



SOUTHERN BAPTIST HOME MISSION BOARD

Motto: Trust the Lord and Tell the People

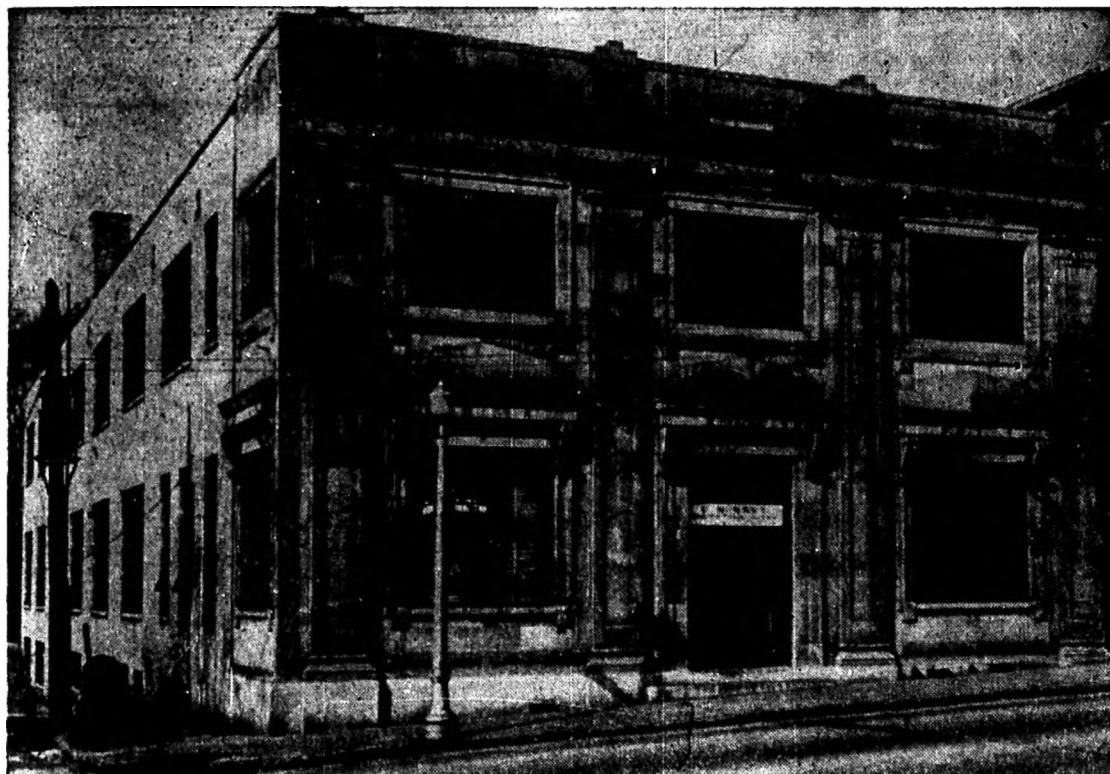
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VOL. XVI.

APRIL, 1945

NO. 4.

New Home For Home Mission Board



After occupying rented quarters for a hundred years, the Home Mission Board will begin its second century in the modern fireproof structure shown above. This new headquarters, an air-conditioned two-story building, was purchased in March. When occupied by the Board, it will afford ample quarters for the expanding Home Mission program as Southern Baptists enter their second century.

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BAPTIST SUNDAY SCHOOL BOARD
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THE PLACE OF PREACHING

(Continued from page 3)
But do you not think the preacher should set for himself the task of preaching on those great doctrines with such simplicity, humility, and winsomeness that his hearers will not only be interested and profited thereby, but actually pleased?

Would it not be fine if every preacher could learn the art of preaching even the doctrines to his own people with such sweet reasonableness as to give no just ground for offense, and yet with such clarity and force as to convince the gainsayer? I know that can be done because a few times in my life I have seen it done. In such preaching a man exalts his pulpit to its proper pre-eminence.

LOOK and LIVE SONGS

Everything that its title implies, this new Broadman Press song book will meet every demand in evangelistic services. It contains also many appropriate songs for all religious occasions—worship hour, Sunday school, training services, conventions, assemblies. Look and Live Songs offers the old favorite hymns and a number of inspiring new songs and choruses. It is your book—get it and use it, and bring them in singing!

