



SOUTHERN BAPTIST
HOME MISSION BOARD

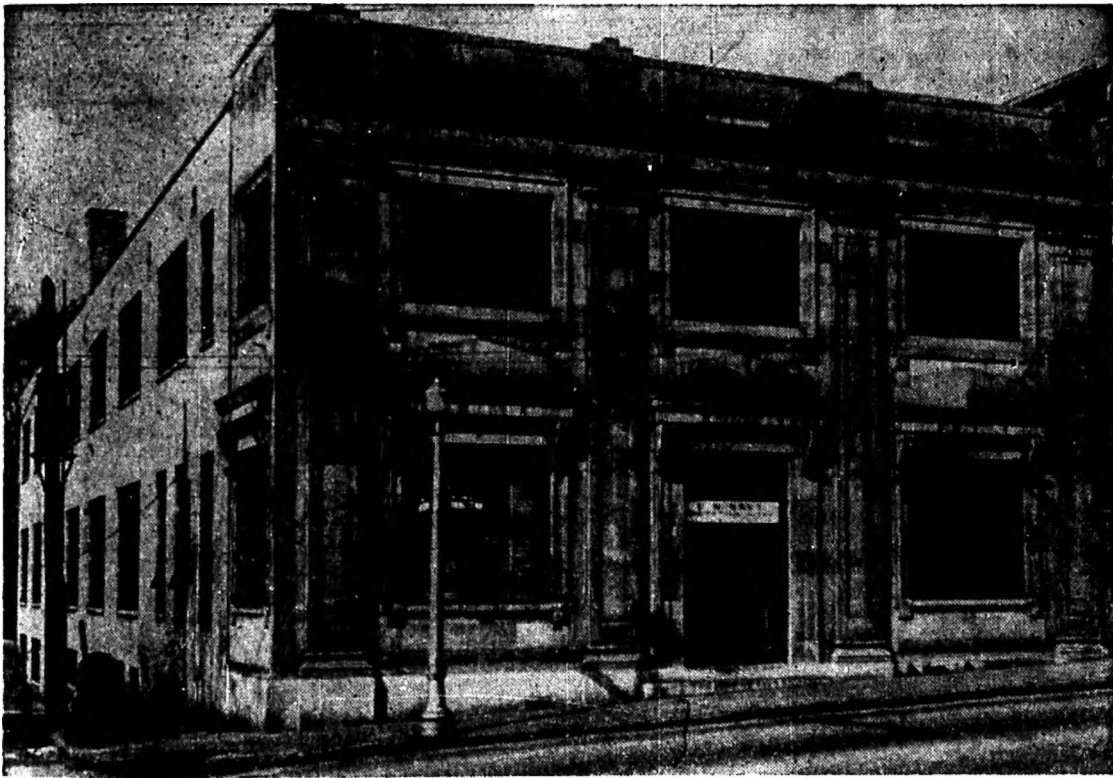
Motto: Trust the Lord and Tell the People

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.

MRS AGNES K HOLMES
DARGAN MEMO LIBRARY
161 - 8TH AVE, NO
NASHVILLE, TENN - 3

DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE

The Executive Committee Its Function and Powers

THE question has been raised a number of times, since the action of the Executive Committee in postponing the meeting of the Convention, what the function, powers, and duties of the Executive Committee are. Our people seem to want to know how far the Executive Committee can go in functioning for the Convention between the sessions of the Convention. In each instance the inquirer has been referred to the Minutes and By-Laws of the Convention, but he has always replied, "We do not have a copy of the Minutes."

These inquiries indicate that many of our people do not know very much about the genius of our denomination, its organizations, and the functions, powers, and duties of the Executive Committee. They ought to know, for a well-informed people are more than likely to be a co-operative people. That they may know, we are giving this information.

Convention Authority

The Southern Baptist Convention, as all should know, is a chartered body and therefore has continued existence. Any action taken by the Convention itself repeals or changes the action, unless provision is made by the Constitution for the Executive Committee to make the change. Article XII of the Constitution of the Convention provides that "the Executive Committee of the Convention may call extra meetings, if necessary, or change the time and place of meeting of the Convention when the Committee may deem it inexpedient to convene at the time and place appointed." This is the only power the Executive Committee has that would enable it in any way to change or modify an action of the Convention.

