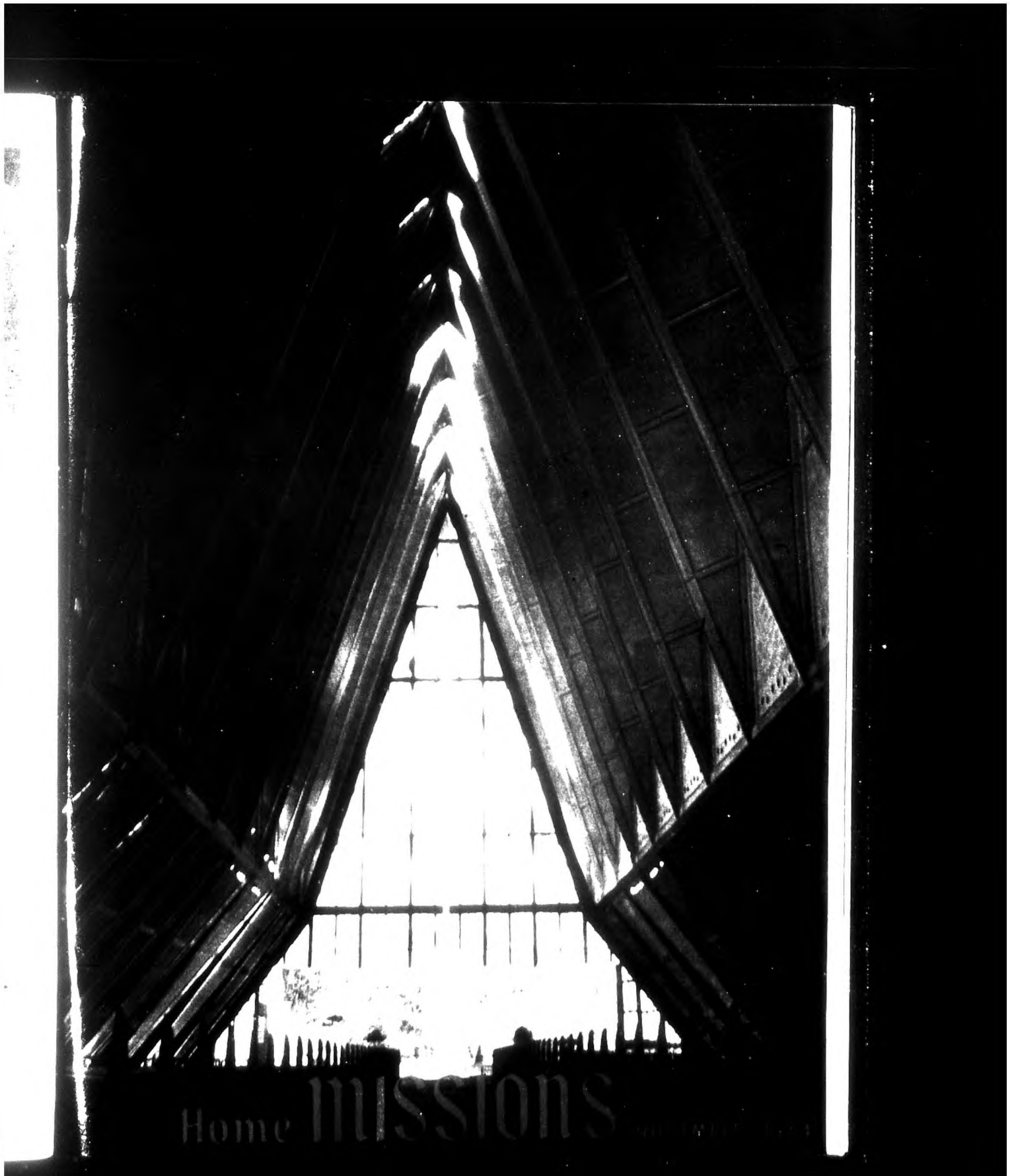




Home **MISSIONS** and world missions



Guy Bellamy, secretary of the Department of Work with National Baptists.

An Appreciation of Guy Bellamy

BY COURTS REDFORD
EXECUTIVE SECRETARY, HMB

Guy Bellamy is a wonderful fellow. He and I have been associated in the Lord's work for many years. We are about the same age—we have been serving with the Home Mission Board the same number of years—we shall be retiring at the same time.

I recall the first time I saw Guy Bellamy. He was pastor of the Putnam City Baptist Church at the edge of Oklahoma City. I was then president of Southwest Baptist College, Bolivar, Mo., and planned to attend the Southern Baptist Convention meeting in Oklahoma City. Guy asked me to preach in his church and I gladly accepted the invitation. We had a good service, because he had prepared for a good service. I have liked him from that moment to the present, and the more I know of him the more I value his friendship.

He was for some time superintendent of city missions in Oklahoma City. I had then become assistant secretary of the Home Mission Board and our paths crossed often. He did a good job, because he loved the churches and was genuinely interested in their growth and development. He gave them wise counsel, as they reached out through extension ministries to serve the growing population of the city. He was also genuinely interested in the mission activities such as the good will center, the Indian center, and the work with the Negroes of that area. In fact, he was interested in all who needed a spiritual ministry.

In 1949 J. B. Lawrence, secretary of the Home Mission Board, was looking for someone to direct the home mission work with National Baptists. We talked together about a person who could give tactful and aggressive leadership in this

field. We decided that Guy Bellamy was our man, and subsequent years have proved the wisdom of our choice.

For 15 years Bellamy has served as director of the work of the Home Mission Board with National Baptists. He felt that it was much better to designate this phase of our ministry as Work with National Baptists than to refer to it as work with Negro Baptists. He was right. It has given their churches and their conventions the prestige and the place in Baptist life that they rightly deserve.

Guy Bellamy is the personification of Christian cooperation. I have never worked with a man that was more considerate and appeared more eager to find God's will and to follow it. The path of progress has not always been plainly marked, but Guy Bellamy has so faithfully followed the leadership of the Holy Spirit that our progress of work with Negro Baptists has gone forward year after year.

His wise counsel has made the phenomenal growth of work with National Baptists possible, but even more his love for people of all races and his gracious consideration for those in special need have borne an abundant harvest. People everywhere of all races love and admire Guy Bellamy.

There has been a remarkable growth in this department of work under his leadership. When he assumed the responsibility in 1949 we had 24 workers with National Baptists, and reported about 12,938 persons attending schools and institutes.

Last year there were 78 workers reporting 59,978 attending institutes and extension classes, and 147 scholarships were awarded to Negro youth who attended colleges and universities.

Perhaps of greater importance, he has led nine states where Negro population is largest to cooperate with the Home Mission Board in the employment of state directors of work with National Baptists.

More and more the Negroes themselves have assumed responsibility for their work. His genuine interest in all the Negroes has made possible his effective ministry with the leaders of the three major National Baptist conventions and with all of the state National Baptist groups.

There is no wonder that both Southern and National Baptists have honored this good man again and again. He has received honorary degrees and special citations from the following institutions and groups: Oklahoma Baptist University; Selma University; Natchez College; Union Baptist Theological Seminary and Mississippi Baptist Seminary.

Guy Bellamy is a graduate of Decatur Baptist College, Decatur, Tex. He is known for his evangelistic zeal, his good humor, and his common sense. He always has a good story ready to allay any tendency to criticize or to misunderstand another's attitude or motive. He expects the best from those with whom he labors, and he gets it.

Bellamy wisely chose Victor Glass to become his associate in 1957. Bellamy says Glass is the best helper in the world, for he gives me all the credit for the good work, and he takes all the blame for the mistakes. Thank God there have not been many mistakes.

We shall all miss Guy Bellamy when he retires, but his wonderful spirit will live on and on in the work with National Baptists through the years ahead.

HOME MISSIONS

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Linda E. Stephens,
Editorial Assistant

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COVER
This is an interior shot of the new chapel at the Air Force Academy in Colorado Springs, Colo. Featured in this issue is the 1965 Evangelism Planbook in which the emphasis is on worship and evangelism.

HMB Photo

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November, 1964

EDITORIALS

BY WALKER L. KNIGHT

A Catholic Speaks On Missions

I was tempted in presenting this material to first write what Albert J. Nevins said in part to the Mission Secretariat of the Catholic Church in its recent meeting, and then at the end of the quoting tell you who said it.

But then I realized that many of the ideas would be so familiar you might stop reading, for he presents clearly concepts in missions which we desire everyone to have.

For example, there are three notions which the Catholic Church holds (he says in part because of the prodding of Protestant theologians):

"(1) Every Christian without exception is expected to be a witness for Christ by sharing in the total mission of the Church.

"(2) This mission is not a mission of geographical concept to so-called mission territories but begins where every Christian is and ends only with the last man who lacks knowledge of Christ.

"(3) This mission is not to extend the Church as an impersonal monolith but as the fullness of Christ in His Mystical Body in a redeeming ministerium."

Only the third idea is stated in somewhat stranger language than we usually use, but the idea is that the church is not buildings, or schools, or hospitals. It is souls redeemed by Christ.

Also the Catholic's method of receiving this mission is strange to us, "through Baptism and . . . Confirmation," and, of course, we define church differently.

He makes another interesting point, among many. This is that in history "slowly the notion of mission became perverted to the notion of missions."

To some this might sound like double-talk until you realize, as Hugo Culpepper of Southern Seminary stresses, mission is one's reason for being and gives direction or perspective, motivation or purpose, drive or thrust, and it is to make Jesus Christ known; while missions is the means by which a church accomplishes its mission.

Thus Nevins said, "The Church became divided into a sending Church and a receiving Church. Mission became the flowing of money and the bearing of culture from the civilized West to the peoples of Asia, Africa, Oceania, and Latin America."

Then he added that in the homeland Christianity became a private relationship between oneself and God, but while Christ might be a personal Saviour, he could never be a private Saviour.

"The mission was not something compartmentalized or specialized, reserved solely for special vocations. It belonged to everyone and to deny it was to deny one's Christianity."

TRENDS IN EVANGELISM TRENDS IN EVANGELISM TRENDS IN

Most of what follows concerns the Southern Baptist Convention in particular, and all of the main line Protestant denominations in general. However, some of the difficulties listed may not be applicable to all denominations. This article is not intended to be exhaustive, but it is hoped that it will be interpretative and suggestive. While no attempt is made for definitive documentation, all figures, facts, quotes, and assertions can be accurately documented.

BY DELOS MILES
ASSOCIATE SECRETARY OF THE
DEPARTMENT OF EVANGELISM AND
ASSOCIATIONAL MISSIONS OF THE
GENERAL BOARD OF THE BAPTIST
GENERAL ASSOCIATION OF VIRGINIA

Southern Baptist baptisms in 1963 reached their lowest ebb since 1952. This decrease is in spite of the fact that we now have more members, money, buildings, equipment, and machinery than at any previous time in our history. For those who believe in believers' baptism, and for those who hold that baptism is the door to the church, any decrease in baptisms represents a decrease in disciples. There has been a corresponding decrease in Sunday school enrollment. In 1963, seven and a half million Sunday school members added a net increase of only 40,000 to their rolls. Since 70 to 90 per cent of our new converts come through the Sunday school, this lack of enrollment growth can have a disastrous effect on the number of disciples we make. However, this decrease in baptisms is only one of the difficulties which confronts evangelism.

A second difficulty is the dropouts after baptism. Five million of our ten million Southern Baptists are either nonresidents or nonparticipants. For all practical purposes 50 per cent of our total constituency is lost to our cause and mean little or nothing to our churches.

The disinclination to accept responsibility for our failure is a third difficulty which confronts evangelism. Some of us want to bury our heads in the sand like an ostrich and refuse to admit that there is a problem. Others want to find a scapegoat whom they can blame for our failure. In some cases the clergy blame the laity and the laity blame the clergy. In other cases the evangelism workers blame the religious educators and the religious educators blame the evangelism workers. One says: "The trouble with us is that the religious educators have swallowed John Dewey's pragmatism." The other says: "The trouble with us is the shallow evangelism that the evangelists have been dishing out. It is instant evangelism which produces still-born men instead of twice-born men." Disappointment with old methods is a fourth difficulty which confronts evangelism.

Disappointment with old methods is a fourth difficulty which confronts evangelism.

HOME MISSIONS

culty which confronts evangelism. Some say: "Ours is not a revival church." Some frankly state that some of the methods used in the past and advocated for the present violate human personality. There is a growing revolt against some of the methods which have proven "successful" in the past. Simultaneous revivals is a case in point. Quite a few laugh condescendingly at an evangelism planbook. Much of the promotional material on evangelism is never opened or read or taken seriously.

Differences of opinion are unwelcome in some quarters. How can we enter into dialogue with the world when there is no true dialogue with fellow Christians? There is some breakdown in dialogue at almost every level of our denomination. There must be no cut and dried methods which cannot be fluid or at least flexible. In the light of this fifth difficulty, we should remind ourselves that the fellowship of Christ is "open for opinion."

The drift toward universalism and double-edge predestination is a sixth difficulty which confronts evangelism. Either of these is fatal to evangelism. Both overemphasize God's sovereignty at the expense of man's freedom. One takes the holiness out of God's love and the other takes the love out of his holiness. If all men will eventually be saved either in this life or the next, why did God give us this life? If God has elected certain persons for eternal life and certain persons for eternal damnation, how can persons be morally responsible for their actions, and why should they?

A seventh difficulty which confronts evangelism is the demographic explosion. It is estimated that there were 250 million persons in the world at the beginning of the Christian era. By the Sixteenth Century that figure had doubled. It was not until 1850 that the world's population reached a billion. Today there are over three billion persons on earth. By the year 2000 A.D. it is estimated that there will

be nearly seven billion. One hundred and fifty years from now, if the present rate of growth continues, there will be 50 billion. And 650 years from now there will be less than one square foot of land space for each person on this planet. An average of 50 million persons are being born each year. All Christian forces are reaching only 12 million annually for Christ. So the world is growing more pagan by 38 million a year. Over 19 hundred years after Christ, still less than one-third of the world's people are even nominal Christians. Will we evangelize the two billion plus lost persons now living? If Christ tarries in the heavens, how can we evangelize the millions yet to be born? These are more than cold academic questions!

The defection to cults and false religions is an eighth difficulty which confronts evangelism. The tongues movement continues to gain ground in the world, especially in America. Some pastors and members have defected to this emotional fad. Many of today's Jehovah's Witnesses were Baptists yesterday. The Mormons continue to subvert all who will lend them an ear. A resurgent Hinduism, Buddhism, and Islam have established missions in America to convert us to their man-made faiths. Missions is no longer a one-way street.

There are other difficulties which confront evangelism, but the eight listed above are the primary ones. We must turn now to look at the directions in which evangelism is headed.

One direction in which evangelism is headed is an intensified dialogue concerning the church-world relationship. Christians the world over are reexamining the relationship of the church to the world and the world to the church. Such phrases as "the worldly God," "worldly holiness," and "holy worldliness" are in use. Bonhoeffer's phrase "a world come of age" is freely kicked about in the church and in the world. Some Christians are saying: "God may be more con-

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cerned with the world than with the church." After all, they remind us that the church exists for the salvation of the world and not for itself. Others are saying: "The church itself is a slice of the world—that slice which acknowledges Jesus Christ as Lord." We are reminded that Jesus Christ is the Light of the world; that he lightens every man coming into the world; that the Light shines on in the darkness of the world, and the world has not put it out. That Light shines in the church but it also shines in the world.

Gunther Jacob, an East German church leader, uses the phrase "the end of the Constantinian era" to describe the present position of the church in the world. Two further questions which have been raised will indicate the depth and breadth of the church-world dialogue. Does the church have a mission to the world, or is the church itself God's mission to the world? Since Christ is Lord of the cosmos, as well as Lord of the church, could it be that he will use communism to discipline the New Israel as he used the Babylonians to discipline the old Israel? The church-world dialogue will continue and will be intensified in the days ahead.

An increased attention to the ministry of the laity is a second direction in which evangelism is headed. An avalanche of literature has appeared in the last decade or so on the role of the layman. Hendrik Kraemer has written *A Theology of the Laity*. Trueblood and several of his students have written widely in the field. Trueblood's *Your Other Vocation* and *The Company of the Committed* must be cited. Actually one can discern an emphasis upon the layman's ministry in all 20 of Trueblood's works. Even in his philosophical works, the philosophical foundations are there. The Department of the Laity of the World Council of Churches has produced much informative literature. Thirteen booklets have been published since 1956, under the title *Laity*. Two booklets are

produced each year. Issues 2-6 are now available in one volume. *Signs of Renewal*, dealing with the lay institutes of Europe, is produced by the World Council. The January, 1963 issue of *Review and Expositio* dealt with "The Role of the Christian Layman." Even Vatican II has dealt with the problem. The ministry of the laity is inextricably tied up with the future of the church and of the world.

The invention of new forms, structures, and methods for penetrating the world with the gospel is a third direction in which evangelism is headed. The forms of the church are always changing. Some Christians are asking now: "Is the present form of church life a major hindrance to evangelism?" Colin Williams devotes his book *Where in the World?* to that question. Elizabeth O'Connor in her *Call To Commitment* tells how the Church of the Saviour in Washington, D. C., has experimented with new forms since 1947. Findley B. Edge in *A Quest For Vitality in Religion* passionately pleads for renewal through breaking out of the crust of institutionalism. Alan Walker's "Life Line Movement" in Australia is a new form for penetrating the world. The lay institutes referred to above, and the *koinonia* groups which have sprung up all over our world are new ways of penetrating the world with the gospel. God is at work among his people bringing new structures into existence which will enable us to make his eternal gospel relevant to this Twentieth Century.

