363	---
Oherokce	469	210	10
Cherokee Mission	62	---	---
Cherry Road	45	16	6
Cordova	95	20	---
DeSota Heights	182	100	---
Egypt	128	72	---
Elliston Avenue	203	63	---
Eudora	385	149	4
Fairlawn Mission	216	79	2
Faith	87	89	---
First	1122	230	1
Forest Hill	103	36	---
Glenview	98	54	---
Greenlaw	264	162	1
Highland Heights	1284	552	7
LaBelle	649	242	---
LaBelle Mission	45	29	---
Lamar Heights	825	279	---
Leawood	717	220	1
Mission	44	33	1
Levi	239	81	1
Mallory Heights	217	73	---
Malcomb Avenue	263	116	2
McLean	518	185	3
Merton Avenue	478	128	1
Mullins Station	75	49	---
National Avenue	401	140	2
Orchi	100	60	1
Poplar Avenue	358	110	3
Raleigh	516	189	3
Seventh Street	496	214	5
Southland	244	116	---
Southmoor	222	87	---
Speedway Terrace	853	216	1
Sylvan Heights	571	178	2
Temple	1193	415	1
Thrifthaven	219	69	3
Trinity	489	232	2
Union Avenue	964	308	6
Victory Heights	63	31	---

New Books Received

Both Banks of the River by Argye M. Briggs; Eerdmans; \$3.00; 333 pp. A heart-throbbing story based upon the life of the last principal chieftain of the Delaware Indians on the plains of Kansas and Oklahoma a hundred years ago. It is a story of the eclipse of the red-man and of the misdeeds of the white man. But it is also a story of the triumphant Christian faith in a young Indian chieftain.

Peloubet's Select Notes by Wilbur M. Smith, D.D.; W. A. Wilde Company; \$2.75; 473 pp. This 81st volume is a great commentary on the 1955 International Bible Lessons.

First Church, Cowan, ordained Kenneth Hatchett a deacon, November 28. William (Bud) Jackson was ordained to the gospel ministry, December 12. Brother Jackson, son of Mr. and Mrs. Lark Jackson of Cowan, is a student at Carson Newman College and is pastor of the Mission of First Church, Jefferson City. A Bible was given Brother Jackson by the Cowan Church and a corsage of dollar bills presented Mrs. Jackson by the Virginia Cockrum Missionary Circle. The Cowan Church has sent out the following in the service for the Master: Dewey Nichols, Fla.; Buford Cockrum, Nigeria; and Ray Shelton, Uruguay. William A Foote is pastor.

Wells Station	305	---	---
Whitehaven	455	---	5
Whitten Memorial	98	---	1
Winchester	298	112	---
Milan, First	405	101	---
North Side Mission	148	54	---
Morrison, First	77	42	---
Murfreesboro, Belle Aire	52	26	---
First	586	103	1
Mt. View	197	86	5
Powell's Chapel	106	70	---
Third	255	103	---
Woodbury Road	163	41	---
Nashville, Brook Hollow	96	30	---
Calvary	208	63	1
Eastland	639	170	---
First	1306	409	8
Glendale	190	56	---
Grace	1114	402	---
Inglewood	1070	301	3
Judson	826	185	1
Lakewood	196	55	2
Lockeland	608	167	1
Riverside	369	108	1
Seventh	369	128	1
Fifth Avenue	32	---	---
Shelby Avenue	568	157	3
Westwood	279	110	2
Woodbine	285	109	---
New Market	109	48	---
Dumplin	77	29	---
Flat Gap	90	49	---
Good Hope	61	36	---
Nances Grove	56	51	---
N-w Hope	78	---	4
Pleasant Grove	122	72	---
Rocky Valley	70	39	---
Oak Ridge, Robertsville	659	191	3
Old Hickory, First	549	174	1
Rayon City	108	61	---
Oliver Springs, First	194	86	---
Parsons, First	189	63	---
Portland, First	258	64	---
Rockford, Central Point	108	67	---
Rockwood, Eureka	122	68	---
First	504	196	5
Rogersville, First	441	179	1
Henard's Chapel	222	142	---
Rutledge, Helton Spring	109	61	---
Oakland	129	54	---
Sevierville, First	592	135	---
Shop Springs	135	62	---
South Pittsburg	229	68	---
Springfield, North	128	37	---
Sweetwater, First	410	95	14
Tullahoma, Highland	153	88	---
Union City, First	677	170	1
Watertown, Round Lick	212	108	---
White Pine	212	68	---
Nina	45	---	---
Winchester, First	308	99	---

Spiritual Resources

And Elisha's servant said unto him, "Alas, my master! How shall we do?" and he answered, "Fear not: for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray Thee, open his eyes, that he may see." And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—2 Kings: 6:15-17

The story of Elisha and the King of Syria has had many counterparts, and has them today. It is the story of man's panic and of God's plan; of man's wild ways and of God's quiet but irresistible will; of man's blatant and blustering show of power and of God's unseen but sure purpose.