The function and duties of the Executive Committee are set out in Article 9 of the By-Laws of the Convention. The first five sub-sections have to do with the personnel of the Committee and the handling of property for the Convention.

Personnel

9. The Executive Committee of the Convention (1) shall consist of the President and Senior Secretary of the Convention, one member from each co-operating state, one from the District of Columbia, and nine members at large. No salaried official of the Southern Baptist Convention or of any of its agencies or a salaried official of any State Convention or agency, or any member of any board or board of trustees or commission of the Southern Baptist Convention may be a member of the Executive Committee; provided, however, that these restrictions shall not apply in the case of the President or Senior Secretary of the Convention.

(2) The members of the Committee shall be divided into three groups, as nearly equal as possible, and shall hold membership for three years, one-third going out of office each year.

(3) Nine members shall constitute a quorum for the transaction of business.

(4) The Committee shall elect an executive secretary who shall be the executive officer of the Committee, and a treasurer who shall be bonded, and such other officers and employees as it may deem necessary for the efficient conduct of its

work and business. The compensation of its officers and employees shall be fixed by the Committee, but no salaried officer or employee of this Committee may be a member thereof.

Acting for the Convention

(1) The duties and functions of the Committee shall be: To take title to and hold all properties, real or personal, and to convey title to property under the authority of the Convention and all funds such as money and securities that are donated or transferred for the use of the Convention by gifts or left by will for such purposes. The Committee shall be the custodian of all such properties and funds, holding them in trust for the Convention to be managed, controlled, and administered by the Committee in accordance with the direction, general or special, of the Convention.

The Committee is expressly authorized to contract for the sale of, and deliver, any and all properties, real or personal, of the Convention, either at its own discretion, or as may be authorized by the Convention, and to make, execute and deliver contracts, bills of sale, deeds or other instruments of conveyance, and to endorse for transfer, stocks, bonds or other securities in the name of the Executive Committee by the Executive Secretary and the Treasurer, or in such other manner as the Executive Committee may prescribe by resolution or amendment to its By-Laws, and any instrument or endorsement executed as herein provided shall be binding both upon the Executive Committee and the Convention.

The Executive Committee is the proper body to be named in transfers of real or personal property for the use and benefit of the Convention, either by deed, conveyance, or will.

The Executive Committee is authorized to receipt for all moneys or securities given to the Convention, to endorse all papers that need endorsement in the name of the Convention, and to execute all receipts and acknowledgments, and if necessary, to attach the seal of the Convention to these papers.

Specific Duties

In addition to these duties and functions, the Executive Committee shall also exercise the following duties and functions: (1) To act for the Convention *ad interim* in matters not otherwise provided for in its plan of work. (2) To have oversight of arrangements for meetings of the Convention with authority to change, if necessary, the time and place of meeting.

(3) To act in an advisory way on matters of policy and cooperation arising between the agencies of the Convention, or between agencies of the Convention and co-operating state agencies. (4) To represent the Convention in all negotiations with state conventions and state boards, and other co-operating bodies in matters of common interest. The Executive Committee shall be the authorized agency of the Southern Baptist Convention to conclude all agreements with co-operating state agencies for the conduct of necessary arrangements as to handling of Southwide funds raised in the various states, and all other related matters. (5) To present to the Convention a consolidated financial statement of all agencies of the Convention. The statement shall show the Assets, Liabilities, and the Delta of the agencies. (6) To recommend to the Convention an operating Budget for the Convention year, which budget shall consist of the sum of all the budgets of all institutions and agencies which have been submitted to the Executive Committee at its December meeting and approved by it, and to recommend the percentage of Southwide funds to be apportioned by it, and to recommend the percentage of Southwide funds to be allocated to each cause or agency. The Operating Budget shall include all agencies of the