The church-world dialogue, the lay apostolate, and the invention of new church structures constitute a trinity of trends in evangelism. In the light of these trends and the difficulties which confront evangelism, what are some decisions which we should make about evangelism?

First, we should verbalize and conscientiously follow a personal spiritual discipline. That discipline should be personal, for no two persons need the same discipline. It should deal with the four areas of self,

family, church, and world. The articles concerning the self might be: I will spend some time in prayer each day; I will study some portion of the Bible each day for my own spiritual nourishment; I will practice temperance in food, play, sleep, and work. The fourth article, dealing with the family, might read: I will constantly strive to make my home Christian and to bring up my children to be mature disciples of Jesus Christ. Articles five through seven, on the church, might be: I will participate in public worship at least once a week unless providentially prevented; I will cultivate friendship with Christians from all walks of life; I will give at least one-tenth of my income to advance the cause of Christ in the world. Articles eight through ten could deal with the world and might be as follows: I will relate to and converse with lost persons in an effort to lead them to unconditional commitment to Jesus Christ as Saviour-Lord; I will write at least two or three paragraphs a day to further the cause of Christ in the world; I will take an active part in politics. Some kind of personal, spiritual discipline is a desperate need of most Christians.

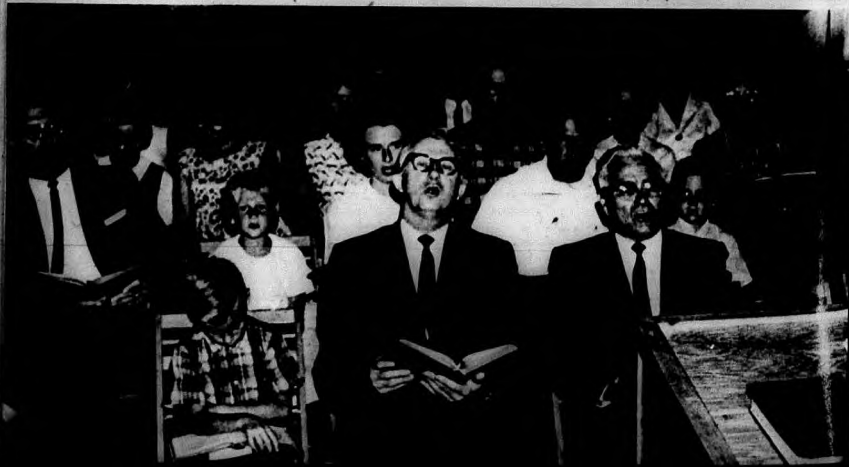
We should also form small fellowship, service, and study groups at every level of our denominational life. Most of our churches are too large for *koinonia*. These *koinonia* cells would make the church of Christ real to us and to lost persons. They could keep us from getting lost in the masses and might enable us to find our true identity. By no means would they replace the churches and by all means would they renew the church.

Furthermore, we should keep informed on what other Christians are doing. Responsibility for proclaiming the gospel to the whole world rests upon all Christians everywhere to the end of the age. The world is so big and we are so few. We ought to fellowship with other Christians and learn firsthand what they are doing to claim the world for our Lord.

We ought to read what they are doing. We ought to rejoice over their victories and weep over their failures. Jesus said, "Other sheep have I which are not of this fold."

Moreover, we should be unafraid to experiment with new structures and encourage those who do. Some would have us to freeze the structure of the church. We shall make a fatal mistake if we try to shape all believers by the same organizational molds. Rigidity of structure is not our goal. The salvation of the world is. Structures must be vehicles of mission. They must serve and not be served. Whatever methods are theologically sound must have the sanction of the body of Christ. We must accommodate our structures and methods to meet the needs of a changing world with the unchangeable gospel.

Finally, we should make maximum use of the opportunities, resources, organizations, programs, and methods which we now have until God gives us something better with which to replace them. There is such a thing as throwing the baby out with the bath water. We may painfully recognize the weaknesses of our present structures, but can we afford to tear them down without replacing them with better structures? Most any person can tear down slum houses but it takes skilled laborers to build new houses so that the slums will not reappear. Those who would throw everything out of the back door run the risk of the man who cast out the unclean spirit (cf. Matt. 12:43-45). The man got rid of the unclean spirit. In fact he emptied, swept, and garnished his house. The unclean spirit wandered afar, always restless. Finally he decided to go back to his original home. Because the poor man had not replaced the unclean spirit with a clean spirit, he ended up with eight wicked spirits. If we throw out our present structures and do not replace them with better structures, a vacuum will be created and our last state may be worse than the first.



*A band of visiting Laymen
revived West Coast Baptists
and became*

Disciples With A Mission

PHOTOS AND STORY BY FRANK HALBECK
FRESNO, CALIF.

Laymen from all over the Southern Baptist Convention territory made an indelible impression upon the people in the churches where they served during the West Coast Laymen's Crusade. Almost 900 of them made close to 30,000 visits. A surprising 161,481 attended worship services at the 600 churches in California, Oregon, and Washington while the laymen preached and gave their Christian testimonies. There were more than 4,000 rededications of life and 1,200 professions of faith in Christ

in homes and churches during the five-day period.

The tabulation of figures, however, does not tell the full story. According to James C. Graves, director of Brotherhood work in California, "This crusade did something for the men who came, and it also challenged the laymen in California. The laymen are now determined to be better witnesses."

Members of an associational board in California wrote to Graves and said that the West Coast Laymen's Crusade was the most effective associational program in which they had ever participated. They suggested that more laymen's crusades are needed.

The men worked in teams of two, and sometimes alone, under the direction of individual churches and followed no crusade-wide program.

In the rural areas, laymen often took a religious census in the afternoon, spoke at the evening worship service, and visited prospects afterward.

A pastor wrote the state Brotherhood department to say the two men sent to his church were a blaze for God. They had a passion for souls and people responded everywhere they went.

Graves further said, "We were thrilled to know that laymen could speak and thus draw the attention of laymen. We learned that laymen respond to the ministry of laymen. Their pulpit expressions came out of everyday experiences

in life. The people in the pew appreciated them."

J. Terry Young, editor of the *California Southern Baptist*, writes of a laymen he heard. "He was meek and obsequiously nervous when he first stood to speak . . . this was his first attempt to preach a formal sermon. But his opening words belied the blessing that was to come. He continued with a testimony of how God had laid the West Coast Laymen's Crusade on his heart until he could no longer refuse the invitation to participate. Then a key sentence: 'Two hundred and fifty fellow members of my church back home are praying for me and for you right now.' With that he bowed his head for a brief prayer asking God's help for the preaching service at hand. He began to preach with a power and a depth of earnest sincerity that were impressive—and the only explanation was that God was working."

In northern California, Associational Missionary B. E. Pitts related the story of a pastor and his visiting laymen who went to see the family of a little girl who had been saved on the previous Sunday. They were met at the door by the father, who turned them away, but the mother invited them in. The parents said the girl could not be baptized. One of the laymen, a music teacher, expressed an interest in an organ in the home. The Holy Spirit used the dedi-

WEST COAST LAYMEN'S CRUSADE
director, Jack Stanton, helps laymen
with their schedules. Pictured below
is a small group of people who met in
the recreation hall of an Unitarian
church, where Baptist services were
conducted for the crusade.

A MEMBER of the Los Altos Mission, Roy Shields, led the singing; Kenneth H. Rose, of Maryville, Tenn., was the visiting layman; Ed Harness, missionary in Long Beach Harbor Association; and E. Lewis Wamhoff, pastor, joined in the singing. Refreshments were planned after the service each night.



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cated laymen to touch the hearts of the lost parents, who later gave permission for the girl to be baptized and promised that the whole family would attend church.

In southern California, Ed F. Harness, missionary in the Long Beach Harbor Association, said, "We had 269 decisions in the 16 churches and three missions, so we believe that God blessed us in mid-July, 1964." He described the activities of Kenneth Rose, layman and active Brotherhood leader from Maryville, Tenn. "Brother Rose," Harness said, "preached the gospel in a Unitarian church." Then he went on to explain, The Los Altos Baptist Mission, sponsored by Walnut Avenue Baptist Church, Long Beach, meets in a Unitarian church on Sunday afternoons. The mission pastor, Lewis Wamhoff, had been pastor of Walnut Avenue, but the mission made such progress that the pastor resigned the church and accepted the mission, which is the new Southern

Baptist witness in the midst of 60,000 people.

Mr. Rose enthusiastically accepted the challenge to lead the mission in the crusade. On the first day he won a person to Christ during the visitation. He said in his message one night, "I am the happiest person upon the earth because I know Jesus Christ as my personal Saviour."

E. William George, a layman from First Southern Baptist Church, Long Beach, and Robert D. Hughes, pastor, led the crusade in Long Beach Harbor Association. He described the visiting laymen as "disciples who came to California with a mission." Like Kenneth Rose, the other laymen who traveled west from 26 states for the Laymen's Crusade had a contagious spirit and a wholesome approach to the spread of the gospel. They were spirit-filled men, impelled by obvious devotion to spend their time during the crusade witnessing for Jesus Christ.

HOME MISSIONS

Early Crusade In San Jose

In the San Jose Southern Baptist Association the West Coast Laymen's Crusade was conducted July 15-19, 1964, one week in advance of the regular crusade. This was a necessity because the

association had a contract for an associational camp, from which they could not be released.

So, in consultation with Lucien Coleman of the Brotherhood Commission of the Southern Baptist Convention, and James C. Graves, director of the Brotherhood department of the Southern Baptist General Convention of California, the crusade was planned for the earlier date. Lucien Coleman sent requests from his office in Memphis, Tenn., for 36 laymen to come to California one week early. "We were thrilled," said Coleman, "to receive responses almost immediately from men all over the Southern Baptist Convention."

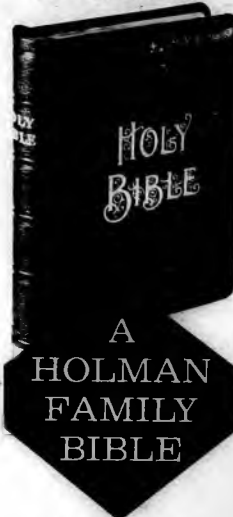
Many of these men were willing to stay two weeks, the first in San Jose and

THE EARLY CRUSADE in San Jose, Calif., brought James C. Graves, Jack Stanton, T. J. DuBose, Lucien Coleman, and Charles Robertson (pictured left to right) to work together in the West Coast Laymen's Crusade.



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the second in the regular program of the West Coast Laymen's Crusade. Coleman, a former lawyer who joined the staff of the Brotherhood Commission in 1958, said they had never had a finer response to a request than that for the early meeting in San Jose. There was only one cancellation.

The crusade preparation for San Jose Association was conducted by City Missionary T. J. DuBose and Charles Robertson, chairman of evangelism for the association and pastor of Cambrian Park Baptist Church.

The 36 participating laymen, coming from 12 different states in the Convention territory, met for their orientation dinner with great enthusiasm. Every one of the men who had accepted the responsibility to participate was present for the meeting. They gathered in Calvary Baptist Church, Redwood City, Calif., where P. N. Tilden is pastor.

Crusade leader for California, Lucien Coleman, was present to greet the men. Coleman, who had made contact with more than 1,000 Baptist laymen from his office at the Brotherhood Commission in behalf of the churches of California and Oregon-Washington, told the men, "I have been sort of busy in the past few months."

It was also possible to have James C. Graves, Brotherhood secretary, California, present at the orientation meeting. He challenged the laymen to have a greater vision of missionary opportunity in their visit to California.

The over-all crusade director from the Evangelism Division of the Home Mission Board, Jack Stanton, also spoke at the orientation meeting. He brought a great inspirational message in which he challenged the men to reach out for Christ in soul winning during the crusade.

Jack Stanton said, "This type of program was brought to my attention many years ago when I was secretary of evangelism in Kansas. Paul Brooks Leath, then pastor of First Baptist Church, Brownwood, Tex., led a group of laymen on a crusade in Wichita, Kan. At that time he helped us open up the way for Southern Baptist work in that state."

Stanton continued, "Here in San Jose Association is a band of men from all over the Southern Baptist Convention whom God has touched. You have come to share the good news of the gospel with the people of the West Coast. We thank you for coming. Praise God for you!"

God touched the hearts of people in Santa Clara County through the Southern Baptist laymen who served in the 17 churches and one mission participating in the crusade. Over 2,500 visits were made and more than 7,000 were in attendance in the churches. City Missionary DuBose said, "The laymen were a true blessing to all of our churches... the men spoke to our people... and we believe that this revival will live on forever in our hearts."

Baptists To Stress Work With Italians

The return of Armando Silverio of Tampa, Fla. from language study in Perugia, Italy, October 2, marked the beginning of a new emphasis on Southern Baptist work with Italian-speaking people in the United States.

Silverio, a missionary of the Home Mission Board of the SBC since 1961, was sent to Italy for six months of intensive language study to better equip him for work among those speaking Italian.

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From such studies, recommendations will be made for the Board's language mission work.

After the studies are completed, Silverio will be assigned to serve in one of these areas, such as Pittsburg, Philadelphia, New York City, Boston, or San Francisco.

The work will stress starting new missions and churches, or leading established churches to minister in Italian to those who speak this language.

Silverio was born of Italian immigrants in a coal mining town of western Pennsylvania. He has served as pastor of Calvary Baptist Church in St. Augustine and of the Armenia Avenue Baptist Church in Tampa.

The Silverios have a daughter, Beverly, who is attending Mars Hill College in North Carolina, and two sons, Henry and Milton, who are still at home.

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the second in the regular program of the West Coast Laymen's Crusade. Coleman, a former lawyer who joined the staff of the Brotherhood Commission in 1958, said they had never had a finer response to a request than that for the early meeting in San Jose. There was only one cancellation.

The crusade preparation for San Jose Association was conducted by City Missionary T. J. DuRose and Charles Robertson, chairman of evangelism for the association and pastor of Cambrian Park Baptist Church.

The 36 participating laymen, coming from 12 different states in the Convention territory, met for their orientation dinner with great enthusiasm. Every one of the men who had accepted the responsibility to participate was present for the meeting. They gathered in Calvary Baptist Church, Redwood City, Calif., where P. N. Tilden is pastor.

Crusade leader for California, Lucien Coleman, was present to greet the men. Coleman, who had made contact with more than 1,000 Baptist laymen from his office at the Brotherhood Commission in behalf of the churches of California and Oregon-Washington, told the men, "I have been sort of busy in the past few months."

It was also possible to have James C. Graves, Brotherhood secretary, California, present at the orientation meeting. He challenged the laymen to have a greater vision of missionary opportunity in their visit to California.

Baptists To Stress Work With Italians

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Santa Clara County through the Southern Baptist laymen who served in the 17 churches and one mission participating in the crusade. Over 2,500 visits were made and more than 7,000 were in attendance in the churches. City Missionary DuRose said, "The laymen were a true blessing to all of our churches . . . the men spoke to our people . . . and we believe that this revival will live on forever in our hearts."

From such studies, recommendations will be made for the Board's language mission work.

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HOME MISSIONS

Evangelism PLAN BOOK

a church fulfilling its mission through
Worship and Evangelism

1965

1965

Evangelism PLAN BOOK

Prepared By
Division of Evangelism, HMB
Room 519 511 N. Akard
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Associate

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Associate

JACK STANTON
Associate

NEWMAN McLARRY
Associate

HOME MISSION BOARD, SBC

A2

a church fulfilling its mission through worship

True worship is essential for effective evangelism.

True worship is essential for Christian maturity.

True worship of the living God will produce a concern for the unevangelized of the world.

True worship of the living God will drive the worshipper into active service of leading lost souls to Christ.

Worship is more than sitting down and being passive and quiet. The worship experience will become a worship expression through evangelistic outreach.

True worship of the living God will lead all church members to witness daily.

The 1965 *Evangelism Plan Book* is sent to you with the prayer that 1965 will be a year when all Southern Baptists recapture the meaning and spirit of worship, which will lead them to become dynamically and vitally evangelistic.

Vernon Yearby,
Editor

A3

a church fulfilling
its mission through

worship

Scripture reading: John 4:20-24

From Genesis to Revelation worship is given a central place in the life of the people of God. The intricate details for the construction of the tabernacle and God's specific instructions that every item of the tabernacle be made according to certain specifications and that a very carefully laid out ritual be followed emphasizes God's determination to teach the truth concerning worship. The construction of the various temples by the people of God in the Old Testament placed worship as a central factor in the life of God's people. Then the synagogue and eventually the early Christian church gave great emphasis to the importance of man's worshipping God.

In the Ten Commandments the first portion of these commandments laid stress upon man's exalting God through worship. God's clear command that man is to have no other god before him and that he is not to bow down to any graven image emphasizes the place of worship and the god to be worshipped. Psalm 95:6 says, "O come let us worship and bow down: let us kneel before God our maker." Throughout the Psalms and through the various portions of the Old Testament worship is emphasized. It played a great part in the life of our Lord while on the earth.