The issues joined in this story are repeated today in the threat of Communism, and the denial of the demand by Christianity. One recent writer has stated what he calls "Communism's Inescapable Dilemma." That dilemma is much the same as that of Ben Hadad, King of Syria, who had come up against God. At first, says this writer, Communism tried to crush Christianity and found that it could not do so. As one of their own leaders put it, Christianity was like a nail—the harder you hit it the further you drove it in.

Then the Communists tried to tolerate our faith, but found that the cross could not be fitted into such a scheme either. Christians must be Christian, and that means, for one thing, that they must proclaim and practice the Lordship of Christ.

The brutal force that opposes the spiritual in man today is Communism. We are sometimes alarmed at its conquests; conquests both in territory and over man's thought. But here is the significant consideration. Communism has made little progress where it has come up against a strong body of enlightened Christian opinion. Its conquests have been over the territory and the minds of non-Christian peoples of the world, or in those areas that have known only the perversion of Christianity known as Roman Catholicism. In the British Empire, in the United States of America, and the Scandinavian countries, Communism has found itself up against a quiet but unbending denial of most that it stands for.

Therefore Communism is finding what the King of Syria found in his day: the utterly impossible situation of a man who is up against God. He could not make a successful move. His best plans were discovered and confounded. His most cunning ambushes and traps for the King of Israel failed, and were turned against him because the Israelites knew all about them. They were as well informed as the proprietor and patrons of a Sydney two-up school before a police raid.

Ben Hadad was not really fighting the King of Israel; Elisha was not his significant opponent—God was.

The action of the story changes then from the King of Syria to the prophet of God. Elisha represents the discovery of spiritual resources in a time of need. The prophet and his servant speak to us of two kinds of believers. The master has grown rich in faith and strong in his recognition of spiritual resources; the disciple has not yet learned to look beyond the threat that is visible to see the salvation that is revealed in spiritual power.

It is often charged against Christians that they are idealistic and unrealistic. It is said that they look at things as they ought to be and not as they are. That is a lying charge. Elisha is one proof that it is. He knew before he went out to take a look that the hills round Dothan were covered by horsemen and footsoldiers of the King of Syria, but he also knew that the same hills were filled with the presence and power of God.

The truth is that the man who believes in God does look at things as they are. Because he is a believer, he can dare and bear to look at them, but he also looks *through* and *beyond* them to see God and the resources He makes available.

It is impossible to fool a man who really knows God. Such a man is never at the end of his resources, for God's resources are his. He cannot be terrified or bluffed by a show of force.

There are thirteen chapters of the second book of the Kings that prove that fact. During the reigns of four Kings of Israel this prophet of God kept on proclaiming God's message. He stood for spiritual power, and he denied the finality of physical force.

We find it illustrated first in that moment when the mantle of his master, Elijah, fell upon him. From then Elisha did his work and lived his life as the illustration that God's resources are always available for God's servant to carry out God's purposes. He took up Elijah's mantle and smote the waters of Jordan which rolled back for him. With that royal dignity that belongs to a great servant of God, he went over dry of foot.

So it went on. When the widow of one of the prophets was in desperate need, Elisha proved that there were spiritual resources for the bread and butter affairs of every day living. When Naaman was sick, and the Shunammite's son was dead he displayed with the same effortless confidence

Antioch Church, Humboldt, Gives 24% to World Missions

"We give 24% of our offerings to the Cooperative Program because we feel that Missions undergirds everything which we as a church would like to do. We believe that God has blessed in every other phase of our work through our giving to Missions and we know a satisfaction in sharing in all Southern Baptist work throughout the world. Our W.M.U. keeps the Cooperative Program before our folk in stressing Missions to all ages. It is a real joy to give through this wonderful plan. We know it will bless any church!"—Walter M. Martin, Pastor, Antioch Baptist Church, Humboldt, Tennessee.

that God had the answer for that situation. In this story, when stark brutal force surrounded them, he quietly affirmed that there were resources for what seemed the impossible encirclement.