**LOOK AND LIVE
SONGS**
Bristol Binding
Bound and Sealed Notes
128 Pages ★ 144 Selections
Bound... \$22.50, carriage extra
Desktop... \$3.13, postage paid
Single Copy 35, postage paid

**THE BAPTIST
BOOK STORE**
Serving Your State

There's Still Time

Churches or local groups can still take advantage of the Home Mission Board's offer of co-operation in the secular press publication of the series of dialogues of which the one on the opposite page is the fourth. Mats of the entire series will be furnished free of charge to sponsors who will arrange for the necessary space in local newspapers.

This is a real opportunity to publish in the Centennial year the distinctive beliefs and mission of Southern Baptists. Inquiries should be addressed to Joe W. Burton, 315 Red Rock Building, Atlanta 3, Georgia.

Furthermore, I should say that the preacher exalts his pulpit when every sermon is fragrant with spiritualunction.

E. W. Solomon was a stalwart among the Methodist preachers of the previous generation. When he went to Corsicana, Texas, as pastor someone asked one of the stewards how he liked the preacher. Because it was part of his creed to be loyal to his pastor, the fine old man hesitated for a moment, but finally said, "He preaches fine but I don't think he puts quite enough gravy in his sermons."

By "gravy" I take it the good steward meant spiritual unction, emotional fervor, typical Methodist fire-stirring zeal, an evident heart-breaking concern for the spiritual welfare of his flock.

A Shepherd Ministry

I sometimes wonder if in his sermon-making the preacher's mind is not so riveted to homiletical mechanisms, denominational campaigns, and local promotional crusades that he forgets his pre-eminent task is that of being a faithful, sympathetic shepherd to the flock committed to his care. When he preaches, are his sermons so taken up with these other confessedly important things that "the hungry sheep look up and are not fed"?

I like meat but I always feel a little more grateful to the cook if along with the meat there is a bowl of well-prepared gravy. I like thought-provoking sermons, logical, homiletically arranged and rhetorically correct. But I always come away disappointed and soul-hungry if the good sermon did not somewhere touch my heart and appeal to my emotions.

I hear some preachers whose sermons are so overstocked with "gravy" that they are aqua-shy. But I hear a far larger number so devoid of genuine emotional appeal that they are flinty.

At a time when so many people are bleeding at the heart, the preachers should give sympathetic attention to the divine command, "Comfort ye, comfort ye, my people."

For another thing, I think the preacher would help put preaching in

I Speak for God

My message is not my own but God's. I preach the Bible, God's Book. I beg men to accept His authority, seek His will, and go His way.

My preaching assumes that man is a moral being: he can choose right—he is responsible for doing evil. He can be persuaded to act. HE CAN CHOOSE GOD.

SERMONS OF POWER
My pastor is especially strong in presenting the great doctrines of the Old Book. His strength as a doctrinal preacher lies in the fact that he brings the doctrine forth not nummified in the grave clothes of some book on systematic theology, nor sterilized by following well-worn homiletical methods, but he presents it clarified, illuminated, vivified, by flashes of his own unfeigned imagination. He sometimes preaches what he calls a dramatic sermon, in which he takes some Scripture, well-worn and lustre-lost because of its very familiarity, and gives it new zest by proper restraint, acting it out character by character in his pulpit.

I do not induce awe by the pageantry of a ritualistic service, nor do I threaten with the power of an ecclesiastical system.

I appeal for a decision of the will based on an enlightened mind.

I convince men of
• The folly of sin
• The wisdom of godliness
• The love of God

I implore men everywhere to
• Turn from sin
• Turn to God
• Accept His pardon offered through Christ

Necessity is laid upon me; yea, now is unto me if I preach not the gospel.—1 Cor. 9:16



It pleased God by the foolishness of preaching to save them that believe.—1 Cor. 1:21.

The TRUTH Shall Make Men FREE

Home Mission Board—Southern Baptist Convention

71—As the fourth of a series of messages on the distinctive New Testament beliefs held by Baptists. An enlarged copy of this display, made for use as a poster, may be had for ten cents from the Home Mission Board, 315 Red Rock Building, Atlanta 3, Georgia.