He not only attended synagogue and temple worship but he also emphasized that man should have the right approach to a holy and righteous God. In the epistles and the Acts, worship again is emphasized. We are told to praise God through Scripture, through songs, hymns, Psalms, prayer, spiritual song; the ordinances as they are set up by our Lord are to be carefully followed out.

The many warnings against false worship in the Old Testament also emphasized the centrality of worship. While Moses was communing with God on Mt. Sinai, the people of God made a golden calf and bowed down and worshipped it. This was strongly condemned by Moses as false worship. In the days of Elijah and the Baal worshippers, the repeated warnings of God to his people as they invaded Canaan was to stay away from the gods of the Amorites, the Jebusites, and the Canaanites. Then too, the ancient prophets told us of the vanity of empty ceremonialism. They told us that God, who is to be worshipped, must be worshipped in sincerity and in life as well as in deed. Daniel cautioned the exiles against bowing down to the false image.

Paul the Apostle told us that there were many gods who were worshipped including even an unknown god. He

also told us that people turned from idols to serve the living and the true God. In the book of Revelation the worship of the beast is said to be a characteristic of the final days. Superstition, magic, witchcraft, and idolatry are all condemned in the Bible.

We come now to an attempt to define worship. Like all of life's deepest experiences it is all but impossible to define. It is similar to love. It is interesting to note also that the Apostle Paul does not define love. He only describes it in I Corinthians 13. So, worship, like love, is never really defined in the Bible. It is only described and careful instructions are given as to how it should be done.

The Greek word translated worship (*proskuneo*) means "to bow down," "to kneel before one," "to adore one." Our English word "worship" comes from the Anglo-Saxon "worth-ship." It implies the recognition of the worth of the object adored. This is emphasized also in Revelation 4:11: "Thou art worthy, O Lord, to receive glory, and honor and power: for thou hast created all things and for thy pleasure they are and were created."

Worship is always to be God-centered and God-directed. Worship is not just a projection of man's ego as some mod-

ern psychologists claim. It is the worship of God who is the "wholly other." He is God, but remember that he is God our Father who is in the heavens. This is not to suggest that God is far off, but to emphasize his transcendence, his holy character.

Worship and service are so closely related in the Scriptures as to be all but impossible to separate. In Luke 4:8, Jesus said in quoting the Old Testament, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This quotation is a form of Hebrew parallelism in which the latter phrase corresponds to the first. The word "worship" and the word "service" are all but synonymous.

It is interesting that in Romans 12:1 the Apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service." The word translated service in this verse is the word from which we get our English word "liturgy." It is the Greek word *latreia*. This word is used in Hebrews 9:1 and 6 of worship and service in the temple and tabernacle. Therefore, man's service is in truth worship and worship is service. When man serves God he is worshipping, and when man worships God he is serving. This is the reason we refer to the hours of collective worship as worship services.

Worship and evangelism are closely connected. In the famous passage on worship mentioned in John 4, Jesus was in an experience of personal evangelism when he gave us this lofty teaching. Service through evangelism is a form of worship. To worship God is to come into an awareness and an experience of God and is to lead others into a similar experience.

The New Testament teaches the place of worship is not to be confined to any one locality. It is not restricted as to one building. God is Spirit. He dwells not in temples made with men's hands but only in the temple of a penitent and a contrite heart. This grows out of the nature of God. His omnipresence implies that God is everywhere, that he is wholly present at all times everywhere, including the heart of man.

Therefore, we are not to limit the worship of God to one building or to one place. This is one reason we Baptists are so careful in our use of the term sanctuary. The word sanctuary implies the dwelling place of God. Our buildings in the strictest sense are auditoriums, not sanctuaries.

Christ's promise is, "I will be with you always." Not only God as God, but

God as Christ is with us everywhere. Since God is everywhere we cannot be where he is not, and where he is and we are together worship can take place. Again, worship is not restricted as to time. Jesus himself did not condemn prescribed times of worship, such as the sabbath. The early apostles met at set times for the reading of Scriptures, the singing of hymns, the preaching of the gospel, and for worship experiences. These are encouraged in the New Testament, but we err in restricting worship to the 11:00 a.m. and 7:30 p.m. services on Sunday. Set times are assets. They are aids in worship, even as set times in daily worship or in family worship may be an aid, but it is wrong to suppose that only during these hours do we worship.

Again, worship is not restricted as to form. There are two evils of which man is guilty in worship. One is the evil of formalism, and the other is the evil of formlessness. The Jews were guilty of one, that of formalism. The Corinthian church was guilty of the other, the sin of formlessness. In our worship we must find a happy medium. Let us look now at the elements of worship.

The first element of worship is reverence. To worship means to bow down before. Again the Greek word implies man kneeling in reverence before his Master. When we approach God in worship, we should have the attitude of Moses to whom God said, "Take the shoes from off your feet. God is in this place." One of the sins of our age is the sin of irreverence. We have brought God down from his transcendence and made him a "buddy-buddy" God. Jane Russell said of God that he was a "living doll." The missing note in American Christianity is the note of the sovereignty of God.

The second element of worship is adoration. In worship we must have the same spirit and attitude of the three wise men who, having found the Lord Jesus, bowed before him and adored him. As a hymn writer says, "O come, let us adore him."

The third element of worship is that of praise. We are to exalt and to glorify God through hymns, prayers, and spiritual songs.

The fourth element of worship is that of prayer. This includes private prayer and public prayer in which man is to pray to God.

The fifth element of worship is confession. Sin must be dealt with and the heart must be cleansed before man can properly approach God. This is emphasized in the construction of the temple and the tabernacle. The first

thing to which man came in approaching the holy of holies was the altar where the blood was shed. The holy of holies symbolically represented the presence and the dwelling place of God. No man could enter the holy of holies until first he had come to the place of the shedding of blood, and no man can enter into a worship experience with God until first he has been cleansed by the blood.

The sixth element of worship is communion, fellowship with the living God. This is an inner-action of persons. It means listening as well as talking. The word of God must be spoken to us and we must speak to God.

Worship is an encounter with the living God. What God has said in his revealed and recorded Word is a vital part of our worship. The Reformers removed the altar from the center of their churches and placed a pulpit there. We Baptists have been consistent in placing the pulpit at the center of our auditorium to emphasize that the Word of God in preaching is a means of worship. It is one of the highest and richest experiences of worship into which man can enter because it is the declaration of what God has said.

There are three primary types of worship mentioned in the Scriptures.

First is *corporate worship*, a group of worshipping individuals. The New Testament says we are "not to forsake the assembling of ourselves together." One of the purposes of the Sunday school is to put people in the corporate worship service.

The second type of worship is *family worship*. This is strongly stressed in the Old Testament in which the father as the priest of the family was to lead the family in worship. Paul also stresses the importance of the spiritual relationship of the family.

The third type of worship is *individual worship*. The individual is to worship God daily. This is stressed in our Lord's teaching in the sermon on the mount, particularly Matthew 6, in which Jesus teaches us when we pray to be alone with our Father, to shut the door, and to pray to him in secret. Jesus teaches us in the model prayer that this prayer and worship is to be a daily experience when he says, "Give us this day our daily bread."

We wait today on a deepening of the experiences of worship among Southern Baptists.

—Excerpts from a Bible Study delivered at Glorieta, July 14, 1964, by John Bob Riddle, pastor, Central Park Baptist Church, Birmingham, Ala.

pre-revival calendar

Fill in Months And Days To Revival Schedule

Key to Abbreviations:
P.—Pastor
PUB.—Public Relations
S.S.—Sunday School
T.U.—Training Union
W.M.U.—Woman's Missionary Union
B.—Brotherhood
D.—Deacon
M.—Music
C.C.—Church Clerk

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
28 DAYS TO REVIVAL	27 DAYS TO REVIVAL	26 DAYS TO REVIVAL	25 DAYS TO REVIVAL	24 DAYS TO REVIVAL	23 DAYS TO REVIVAL	22 DAYS TO REVIVAL
Pray for Revival Preach for Revival A.M.—P. P.M.—P. Religious Census or Survey brought up-to-date—S.S. Testimony—T.U. Church Council meet.—P. Sunday School Enrollment Increase Job Assignment—Completed Training Union Enrollment Increase Cultivate Commitment Witnessing	Pray for Revival Order Revival Materials Process Prospect Cards (# 120)—S.S. Soul Winning Clinic Brotherhood Early Morning Prayer Meeting—B. Audit Prospect File—C.C.	Pray for Revival Schedule "Paid Advertising"—PUB. Schedule News Releases—PUB. News Release # 1—PUB. Process Prospect Cards (# 120)—S.S.	Pray for Revival Process Prospect Cards (# 120)—S.S. Weekly Sunday School Faculty Meet—S.S. Soul Winning Clinic Soul Winning Demonstration—P. Film: "How To Witness" Add New Names to Prospect File—C.C.	Pray for Revival Process Prospect Cards (# 120)—S.S. Church-Wide Soul Winning Visitation (# 120) Every Member of Church Council Make Soul Winning Visit News Release # 2—PUB.	Pray for Revival W.M.U. Circle Prayer Meeting—W.M.U. Process Prospect Cards (# 120)—S.S.	Pray for Revival Day of Prayer for Revival (Church Open All Day)—S.S. Departments in Charge
21 DAYS TO REVIVAL	20 DAYS TO REVIVAL	19 DAYS TO REVIVAL	18 DAYS TO REVIVAL	17 DAYS TO REVIVAL	16 DAYS TO REVIVAL	15 DAYS TO REVIVAL
Pray for Revival Preach for Revival A.M.—P. P.M.—P. Sunday School Enrollment Increase Testimony—T.U. Baptismal Service—P. Bulletin Insert # 1—PUB. News Release # 3 Revival publicity up in church today—PUB. Training Union Enrollment Increase Enlist Revival Choir—M.	Pray for Revival Brotherhood Early Morning Prayer Meeting—B. Brotherhood Meeting—Evangelism Committee in charge—B. Film "The Constant Witness" Neighborhood Prayer Meeting Leaders assigned—B. Men and Boys Visitation assignments—B. Audit Prospect File—C.C.	Pray for Revival WMU Meet—Community Missions Chairman Give Evangelistic Program—W.M.U. Women and Girls Visitation Assignments—W.M.U. Neighborhood Cottage Prayer Meetings Places Secured—W.M.U. Imprint Window Cards—PUB.	Pray for Revival Weekly Sunday School Faculty Meet—S.S. Church-Wide Evangelistic Conference—P.—At Prayer Meeting Revival Choir Rehearsal—M. News Release # 4—PUB. Film: Answering Objections # 1 Add New Names to Prospect File—C.C.	Pray for Revival Church-Wide Soul Winning Visitation (# 120) Every Member of Church Council Make Soul Winning Visit	Pray for Revival W.M.U. Circle Prayer Meeting—W.M.U. Hotel Reservations—P. Direct Mail # 1—C.C. Direct Mail # 2—C.C.	Pray for Revival Day of Prayer for Revival (Church Open All Day)—S.S. Departments in Charge Outdoor Billboards Up—PUB.
14 DAYS TO REVIVAL	13 DAYS TO REVIVAL	12 DAYS TO REVIVAL	11 DAYS TO REVIVAL	10 DAYS TO REVIVAL	9 DAYS TO REVIVAL	8 DAYS TO REVIVAL
Pray for Revival Preach for Revival A.M.—P. P.M.—P. Sunday School Enrollment Increase Testimony—T.U. Baptismal Service—P. Bulletin Insert # 2—PUB. Deacon Pre-Revival Visitation—D. News Release # 5—PUB. Display Ad # 1—PUB. Training Union Enrollment Increase Enlist Revival Choir—M.	Pray for Revival Brotherhood Early Morning Prayer Meeting—B. Deacon Pre-Revival Visitation—D. Audit Prospect File—C.C.	Pray for Revival Planned Revival Visitation Cards Prepared (# 120)—D. Deacon Pre-Revival Visitation—D.	Pray for Revival Weekly Sunday School Faculty Meet—S.S. Hi-Attendance Goals Sunday School Revival Attendance Plans (Second Week of Revival)—P. Evangelistic Sunday School Lesson (First Sunday of Revival) Revival Choir Rehearsal—M. Deacon Pre-Revival Visitation—D. Film: Answering Objections # 2 Add New Names to Prospect File—C.C.	Pray for Revival Church-Wide Soul Winning Visitation (# 120) Every Member of Church Council Make Soul Winning Visit Deacon Pre-Revival Visitation—D.	Pray for Revival W.M.U. Circle Prayer Meeting—W.M.U. Deacon Pre-Revival Visitation—D. Hospitality—W.M.U. Direct Mail # 3—C.C.	Pray for Revival Day of Prayer for Revival (Church Open All Day)—S.S. Departments in Charge Deacon Pre-Revival Visitation—D.
7 DAYS TO REVIVAL	6 DAYS TO REVIVAL	5 DAYS TO REVIVAL	4 DAYS TO REVIVAL	3 DAYS TO REVIVAL	2 DAYS TO REVIVAL	1 DAY TO REVIVAL
Pray for Revival Preach for Revival A.M.—P. P.M.—P. Sunday School Enrollment Increase Testimony—T.U. Baptismal Service—P. Bulletin Insert # 3—PUB. Bumper Strip on Parked Cars—R.A. News Release # 6—PUB. Display Ad # 2—PUB. Training Union Enrollment Increase Enlist Revival Choir—M.	Pray for Revival Brotherhood Early Morning Prayer Meeting—B. Soul Winning Visitation (# 120) Radio Devotional—P. Audit Prospect File—C.C.	Pray for Revival Neighborhood Prayer Meeting Pastor's Letters to Prospects and Members—P. Soul Winning Visitation (# 120) Radio Devotional—P.	Pray for Revival Weekly Sunday School Faculty Meeting—S.S. Revival Next Sunday Hi-Attendance Goals Extra Effort to Have Un-saved in Sunday School Complete Details for Sunday School Attendance Plans Church Prayer Meeting—P. Distribute Prospect Names—P. Small Group Praying Radio Devotional—P. Revival Choir Rehearsal—M. Film: "Reclaiming The Saved" Add New Names to Prospect File—C.C.	Pray for Revival Church-Wide Soul Winning Visitation (# 120) Every Member of Church Council Make Soul Winning Visit Neighborhood Prayer Meeting—P. Soul Winning Visitation (# 120)—P. Window Cards—B. Radio Devotional—P.	Pray for Revival W.M.U. Circle Prayer Meeting—W.M.U. News Release # 8—PUB. Soul Winning Visitation (# 120) "Planned Revival Visitation"—P. Radio Devotional—P.	Pray for Revival Day and/or Night of Prayer for Revival (Church Open All Day)—S.S. Departments in Charge R.A.'s put out handbill invitations News Release # 9—PUB. Display Ad # 3—PUB. Planned Revival Visitation—P.