Do we know God like that. Seriously, do we know spiritual resources. There are the same kind of circumstances that beset us, from the humdrum affairs of getting our daily bread, right up, or down, to the horrors of mass murder after the twentieth century nuclear fission pattern. Who are the Elisha's among us who know the spiritual insouciance that enables them to go out and say that they see God.

And who was this Elisha? Look at the story in 1 Kings 19. He was a ploughman who was called to leave his plough one day and become the understudy to the hero of Mt. Carmel.

He was just a ploughman. Others were just fishermen and the like, but they beat the Roman world to its knees. There was Luther, just one monk in the Roman system; there was Carey, just a cobbler; Wesley, just one Anglican clergyman; Mary Slessor, just a mill girl who had hardly ever been to school. They had this in common; they believed in spiritual power.

There are still the two ways. There is the way of the King of Syria, and the way of the prophet of God. Down through the centuries there have been those who have plunged on either one way or the other. Those who have staked their all on physical power have their representatives—Belshazzar, Xerxes, Alexander, Caesar, Nero, Charlemagne, Napoleon, Hitler, Stalin. What does history suggest to you about them?

There are those who have plunged their all on propositions similar to Elisha's—Paul, Peter, Augustine, Savonarola, Huss, Wycliffe, Luther, the Puritans, the Pilgrim Fathers, William Carey, Adoniram Judson, Hudson Taylor, James Chalmers, and a great company that no man can number. They are the immortals. They saw the unseen. They plunged their all on God and His way.

This is a time for the re-discovery of our spiritual resources.

—Editor A. C. Prior in
The Australian Baptist

East STATE Briefs

By Lloyd T. Householder, Maryville, Tennessee

The recent edition of the Sequatchie Baptist News carried resolutions of the Executive Committee of the Association in connection with the death of Frank Mayberry, treasurer of the Association and member of the Executive Committee.

In Clinton Association, Blowing Springs Church, R. D. Kennedy, pastor, has dedicated a beautiful new building and Indian Bluff Church has called Edwin Phillips as pastor.

Sunday morning, November 14, after Dr. Baker James Cauthen had preached at First Church, Chattanooga, 23 young people dedicated their lives to definite Christian service. Carl J. Giers is pastor.

White Oak Church, Chattanooga, observed Dedication Day, December 5, at which time notes on the building were burned. The indebtedness was retired in half the time at first proposed when the building was built. Ray F. Dykes is pastor.

November 17, North Athens Church licensed Leo Keaton to preach the Gospel. David N. Livingstone of Cleveland recently led the church in a week of Stewardship Emphasis. Hugh F. Ensminger is pastor.

Lakeview Church, located on Old Knoxville Highway, was organized Sunday afternoon, December 5. The church grew out of a mission which has been operated by Everett Hills Church, Maryville. The church began with 34 charter members and called W. L. Beatty as pastor.

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November 10 was the tenth anniversary of the organization of Wildwood Church, near Maryville. Franklin Cobb, pastor of the church, brought the morning sermon; W. H. Lodwick, pastor of First Church, Alcoa, was the afternoon speaker, and George Turpin, the first pastor, brought the evening message. W. F. Hall is pastor. Reece Harris and Max Hardin, students at Harrison-Chilhowee Academy, led the church in a revival which resulted in six additions to the church, and a number of re-dedications. One young man dedicated his life to full-time Christian service.

Eddie Lieberman of Greenville, South Carolina, was the evangelist in a revival at East Lake Church, Chattanooga, Livy L. Cope, pastor.

Raymond DeArmond, pastor of Sevier Heights Church, Knoxville, was the evangelist in a revival at Lincoln Park Church, Knoxville. Charles Ausmus is pastor at Lincoln Park.

First Church, Clinton, set for its budget for 1955 a goal of \$55,000.00. At Sunday school, November 21, more than \$52,000.00 had been pledged, and at the end of the day the total had reached \$67,457.88. Last reports indicate that the total has gone beyond \$72,000.00. Paul W. Turner is pastor.

First Church, Oak Ridge, has pledged \$128,600.00 for the work of the Church in 1955. \$89,000.00 of this amount was pledged November 14. Madison V. Scott is pastor.