Southern Baptist Convention. (7) The Executive Committee shall notify the agencies of the Convention of all actions or instructions of the Convention relating to the work or other matters of the agency or agencies involved, and shall report to the Convention whether such agency or agencies have carried out the wishes of the Convention. (8) To hold meetings at such times as may be necessary or advisable for the transaction of the business committed to it by the Convention. (9) To make reports of its proceedings to the Convention at each annual session, and to make any recommendations it may desire concerning the affairs of the Convention, or concerning the affairs of the agencies of the Convention. (10) To conduct the promotional work of the Convention through the heads of Southern Baptist Convention Boards and Institutions, Baptist Brotherhood of the South, and Woman's Missionary Union.

The Committee and the Agencies

The Executive Committee shall have no authority to control or direct any agency of the Convention, or concerning the affairs of the Convention, or concerning the affairs of the agencies of the Convention, and to make suggestions, when deemed advisable, to the agencies, and to report its findings to the Convention, and to make recommendations to the Convention concerning any matter whatsoever.

Expenses of the Committee

The expenses of the Executive Committee shall be borne by the Sunday School Board. The Sunday School Board shall advance to the Executive Committee, from time to time, funds sufficient for the Committee to discharge its duties without financial embarrassment.

Specific Powers Granted

All the sub-sections defining the special duties of the Executive Committee are co-ordinated and co-equal. All of them are specific except (1), which says that the Executive Committee is "to act for the Convention *ad interim* in matters not otherwise provided for in its plan of work." Notice that the Committee is to act "for the Convention," and not as "for the Convention." The Executive Committee is not the Convention *ad interim*, but an agent of the Convention with powers fixed by the Convention. Notice, also, that the Committee is to act for the Convention "in matters not otherwise provided for in its (the Convention's) plan of work." This limits the action of the Executive Committee to matters upon which the Convention has not already acted. The other nine sub-sections tell what the Executive Committee can do and should do.

This means that the Executive Committee has no authority to change any action of the Convention, except that pertaining to the meeting of the Convention, which is granted by the Constitution of the Convention. Once the Convention has acted, the action taken remains in force until the Convention itself changes or reverses the action.

Published monthly by the Home Mission Board, Southern Baptist Convention, 315 West Peach Street, Atlanta, Ga.

J. B. LAWRENCE
Editor
JOE W. BURTON
Managing Editor

Subscription: Twenty-five cents per year, five years for \$1.00. Budget rate to churches sent on request. Entered as second class matter, January 16, 1937, by the post office at Atlanta, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 512, Act of February 26, 1949, authorized August 16, 1951.

April, 1945

The Place of Preaching

By JEFF D. RAY

Professor Emeritus of Homiletics
Southwestern Baptist Theological Seminary

Dr. Ray

GR^{EAT} churches stem from great pulpits. Effective preaching is a quality essential in the growing of an effective church. There never has been and there never will be a long-continued, mutually congenial, eminently useful pastorate with a weak man in the pulpit. There never has been an all-round permanently pre-eminent church that was not blessed with a strong preacher in the pulpit.

The pastor sins if he fails to give proper publicity to denominational propaganda. He sins if he does not plan promotional programs, stimulating the activities of his church. He sins if he does not, as frequently as practicable, visit in the homes of his people. He sins if he does not bear a man's part in any effort to improve civic conditions in his community.

All that I most steadfastly believe. But he commits a greater sin if he allows any of these or all of these to deheart his pulpit of intellectual and spiritual power. The act of preaching is at once the most sacred and the most important task ever committed to any man. An act so high and sacred in its import rebukes the slovenly, disorderly, superficial way in which, many times, we discharge its holy functions.

Whatever may be said of the value of other pastoral functions, the careful preparation and effective delivery of sermons is the preacher's pre-eminent work. If he majors on any other duty at the cost of preaching, he sacrifices the best on the altar of the merely good.

Did John A. Broadus touch the weak spot in our churches when, in his great book on *Preparation and Delivery of Sermons*, he exclaimed, "How small a proportion of the sermons heard weekly throughout the world are really good?"