Religious Census

Date Completed

Soul Winning
Commitment Day

Date Completed

Soul Winning
Studies or Clinic

Date Completed

revival calendar

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SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
FIRST DAY		SECOND DAY		THIRD DAY		FOURTH DAY		FIFTH DAY		SIXTH DAY		SEVENTH DAY	
Pray for Revival Morning Revival Service Evening Revival Service Register Attendance—P. Sunday School faculty meet thirty minutes early—S.S. Sunday School Enrollment Increase—T.U. Baptismal Service—P. Bulletin Insert # 4—PUB. Bumper Strip on Parked Cars—R.A. Sign Up for Attendance Next Sunday—S.S. Planned Revival Visitation Workers Meet—P. Training Union—T.U.		Pray for Revival Early Morning Brotherhood Prayer Meeting—B. Morning Revival Service Evening Revival Service Welcome Evangelist Sign Up Hi-Attendance—S.S. "Planned Revival Visitation" Workers meet—P. Baptismal Service—P. Register Attendance—P. Make Soul Winning Visit Today Audit Prospect File—C.C.		Pray for Revival Morning Revival Service Evening Revival Service Register Attendance—P. Sign Up Hi-Attendance S.S. Planned Revival Visitation Workers Meet—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. News Release # 11—PUB. Make Soul Winning Visit Today		Pray for Revival Morning Revival Service Evening Revival Service Register Attendance—P. Full Sunday School Faculty Meeting—S.S. Baptismal Service—P. "Planned Revival Visitation" Workers Meet—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Sign Up Hi-Attendance—S.S. Make Soul Winning Visit Today Add New Names to Prospect File—C.C.		Pray for Revival Morning Revival Service Evening Revival Service Register Attendance—P. Sign Up Hi-Attendance—S.S. News Release # 12—PUB. Baptismal Service—P. "Planned Revival Visitation" Workers Meet—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today		Pray for Revival Morning Revival Service Evening Revival Service Register Attendance—P. Sign Up Hi-Attendance S.S. "Planned Revival Visitation" Workers Meet—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Baptismal Service—P. News Release # 13—PUB. Make Soul Winning Visit Today		Pray for Revival Morning Revival Service Evening Revival Service (School Children Special) S.S. Evening Revival Service (Stress Prayer for Sunday) Day and/or Night of Prayer (Church Open All Day) S.S. Register Attendance—P. Sign Up Hi-Attendance—S.S. "Planned Revival Visitation" Workers Meet (Reports) P. News Release # 14—PUB. Display Ad # 4—PUB. Make Soul Winning Visit Today Review Prospect Cards for Pastor/Evangelist Visitation—P.	
EIGHTH DAY		NINTH DAY		TENTH DAY		ELEVENTH DAY		TWELTH DAY		THIRTEENTH DAY		FOURTEENTH DAY	
Pray for Revival Sunday School faculty meet thirty minutes early—S.S. (Request names of pupils they want saved today) S.S. Hi-Attendance Day Today—S.S. Unified Evangelistic Service—S.S. Register Attendance—P. Baptismal Service—P. All-Church Visitation in Afternoon—P. Training Union Hi-Attendance Next Sunday—T.U. Training Union—T.U. Evening Revival Service		Pray for Revival Morning Revival Service News Release # 15—PUB. Evening Revival Service S.S. Attendance Plan—S.S. Register Attendance—P. Sign Up Hi-Attendance—T.U. Plan New Members Class—P. Baptismal Service—P. Review Prospect cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today Brotherhood Early Morning Prayer Meeting—B. Audit Prospect File—C.C. Revival Report Mailed Today News Release # 15—PUB.		Pray for Revival Morning Revival Service Evening Revival Service—S.S. Attendance Plan—S.S. Register Attendance—P. Sign Up Hi-Attendance—T.U. Baptismal Service—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today		Pray for Revival Morning Revival Service News Release # 16—PUB. Evening Revival Service—S.S. Attendance Plan—S.S. Register Attendance—P. Sign Up Hi-Attendance—T.U. Baptismal Service—P. S.S. Faculty Meet—S.S. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today Add New Names to Prospect File—C.C.		Pray for Revival Morning Revival Service Evening Revival Service—S.S. Attendance Plan—S.S. Baptismal Service—P. Register Attendance—P. Sign Up Hi-Attendance—T.U. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today		Pray for Revival Morning Revival Service Evening Revival Service—S.S. Attendance Plan—S.S. Register Attendance—P. Sign Up Hi-Attendance—T.U. Baptismal Service—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today		Pray for Revival Day of Prayer (Church Open All Day)—S.S. Evening Revival Service (Dedicated to Prayer) S.S. Attendance Plan—S.S. Register Attendance—P. Review Prospect Cards for Pastor/Evangelist Visitation—P. Make Soul Winning Visit Today News Release # 17—PUB.	
FIFTEENTH DAY		News Release # 11—PUB.				New Members Reception Observe Lord's Supper							

Two Weeks Revival
(two consecutive weeks of evangelistic preaching on dates adopted by the association)

Date Completed

possible steps in a church's response in the Adult Thrust

a net gain of one member
a month for each of
30,000 Southern Baptist
Sunday schools for seven
years would mean a net
gain of 2,400,000 and a
total enrollment of
10,000,000, by 1970

step one

Plan to involve workers and members in Preparation Week study of *Reaching All Prospects for the Church*, new study course book compiled by A. V. Washburn. Use its ideas to build strategy for reaching persons for Christ. Chapters in the book are: 1. "The Biblical Concept of Outreach," H. P. Colson; 2. "A Church Assigning the Task of Outreach," W. L. Howe; 3. "A Church's Outreach Task," A. V. Washburn; 4. "Principles Related to Outreach," John T. Sisemore; 5. "Preparing to Establish a Relationship with All Prospects," Roland C. Hudlow; 6. "Developing a Relationship with All Prospects," Eugene Chamberlain; 7. "Maintaining a Relationship with All Prospects," Crawford Howell; 8. "Assuring Worthy Results from Outreach," J. Roger Skelton; 9. "Evaluating the Outreach of Your Church," Charles F. Treadway. A teaching guide has been prepared, and will be available in the Baptist book stores when you purchase your books.

step two

Plan for all Young People and Adults to study the special five-lesson unit entitled "Christ's Concern for Persons," which is included in quarterlies for October-November, 1964. Topics and Scripture passages for the lessons are:

1. "In the Midst of the Multitudes"—Isaiah 55:1-11; Matthew 9:30 to 10:8
2. "The Heart of the Commission"—John 20:19-23; Matthew 28:16-20; Acts 1:6-8
3. "The Urgency of Our Task"—John 4:25-38; Acts 4:18-20
4. "How Deep Is My Concern?"—Romans 9:1-3; 10:1-13
5. "A Practical Strategy for Outreach"—Luke 19:1-10; Romans 10:14-17

This unit is undated, and may be used at any time.

step three

Share with other churches in the "Nonresident Church Member Enlistment Plan," sponsored jointly by the Sunday School Department, BSSB, and the Evangelism Division, HMB. The purpose of this plan is to reach and enlist 2,870,761 nonresident members now being carried on church membership rolls. This is a definite plan, using Sunday school organization and leadership in the church, association, state, and denomination. Full information will be mailed to church leaders early in June. An enlistment postcard is in Baptist book stores.

step four

Plan your visitation this fall around "Prospect Cultivation Leaflets," and make your visitation efforts more effective. There is one series for adults 35 and up, and another for younger Adults and Married Young People. Each series has six leaflets, each with a different appeal, to be used in repeated visits of prospects. They may be ordered on the regular literature order.

step five

Plan to follow the pattern of Christ in thrusting out for men and women. The Adult Thrust is:

An emphasis in the Bible

God's Word clearly places a major focus on men and women. Its teachings and its commands relate largely to men and women, and are directed to adults. The place of responsibility in God's plan to be filled by adults is unmistakably evident through the Scriptures.

A need within a church

The multitudes of unreached men and women in every community call for a church to deepen its concern for adults, and to strengthen provision for adults in its Bible-teaching ministry. Leadership for children and youth, and for adults themselves, must be provided by adults. A church that would help to build strong Christian homes must indeed develop strong Christian men and women to guide these homes.

An enlarged curriculum

Teaching aids and guidance materials for the Adult Thrust in a church have been prepared to supplement resources already available. *The Sunday School Builder* is carrying articles related to the Adult Thrust. The alternate lesson unit on "Christ's Concern for Persons," referred to in Step Two, is appropriate for use at any time. Paralleling this series is the Training Union study "How to Visit for Enlistment," included in the fall, 1964, issue of *Baptist Adults*. A timely new aid is the "Prospect Cultivation Leaflets," referred to in Step Four.

A strategy for advance

Southern Baptists are seeking to have 10,000,000 persons enrolled in Sunday school by 1970. Proportionately, the enrollment of adults must reach 4,000,000 by 1970. Approximately 80 per cent of all prospects are of adult age, but less than 20 per cent of converts are of adult age.

A time for action

To engage successfully in the Adult Thrust, a church should take definite steps. A suggested schedule of activities is presented on pages 10 to 13 of the August, 1964, *Builder*. Basic to the actions involved are:

1. A commitment to action by a church
2. A commitment to all-out effort by church leaders
3. A commitment by individual church leaders and church alike to a prayerful seeking of God's guidance in an endeavor to deepen a witness for Him.

Possible Areas of Growth	Total Net Gain	Average Per Church	OUR Church Goal
New Sunday schools (including Extension Bible classes)	500,000	17	_____
Established Sunday schools:			
Normal population growth (families already enrolled)	400,000	14	_____
Unenrolled resident church members	500,000	17	_____
Unenrolled nonresident church members	100,000	4	_____
Outreach growth (not included above)	900,000	30	_____
TOTAL NET GROWTH IN SEVEN YEARS	2,400,000	82	_____

Prepared by Sunday School Department, Baptist Sunday School Board

soul-winning commitment day, January 3, 1965

"So has he given some to be apostles but others to be prophets; some to be evangelists but others to be pastors and teachers, to make the saints fit for the task of ministering toward the building up of the body of Christ. . . ."
Ephesians 4:11 *The Berkeley Version*

Secure soul-winning commitment cards (E-9) from the Baptist book store (75¢ per 100; \$3.50 per 500; or \$6.25 per 1,000). Mail a card to each member with a letter explaining Commitment Day. Cards should also be made available through the Sunday school and Training Union, and at the beginning of the worship services.

instruction for the committed January 13, 20, 27

Those who sign commitment cards on January 3 should be given special training on Wednesday nights January 13, 20, and 27. Suggestions from the Training Union Department for pastors will relate to January 1965 Training Union Sunday night programs.

A pastor's guide on depth studies or soul winning related to worship has been prepared by the Training Union Department of the Sunday School Board. This guide is mailed to every pastor in the Southern Baptist Convention.

Training Union program on evangelism, January, 1965

The Training Union Curriculum and Resource Units for January are on evangelism. This program material is related to Wednesday night suggestions for pastors for January.

What is a resource unit?

It's an extensive collection of planning suggestions, content materials, and other sources to be used as a guide by persons leading the union in a particular area of study.

Three Training Union resource units on evangelism will become available with the other literature for the first quarter, 1965. These new units are to be used by the three older age groups. Here are their titles:

Intermediates Learning to Witness
Young People Learning to Witness
Adults Learning to Witness

These units of study provide a wide variety of problems in soul winning . . . procedures to be used in studying problems selected . . . suggestions of appropriate materials for use in studying the problems.

Who should have a copy?

Only those responsible for planning the study . . .

*In an Intermediate union—the leader, the sponsor, and two group captains.

*In a Young People's union—the counselor and two or three group captains.

*In an Adult union—the president and the group captains.

Each of the three publications—*Intermediates Learning to Witness* . . . *Young People Learning to Witness* . . . *Adults Learning to Witness*—has 36 pages, size 6 by 8½ inches, including attractive two-color covers. The cost is 30¢ each.

These units will be listed by title on the regular order form beginning with the January-February-March quarter. Order with your other church literature—by November 12!

Baptist Adults

Unit 1

Theme: The Tragedy of Unconcern (a unit on performance of the functions of a church)

Unit Problem: How can church members overcome lack of concern for the unsaved?

Jan. 3: Causes of Unconcern—What are some of the reasons why a great number of Christians do not witness?

Jan. 10: Recalling Our Own Experiences—How can a reexamination of one's experience with Christ help a church member overcome his lack of concern?

Jan. 17: Understanding What It Means to Be Lost—What is the destiny of the unsaved? How can an understanding of what it means to be lost help church members overcome their lack of concern?

Jan. 24: Facing the Penalties of Complacency—What penalties does the kingdom of God suffer when church members neglect to witness?

Jan. 31: Asking the Holy Spirit to Convict—What is the role of the Holy Spirit in helping Christians develop a concern for the unsaved?

Baptist Young Adults

Unit 1

Theme: The Tragedy of Unconcern (a unit on performance of the functions of a church)

Unit Problem: How can church members overcome lack of concern for the unsaved?

Jan. 3: Why So Few Witnesses?—What are some of the reasons why a great number of Christians do not witness?

Jan. 10: Knowing What Is Important—How can church members overcome the tendency to seek first some things that are not of primary importance?

Jan. 17: Setting Our Own House in Order—Why does sin in the Christian's life cause unconcern for the unsaved?

Jan. 24: Learning How to Witness—How does one's lack of concern affect his skill in witnessing?

Jan. 31: Accepting Personal Responsibility—Who should witness? Can a Christian delegate his responsibility to witness?

one night clinic for Sunday school officers and teachers

Immediately following Soul-winning Commitment Day, the pastor will utilize the necessary time of the weekly teachers and officers meeting or monthly workers' conference to distribute names of class members who have signed soul-winning commitment cards to Sunday school teachers, and make definite suggestions concerning ways in which they may successfully follow through on their commitment. (Guidance materials will be provided through the *Sunday School Builder*.)

cultivative-commitment witnessing January-March

Cultivative and commitment witnessing supplements the perennial plan of visitation evangelism in the local church.

The plan consists of a three-month period of cultivative visitation followed by a week of commitment visitation. This plan of visitation is not to take the place of revivals. It may be used either at the beginning of a revival or as a special visitation effort to climax on a given day.

It is hoped this method will be used throughout the Southern Baptist Convention.

The basic personnel to engage in cultivative and commitment visitation are Sunday school officers and teachers.

The prospects for this special visitation are:

- those of the community not enrolled in Sunday school
- the unsaved
- the unaffiliated church members

These may be secured through a preliminary community survey.

The instruction consists of three parts:

- how to establish the plan
- how to do cultivative visitation
- how to do commitment visitation.

check list

for three-month plan of cultivative and commitment witnessing

- ☐ Present plan to church council, deacons, and to church in conference.
- ☐ Set dates for three-month period.
- ☐ Secure list of prospects.
- ☐ Set goal for last Sunday.
- ☐ Enlist prayer support of church with covenant cards to be printed by the church.
- ☐ Ask Sunday school to furnish cultivative visitors.
- ☐ Train visitors for cultivative phase.
- ☐ Prepare materials concerning church and secure other materials from book store for visitors.
- ☐ Lead cultivative visitors in making four visits to prospects.
- ☐ Enlist commitment visitors, and instruct them.
- ☐ Set the hour of visitation for every night of final week.

materials you will need

From the Baptist book store:

Cultivative Witnessing Brochure, "New Life"
This is an attractive four-color brochure in magazine format that presents the plan of salvation and helps awaken spiritual desire within the person visited. 5¢ a copy.
Evangelistic Visitation Assignment and Report Card (Form 190)

This card is to be used to make monthly reports.
Home Visitation Record of Decision Card (Form E32)

This card is to be used the last week of visitation.

From the church:

Covenant Card

This card is to be used in enlisting all church members in prayer support for the program.

Church Brochure

This brochure should outline the program and ministry of the church in an attractive form. It should be left during one of the four cultivative visits.

Soul-winning Tracts

These can be secured from the tract editor of your state convention office, or the Home Mission Board, and should be left in the home during one of the four cultivative visits.

associational

Sunday school

witnessing campaign,

January-February

Four to six weeks preceding the revivals, trained leadership is available for 1,100 Associational Sunday School Witnessing Campaigns.

This program is a concerted, cooperative approach placing specific responsibility for personal witnessing.

The Witnessing Campaign can be adapted to be used by a single church.

a field for evangelism

Evangelist Billy Graham states that "the Sunday school is the church's most fertile field for evangelism. If properly tilled and cultivated, it can produce an abundant harvest for the kingdom of God."¹

Jesus said, "look on the fields; for they are white already to harvest" (John 4:35). In his teaching of the parable of the soils, he said that the seed that fell on good ground sprang up and bare fruit an hundredfold. He likened the good ground to those "which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

Those unsaved persons enrolled in Sunday school, having

¹The Sunday School Builder, January, 1959, p. 7.

been taught the Word of God, having experienced the fellowship with church members in a Sunday school class, having been led into the preaching service, are the best prospects for evangelism. Pastors indicate approximately 70 to 90 per cent of the baptisms come through the Sunday school.

On an average, churches win to Christ and church membership each year one out of three lost persons who are enrolled in Sunday school. R. Othal Feather, professor in the School of Religious Education, Southwestern Baptist Theological Seminary, estimates that the number of evangelistic possibilities represents from 26 to 34 per cent of the total Sunday school enrollment. This means that from 1,500,000 to 2,500,000 prospects for evangelism are already touched by our churches through the Sunday school. What a field! What a responsibility! What a challenge!

In the book, *One to Eight*, J. N. Barnette reveals some interesting facts from a study of 300 churches in a number of associations throughout the Convention.

WHEN THE AVERAGE SUNDAY SCHOOL ENROLLMENT FOR EVERY 100 CHURCH MEMBERS IS:	THEN THE RATIO FOR BAPTISMS TO CHURCH MEMBERS IS:
170 or more	1 to 4.5
160-169	1 to 8
150-159	1 to 9.7
140-149	1 to 11.4
130-139	1 to 12.4
120-129	1 to 13
110-119	1 to 16
100-109	1 to 19.6
90-99	1 to 21
80-89	1 to 23.4
70-79	1 to 24.5
60-69	1 to 27
50-59	1 to 33
40-49	1 to 52
30-39	1 to 70

a force for evangelism

A program of witnessing to those enrolled in Sunday school has been developed. It is the Associational Sunday School Witnessing Campaign. C. E. Autrey, director, Division of Evangelism, Home Mission Board, states "The Sunday School Witnessing Campaign meets two vital needs. It provides the essential inward reach and it leads the teachers and officers of the Sunday school to witness."¹

This associational project gives help to the pastor as he leads his Sunday school workers (the force) in witnessing to evangelistic prospects in the Sunday school (the field.) In the very center of this program are the analysis and assignment meetings. The pastor meets with no fewer than seven workers and no more than 20 workers in the analysis meeting to consider, pray for, and become burdened for the decision of every person touched by the Sunday school. The Sunday school workers (the force) are given Scripture verses that can be used in witnessing. In the training sessions, the pastor also helps the worker overcome any timidity that he may have about witnessing to an evangelistic prospect.

Dependence on the leadership and power of the Holy Spirit is emphasized in the three-night sessions. Periods of prayer for lost persons is a definite part of the schedule. A sense of responsibility is generated as names of evangelistic prospects are discussed one at a time in the analysis meeting.

¹Guidebook for Sunday School Witnessing Campaign, p. 11.

The Sunday School Department of the Baptist Sunday School Board, the representatives from the Division of Evangelism of the Home Mission Board, with the help of R. Othal Feather and Kenneth Chaffin, of Southwestern Baptist Theological Seminary, have provided training for directors of the Associational Sunday School Witnessing Campaign. Over 650 men have received this training. After conducting campaigns in their own churches, they are ready to lead all associations in the Convention in this project.