Kerr Wolfenbarger, pastor of North Knoxville Church led Gillespie Avenue Church, Knoxville, in a revival. M. K. Cobble is pastor.

Anderson McCulley, pastor of Beaver Dam Church, Knox County, did the preaching at Fair Havens Church, Knox County, Howard Johnson, pastor. Brother McCulley also reports that the debt on the Educational Building at Beaver Dam will be paid off in December, and a dedication service will be held on Sunday, December 26. This building is the first in a three unit plant which is being built. The old building was destroyed by fire and this first unit has been paid for in five years' time.

South Knoxville Church observed the second anniversary of Mr. and Mrs. Howard Kerr as workers in the church on December 5. Mr. Kerr is minister of music and education, and Mrs. Kerr is church secretary. S. M. Mulkey is pastor. Brother Mulkey has conducted a revival at East Tennessee Baptist Hospital for patients, nurses and staff. The closing service was held at the church on Sunday night, December 5.

J. Bill Jones of Corbin, Kentucky, led First Church, Jellico, in a revival which resulted in 15 additions to the church. Richard R. Lloyd is pastor.

First Church, Knoxville, subscribed \$157,914.52 to its Budget on November 21. Of this amount \$78,190.48 was pledged to the Cooperative Program.

Dr. A. F. Mahan preached at both services of Central Church, Fountain City, while Pastor Charles S. Bond was away on a brief vacation, Sunday, December 8. Dr. Mahan was pastor of this good church at the time of his retirement a few years ago.

The church bulletin of Arlington Church, Knoxville, carried a fitting tribute to the work and worth of Bob Lawrence, minister of education in the church, in connection with his second anniversary with the church, November 14. Melvin G. Faulkner is pastor.

Pastor J. O. Carter of Gatlinburg, recently assisted Pastor Luther Reed, former Tennessee pastor, and Riverside Church, Chilhowee, Virginia, in a revival in which numbers of people were saved and added to the church.

Richland Church, at Blaine, recently experienced a revival in which I. C. Frazier of Sevierville did the preaching. There were seven additions by baptism, and five by letter.

Southwide Evangelist Reginald Wall of Decatur, Georgia, has just completed 6 years conducting revivals in Baptist churches throughout the South during which time there have been 5,066 additions and 832 young people surrendering to full-time Christian service. Invitations have come from 21 states and the District of Columbia.

Chilhowee Association: Elmer Seal, pastor, led Allegheny Church in a revival with six conversions. Audley Cummings, pastor of Mt. Carmel Church, did the preaching at Cades Cove Church, Johnny Tipton, pastor. First Chilhowee Church held a revival with the preaching being done by Pastor Roy Newman. This scribe had the privilege of preaching in a revival at Pleasant Grove Church, John McGregor, pastor. Harley Smiley, for three years pastor of Springview Church, has resigned to become pastor of the Vonore Church.

East Tennessee Association: There were 14 additions to French Broad Church. James Carryer has been called as pastor of Wilsonville Church. Roe Ford has resigned as pastor at Mount Zion. West End Church has called F. M. Blevins as pastor. Rankin Church called Brother Potter of Morristown. Mannings Chapel reports revival with Maurice Quillen doing the preaching.

Homer Salyer of Watauga Association led Clifton View Church, Johnson City, in revival services. This church has observed the second anniversary of Pastor Lester R. Shoemaker and they are making splendid progress.

Jefferson County Association: Woodrow Pinson of Park Lane Church, Knoxville, assisted Pastor T. C. Christmas and Dandridge Church in meeting which resulted in five additions. Clifford Haynes of Bristol assisted Fred O. Ponton in revival at Piedmont Church with five additions. T. M. Cody of Knoxville assisted J. B. Cross and Northside Church in a meeting. Joe Lamb was with Pastor Edgar Trent and Mountain View Church. B. C. Charan preached in a revival at Rocky Valley Church. New Hope Church dedicated its building. Vernon Fielden has been called as pastor of Buffalo Grove. O. P. Chesney assisted Pastor Sam Hubbard and Nina Church in revival services. J. H. Chance of Knoxville was the preacher in a revival at Good Hope.

November 21, Central Church, Johnson City, subscribed \$95,368.82 to its budget for 1955. A total of 984 pledges had been made a few days later. James W. Cox is pastor.