SOUTHERN BAPTIST HOME MISSIONS

(Continued from page 8)

1901	95,610	1,682,039	1 to 17.6 members
1902	108,513	1,737,446	1 to 18.0 members
1903	103,241	1,806,889	1 to 17.4 members
1904	102,021	1,832,638	1 to 17.7 members
1905	105,905	1,899,427	1 to 17.9 members
1906	124,911	1,946,948	1 to 15.5 members
1907	129,162	2,016,080	1 to 15.8 members
1908	146,717	2,139,080	1 to 14.5 members
1909	140,980	2,218,911	1 to 15.7 members
1910	134,440	2,332,464	1 to 17.3 members
1911	132,356	2,421,203	1 to 18.2 members
1912	123,471	2,446,296	1 to 19.8 members
1913	137,356	2,522,633	1 to 18.3 members
1914	151,441	2,588,633	1 to 17.0 members
1915	168,235	2,685,552	1 to 15.9 members
1916	160,497	2,744,098	1 to 17.0 members
1917	148,699	2,844,301	1 to 19.1 members
1918	113,833	2,897,428	1 to 25.3 members
Total baptisms in 23 years			
Average annual baptisms			
Total net gain of church members			
Average annual net gain of church members			

Sixth Period: 1919-1944

Enlargement and Enrollment

Years	Baptisms	Church Members	Ratio of Baptisms
1919	123,069	2,561,348	1 to 24.0 members
1920	173,595	3,145,346	1 to 18.1 members
1921	233,571	3,220,383	1 to 13.7 members
1922	224,544	3,866,211	1 to 14.9 members
1923	195,164	3,494,189	1 to 17.8 members
1924	209,676	3,574,531	1 to 17.0 members
1925	224,191	3,649,330	1 to 16.2 members
1926	193,278	3,816,964	1 to 18.7 members
1927	197,155	3,673,712	1 to 16.6 members
1928	183,020	3,705,876	1 to 20.2 members
1929	175,631	3,720,645	1 to 21.4 members
1930	198,579	3,560,278	1 to 19.3 members
1931	211,263	3,944,566	1 to 18.6 members
1932	226,855	4,066,140	1 to 17.9 members
1933	211,393	4,173,928	1 to 19.7 members
1934	209,364	4,277,052	1 to 20.4 members
1935	202,047	4,389,417	1 to 21.7 members
1936	191,933	4,482,316	1 to 23.3 members
1937	204,567	4,595,602	1 to 22.4 members
1938	256,814	4,770,185	1 to 18.5 members
1939	269,155	4,949,174	1 to 18.3 members
1940	246,600	5,104,327	1 to 20.7 members
1941	209,593	5,238,132	1 to 24.9 members

Mexican Army Lads
On Furlough Meeting
Give Mission OfferingBy GEO. T. LEWIS
Missionary to the Mexicans

RECENTLY the Mexican Baptist Church in Uvalde, received a money order for forty dollars from Pvt. Elias Mojica, who is at present stationed in New Guinea.

With the money was a letter which told that Elias was given a short leave and went to town to see the sights.

Early in the day he encountered half a dozen other Mexican lads who were from our small town of Uvalde. All were assigned to different outfits, and all were given leave at the same time, and it seemed an act of providence that they should all be together again.

After a whole day taking in the town the time for parting came. They were so pleased with the day that they decided to do something to thank God for it.

After a general discussion it was decided to take up a collection for the churches back home from which the



boys came.

All of the boys except Elias were Catholics and yet they decided to divide the collection, half for the Catholic and half for the Baptist church.

We prayed for Elias and took courage from this letter.



Charles E. Peller, Director

P. O. Box 122

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April, 1945

THE PLACE OF PREACHING

(Continued from page 4)

there a preacher with sufficient natural intellectual ability and bairnlike agility to give the show of dignity to his pulpit even though the people when they see him in that pulpit put an interrogation point after his purity in heart and integrity in conduct. But it will be a vain show that will sooner or later come to naught. And he will be the rare exception.