Contact your state Sunday school secretary and let him work with you in setting up this three-day campaign. He is responsible for the promotion of this project and is working closely with the secretary of evangelism in his state.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

"The harvest truly is plenteous. . . ." (Matt. 9:37).

"... send forth labourers into his harvest" (Matt. 9:38).

the Sunday school witnessing campaign

MORNING MEETINGS
(CAMPAIGN DIRECTOR LEADING)
PASTORS, MINISTERS OF EDUCATION,
OTHER CHURCH LEADERS ONLY

FIRST DAY

1. Present description of campaign.
2. Study survey of evangelistic prospects.
3. Pray for witnessing emphasis.
4. Study the place of evangelism in the church.
5. Study the place of Sunday school in evangelism.

SECOND DAY

1. Pray for ability to lead people.
2. Give brief report and testimony.
3. Demonstrate analysis and assignment meeting.
4. Study use of personal testimony in witnessing.
5. Assign Scripture verses to be studied.

THIRD DAY

1. Pray for people as they accept assignments.
2. Discuss analysis and assignment meeting of night before.
3. Study biblical doctrines related to salvation.
4. Discuss the use of Scripture verses in witnessing.
5. Study the method of reporting visits made.

NIGHT MEETINGS
(PASTOR LEADING IN HIS CHURCH)
SUNDAY SCHOOL WORKERS OF THE CHURCH

FIRST DAY

1. Announce schedule of week.
2. Study the place of evangelism in the church.
3. Study the place of the Sunday school in evangelism.
4. Present findings of survey of evangelistic prospects.
5. Lead in prayer of dedication and intercession for lost people.

SECOND DAY

1. Pray for concern and understanding.
2. Study and discuss the place of personal testimony in witnessing.
3. Assign Scripture verses to be studied.
4. Conduct the first analysis meeting.

THIRD DAY

1. Pray for wisdom and power in witnessing.
2. Study biblical doctrines related to salvation.
3. Discuss the use of Scripture verses in witnessing.
4. Lead workers to make a visit immediately upon receipt of assignments. Tell how to report the visit.
5. Pray for the Holy Spirit's leadership in the services next Sunday.

transfer of church membership month, February

During this month, an effort should be made to get every non-resident church member to move his membership.

CONSIDER THESE FACTS!

- ... Church members who move make up the largest group of losses reported annually in religious statistics.
- ... One family in four moves every year.
- ... Most moving families are young, representing the future of Baptists.
- ... One-third of the members of rural churches and two-thirds of those in cities unite with the church by transfer of membership.
- ... Every religious census reveals hundreds of thousands of people who never become active in a church where they live, because their membership is somewhere else.
- ... Most Baptist churches are part of an assembly line, ministering to members temporarily entrusted to them, and then passing them on to other Baptist churches for the next phase of their personal and spiritual development.

Every Church Is Involved in This Problem.
Every Church Is Responsible for a Solution.

nonresident church member enlistment plan

The nonresident membership roll of Southern Baptist churches now totals 2,870,761. This group, representing more than one fourth of the constituency of our Convention, is, at the same time, a great problem and a challenging potential!

It is interesting that somewhere, sometime, each of these persons was the basis of spiritual concern by a pastor, parent, and most likely, a Sunday school teacher. These members were probably won to Christ and church membership through the witnessing actions of these highly motivated persons.

Now, for all practical purposes they are "lost" again! —They are lost so far as any effective evangelistic witness is concerned! —They are lost so far as regular support of a church is involved! —They are lost so far as extending the ministry of any church is dependent upon them!

The basic purpose of the "Nonresident Church Member Enlistment Plan" involves wise use of the Sunday school

organization and leadership in achieving two goals: (1) to maintain continual communication between churches, providing information regarding members who have moved; and (2) to visit nonresident members until they are reached for active church membership and participation.

The first phase of the plan describes actions designed to alleviate the existing problem. Churches are encouraged to survey church rolls immediately, identify the names of nonresident members, and secure a correct address for each one. This survey will be followed by five steps:

Step 1: The names of nonresident members will be typed, or printed, on the Enlistment Postcard, Nonresident Church Member, Form 436-573. The uniform card must be used and a confirmed address given. If the present address is not available from church rolls, contact relatives, friends, or former work associates still living in the community. A service also is available through the post office on persons who have moved in recent months and left a forwarding address. (Contact your postmaster and secure instructions regarding procedure for correcting mailing lists.) If cards are to be usable, they must at least identify the city where member is now living.

Step 2: Send postcards directly to a church in the community where nonresident member is living, or, if church is not known, send cards to the Nonresident Exchange Desk, Sunday School Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn., 37203. Cards sent to this address may be mailed in a large envelope.

Step 3: Cards received in Nashville will be forwarded to the State Distribution and Assignment Desks in state convention offices. Cards will be checked, assigned, and relayed to the Sunday school superintendent, minister of education, or pastor of a church in the community where the member is now living. This may be done directly or through the associational superintendent of missions.

Step 4: The Sunday school superintendents and/or staff members receiving cards will make assignments to appropriate Sunday school classes and departments for personal visitation and continual contact until prospect is enrolled and transfers church membership.

Step 5: If a visit reveals that nonresident members have united with some Baptist church and letter was not requested, have joined another denomination, or passed away, this information will be relayed back to the home church. The postcard also may be used in requesting church letters when nonresident member joins. The Enlistment Postcard, Nonresident Church Member, Form 436-573, will be a perforated return-type card to facilitate this step.

February is Transfer Church Membership Month

prerevival visitation program

All evangelistic prospects should be visited before the revival begins. The Sunday school, Training Union, Brotherhood, and WMU can be used to visit these prospects.

The Brotherhood will visit all men and boy prospects, the WMU will visit all women and girl prospects. This visitation can be under the leadership of the Christian Witness Leader and the Community Missions Chairman. Assignments can be made on the Prospect Visitation Assignment and Report Slip (Form 120).

a direct
mail promotion
for your
church's revival

Letter No. One—to be duplicated on the evangelist's letterhead and mailed over the evangelist's signature. The host church can duplicate the letters, address them to the church family on plain No. 10 envelopes, stamp them and ship the entire mailing to the evangelist for mailing two weeks before the revival from the evangelist's address.

Letter No. Two—to be duplicated and a minimum of three enclosed with Letter No. One. The church member is to sign and mail these invitations to the unsaved and unchurched they know. The Pastor's Information slip should be duplicated and enclosed with Letter No. One.

Letter No. Three—Should be on the pastor's letterhead and mailed to the church family one week before the revival.

Letter No. 1

My dear and valued friends:

This letter is important to you—and to me.

The opening day of our revival will soon be here.

I am burdened that this REVIVAL will be ALL we PRAY and PLAN for. I believe that you, too, have this same concern, therefore, I am asking you to do three specific things which will make these revival days truly miracle days for all of us.

FIRST - Pray for this REVIVAL that the UNTOUCHED, UNCHURCHED, and UNSAVED will be reached for Jesus; hearts spiritually renewed and enriched; and that a lasting spiritual impact will be evident in your church.

SECOND - Clear your calendar of activities for the entire time of (Dates), and plan to attend with your family every night of the revival.

THIRD - Let's pledge together that we will concentrate as never before on DEFINITE INDIVIDUALS for whom we are burdened. Many individuals attend the revival services and are won to Christ, because a friend like you invited them to go to church and to come by your home for "coffee time" afterwards.

I am counting on your active cooperation for total evangelism impact during our revival.

Yours in loyalty,

(Evangelist)

P. S. Please sign and mail the enclosed invitations to those you know we should pray for and try to win in this revival.

Letter No. 2

How I wish I could sit down with you right now and discuss the needs of our nation and our city. I know that we share a deep concern about the trends of our times and the multiplied difficulties in our every day living. Often we wonder what we can do to help each other and our community.

We at (Church) are dedicated to do something serious, solid, and lasting toward meeting the moral and spiritual needs of our homes and young hearts while there is still time. (Dates) has been set aside to help us do something positive in finding real solutions to our many complex problems. I am anxious that you hear (Evangelist) each evening at (Hour).

Knowing how important YOU are to our community, and realizing the imperative need for a spiritual reawakening now, I wanted to share this significant time with you. I would consider it a personal favor to have you attend (Church) during these important days. If there is anything I can do for you, please feel free to get in touch with me.

Sincerely,

(Church member)

Pastor's Information

PLEASE RETURN TO THE PASTOR.

Dear Pastor:

Here are the names and addresses of those I mailed special invitations for our revival.

NAME	ADDRESS	UNSAVED	NONRESIDENT
			BAPTIST

Additional Invitation Letters are available from the church office.

Letter No. 3

Good morning to you . . .

. . . or perhaps you receive your mail in the afternoon.

I would love to sit down with you over coffee for real heart-to-heart fellowship, but we're all under the tremendous pressure of TIME in these hurried spring days.

However, we DARE NOT be too busy for our families and their needs. Nevertheless, we get caught in the whirl of buying new clothes and supplies, paying bills, and adjusting to spring schedules, and forget the REAL PERSON wrapped up in those blue-jeans, that frilly pink dress, or even the college or business garb of the more mature folks.

You keep on saying (like I do) that, "Someday I'm going to have to do something much more serious and solid for the people I love."

Well, this is the time to do it! Dedicate this revival time - (Date) to the hearts and hands and hopes of this and our coming generation.

(Evangelist) will be with us to guide us in our revival. You will appreciate the evangelistic freshness of his messages each evening at (Time).

The right word of invitation and personal testimony from you could actually mean the salvation of an entire family . . . the salvaging of a home on the verge of disaster . . . the influence that may tip the scale of decision in the life of a young heart.

We cannot play at church any more. Tides of unbelief, unconcern, and indifference are running. We at (Church) must help turn the tide. We must prove to people in this great area that we are serious about spiritual values. Your 100 per cent cooperation and faithfulness is vital to the total evangelistic impact of (Church) in these revival days.

Plan to live . . . and then live your plan!

Yours in service,

(Pastor)

P. S. Don't forget to sign and mail the invitation letters (Evangelist) sent to you and let me have your Pastor's Information slip.

Evangelism Study
Baptist Church

CLASS COPY

My Copy for Prayer and Visitation
Teacher Phone.....
Address Class.....
Department
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
Lost () Unaffiliated Baptist ()
Other Information
Other Members of Family Who are Prospects
Name Age.....
Lost () Unaffiliated Baptist () Other Denom. ()

CLASS COPY

My Copy for Prayer and Visitation
Teacher Phone.....
Address Class.....
Department
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
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Other Information
Other Members of Family Who are Prospects
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Teacher Phone.....
Address Class.....
Department
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
Lost () Unaffiliated Baptist ()
Other Information
Other Members of Family Who are Prospects
Name Age.....
Lost () Unaffiliated Baptist () Other Denom. ()

(Duplicate above to fill 8 1/4 x 11 page.)

A18

PASTOR'S COPY

Teacher
Address Phone.....
Department Class.....
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
Lost () Unaffiliated Baptist ()
Other Information
Other Members of Family Who are Prospects
Name Age.....
Lost () Unaffiliated Baptist () Other Denom. ()

PASTOR'S COPY

Teacher
Address Phone.....
Department Class.....
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
Lost () Unaffiliated Baptist ()
Other Information
Other Members of Family Who are Prospects
Name Age.....
Lost () Unaffiliated Baptist () Other Denom. ()

PASTOR'S COPY

Teacher
Address Phone.....
Department Class.....
.....
Lost and Unenlisted in my Class
Name
Address Phone.....
Lost () Unaffiliated Baptist ()
Other Information
Other Members of Family Who are Prospects
Name Age.....
Lost () Unaffiliated Baptist () Other Denom. ()

suggested procedures
for church
evangelism study

(To be reproduced on back of evangelism study and used one month before revival to help bring the prospect file up to date.)

1. You are asked to visit every home in your class and secure this information:
 - a. Enrolled pupils who are prospects
 - b. Parents who are lost or unaffiliated or unenrolled.
 - c. Others who may live at same address
2. List names and spiritual condition.
3. Return "Pastor's Copy" in one week.
4. All prospects will be assigned to proper class and department.

DON'T...

PUT THIS OFF

ASSUME YOU KNOW THIS INFORMATION

DO...

MAKE THIS VISIT NOW

MAKE FRIENDS FOR CHRIST AND OUR CHURCH

INVITE PROSPECTS TO ALL CHURCH SERVICES

PRAY THAT GOD WILL ENABLE YOU TO WIN OTHERS TO CHRIST

spiritual growth
program

Deacons' prerevival visitation to all the church members should be started two weeks before the revival.

I. Preparation of membership

- a) The church family will be divided among the deacons with a visit to each home by a deacon (or those he may enlist to assist him). Every church family is visited and prayed with before the revival. A commitment will be sought for continued prayer and attendance during the revival services. This visiting should be done by teams of two.

II. Materials

- a) "My Revival Covenant" cards
- b) "Deacon Report on Member" cards
- c) "A Prospect For Our Church" cards
- a) "Suggestions For Deacons" sheet
- e) Membership list for assignment
- f) Large envelope—9"x12"

Make up a 'deacons' prerevival visitation packet. Place sufficient number of materials for each deacon in envelope. Mimeograph "Suggestions for Deacons" for each deacon. Give each deacon list of church members and addresses he is to visit. Assignments should be made by third Sunday before revival and completed the Sunday before the revival.

III. Suggestions for Deacons' Prerevival Visitation (to be mimeographed)

- With a smile as your passport, introduce yourself and your partner; greet all the family; be seated; explain that you have come for a visit in the interest of the church and the coming revival.

- Take out the revival covenant card and read with family; ask if they will agree to
 - 1) Pray daily for revival,
 - 2) Start talking about revival, and
 - 3) Be faithful in attending services of revival unless providentially hindered.

(Mark the services they plan to attend. Pass the marked card to individual to be signed. Explain that they are to keep card, placing it on the breakfast or bedside table as a daily reminder of the revival.)

- Take out your report card, saying "I want to tell to the pastor that our church can expect you at the services that are marked on your card." (Call them off and mark them.)

- Then, "Do you know a prospect that should be reached during this revival?" If so, take out the card, "A Prospect For Our Church," and fill it out. (Members of the family, neighbors, fellow employees, etc.)

- Ask the question, "Have you ever done any revival visitation or personal soul winning? Would you like to?" If response is favorable, notify the pastor.

- Then talk in a positive way about our church, our challenge in the community, our need for revival. Be positive, enthusiastic, and optimistic. Talk about the revival as a spiritual opportunity, as a soul-saving mission, as the most important event in the church.

- Before you leave, have a prayer, asking the member to lead the prayer. (If the person has been offended or seems critical, remind him that a Christian is "to pray for those who have offended him.") Pray together for the revival, for our church, pastor, and visiting evangelist.

Remember: Practice teamwork. Let one deacon talk at a time. Get all the family together if you can. Get commitments. Pray that the Holy Spirit will give you words and wisdom that you might make every member you visit love the Lord and the church more. Make complete reports, and return them immediately. The pastor and chairman of deacons could make this kind of visit to deacons and help prepare them for revival.

Begin your preparation now! Show this outstanding filmstrip, *The Ministry of a Deacon*, at your next deacons' meeting.

The Ministry of a Deacon: A filmstrip setting forth the office of deacon—what it is and what it should do. 47 frames, color, with manuals. (26b) \$5.00.

A19

Sunday school teacher-led evangelistic service

Suggestions for first revival Sunday

NOTE: This material should be duplicated and discussed in detail with the Sunday school faculty two weeks before the Sunday and Sunday school lesson "How to Be Saved" is taught.

To make the plan effective, it is necessary for the pastor, Sunday school superintendent, and/or evangelist to have several meetings with the teachers and officers in order that they may thoroughly understand the time schedule, the lesson plan, and especially the way of presenting the invitation. Each teacher should know the spiritual condition of each one in the class. A personal visit must be made to each person who needs to make a decision before the time this plan is used. See that appropriate tracts are left with those visited.

See that an ample supply of pencils and decision cards (Form ACM 5) are in each classroom.

Let's begin now to work with our Sunday school roll and prospect list to have as many prospects as possible present.

9:00 a.m. *Special Prayer Meeting.* All Sunday school faculty in the auditorium.

Juniors through Adults

9:30 a.m. *Opening Departmental Assembly.* A revival hymn, a welcome to visitors and new members. Read John 3:1-16 to set the scene for the Sunday school lesson. The superintendent should explain carefully that the department will go to the auditorium before Sunday school is dismissed. Explain that Sunday school will be dismissed at the regular time from the auditorium and that this is not a joint service, that no one is to leave until the regular time of dismissal and dismissal will be from the auditorium.

9:40 a.m. *Assemble in class.* (If possible, have the record envelopes filled out and turned over to the class secretary.) Then the evangelistic Sunday school lesson on "How to be Saved" will be taught. (The teacher may relate own personal experience on how, when, and where saved and baptized.)

10:00 a.m. *Begin asking for decisions.* The teacher should ask the class to bow their heads; then those members who have backslidden and feel the need of rededicating and consecrating their lives are to lift their hands for prayer. Second, people who are Baptists and have never moved their membership should lift their hands for prayer. Third, the teacher will ask those who have never been saved to lift their hands for prayer. Now the teacher leads the class in prayer for the persons who lifted their hands. Teacher, allow time for decisions in the class room.