First Church, Athens, was assisted in revival services by Chas. W. Pope, Nashville, preaching and Frank Charton, Memphis, singer. Pastor F. M. Dowell, Jr. reports 28 additions and "the church was greatly strengthened in every way."

Pastor Francis Marion Warden writes that the YWA of First Church, Jefferson City and Carson Newman College presented a very effective dramatization of the life of Lottie Moon, December 8. The college YWA set a goal of \$1100 in addition to the WMU goal of \$1500. The drama was a joint effort of the YWA and the Haystack Club, a young men's mission group.

James Russ, formerly pastor of Casky Church, Hopkinsville, Kentucky, who has begun his work with Red River Church, Adams, Tennessee, is heartily commended to the Baptists of Tennessee in a letter received from Charles E. Woodburn, secretary, Executive Board of Christian County Association. "Brother Russ has served efficiently as secretary of the Executive Board as well as a successful pastor. He is a capable leader and preacher."

Third Church, Murfreesboro, recently let the contract for its chapel which will be the auditorium in its unit number 1 in a building program. The building will be valued at \$100,000. Membership is now 402, Sunday school 390. The church will give 10% of its regular offerings to missions. Third Church is now seven years old. Wendell W. Price is pastor.

Pastor Lyn Claybrook and the Baptist Church of Oneida, Kentucky, were assisted by James Canaday of Jackson, doing the preaching and Albert Skinner leading the singing. There were 56 additions, 37 of whom were by baptism.

Youth Evangelism Clinic

A Youth Evangelism Clinic will open on the Carson-Newman College campus at 7:00 p.m. on January 7 and close at 3:30 p.m. on January 8. It will be the first clinic of this type to be held in the State of Tennessee and is sponsored jointly by the Tennessee Department of Student Work, the Tennessee Department of Evangelism and Promotion, and the Southwide Department of Student Work.



SANDERSON It will be a preparation period for students who will be participating in Youth-led Revivals and also in the Simultaneous Evangelistic Crusade.

The program will feature conferences, panel discussions, and addresses concerning almost every phase of Youth Evangelism. Music, preaching, publicity, visitation, fellowship hours, and personal conferences will be a few of the many items that will be discussed.

Program Personnel will include Dr. Leonard Sanderson, head of the Department of Evangelism and Promotion, Tennessee Baptist Convention; Mr. Bill Cody, Associate in the Southwide Student Department; Rev. S. M. Mulkey, pastor, South Knoxville Baptist Church; Mr. Elmer Bailey, Music and Education Director, Broadway Baptist Church, Knoxville; and Mr. Charles M. Roselle, State Baptist Student Secretary of Tennessee.



CODY

In addition to the many young men and young women of Carson-Newman College who will be interested in this type of clinic, there will be groups of students attending from other campuses in the area. The program will be of interest to pastors and other church leaders in the vicinity of Carson-Newman who are anticipating having a Youth Team in their church some time in the future. The preparation of a church for the coming of a Youth Team will be discussed, as well as the preparation of the team itself.



MULKEY

Clinics such as this have been held in some of the other states in the Southern Baptist Convention with considerable success. It is hoped that as the result of this first clinic and others to follow in Tennessee more guidance can be given to the Youth Revival program and that students will be more effective in the service they render in the Simultaneous Evangelistic Crusade.

"Winning Lost Is Primary Task"—Caudill

"Why will the First Baptist Church of Memphis participate in the 1955 Simultaneous Evangelistic Crusade? Because the winning of lost souls to Jesus Christ as Saviour and Lord is the primary task of all believers. The church that does not foster a growing spirit of evangelism soon dies, and deserves to die.

"If every church in the Southern Baptist Convention would utilize all available resources and seriously go about the matter of making disciples as Jesus commanded, we would have the greatest series of revivals in the history of the world, and our converts would run by the year into the millions!"—R. Paul Caudill, Pastor, First Baptist Church, Memphis, Tennessee.

Goodlettsville Church Believes In Percentage Plan Giving

"Our church believes that God has a definite percentage plan for the individual which is the tithe. We also believe that God has a definite percentage plan for the local churches and since the Cooperative Program has been tried in all types of churches in the Southern Baptist Convention with success and seems to be the safest, fairest and best plan yet proposed we want our church to go along with the churches that are doing the job for Christ.