The pulpit should be the tower of strength in our churches. But is it? Do the preachers try honestly, diligently, earnestly, prayerfully to make it so?

In this article I shall try to emphasize the long-neglected fact that preaching should hold the pre-eminent place in every church.

Atmosphere for Worship

In the first place, this pre-eminence should be clearly recognized in the equipment provided for it. When a meetinghouse is to be built the first concern should be an auditorium well fitted and furnished for the most effective preaching of the Word. In our commendable zeal for educational equipment there is a danger that this important matter be overlooked. If I were on a building committee I should insist upon the cardinal principle that whatever else this building may or may not have it must have an auditorium adapted in every possible de-

gree to his chief business in this pastorate. All these other qualifications and activities will go for naught, or at least be sadly discounted, if the preacher is weak in the pulpit. But if he preaches strong, attractive, effective sermons all his other activities are electrically motivated thereby.

A third thing that will give preaching its deserved place of pre-eminence is the attitude the preacher himself assumes toward it. If he allows other things to crowd out careful, detailed, heel-to-toe preparation of his sermon, the tragedy will soon manifest itself in a restless, dissatisfied atmosphere and, patience exhausted, the delicate or perhaps crude suggestion will come that it might be well for him to move on.

The man who really appreciates the dignity and romance of preaching will give himself to careful preparation of the sermon in all of its multifarious demands—its doctrines; its homiletical order; its vigorous English; its grammatical correctness; its proper pronunciation of words; its winsome delivery, whether in modulated vocalization or clear enunciation or intelligent articulation.

If any haughty brother smiles and says "attention to all those details will ruin anybody's sermon," my answer is "maybe your feeling yourself too great to attend to such details explains your difficulty in getting a pastorate or in holding one when influential brethren finally induce a church to call you."

Pulpit Exalted

Further, the preacher can exalt the act of preaching in the thinking of his people by the type of sermons he preaches. Basically, if the preacher would maintain self-respect, win the respect of his people, add luster and dignity to the act of preaching, there must be in his preaching a steady, properly rationed doctrinal fibre.

Pious platitudes and sentimental gush as a substitute for preaching soon wear out. I know it is often said that when men preach on doctrine they are metallic and forbidding. That is often true for I have seen it done.

(Continued on page 4)

"We Have A Mission"

This is the fourth in a series of articles on the distinctive beliefs, contribution, and mission of Southern Baptists.

The fifth in the series, by Dr. P. I. Lipey, will be on the theme, "The Genius of the Baptist Denomination." Writing for the May number—our Centennial issue—Dr. Lipey will discuss the unifying principle in a religious democracy.

THE PLACE OF PREACHING

(Continued from page 3)

But do you not think the preacher should set for himself the task of preaching on these 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 Shaped Notes
128 Pages x 144 Selections

Hundred \$22.50, carriage extra
Dozen \$3.15, postpaid
Single Copy35, postpaid

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 displays of which the one on the opposite page is the fourth. Most 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 spiritual unction.

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 gravity in his sermons."

By "gravity" I take it the good stewards meant spiritual unction, emotional fervor, typical Methodist fire-striking 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 mechanics, denominational campaigns, and local promotional crusades that he forgets that 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 squashy. 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

its proper place of dignity and honor if he would illuminate and irradiate his sermon by the free use of a scintillating imagination.

Instead of searching libraries for some so-called "new truth" to preach, it seems to me the young man would do better if he took the old truth and presented it to his people illuminated with the glow of a vivid imagination. Trying to invent new truth is a dreary and disappointing road. But an effort to invent new garments in which to clothe an old truth is not only rewarding but is positively thrilling to both preacher and audience.

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 mummified 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 unleashed imagination. He sometimes preaches what he calls a dramatic sermon, in which he takes some Scripture, shelf-worn and lustre-lost because of its very familiarity, and gives it new zest by, with proper restraint, acting it out character by character in his pulpit.

Is it not true that the sermons that you and I hear, and in fact the sermons you and I preach, are often so commonplace and platitudinous that they quicken no new ideas and arouse no new ambitions in anybody's mind?