AIM OF LESSON TO THE ADULTS: Encourage them in making the decision today for salvation and transfer of membership, telling them that the responsibility of their own soul and possibly the souls of

others rests with the decision they make. Use the lesson to show class members how to lead a soul to Christ.

AIM OF THE LESSON TO THE YOUNG PEOPLE AND INTERMEDIATES: Making the decision now to be saved or transfer church membership will guide you in your preparation for the future.

AIM OF THE LESSON TO THE JUNIORS: The teacher will explain that to be a member of the Sunday school is not to be a member of the church. To be a member of the church you must confess Christ and follow him in baptism.

Those who have never accepted Christ as their Saviour are asked to stand and accept him now. Romans 10:9 could be quoted or read at this time. Then those making other decisions should stand. Lead class in prayer of thanksgiving, and help give assurance to those making decisions that the class members are concerned and interested in them. Keep the class reverent. The teacher will then fill out decision cards for each one who stood, and have them in hand when you return to the auditorium.

10:15 a.m. Ushers begin moving the departments, Juniors through Adults, to the auditorium. Organ and/or piano play appropriate music.

10:20 a.m. Song, prayer and then invitation will be given for those who have made decisions in the classes to come forward with their teacher while the invitation hymn is being sung. Others will be invited to come also. Present and receive those who respond to this invitation.

THIS DAY MUST BE PRECEDED BY MUCH PRAYER AND PREPARATION.

teacher, you can give an invitation

When you come to the close of your lesson, please have all members of the class to bow their heads. Ask for those who have trusted Christ as their personal Saviour to raise their hands. Comment on how wonderful it is to bear this testimony. This will make it easier for those who have not trusted the Lord to respond to the invitation . . . which follows.

Then ask your class, as their heads are bowed, if there are those who feel themselves backslidden and feel the need of rededicating their lives to raise their hands for prayer. Then explain that being a member of the Sunday school is not being a member of the church. If there are those who have not transferred their church membership or who have been saved but have not followed the Lord in baptism and church membership, they need to do so this morning. Then ask those who would desire to take that step to indicate it by raising their hand. Show that some have members of their families who are already members of the church and that their families ought to be complete in the church. Those who are Baptists elsewhere should keep the solemn agreement that they made when they joined the church where their membership now is (Ephesians 3:21, 5:24). Have prayer for these who have raised their hands, if any.

Now make one final appeal to the unsaved of your class. Show the necessity of confessing Christ (Romans 10:9, Matt. 10:32-33). Stress the importance of doing it right now (James 4:14, 2 Cor. 6:2). Ask if they will pray with you. Then pray aloud, asking God to give them faith and repentance. Ask God to help them pray the prayer of Luke 18:13.

Repeat the words, if necessary, so they will know what they need to pray. Then ask each one to pray what he feels in his heart he should pray. Pause a moment as they pray.

Ask the class to continue with bowed heads and those who will this morning, right now, confess Jesus as Saviour, love and willingness to take care of us and to answer our prayer for salvation, rededication and surrender. Note the ones who stand so you can deal with them individually. Give each one who makes a decision the assurance that the whole class is concerned and rejoices with them in their decision. Briefly fill out a decision card for each one. Get complete details later. Get name and decision made. Tell them if they have trusted the Lord they should make it public and follow Him in baptism. Use Romans 10:9-10 and also verse 11. Explain the meaning of baptism if necessary. The baptismal service will be that night or at their earliest convenience, but they should make their public profession today. Ask them to sit with you in the closing assembly of the Sunday school in the auditorium and as the pastor gives the invitation to go forward with you, making their decision public. When the ushers come, go with your department to the auditorium. Ask those who have made decisions to sit next to you. Keep your class quiet in case there is a delay in moving to the auditorium. Keep Praying.

NOTE: This Evangelistic Sunday School Lesson can be used the first Sunday of the revival—enough copies should be mimeographed for every person enrolled, Juniors through Adults.

How To Be Saved—

(Write your answer to every question.)

"Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14,15

1. Why must every person hear that Christ died for his sins?
Romans 3:23—"For all have sinned, and come short of the glory of God;"
2. What does the Bible declare to be the penalty of sin and unbelief?
Romans 6:23—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
John 3:18—"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."
3. What did Christ do that I might escape condemnation?
Romans 5:8—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
4. What must I do to escape the judgment of God?
John 3:36—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."
5. How do I become a child of God?
John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"

6. Fill in the following verse: "For ye are all the children of God by _____ in Christ Jesus."
Galatians 3:26—"For ye are all the children of God by faith in Christ Jesus."

7. If I confess my sins what will God do?
1 John 1:9—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

8. Please write your first name in each of the blanks below:

John 3:16—"For God so loved _____
that He gave His only begotten Son that if _____
believes in Him, _____
should not perish, but _____ would
have everlasting life."

9. If you _____ with your mouth
and _____ in your heart you
will be _____

Romans 10:9-11—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

10. Have you passed from death unto life? Yes ☐ No ☐
John 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

11. State briefly how you know you are a child of God.

APPLICATION FOR CHURCH MEMBERSHIP

Name _____ Date _____

Residence Address _____ Phone _____

Business Address _____ Phone _____

To be Received:

By Profession of Faith and Baptism _____

Date Baptized _____ By Letter _____ By Statement _____

On Promise of Letter _____ Date Letter Rec'd _____

Previous Membership _____

Address of Church _____

Date of Birth _____ Comments: _____

(Month) (Day) (Year)
ACM-5

revival daily
visitation schedule

Daily Visitation Schedule

- ☐ Pastor ☐ Staff Member
☐ Evangelist ☐ Other

Name
Date

Plan Visitation Strategy In Advance

1. List at least one unsaved Junior or Intermediate.
2. List at least one unsaved Adult or Young Person.
3. List at least two non-resident Baptists.
4. List two "cold" prospects.
5. Have four "good" prospects that have had visits from the church.
6. Have at least two appointments scheduled.
7. Plan this schedule the day before, because . . .

planning requires thought . . .
thought begets answers . . .
answers are what the prospect expects.

Time management in visitation will benefit the
visitor and the visited.

WAIT Pray before every visit.

Time	List Geographically	Age	Enrol. in S.S.	Lost	Non-Res. Bapt. Where?	Call Back	Date Last Visited	Cold Prospect	Results	New Prospects
	name address									
	name address									
	name address									
	name address									
	name address									
	name address									
	name address									
	name address									

(To Be Reproduced by Church Office)

Check List

- ✓ START RIGHT . . .
be prepared for the "closed and preoccupied" mind before you knock at the door. The first 30 seconds of the visit are most important. Be prepared for a brush off, stall, objection, or delaying action.
- ✓ BE CONFIDENT, ENTHUSIASTIC, AND PROSPECT-MINDED . . .
the unvoiced question, "what is in this for me?" must be answered. Be prospect-oriented.
- ✓ OVERCOME THE FIRST "NO" . . .
remember, as a visitor, you are an intruder who has not explained the reason for this visit. Psychologically a prospect "fears" strangers, and the natural human reaction is to "stall," fail to listen, and want to wait. By prayer, interest, friendly concern, and prospect-benefit you can get the prospect to listen.
- ✓ SYMPATHIZE AND SEEK COMMITMENT . . .
whenever there is reason for delay and objection. Make it a practice to . . .
 - 1) AGREE—that the objection or "put-off" is important, and understandable, but go on to . . .
 - 2) EXPLAIN—you understand the prospects feelings and with assurances this is the BEST decision, you can . . .
 - 3) BRIDGE—back to the Bible with a "let me show you why . . ." reason or illustration that . . .
 - 4) COMMIT—because you prove the rightness of decision that leads to the church and public response to the invitation.

planned
revival visitation

Planned Revival Visitation is directed by the pastor for the first week of Revival.

Materials Needed

1. Plain white No. 10 Envelopes (inexpensive and available at stores where stationery supplies are sold).
2. Prospect Card—Form 120 (available from Baptist book stores).
3. Assignment Record Card—Form E-6 (available from book stores).

Purpose

1. To guarantee every prospect has several visits.
2. To give worker information about preceding visit.
3. To give worker an opportunity for soul-winning.

FRIDAY (before revival begins on Sunday).

Pastor and/or minister of education and/or Sunday school superintendent makes a list of potential "planned revival visitation" workers (men and women). The pastor secures the names for this list from:

- Those who signed soul-winning commitment cards
- Those who enrolled in the soul-winning studies or clinic
- Church organization leadership
- Church membership rolls

The size of the list is determined by the church membership. Example: A church with 500 members will need 50 workers. A church with 1,000 members will need 100 workers.

The list is divided into groups of ten. The pastor telephones one man (or woman) in each group on Friday (before revival begins on Sunday) and addresses him (or her) as follows:

"Mr. . . . (or Mrs.), I am your pastor. Would you do me a favor? Would you call about ten people for me sometime today or tonight? Fine. I'll wait for you to get a pencil and paper. (Calls off ten names). This is what I would like for you to tell them—"

"The pastor asked me to call and tell you that he would like to meet you in . . . room at the church Sunday night, immediately following the service. He will tell you what he wants. I would like for you to attend this meeting, too. Thank you very much."

(The grouping is then discarded. It is only for making the telephone calls.)

SATURDAY (before the revival begins on Sunday) prepare "planned revival visitation" assignments.

- All prospect names are written on prospect card (Form 120) with available information filled in. This "planned revival visitation" file is secured from the religious census and all other sources.
- Pastor and/or minister of education writes name of each worker (ones who have been called) on two #10 white envelopes. He also writes the name on the "Assignment Record Card" (Form E-6). This card remains in the church office at all times.
- Group Envelopes #1 and #2, and "Assignment Record Card" (Form E-6) with same names on all three pieces, in alphabetical order on a large table, or spread them out on church pews.
- Take prospect cards (Form 120) and place two, three or four cards on each worker's name.

- On the first division of the "Assignment Record Card" (Form E-6), write date—and the names that are on the prospect card (Form 120).
- Place prospect cards (Form 120) in envelope #1 for assignment Sunday night. Stack in alphabetical order.
- Clip "Assignment Record Card" (Form E-6) to Envelope #2 for Monday night. Stack in alphabetical order.

Procedure

SUNDAY, meet the workers (those who have been called) in . . . room after the evening service. At evening service, simply remind those that have been called to meet. Do not make a big emphasis on this meeting in the service. In the meeting, explain the workers job. Do not preach another sermon. Limit time to 10 minutes.

1. The name on Envelope #1 is called and this envelope with "prospect cards" in it is handed out.
2. The worker should call on all prospects assigned to him, seeking to secure their attendance at the revival services, and lead them toward an acceptance of Christ or an agreement to move their church letter.
3. The worker will make visits to additional prospects whom he knows. (Make sure such prospects' names are turned in for the master file.)
4. A dated record is kept showing the prospect assigned to each worker on "Assignment Record Card" (Form E-6). Prospect cards should not be exchanged.
5. The worker is requested to return all prospect cards (Envelope #1) tomorrow night whether visited or not. At the 10-minute "after-service" the worker will turn in the assignment and will receive an assignment (Envelope #2) for the next day.
6. The worker is requested to make a dated report of his impression of the spiritual attitude of the prospect. Use one line on the reverse side of prospect card (Form 120).
7. Any correction of information on card (Form 120) should be made by the worker.

Be sure workers have revival invitations, tracts, and other suitable material to leave with those visited.

MONDAY:

1. On Monday, take Envelope #2 and the "Assignment Record Card" (Form E-6) and spread out on large table or church pew.
2. Take prospect cards (Form 120) and place two, three or four cards on each worker's name.
3. On the second division of the "Assignment Record Card" (Form E-6) write date . . . and the names that are on the prospect cards (Form 120).
4. Place prospect cards (Form 120) in Envelope #2 for assignment on Monday night. Stack in alphabetical order.
5. After Monday night service, pastor and workers meet in . . . room. Workers turn in Envelope #1 with prospects cards in it. Name on Envelope #2 is called and this envelope with prospect cards in it, is handed out.

TUESDAY:

1. Take prospect cards (Form 120) of those visited on Monday out of Envelope #1.
2. Now take Envelope #1 and "Assignment Record Card" (Form E-6) and clip together. Prepare Envelope #1 and "Assignment Record Card" (Form E-6) assignment for Tuesday night for the first week of revival.

Every pastor will study the prospect cards (Form 120) that are turned in each night. These will furnish the pastor and evangelist some of the best information for soul-winning visitation. Reassign prospect cards (Form 120) if necessary.

how to plan for the unified evangelistic service

By J. Frank Davis
Long Beach, Calif.

The unified service, prayerfully and carefully planned, has proven to be one of the most effective tools in church evangelism. It is understood that the late M. E. Dodd, former pastor of the First Baptist Church of Shreveport, La., was the first pastor to use this plan. Through the years, churches large and small, who conduct the unified service during revivals, consistently win to Christ and baptize more people than those who do not.

There are a number of prerequisites to a successful unified service:

(1) THE PLAN—What is it?

- The unified service is one big service, not two services.
- A Sunday school service followed by a regular morning service is *not* a unified service.
- Three things are essential to a successful unified service—people, power, and time! We must have time to permit the Holy Spirit to work in the hearts of the unsaved. The unified service provides the time.
- This service is conducted the middle Sunday of the two weeks revival.

(2) THE PURPOSE—Why the unified service?

- The major objective of the unified service is to win lost people to our Lord. Until a better plan is projected, we had better turn a deaf ear to the critics of the plan and utilize the best methods we have in winning the unsaved. *"When someone is catching fish, don't criticize his bait. Find out what it is and use it to catch fish."*

(3) THE PREPARATION—What must we do to prepare?

(Excellent preparation is an absolute essential. Don't plan to conduct the service unless good preparation is made!)

a. Before the service:

- Lead the church to conduct the service—commit the Sunday school workers to it.
- Set high attendance goals in Sunday school. *"These go together—high attendance and the unified service!"*
 - Give every superintendent and teacher a definite part of the goal.
- Commit the people to attendance by some form of "sign-up" campaign. Do not make it a complicated procedure. (The "chain-link" system still gets good results.)
- Do not forget the unsung heroes. Be sure that the Nursery, Beginner, and Primary departments plan well for additional work for this Sunday.
- Remember, the visible results of the unified service depends largely on the work of the Sunday school in providing prospects.

(4) PUBLICIZE—What must we do to inform the people?

- Inform the people of the type service we plan to conduct. The unified service has "left a bad

taste" some places because we "slipped the service in" without advance publicity.

- Explain the service fully to the parents and people by letter or in person.

(5) THE PERSONNEL—Who are the people to lead in this service?

(The service must be carefully planned and fully understood by the *least and the last!*)

- Be sure the instrumentalist, music director, evangelist, and pastor know exactly what each one is going to do.
- The teachers and officers of the Sunday school have been carefully briefed through previous teachers and officers meetings. It is well to plan for another meeting during the teachers and officers period preceding the unified service.
- Instruct the ushers and the parking lot attendants as to their specific duties.
 - Ushers—reserve a section in the back for lesteomers. Never seat anyone toward the front during the sermon or invitation!
 - Parking lot attendants, in cooperation with the ushers, will be alert for parents who come for their children after Sunday school. They meet the parents and invite them to come into the auditorium and wait. If they do not wish to wait, get their name and telephone number and promise to call them at the conclusion of the service, or promise to bring their child home when the service is over. The ushers and parking lot attendants, well-informed and working efficiently, will mean much to the success of the service.

(6) POWER—What must we have to see results?

- Prayer brings power and the power of God is indispensable!* Therefore, saturate the service with prayer.
 - Plan all day "chain of prayer" or all night "chain of prayer" for Saturday night before the unified service. Enlist as many members, especially Sunday school teachers and officers, to participate as possible. It will better prepare their hearts for the service.
 - Another excellent plan is to encourage the Sunday school teachers and officers, plus all who will come, to meet 25 minutes before the Sunday school begins and circle the auditorium with hands joined and baptize the place in prayer for 15 minutes. This further prepares hearts and gets the Sunday school teachers and officers to the service on time.

(7) PREACHING—What about the preacher, the message, and the invitation?

- God's man should enter the pulpit preaching—it is not a time for jokes, bragging on the good food consumed during the meeting, etc., but it is a time to preach the gospel of our Lord making the plan of salvation simple and plain. Do not preach too long. Twenty minutes is usually adequate.

b. The day of the unified service:

- Sunday school begins at 9:30 a.m. (start promptly—start a few minutes early if you desire). Opening assembly should be limited to 15 minutes, you should have only one song, the superintendent should explain very briefly, the special combined service. *Talk enthusiastically!* At 9:45 a.m. go directly to the classes. Class procedure should be limited to approximately 10 minutes. Teachers will get good records (names, addresses, age, and spiritual condition of all visitors). Explain the plan of salvation, plus how to join a Baptist church. Do not teach a lesson. Spend the remainder of the time in prayer for the evangelist and the lost people present. At 9:55 a.m. assemble back in the department and wait for an usher to direct you to the auditorium.

- The Nursery, Beginner, and Primary departments will remain in their departments until the service is over.