"Our Treasurer made this statement when we were discussing methods of raising a building fund. 'Whatever we do we must not lower the Cooperative Program gifts for I have observed that God has blessed when we increased the Cooperative Program gifts.' His experience has been the pastor's experience. God's way is the best way."—B. Frank Collins, Pastor, First Baptist Church, Goodlettsville, Tennessee.

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Foreign Mission Board Reports to the People

Pastor and Wife Give Themselves As Part of Lottie Moon Offering

An air-mail special delivery came to Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, December 9. Inside was one of the little red and white Lottie Moon Christmas Offering envelopes being used throughout the Southern Baptist Convention for the annual offering for foreign missions by Woman's Missionary Union.

Inside the offering envelope was a letter from a Southern Baptist pastor with these words: "As a part of our Lottie Moon Christmas Offering for foreign missions we offer ourselves . . . Please send us application forms and any information which we need at this time."

Dr. Cauthen told this story to the Foreign Mission Board and added: "Encouraging response is coming all over the Southern Baptist Convention to the increased emphasis upon personnel being made by the Foreign Mission Board. Many letters are coming to the offices of the Board from young pastors and other workers already established in their ministries."

He continued: "Some people inquire why the Foreign Mission Board does not spend every dollar it has on hand rather than hold any in reserve.

"Approximately one-third of the money the Foreign Mission Board has in hand is composed of funds given to this Board to be held in trust. Only the interest on these funds can be used. It would be a breach of faith with those who gave the money to use the principal for any purpose.

"About one-third of the money we have on hand consists of an emergency reserve fund. We have not forgotten the experience of 20 years ago when the Board was heavily in debt. After years of struggle the debt was lifted; and we are now committed to a program of operation without indebtedness.

"In keeping with the wishes of the Southern Baptist Convention, an emergency reserve fund has been created which would be used only on conditions which would require us to borrow money from the banks. The amount we have is equal to only six months of our budget operations.

"The remainder of the funds in hand consists of appropriations and designations already made for churches, hospitals, schools, residences, and other buildings on the mission fields.

"Buildings are never constructed until there is cash in the hands of the Foreign Mission Board to finance them. Funds are never borrowed by the Board, nor are they authorized to be borrowed abroad.

"It is sometimes necessary to accumulate funds for several years when large building projects are contemplated.

"The amount of money which the Board can appropriate at any given time is usu-

ally a very small margin. It is to this margin that we look to meet special needs as they arise throughout the world.

Recipients of Relief Express Their Thanks

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, stated that many expressions of thanks have come from people who received help from the \$65,000 appropriated by the Southern Baptist Relief Committee a month ago.

He read part of a letter from Rev. S. A. Morrison, of the Christian Council of Kenya, received in response to the appropriation of \$5,000 for relief and rehabilitation in Kenya. Mr. Morrison said:

"I believe there is an unprecedented opportunity in Kenya today. Hundreds of those who were infected by Mau Mau doctrine have now confessed to taking Mau Mau oaths, and as they get the poison of Mau Mau out of their system they become increasingly conscious of a deep spiritual vacuum. In almost all the camps there is a mounting demand for Christian teaching. We are finding ourselves faced with a situation with which we are unable to cope because we do not have the money and personnel to buy up the opportunity."

Dr. Sadler said it is to this part of the world that the Foreign Mission Board will

send missionaries whenever Southern Baptists make it possible.

In the relief appropriations, \$19,570 was made available for the erection of six church buildings in Germany. Dr. Sadler quoted from a letter from Dr. Josef Nordenhaug, who supervises the relief funds in Europe: "It would warm your heart and move you to tears to read the 'thank you' letter I am getting from the German churches. They all ask me to express their sincere appreciation to Southern Baptists."

Latin American Personnel Gained Only Seven in 1954

Dr. Frank K. Means, secretary for Latin America, analyzed the missionary personnel situation in Latin America as indicative of pressing personnel needs in every area of the Board's operation.

As of December 31, 1953, there were 388 missionaries assigned to the Latin American staff. On December 9, 1954, that figure stood at 395—a net gain of seven for the entire year.

The Foreign Mission Board was able to appoint only 16 candidates for Latin America during 1954. Over against the 16 appointments, Latin America lost nine missionaries—four by retirement, three by resignation, and two by death.

"This situation stands in striking contrast to the requests from the field," Dr. Means said. "Our Latin American Missions, meeting in annual sessions last summer, requested 85 new couples and 37 single women—a total of 207 new missionaries."