You love your wife and would not swap her for any woman on earth, but how you do thrill and have your appreciation of her quickened when she surprises you some Sunday morning logged out in brand-new, go-to-meeting clothes!

But let us consider another thing that will help to maintain the pulpit in its proper place of universal respect and confidence. That is that the man who stands in the pulpit from Sabbath to Sabbath shall be a man of untarnished name.

Any pulpit is degraded by a man of any other sort. There may be here and

(Continued on page 7)

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

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.

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



We Have
A Mission

The TRUTH Shall Make Men FREE

Home Mission Board—Southern Baptist Convention

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

(Continued from page 8)

1901	95,810	1,883,839	1 to 17.6 members
1902	108,517	1,737,446	1 to 16.0 members
1903	103,241	1,805,889	1 to 17.4 members
1904	102,021	1,832,638	1 to 17.7 members
1905	106,905	1,899,427	1 to 17.9 members
1906	124,911	1,946,948	1 to 15.5 members
1907	129,162	2,016,980	1 to 15.6 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	132,396	2,421,203	1 to 18.2 members
1912	123,471	2,446,286	1 to 19.8 members
1913	137,396	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	2,744,008	1 to 17.0 members
1917	148,699	2,844,301	1 to 19.1 members
1918	113,833	2,887,428	1 to 25.3 members

Total baptisms in 23 years 2,166,346
 Average annual baptisms 119,841
 Total net gain of church members 1,358,337
 Average annual net gain of church members 59,053

Sixth Period: 1919-1944
 Enlargement and Enlistment

Years	Baptisms	Church Members	Ratio of Baptisms
1919	123,069	2,961,348	1 to 24.0 members
1920	179,595	3,149,346	1 to 18.1 members
1921	233,571	3,220,383	1 to 13.7 members
1922	224,844	3,366,211	1 to 14.9 members
1923	195,864	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	193,279	3,616,964	1 to 18.7 members
1927	197,155	3,673,712	1 to 18.6 members
*1928	183,020	3,705,876	1 to 20.2 members
1929	175,631	3,770,645	1 to 21.4 members
1930	198,579	3,850,278	1 to 19.3 members
1931	211,253	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	191,983	4,482,316	1 to 23.3 members
1937	204,567	4,595,602	1 to 22.4 members
1938	256,914	4,770,185	1 to 18.5 members
1939	269,155	4,949,174	1 to 18.3 members
1940	245,600	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 Offering

By 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.



OLD-FASHIONED
 REVIVAL HOUR
 Nationwide Gospel Broadcast
 Regional Networks and Independent Stations. Consult
 radio log of local newspapers
 for stations and times.
 Charles E. Fuller, Director
 P. O. Box 123
 Los Angeles 65, Calif.

SOUTHERN BAPTIST HOME MISSIONS

1942	308,137	5,347,129	1 to 25.6 members
1943	303,301	5,493,037	1 to 27.1 members
**1944	323,531	5,631,515	1 to 26.3 members

Total baptisms in 26 years 5,494,887
 Average annual baptisms 207,883
 Total net gain of church members 2,670,167
 Average annual net gain of church members 102,698

*Two groups of B.M.A.'s were removed from our lists, one in 1926 and one in 1928.

**Estimated.

An Analysis of One Hundred Years of Soul-Winning By Southern Baptists, 1845-1944

The Over-All Record

Total baptisms in 100 years 10,457,826
 Average annual number of baptisms 104,578
 Total gains in church membership 5,273,841
 Average annual net gain in church membership 52,738

Summary of the Baptismal Record of 100 Years

1845-1860, an average of 38,129 a year.
 1861-1871, no reports from the churches.
 1872-1880, an average of 64,926 a year.
 1881-1895, an average of 75,990 a year.
 1896-1918, an average of 119,841 a year.
 1919-1944, an average of 207,883 a year.

Summary of Church Membership Gains

1845-1860, an average of 19,837 gains per year.
 1861-1871, no records.
 1872-1880, an average of 79,618 gains per year.
 1881-1895, an average of 33,837 gains per year.
 1896-1918, an average of 59,053 gains per year.
 1919-1944, an average of 102,698 gains per year.