An ordinary man such as you or I will degrade the pulpit every time we enter it if people have a doubt about our sobriety, our financial integrity, and our personal purity. I mention these three because liquor, money, and women are today and have always been the three black beasts tending to undermine the pulpit and rob preaching of its pristine power. Liquor on the breath of any preacher anywhere at any time for any reason indirectly robes the pulpit of its proper pedestal in the suspicion of the people.

But where there is one dram-drinking preacher there are ten who degrade the pulpit because they flicker under the test of financial integrity. Most of the preacher's trouble in the matter of financial honor arises, not from innate dishonesty, but from carelessness. Bankers and business men lose faith in their preacher if he is slow in meeting his obligations. When they lose their faith in him his sermons lose their charm for them and his pulpit is thereby degraded.

He explained it on this ground. Some dear brother will say, "Brother Jones, are you going to Selma today? Mary, my daughter, wants to go and I wonder if you would mind taking her in your buggy." The old preacher said, "I had this buggy built to save both myself and all the dear sisters from the suspicious talk of the evil-minded."

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SOUTHERN BAPTIST HOME MISSIONS

One Hundred Years of Southern Baptist Evangelism

By E. P. ALLDREDGE

Secretary Department of Survey, Statistics and Information
Baptist Sunday School Board, Nashville, Tennessee

We have recently completed a survey of one hundred years of evangelism of Southern Baptists. Without comments, we are letting the figures tell this wonderful story in briefest possible form. A much fuller presentation of this survey will be found in the *Centennial Handbook for 1945*.

First Period: 1845-1860 — "Before the War"

Years	Baptisms	Church Members	Ratio of Baptisms
1845	23,222	251,951	1 to every 15.1 members
1846	34,062	367,017	1 to every 15.2 members
1847	35,629	376,851	1 to every 14.7 members
1848	27,412	365,803	1 to every 14.1 members
1849	33,497	404,600	1 to every 12.1 members
1850	No report	No report	No report
1851	23,831	423,507	1 to every 12.5 members
1852	46,334	467,334	1 to every 12.4 members
1853	41,863	495,945	1 to every 11.8 members
1854	43,423	519,210	1 to every 11.9 members
1855	43,722	542,396	1 to every 12.4 members
1856	43,065	568,973	1 to every 13.2 members
1857	43,322	580,296	1 to every 13.4 members
1858	51,007	617,723	1 to every 12.1 members
1859	49,127	639,240	1 to every 12.0 members
1860	51,342	649,518	1 to every 12.6 members
Total baptisms in 15 years 571,935			
Average annual baptisms 38,129			
Total net gain of church members 297,567			
Average annual net gain of church members 19,837			

NOTE Only scattering and incomplete reports from 1861 to 1872.

**Second Period: 1861-1871
The Great Revival During the War**

We have no complete or trustworthy statistical reports from the churches for this entire period, but we have something far greater than any statistical reports—the record of the most far-reaching revival in the armed forces of the Confederacy ever witnessed in any army, in any nation, in modern times. Beginning with the second year of the war, this revival spread to all sections of the army and to all the training camps and hospitals, and continued to the very end of the war, with three most remarkable results:

Great numbers of the soldiers were brought to know Christ and to publicly confess him before men. Up to January, 1866, at least 150,000 were known to have been converted and baptized. In addition to these conversions multiplied thousands of backsliders reconverted their lives to God. Army life and morale, therefore, were revolutionized. Literally thousands of these new converts and reconverted Christians heard the call of God to special service. Hundreds of Baptist and Methodist preachers and lay leaders in the forty years following this war were men like Dr. J. B. Gamble of Texas, who heard God's call in the army and dedicated their lives to him during the war.