- The organist or pianist will begin playing quiet evangelistic music five minutes before 10:00 a.m. Adults who regularly meet in the auditorium should assume their places and pray silently. Ushers will bring people into the auditorium as previously planned without any loud talking. When all have been seated, they should remain seated until time for the invitation.
- Pastor briefly explains the type of service. He reminds the parents that their boys and girls have excellent care. He then introduces the song leader and evangelist. The song leader leads two hymns. The pastor will lead the prayer, and the evangelist will bring the evangelistic message.

c. The invitation:

- The entire evangelistic team should know exactly what the other one is to do. Move smoothly into the invitation. Explain the invitation carefully, *don't give up! hang on! persevere!* Give God time to work and trust the spirit of God to convict of sin and to perform the miracle of regeneration.
- Every Sunday school teacher should make a note of the number of prospects in their class, hand it to the departmental superintendent, who, in turn, gives the list to the Sunday school superintendent, who later hands it to the evangelist, thus, enabling the evangelist to know the potential the service possesses.
- Let every teacher and superintendent become a personal worker with a burning desire to see people saved. Sit by the lost and encourage them at the time of the invitation.
- After the invitation and receiving of those making decisions the service can be concluded with the special music, offering, announcements and benediction.

*Sunday school simplified
high attendance revival
day attendance plan*

Middle Sunday of Revival

Sunday school evangelistic services (unified service) should be conducted for all ages, Juniors and above.

High Attendance In Sunday School

Plans should be made for the middle Sunday of the revival to be a record attendance in Sunday school.

One practical way to establish a reachable attendance goal is to take the highest attendance record of each department and/or class for the past year and add one to his record. A total of these becomes the attendance goal for the middle revival Sunday.

With all the visitation and preparation that has been done, the middle revival Sunday affords a great evangelistic opportunity. Every person enrolled in Sunday school should be signed up on a chain link (or similar item). As each person is signed up, the chain link is added to the chain, which will be posted by classes in the department assembly room or church auditorium. Each class should be signed up before Sunday morning (middle Sunday of the revival).

Pupils can be signed up at Sunday school, during visitation and all during the week.

Many Sunday schools are finding it profitable to sign up their Sunday school enrollment for four consecutive Sundays of high attendance, including the three Sundays of a two weeks revival.

**The Unified Evangelistic Service
(Middle Sunday of the revival)**

The unified evangelistic service is combining the Sunday school hour and morning church hour into one distinct evangelistic service.

The reason for an all-out effort for high attendance in Sunday school on the middle Sunday of the revival is to encourage the lost and unchurched to be present.

Here is a simplified revival attendance plan that requires no additional organization. Send the suggested letter to members of the church and Sunday school, Juniors and up, on Thursday or Friday before the revival. Choose attendance chairmen from all departments and age groups for each night. Do not select choir members. On the reverse side of the letter, diagram the seating arrangement of the auditorium. Since these assignments are made in an arbitrary way, do not embarrass or force cooperation. Sickness, business, or other reasons, may make it impossible for some to serve. Keep a master list of assignments in the church office.

**Suggested Pastor's Letter To Pew Attendance Chairmen
(To be prepared two weeks before revival.)**

(To be mailed first week of revival.)

Write in Night and Pew Number

Dear Friend:

Knowing that you join me in concern and interest for our revival, I am asking that you serve as an attendance chairman on the night suggested.

Enclosed are the names and addresses of two prospects for our church. I am asking that you contact these people and ask them to agree to sit with you the night you are to serve as one of our attendance chairmen. Please sit near them, and during the invitation, speak a word, encouraging them to accept Christ, or to unite with the church if they are already saved.

We are counting on you to fill your pew on your night. With best wishes, I am

Cordially yours,
Pastor

Enc. Prospect card (Form 120)

NOTE: Enclose 2 prospect cards (Form 120) with names and information filled in.

**Suggestions For Attendance Chairmen
(To be mimeographed two weeks before
the revival on back of diagram)**

(Please read carefully).

1. See that your pew is filled on night you serve as attendance chairman.
2. You will be given the name and address of two prospects. Do your best to enlist them to sit in your pew on night you serve as chairman.
3. Try to sit near these prospects so you can speak a word of encouragement during the invitation.
4. On night you serve as attendance chairman, arrive early to greet those who are to sit in your pew.
5. Start now to talk, phone, persuade, secure pledges from people to attend and sit with you on your night.
6. Do not ask members of choir to sit in your pew. Their place is in the choir.
7. When inviting children below Junior age to sit in your pew, insist that they be accompanied by an older person.

Mimeograph a diagram of the auditorium with each pew numbered so that each attendance chairman will know exactly where his pew is located.

Pulpit	
.....	
..... 1	21
..... 2	22
..... 3	23
..... 4	24
(Adjust to actual number of pews in your auditorium. Do not assign row of pews across front. Attach corresponding numbers to each pew.)	
..... 20	40

Pew Number

Night

*public relations
and
evangelism*

The function of the public relations program and evangelism is to communicate to the public the gospel, its appeal and privilege in such a factual, candid, reasonable way that it must be believed.

• Public relations and the revival include working with active, semi-active, sleeping and hostile church members, and the non-church public.

• There can be no division between spiritual preparation and mechanical preparation (methods). The two must be blended together.

• Public relations and the revival are to lead and arouse a spirit in the church to attempt to do the impossible.

• Public relations will make the church "people" conscious as well as "revival results" conscious.

Public relations must increase in intensity and communication by using every available media toward the church leadership and membership through the church council.

The public relations job is to change the attitude of the church member from "unimportant and unconcerned" to enthusiastic support of the revival and evangelism.

SCHEDULE

Six months before revival:

Initial public relations to the church leadership

Three months before revival:

Intermediate public relations to the church public

One month before the revival:

Intensive public relations to the entire community

People, events, organization, significant happenings make news.

Public relations must "image" to the non-church community the value and benefits and necessity of the church.

schedule of newspaper publicity

Newspaper publicity releases should be scheduled with the local church editor. Weekly newspapers should carry stories each week for a month before the revival. News should be on the "church page" of the dailies. Here are some suggestions for news stories and the dates for release.

1. Announcement of dates	O-26
2. Story on soul-winning clinic	O-24
3. Announcement of evangelist	O-21
4. Announcement of church evangelistic conference	O-18
5. Announcement of singer	O-14
6. Announcement of neighborhood prayer meetings	O-7
7. Announcement of special emphases	O-3
8. Announcement of Sunday school and Training Union goals	O-2
9. Evangelist and singer to arrive	O-1
10. Opening Sunday "wrap up"	2
11. First week night service	3
12. Special music by	5
13. School children special	6
14. Middle Sunday (advance story)	7
15. Second week of revival—Sunday accomplishments	9
16. Sermon reports	11
17. Final services	14
18. Revival "wrap up"	16

Note—"O" indicates before opening revival service.

schedule of display advertising

1. 1 column x 4 inches	O-14
2. 2 column x 3 inches	O-7
3. 4 column x 10 inches	O-1
4. 2 column x 3 inches	7

Note:—In many places a 2 column x 2 inches ad in two or three places in daily papers every day is very effective.

Never should a church be motivated evangelistically for self-survival. When the public gets an idea that the church wants members for its own self-survival it becomes exceedingly difficult to reach new people for Jesus.

The "image" of success and achievement, of appeal and benefit, of joy and happiness, of peace here and hereafter, bathed in spiritual warmth in the services, will help produce revival results.

Public relations involves the nursery, the ushers, the music, the pastor and evangelist, and the church members.

Public relations is involved in how the new members are received into the church, and how they are enlisted into

the total church life. The lasting effects of a Baptist Revival, properly public-related, are beyond computation.

God is glorified.

Churches are strengthened, revived, united.

Through God's grace, souls are gloriously saved.

suggestions for publicity

Prepare your copy on 8½ x 11 paper.

In the upper left hand corner of the first page, place the name of your church, address of the person sending out the release.

Double-space all copy on one side of paper.

Give the editor a typed copy (no carbons).

Leave the upper half of the first page for the editor to write his headline.

Leave wide margins on either side of the paper.

At the bottom of the page, write the word "more." Number each page in the upper left hand corner and indicate the topic which is being continued. At the end of the story use the sign "30."

some don'ts

Don't editorialize—a news release is based on facts, not opinions.

Don't antagonize your editor—he will not cooperate under pressure.

Don't argue if the editor wants a story rewritten.

Don't promise the editor a story and then fail to produce it.

Don't take copy to the editor after a deadline.

Don't ask the editor to run a story as a personal favor.

Don't pad the story.

Don't send in sloppy copy.

pictures

Know the picture deadline of the paper you are dealing with. As much as possible, use 8 x 10 glossy prints made by commercial photographers.

Display advertising should have plenty of "white" space.

Give brief facts including:

1. Hours of service
2. Name of church
3. Location of church

evangelistic inserts and revival mats

Mat services are listed on the regular church literature quarterly order blank. Baptist Sunday School Board, 127 9th Ave., N., Nashville, Tenn. 37202

evangelism tracts

Free evangelism tracts are available in limited quantity and titles. Tracts for extensive distribution are available at cost of production.

Write the tract office in your state convention for evangelism tracts and information.

prayer program for revival

Intercessory prayer for revival in America is imperative.

Neighborhood prayer meetings—Tuesday and Thursday before the revival.

The WMU will secure the places for the neighborhood prayer meetings.

The Brotherhood will provide the leaders for the prayer meetings. Both organizations will promote the attendance for the neighborhood prayer meetings.

Set the Time: On Tuesday and Thursday before the revival begins, the neighborhood prayer meetings should last about 45 minutes. An additional 45 minutes may be wisely used for visitation. The schedule most likely to produce the desired results is:

7:30-8:15 p.m.—Neighborhood prayer meetings.

8:15-9:00 p.m.—Visit unsaved and/or unaffiliated Baptist.

It may be necessary to adjust the above suggested schedule to local conditions.

Determine Number: The number of neighborhood prayer meetings will depend upon three things: (1) size of church membership, (2) qualified leaders available, and (3) number of homes which may be secured. In most churches one prayer meeting can be held for every 25 resident members.

Secure Meeting Places: Prayer meetings should be held in various sections of the community. Locate meeting places as strategically as possible.

Always secure permission to hold the meeting well in advance. At the same time give each host the date, the time of the meeting, and an estimate of how many may be expected to attend.

Please — no refreshments.

New Member Orientation Program

The New Member Orientation Program is being prepared by the Training Union Department of the Sunday School Board and is being released in the next few months. This is a carefully detailed guidance program to help the new convert and the new member understand the meaning of Christian conversion and church membership.

This program has been in development for three years. It has been used in pilot tests in all sizes of churches. Faithfully followed and carefully supported by all the church membership, this Orientation program will be a benefit to all new members and to the church family.

state secretaries of evangelism

ALABAMA—
Box 870, Montgomery
ALASKA—William H. Hansen
Box 1862, Anchorage
ARIZONA—W. D. Lawes
316 W. McDowell Rd., Phoenix
ARKANSAS—Jesse Reed
319 Baptist Building, Little Rock
CALIFORNIA—
1405 Broadway, Fresno
COLORADO—O. L. Bayless
1470 S. Holly, Denver
DISTRICT OF COLUMBIA—William J. Crowder
1628 Sixteenth St., N. W.,
Washington
FLORIDA—Paul Meigs
1230 Hendricks Ave., Jacksonville
GEORGIA—O. M. Cates
291 Peachtree St., N. E., Atlanta
HAWAII—Edmond R. Walker
1801 S. Beretania St., Honolulu
ILLINOIS—Lee Swope
306 W. Main, Carbondale
INDIANA—E. Harmon Moore
P. O. Box 38, Plainfield
KANSAS—
231 N. Main, Wichita
KENTUCKY—A. B. Colvin
Kentucky Baptist Building,
Middletown
LOUISIANA—John Havlik
Box 311, Alexandria
MARYLAND—Roy D. Gresham
100 E. 23rd St., Baltimore
MISSISSIPPI—Gordon Sansing
Box 530, Jackson
MICHIGAN—W. B. Oakley
22029 Grand River Ave., Detroit
MISSOURI—Eugene T. Pratt
213 Adams, Jefferson City
NEW MEXICO—Alton Green
616 Central Ave., S. E.,
Albuquerque
NORTH CAROLINA—Julian Hopkins
301 Hillsboro St., Raleigh
OHIO—Leonard Stigler
1680 East Broad St., Columbus
OKLAHOMA—J. A. Pennington
1141 North Robinson,
Oklahoma City
OREGON-WASHINGTON—Lewis Steed
811 N.W. 20th Ave., Portland
PANAMA—L. D. Woods
Box 3647, Balboa, Canal Zone
SOUTH CAROLINA—Harold Lindsey
907 Richland St., Columbia
TENNESSEE—F. M. Dowell, Jr.
1812 Belmont Blvd., Nashville 5
TEXAS—C. Wade Freeman
209 Baptist Building, Dallas
VIRGINIA—W. B. Denson
1 West Franklin St., Richmond



Division of Evangelism
Home Mission Board
Southern Baptist Convention
161 Spring Street, N. W., Atlanta, Georgia 30303

IMPORTANT NEWS

if you don't drink

Here's Low Cost Hospitalization
for You Regardless of Age

HERE ARE MORE COMMENTS ABOUT GOLD STAR SERVICE

(See other side of card for additional comments)



W. R. HARRISON, General, U. S. Army
(Retired): "In my long experience in the Army I have rarely observed the steady effect of the use of liquor. I see no reason why non-drinkers should bear the high costs of insurance due to liquor. After examination of the Gold Star Plan and its operation, I am convinced that it is effectively achieving its objectives."



HON. JOHN M. ASHBROOK, U. S. Congressman, Ohio: "Quite often we hear the complaint that American business is materialistic. An approach such as your special consideration to those who abstain from the use of alcoholic beverages is to be highly commended. More emphasis on your approach can greatly improve the American business image and I heartily commend DeMoss Associates for their Gold Star Plan and your public spirited policy."

GOLD STAR pays you \$100.00 per week (or \$14.28 per day) from your first day in the hospital, and as long as you are there, even for life! Claim checks are sent directly to you, for you to spend as you see fit—for hospital or doctor's bills, mortgage payments, food—anything you wish. And the present low rate on your policy can never be raised as you grow older, no matter how many claims you file, but only if the rates for all policyholders are changed!

Can You Afford To Be Sick?

One out of every seven people will spend some time in the hospital this year. A fall on the stairs or on the sidewalk, a sudden illness or operation could put you in the hospital for weeks, even months.

Could you afford a long siege in the hospital, with costly doctors' bills, expensive drugs and medicines? Many people lose their savings, their cars, even their homes. Don't take chances! Remember—once the doctor says it's your turn to enter the hospital, you can't buy coverage at any price.

Find out NOW how much this great GOLD STAR Policy NLH (Rev. 3-64) saves you. Then later, if you do want a policy, we'll even send it on a 10-Day Money-Back Guarantee—to be checked by your lawyer, doctor, or other trusted advisor.

TIME IS PRECIOUS! If you don't drink, act quickly. Without cost or obligation, get this card into the mail TODAY.

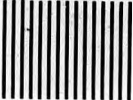
The GOLD STAR Plan policies, available, effective and paying claims in all 50 states, are underwritten by the
NATIONAL LIBERTY LIFE INSURANCE COMPANY
Valley Forge, Pennsylvania

which is licensed solely under the laws of the Commonwealth of Pennsylvania and which carries full legal reserves for the protection of its policyholders. 0-0-14201-114

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POSTAGE-PAID CARD NOW!

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FIRST CLASS
PERMIT NO. 9
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PENNSYLVANIA



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POSTAGE WILL BE PAID BY

DE MOSS ASSOCIATES, INC.
THE GOLD STAR PLAN
VALLEY FORGE
PENNSYLVANIA

Age

Life!

send you with
hospitalization
is soon as we

either you are

you may renew
ou so desire.
olicy because

Of course, if there is deception in making application the policy may be ineffective.

No Waiting Period. That's right. There is no waiting period before your coverage goes into full effect, and GOLD STAR pays from the very first day you enter the hospital.

No Salesman Will Visit You. Your policy is mailed to your home. Claim checks are sent via mail, directly to you.

Effective Anywhere In The World. GOLD STAR has satisfied policyholders in all 50 states and in many foreign countries.

You Pay Only For Protection. No policy fees or membership dues!

Up To \$6000.00 Benefit for accidental loss of eye, sight or limbs.

Only Conditions Not Covered:

Every kind of sickness and accident is covered, except hospitalization caused by the use of alcoholic beverages or narcotics, mental or nervous disorders, any act of war, pregnancy, or conditions existing prior to issuance of policy. Everything else IS covered! These proper exceptions help to keep GOLD STAR rates lower for YOU!

READ WHAT THESE LEADING AMERICANS SAY:



S. S. KRESGE,
founder of the S.
S. Kresge Co., with
over 800 stores:
"I'm delighted that non-drinkers are now rewarded by insurance with the Gold Star Plan at substantial savings. Gold Star's popularity indicates that it is the right answer to the question of drinking and hospitalization."

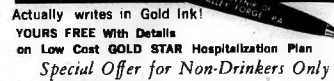
GOLD STAR is the only hospital plan endorsed and recommended by over 50 nationally known leaders.



HON. FRANK
CARLSON, U. S.
Senator, Kansas:
"As a teetotaler, I am delighted that Arthur De Moss has worked out a practical plan to provide hospitalization for non-drinkers at a reduced cost. I would urge those who are concerned about their financial security to take advantage of this excellent opportunity."