The High Marks of the Record

Best record of baptisms per church members, 1845-1860.

Greatest revival period, 1861-1865, in the Southern arm.

Greatest proportionate gains in church membership, 1872 to 1880, during the horrors of the Reconstruction.

Smallest proportionate gains in church membership, 1881-1895—the "recovery period."

Greatest gains in millions of church members, the last 11 years, 1919-1944, when the church membership rose from 2,961,348 to 5,631,515, showing a net gain of 2,670,167, or an average annual gain of 102,698 for the 26 years of this period.

April, 1945

THE PLACE OF PREACHING

(Continued from page 4)

there a preacher with sufficient natural intellectual ability and histrionic 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 robs the pulpit of its proper pedestal in the thinking 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.

Reputation Important

The preacher's contribution to the dignity of the pulpit will be conditioned not only on his character—what he really is—but upon his reputation, what he seems to be. The preacher is blind if he cannot, for the sake of his pulpit, see the importance of maintaining both.

But many a pulpit has been degraded

and many others hurtfully debilitated by loose, often groundless, and frequently frivolous and half-jocular talk about the preacher and women. The pulpit loses power and prestige with the people when there is in the congregation even a hint connecting the man who stands in the pulpit with the name of some woman, suggesting even indiscreet impropriety, to say nothing of immorality.

About fifty years ago Dr. F. M. Law told me that back in his native Alabama there was an old heeheler preacher who had a buggy built with a seat barely wide enough for one.

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."

Above Suspicion

And while we are reminiscing, here is some advice from an old preacher that I will pass on: It does not matter how long nor how intimately you have known them, keep your hands off the women. That advice holds even if both of you are as old as Methuselah and as ugly as the velled prophet of Khorrassan. If Caesar's throne demanded for dignity's sake that his wife should be above suspicion, how much more does the pulpit—the preacher's throne—demand purity of heart and life on the part of the one who is honored with a place in it.

When in 2 Corinthians 6:3 Paul said, "Giving no offense in any thing, that the ministry be not blamed," would I do him worthy violence to his meaning if I read it "giving no offense in anything that the pulpit be not discounted"? Paul doubtless meant a good deal more than is in our word "preaching" or "pulpit," but his exhortation certainly includes that. If the pulpit is the citadel of the church, we had better set flint-like faces against its becoming democratized, debilitated, degenerated.

Broadman Comments. By W. R. White. Broadman Press, \$1.50.

This book gives comments on each of the International Bible Lessons for 1945. It includes for each lesson a digest of the Scriptures, Scripture notes, lesson interpretation, and practical application of the lesson. It provides splendid supplementary material for the study of the Sunday school lessons.

GEORGE W. TRUETT

A Biography by P. W. James

Here is the colorful life story of a golden-tongued preacher and soul-saver extraordinary, who was three times President of the Southern Baptist Convention and President of the Baptist World Alliance in 1934. This new, revised edition covers Dr. Truett's complete life. It is a book every Southern Baptist will be proud to own.

\$2.00

MANY CREEDS, ONE CROSS

By Christopher E. Stearns. Readable essays on the great world faiths showing how each falls short of Christianity. Excellent for missionary study groups.

\$1.75

The Macmillan Company
 60 Fifth Avenue — New York 11

BOOKS By Great Soul Winners

"Acts" by Dr. R. A. Ironside, over 600 pages. Paper covers, only \$2; cloth binding, \$3. Ask for the FREE catalog of "Best in Christian Literature," also information on this 30-year faith work, serving Armed Forces and others. Outstanding Christian Bookstore on the West Coast. Service prompt. Satisfaction assured. Write today.

WESTERN BOOK & TRACT CO., INC.
 Dr. R. A. Ironside, Pres.
 Dept. BH, 1719 Franklin St., Oakland 12, Calif.