The ministers and lay leaders who were converted and dedicated their lives to God during this great revival brought a new day to the churches at home and a new sacrifice and service to the cause of Christ when the war was over. In fact, these soldiers who were converted and re-dedicated during this four-year struggle of the Confederacy did more to make over the churches at home than all other forces combined, so that, in spite of all the indescribable

**Third Period: 1872-1880
In the Depths of Reconstruction Horrors**

Years	Baptisms	Church Members	Ratio of Baptisms
1872	68,017	856,067	1 to 14.1 members
1873	60,532	1,093,808	1 to 21.7 members
1874	67,488	1,200,106	1 to 17.8 members
1875	62,879	1,249,713	1 to 19.9 members
1876	69,448	1,342,432	1 to 19.3 members
1877	63,880	1,418,296	1 to 22.8 members
1878	70,558	1,483,660	1 to 21.0 members
1879	63,760	1,516,351	1 to 28.2 members
1880	73,243	1,872,631	1 to 21.4 members

**Fourth Period: 1881-1895
Recovery and Organization of Southern Baptist Forces**

Years	Baptisms	Church Members	Ratio of Members
1881	47,575	961,435	1 to 20.2 members
1882	47,856	915,140	1 to 19.3 members
1883	53,908	934,817	1 to 17.3 members
1884	62,424	976,153	1 to 15.6 members
1885	65,187	1,013,160	1 to 15.5 members
1886	90,877	1,071,823	1 to 11.8 members
1887	82,168	1,123,892	1 to 13.5 members
1888	73,052	1,165,512	1 to 16.0 members
1889	77,507	1,194,654	1 to 15.4 members
1890	81,808	1,233,908	1 to 16.1 members
1891	84,076	1,282,220	1 to 15.3 members
1892	82,478	1,321,540	1 to 16.0 members
1893	93,842	1,361,351	1 to 14.6 members
1894	105,190	1,431,041	1 to 13.6 members
1895	80,877	1,468,891	1 to 16.2 members
Total baptisms in 15 years 1,179,553			
Average annual baptisms 75,998			
Total net gain in church members 507,556			
Average annual net gain of church members 33,837			

**Fifth Period: 1896-1918
Great Growth and Internal Development**

Years	Baptisms	Church Members	Ratio of Baptisms
1896	97,557	1,525,191	1 to 16.7 members
1897	98,984	1,568,908	1 to 15.6 members
1898	77,243	1,536,709	1 to 20.5 members
1899	73,036	1,608,413	1 to 21.8 members
1900	90,465	1,657,986	1 to 20.6 members

(Continued on page 6)

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HOME

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NO. 5. VOL. XVI. MAY, 1945.

Daily Chronicle & Sentinel.

J. W. & W. S. JONES. AUGUSTA, GA., FRIDAY MORNING, MAY 9, 1845. VOL. IX.—No. 108.

Chronicle and Sentinel. AUGUSTA. FRIDAY MORNING, MAY 9.

Southern Baptist Convention.

A. B. Johnson, President of the Central Association of the State of Georgia and the Southern Baptist Convention. He is elected by the State and the Convention.

B. J. C. Morris, Vice President of the State of Georgia in General Assembly.

C. W. Johnson, Secretary of the State of Georgia and the Convention.

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M. W. Johnson, Member of the State and the Convention.

N. W. Johnson, Member of the State and the Convention.

O. W. Johnson, Member of the State and the Convention.

P. W. Johnson, Member of the State and the Convention.

Q. W. Johnson, Member of the State and the Convention.

R. W. Johnson, Member of the State and the Convention.

S. W. Johnson, Member of the State and the Convention.

T. W. Johnson, Member of the State and the Convention.

U. W. Johnson, Member of the State and the Convention.

V. W. Johnson, Member of the State and the Convention.

W. W. Johnson, Member of the State and the Convention.

X. W. Johnson, Member of the State and the Convention.

Y. W. Johnson, Member of the State and the Convention.

Z. W. Johnson, Member of the State and the Convention.

A. W. Johnson, Member of the State and the Convention.

B. W. Johnson, Member of the State and the Convention.

C. W. Johnson, Member of the State and the Convention.

D. W. Johnson, Member of the State and the Convention.

E. W. Johnson, Member of the State and the Convention.

F. W. Johnson, Member of the State and the Convention.

G. W. Johnson, Member of the State and the Convention.

H. W. Johnson, Member of the State and the Convention.

I. W. Johnson, Member of the State and the Convention.

J. W. Johnson, Member of the State and the Convention.

K. W. Johnson, Member of the State and the Convention.

L. W. Johnson, Member of the State and the Convention.

M. W. Johnson, Member of the State and the Convention.

N. W. Johnson, Member