HIGH SCHOOL

AT HOME — IN SHORTEST POSSIBLE TIME
 Course prepares you for College Entrance, Professional Schools, and personal advancement. Diploma awarded. Why be handicapped all your life when you can become a High School Graduate with so little effort? Write for Free Prospectus. See what High School Training did for so many of our graduates—what you can do for YOU.

ACADEMY FOR ADULTS
 Dept. H-30 W. Washington, Chicago 4

AGENTS WANTED

for NEW LINE of Scripture
 Greeting Cards, Stationery
 and Beautiful Wall Plaques
 Liberal Commissions. Write

IOWA SCRIPTURE PRESS
 Dept. SH-4
 P. O. Box 713—Des Moines, Iowa

Choir & Pulpit GOWNS
 Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. Send your needs and name of church.
 DEMODULIN BROS. & CO.
 1108 South 4th St., Greenfield, Ill.

**HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES**
 Vestments, Hanger, Stoles, Embroideries, Etc.
 NEW CATALOG on Request
 NATIONAL CHURCH GOODS SUPPLY CO.
 DIVISION OF
 NATIONAL ACADEMIC CAP & GOWN CO.
 3121 ARCH ST.
 PHILADELPHIA 3, PA.

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	351,951	1 to every 15.1 members
1846	24,062	367,017	1 to every 15.2 members
1847	25,629	376,851	1 to every 14.7 members
1848	27,412	385,803	1 to every 14.1 members
1849	28,497	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	27,611	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 13.0 members
1860	51,342	649,518	1 to every 12.6 members

Total baptisms in 15 years 571,535
Average annual baptisms 38,102
Total net gain of church members 237,567
Average annual net gain of church members 15,837

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, 1865, 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. Gambrell 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

poverty and want and humiliation which came upon the people of the South during the Reconstruction period, the figures in the following table show that the churches experienced net gains in membership amounting to an average of 79,618 a year for the entire Reconstruction period—which is two and one-half times as many as were gained by these same churches during the better years of 1861 to 1865.

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

Years	Baptisms	Church Members	Ratio of Baptisms
1872	48,017	956,067	1 to 14.1 members
1873	50,532	1,098,808	1 to 21.7 members
1874	47,498	1,200,106	1 to 25.7 members
1875	62,679	1,243,073	1 to 19.9 members
1876	69,448	1,342,432	1 to 19.3 members
1877	63,680	1,418,296	1 to 22.3 members
1878	70,568	1,483,660	1 to 21.0 members
1879	63,760	1,516,351	1 to 23.2 members
1880	78,243	1,672,631	1 to 21.4 members

Total baptisms in 8 years 584,425
Average annual baptisms 73,053
Total net gain of church members 716,564
Average annual net gain of church members 79,618

*First available report since 1860.

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	47,886	915,140	1 to 19.1 members
1883	53,908	934,817	1 to 17.3 members
1884	62,424	978,163	1 to 15.6 members
1885	65,197	1,013,160	1 to 15.5 members
1886	90,877	1,071,823	1 to 11.8 members
1887	83,168	1,125,892	1 to 13.6 members
1888	73,052	1,166,812	1 to 16.0 members
1889	77,507	1,194,654	1 to 15.4 members
1890	81,806	1,235,908	1 to 15.1 members
1891	84,076	1,282,220	1 to 15.3 members
1892	82,478	1,321,540	1 to 16.0 members
1893	92,842	1,363,351	1 to 14.6 members
1894	106,190	1,431,041	1 to 13.6 members
1895	90,877	1,468,991	1 to 16.2 members

Total baptisms in 15 years 1,179,553
Average annual baptisms 78,970
Total net gain in church members 507,556
Average annual net gain of church members 33,837

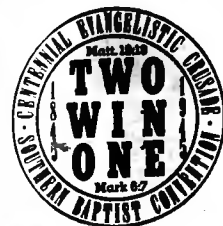
*Negroes officially separated from whites in 1880, and reported 34,665 baptisms and 741,894 members in 1881.

Fifth Period: 1896-1918
Great Growth and Internal Development

Years	Baptisms	Church Members	Ratio of Baptisms
1896	97,557	1,529,191	1 to 15.7 members
1897	98,984	1,568,906	1 to 15.6 members
1898	72,243	1,556,709	1 to 20.5 members
1899	73,635	1,608,413	1 to 21.8 members
1900	90,465	1,657,996	1 to 20.6 members

(Continued on page 5)

DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE
SOUTHERN BAPTIST



HOME N

Motto: Trust the Lord and He Will Take Care of the People

MRS. AGNES K. HOLMES
DARGAN MEMORIAL LIBRARY
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENN. 37203

VOL. XVI.

MAY, 1945

NO. 5.

Daily Chronicle & Sentinel.

J. W. & W. S. JONES.

AUGUSTA, GA., FRIDAY MORNING, MAY 9, 1945.

VOL. IX.—No. 108.

Chronicle and Sentinel.

AUGUSTA.

FRIDAY MORNING, MAY 9

Agency.—The W. S. JONES is authorized to act as our agent for all business connected with his office in the cities of New York, Philadelphia, Boston and Baltimore. His office is New York in the Nassau Street Building, 30 Pine Street, Baltimore, N. E. corner of Baltimore and Calvert streets, Boston, 18 State Street, New York & Texas, of New York, are also the agents of the Chronicle and Sentinel in the city of New York.

Southern Baptist Convention.

This body met in this city yesterday, and was called to order by the Rev. W. T. BARNETT, pastor of the church in which the Convention is held.

On motion of Rev. J. B. Taylor, of Va., seconded by the Hon. Thos. Stock, of Geo., Hon. Wilson Lumpkin, of Geo., was called to the Chair.

After religious services, a Committee was appointed to ascertain the number of delegates present, and the religious bodies represented. The Committee reported about 300 delegates from the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana and Kentucky, and the District of Columbia.

Owing to the short notice of the meeting of the Convention, the States of Mississippi, Tennessee, Arkansas and Florida, were represented only by letters.

The delegates having been ascertained, the Committee proceeded to appoint officers, as follows:

Rev. W. B. JOHNSON, D. D. of S. C. Pres't.
Hon. Wilson Lumpkin, of Geo., Vice Pres't.
Rev. J. B. Taylor, of Va., Secretary.

Mr. J. C. CARR, of Va., Secretary.

On motion of Rev. Dr. Fuller, of S. C., a committee of sixteen was appointed to prepare and report a preamble and resolutions for the action of the body, to wit: Rev. Dr. Fuller and Dr. A. T. McEachern, of S. C.; Rev. J. A. McKean and W. Cruse, Esq., of Md.; Rev. T. W. Hyman, of D. C.; Rev. J. B. Jeter and Rev. T. Hume, of Va.; Rev. R. McNabb, of N. C.; Rev. B. M. Sanders and Rev. C. D. Mallory, of Ga.; Rev. A. Travis and Geo. E. D. King, of Ala.; Rev. Isaac T. Hines and Rev. R. Holman, of La.; Rev. Isaac McCay, of Ky.

An act

To incorporate the Executive Committee of the Central Baptist Association of the State of Georgia and the Southern Baptist Convention.

Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly held

And can be further enacted that William B. Johnson, Wilson Lumpkin, James B. Taylor and Perry R. B. Cruse, and others their associates and successors be and they are hereby incorporated and made a legal entity by the name hereafter of the Southern Baptist

Convention (which is hereby) to receive, hold, possess, retain and dispose of property, either real or personal, to sue and be sued and to make all legal suits and regulations necessary to the transaction of their business not inconsistent with the laws of this State, and of the United States, said Corporation being created for the purpose of extending Christianity and civilization for the propagation of the Gospel and for the improvement of the human race.

Charles S. Jenkins
Speaker of the House of Representatives

Abraham H. Chappell

President of the Senate

Approved: June 27, 1945

W. S. Jones

George

Above is a photostatic copy of the charter of the Southern Baptist Convention. Note that the Central Association was chartered by the same act. At the left is the first news story of the Convention's first session. Additional Chronicle & Sentinel accounts appear on pages 6 and 7.