Division of Evangelism
Home Mission Board
Southern Baptist Convention
161 Spring Street, N. W., Atlanta, Georgia 30303

FREE Ball Point Pen
Souvenir



READ WHAT OTHERS SAY ABOUT GOLD STAR SERVICE

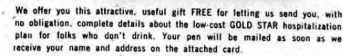
Mrs. T. Melarity, St. Hugo, Arkansas: "I certainly do recommend the Gold Star Hospitalization policy. Just after being discharged from the hospital I was taken very sick and was in the hospital for 68 days. They paid \$975.00 for my care. I am very grateful. They will do just what they say, as they advertise."

Rev. O. Nelson, Knoxville, Tennessee: "I received the policy for my claim. I am astounded at the very efficient way in which this company was handled and the prompt service rendered."

MAIL POSTAGE-FREE CARD TODAY

**Special Low Cost Hospitalization Coverage
Available to Non-Drinkers Only!**
Pays \$100 Weekly From First Day, Even For Life!

FREE! Ball Point Pen
SOUVENIR OF VALLEY FORGE
 Actually writes in Gold Ink!
 Mailed to you with No Obligation Information



AS a non-drinker, GOLD STAR offers you special consideration. If you are carrying ordinary hospitalization insurance, your premiums are helping to pay for accidents, illnesses, and hospital bills of drinkers. Alcoholism is now behind head No. 3 health problem, ranking immediately behind heart disease. Yet you pay for your insurance cost as much as those who drink. And you don't have the superior health records of non-drinkers. GOLD STAR rewards you for not drinking!

Can You Afford To Be Sick?

One out of every seven people will spend some time in the hospital this year. A fall on the stairs or on the sidewalk, a sudden illness or operation could put you in the hospital for weeks, even months.

Could you afford a long siege in the hospital, with costly doctors' bills, expensive drugs and medicines? Many people lose their savings, their cars, even their homes. Don't take chances! Remember — once the doctor says it's your turn to enter the hospital, you can't buy coverage at any price.

Now (and **NOT** how much this great GOLD STAR Policy will cost you) — **Right Now!** If you want a policy, we'll even send it on a 10-Day Money Back Guarantee — to be checked by your lawyer, doctor, or other trusted advisor.

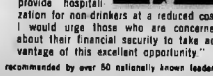
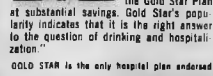
TIME IS PRECIOUS! If you don't drink, act quickly. With no cost or obligation, get this card into the mail **TODAY.**

The GOLD STAR Plan policies, available, effective and paying claims in all 50 states, are underwritten by the
NATIONAL LIBERTY LIFE INSURANCE COMPANY
 Valley Forge, Pennsylvania

**FILL OUT AND MAIL THE
POSTAGE-PAID CARD NOW!**

**MAIL THIS
CARD TODAY**

READ WHAT THESE LEADING AMERICANS SAY:



GOOLD STAR is the only hospital plan endorsed and recommended by over 50 nationally known leaders.

EARN EXTRA INCOME

\$75-\$100 a week part-time...\$10,000 a year up full-time with our proven program. 40-year old Christian company provides everything you need to start immediately. No investment. Richly rewarding, dignified work. Every Christian home needs our program. Openings for men and women. John R. Miller & Co., 22 N. Madison St., Chicago 2, Ill., Dept. 1001

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relieved! thousands reported

Wonderful relief from years of suffering from miserable ear noises and poor hearing caused by catarrhal (excess fluid) conditions of the head. For the past 23 years that's what fake (many past 70) reported after using our simple Elmo Palliative HOME TREATMENT NOTHING TO WEAR. SOME of the symptoms likely to go with your catarrhal deafness and ear noises: noises dropping in noise or throat every day; hear - but don't understand words; hear better on days - some on bad days; ear noises like crickets, bells or others. Write TODAY for PROOF OF RELIEF and 30 DAY TRIAL OFFER. Pay only if helped. THE ELMO CO., Dept. 58N1, Madrid, Iowa

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* If you mean with Webster that glamour is "a deceptive or enticing charm," then home missions has none.

There is nothing "deceptive" about the remoteness of Fort Yukon, Alaska. There is nothing "enticingly charming" about the long hours of the nurse at Sellers Home. There is no "glory" in the city slums. There is no "glamour" in learning a new language or adjusting to a new culture.

If it's glamour you're looking for, you don't need this address. However, if God is calling you and this is involved in your basic motivation, then you need to write the Personnel Department of the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

HOME MISSIONS

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a Bible from the
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No gift is more in keeping with the spirit of Christmas. * Every Cambridge Bible is bound by the careful hand of a skilled craftsman. * Every Cambridge Bible is covered by an Unconditional Guarantee.

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Concord. Large print edition. 5 1/2 x 8-5/16"

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William N. Plymat
President



YOU GET MORE—YOU PAY LESS!

Preferred Risk	LIABILITY Coverage	✓	MORE PROTECTION
Preferred Risk	COLLISION Coverage	✓	MORE PROTECTION
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Preferred Risk	MEDICAL PAYMENTS Coverage	✓	MORE PROTECTION

MONEY-BACK GUARANTEE

If your policy does not meet with your complete approval, return it within 10 days and we will refund in full any remittance you have paid.

ASK FOR YOUR PERSONAL RATE QUOTATION TODAY—Look for your local agent in the "Yellow Pages." If a Preferred Risk Mutual agent is not listed...

Preferred Risk Mutual INSURANCE CO. HM411
4000 Grand Avenue, Des Moines, Iowa

Please send me, without obligation, complete information on your automobile insurance for Total Abstinents. I am a total abstinence, and have had no accidents for the past 3 ☐ or 5 ☐ years. (Check one)

Name _____ Address _____ City _____ State _____
Occupation _____ No. of Cars in Family _____
Make of Car _____ Model _____ Year _____ No. of yrs _____
I have had my driver's license ☐ years.
I have taken a driver training course. ☐ Yes ☐ No

Car is Used for: Circle One of This Car: MYSELF PRINCIPAL DRIVER ALL OTHER DRIVERS
Business ☐ Birth Date _____ Sex _____
Pleasure ☐ To and from work _____
...miles one way _____

America's First Total Abstinence's Automobile Insurance Company
Not available in New York, New Jersey, Massachusetts, North Carolina, or Virginia.

Responsibility = Ability To Respond To A Need

BY PHYLIS RAGAN
STUDENT MISSIONARY AT COLISEUM WDP
NEW ORLEANS, LA.

For some time now I, as one who has been convicted of a definite mission responsibility, have been "preaching" to church groups the above definition of responsibility. It comes originally, I believe, from Erich Fromm, and it has become a positive concept in my view of missions.

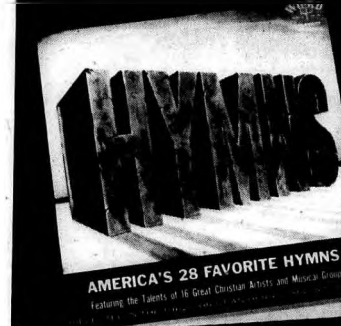
What a joy it has been for me to see this definition fulfilled so beautifully in the life of a friend. Last year Miss Joanne Swope, a student here at New Orleans Seminary, heard me repeating over and over my concern for the need of music in the activities of Coliseum Center. She is not "vocationally" a mission volunteer, but she was a music major in college, and she was concerned. She volunteered to come to the center in addition to the work for which she was already getting field missions credit. She began immediately handling the music for all three age groups meeting on Monday by going from room to room.

This year she accepted the responsibility of forming and setting up a center glee club, no small task for a volunteer worker. But, that was not enough for our friend, "Miss Joanne." When the minister of music of Coliseum Church resigned and the pastor was struggling to handle both jobs, she saw another need. She volunteered to handle both choral and congregational music on a noncompensatory basis until the church is able to make more permanent arrangements with someone else.

The natural response for a church member? But Miss Joanne is not a member of our church. She is an active member of a little mission in the French Quarter. She has a lot of spare

(Continued on page 40)

Just Released... First Time in One Album!



Recorded by 16 famous soloists, choirs and orchestras

2 Great LP Records (A \$7.96 value) \$5.98 (HI-FI) \$7.98
Now, Both for Only

When a nationwide poll to select America's best-loved hymns was announced, the response was enthusiastic from coast to coast. Perhaps you were among the tens of thousands of Christian music lovers who voted for their favorites, naming the ones which have meant the most in spiritual refreshment, as well as in listening and singing pleasure.

Now you have the unique opportunity to bring the 28 top choices... AMERICA'S 28 FAVORITE HYMNS... into your own home. Here is the best in Christian music to play over and over again to your heart's content. Here are the top 28, on two magnificent LP records—a permanent collection for your record library, featuring Christianity's finest, dedicated musical artists.

FREE BOOKLET WITH ALL THE WORDS PLUS STORIES ABOUT THE HYMNS
Imagine the inspiration and enjoyment you and your family will experience as you

hear these great hymns... the pleasure of singing along as the familiar words and music unfold. Included with your two records, you receive a booklet with the words of all 28 hymns... plus interesting stories about the authors and how many of these beautiful hymns came to be written.

From the very first selection, *The Old Rugged Cross*, sung by Claude Rhea to the twenty-eighth, *Holy, Holy, Holy* by the powerful Moody Chorale, you'll find enrichment in every minute. Who wouldn't be thrilled by the Lutheran Hour Choir's voices blending in *A Mighty Fortress Is Our God*... by Frank Rogers singing *Amazing Grace* and *What A Friend We Have in Jesus*... by the beautiful harmony of the Serenaders Quartet on *Rock of Ages*!

NOW—A WONDERFUL OPPORTUNITY FOR YOU TO SAVE MONEY
Without doubt, if you tried to buy these hymns separately, you'd spend forty or

fifty dollars—if you could even find all of them. But now you can have all 28 on the two long-playing records... not at the usual price of \$8.98 each... but both, the complete album (worth \$7.96) for just \$5.98 as an introductory special offer. (If you wish stereo instead of hi-fi, you pay just \$7.98 for the two records that are worth \$9.96.)

Don't miss this extraordinary offer. You need send no money—we'll gladly send your album C.O.D. Pay just \$5.98 (or \$7.98 for stereo) plus a small amount for postage. (If you do send payment with your order, we'll take care of the postage!) Either way, your complete satisfaction is unconditionally guaranteed. Tear out the coupon... check whether you want hi-fi or stereo... then print your name and address and mail it today. We'll rush your album (and your booklet with all the words) to you promptly so you can hear and enjoy them right away.

- HERE'S THE COMPLETE LIST OF 28 HYMNS**
1. The Old Rugged Cross
 2. New Great Things Art
 3. What A Friend We Have in Jesus
 4. Amazing Grace
 5. Rock Of Ages
 6. Sweet Hour Of Prayer
 7. A Hymn Of Praise
 8. A Hymn Of Praise
 9. A Hymn Of Praise
 10. A Hymn Of Praise
 11. A Hymn Of Praise
 12. A Hymn Of Praise
 13. A Hymn Of Praise
 14. A Hymn Of Praise
 15. A Hymn Of Praise
 16. A Hymn Of Praise
 17. A Hymn Of Praise
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 22. A Hymn Of Praise
 23. A Hymn Of Praise
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 27. A Hymn Of Praise
 28. A Hymn Of Praise

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☐ Stereo album at \$7.98 (for stereo record players only)

Please also check:
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New York— New Jersey Convention Planned

BY LYNN M. DAVIS, JR.
EDITOR, OHIO BAPTIST MESSENGER
COLUMBUS, OHIO

The New York-New Jersey area fellowship of Southern Baptists, meeting in Endicott, N. Y., reaffirmed its intention to form a state Baptist convention effective in January, 1967.

The 60 people present for the fellowship meeting came from all of the 28 churches located in New York state and in New Jersey adjacent to New York City. In addition, the pastor of a church in Connecticut attended.

Churches now cooperate with existing state conventions in Maryland and Ohio. They are located in three district associations—Frontier, covering Niagara Falls, Buffalo, and Rochester; Central, covering Syracuse, Elmira, and Binghamton, N. Y., and metropolitan New York City, covering that city and neighboring areas on Long Island and in New Jersey.

Except for Frontier Association, the churches are affiliated with the Baptist Convention of Maryland.

It was reported there are over 5,300 members of the 28 churches and 20 chapels or missions. Six churches and four chapels are located in Frontier Association, with a membership of 600. Central Association with five churches and an equal number of chapels reported 1,210 members.

Metropolitan New York City Association, with 16 churches and 10 chapels, reported 3,500 members. A church in Plattsburgh, N. Y., and a mission in Albany, N. Y., are not affiliated with any district association at present.

Although adopting a name with the states of New York and New Jersey in it, the fellowship did not rule out the possibility of including churches in the

New England states in its proposed state convention.

Some division is still evident over a policy on New England churches. Those favoring them as part of the state convention say the new convention will need them for strength. Opponents wish to make it more geographically exclusive.

The New York-New Jersey fellowship elected a layman, Ira Adams of Bergen Baptist Church, Westwood, N. J., as their chairman for the coming year, succeeding Roger Knapton, pastor at Endicott.

A steering committee will plan the 1965 fellowship meeting, set for Sept. 24-25 in Rome, N. Y. This committee will also plan population surveys, schedule simultaneous revivals, and recommend how to set up, finance, and staff a state convention.

This state convention presumably would be the 30th within the Southern Baptist Convention. There are 28 already organized. One in Utah and Idaho has been scheduled for organization in the immediate future, making it the 29th.

Executive Secretary Roy D. Gresham of the Baptist Convention of Maryland and his counterpart from the State Convention of Baptists in Ohio, Ray E. Roberts, took part in the 1964 fellowship meeting in Endicott as did A. B. Cash, Atlanta, representing the SBC Home Mission Board.

It was reported the Home Mission Board now contributes about \$100,000 a year for Southern Baptist work in New York and Upper New Jersey. This is used as salary supplements for pastors, rent for buildings, salary of board personnel, and real estate purchases.

Baptist leaders in the area pointed out the state convention would probably have to have a budget of \$225,000 a year at the start.

The history of Southern Baptist work in New York state showed that it started from a lost-and-found effort 10 years ago by a Baptist church in Gantt, Ala. The Gantt Church had 40 nonresident members.

Gantt Pastor R. Z. (Zeke) Berqughs, after learning most or all of the non-residents had moved to the Buffalo-Niagara Falls area, went there to visit them.

The organization of La Salle Baptist Church of Niagara Falls followed, and Boroughs moved from Alabama to be their pastor.

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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MESSENGER

Mississippi Department of Education

More New Churches Asked At Final 30,000 Meeting

The final meeting of the Southern Baptist 30,000 Movement committee closed like the first meeting of the group when it started eight years ago.

Down to the final minutes the committee was asking Southern Baptists for a continued emphasis on church extension. The request was not only for the remainder of 1964 but for the years to follow.

The 30,000 Movement, a drive to start that number of missions and churches between the period of 1956 through 1964, was initiated by C. C. Warren of Charlotte, N. C., when he was president of the Southern Baptist Convention.

Warren, named director of the movement in 1959, reported to the committee that 22,960 churches and missions had been started by July 1 of this year.

Like the committee, Warren plans to continue to stress church extension and has an engagement to assist in constituting a church on December 31, 1964, the final day he will serve as director of the movement.

"Guide for Establishing Missions and Churches," a permanent publication

sponsored by the committee, will be continued, according to M. Wendell Belew, secretary of church extension for the denomination's Home Mission Board.

Belew also told the committee his office would continue special promotion of church extension, asking for continued reports of the starting of new missions and churches.

Arthur B. Rutledge of Atlanta, chairman of the committee and executive secretary-elect of the Home Mission Board, said home mission conferences at Southern Baptist assemblies in 1965 would major on church extension.

Other workers from the Home Mission Board told of plans for continued church extension, through surveys to find areas needing churches, through the emphasis in pioneer work, city missions, and by an all-out effort to promote church extension beyond 1964.

The Sunday School Board indicated they will continue to promote new Sunday schools and Bible extension classes.

The committee asked that the story of the work of the 30,000 Movement be collected and given to the denomination's Historical Commission.

A taped interview with Warren on the "Home Stretch in the 30,000 Movement," is being used by associational superintendents of missions. Copies are available free from the Home Mission Board.

The final act of the committee was a tribute luncheon for Warren, at which representatives from SBC agencies expressed thanks for what had been done in the movement.

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by Amy Bolding.

A companion book to *Please Give a Devotion*, by the wife of the assistant pastor of First Baptist Church, Lubbock, Texas. \$1.95. Order from your Baptist Book Store.

The program honoring Dr. Bellamy upon his retirement will be held December 11, 7:00 P.M., at the Tabernacle Baptist Church, 515 N.E., 3rd Street, Oklahoma City, Oklahoma.

Those desiring to write Dr. Bellamy a letter may send it to 1141 North Robinson Street, Oklahoma City, Okla.

Responsibility
(Continued from page 36)

time? No, she carries a heavier than normal schedule of classes in the seminary and works at a campus job. A little bit crazy then? Maybe... but when a tired Joanne Swope crawls in bed at night, she has the satisfaction of knowing that she has done more than just need, and deplore it. She has done her utmost to meet the needs that fall within the scope of her ability.

I'm not sure that I can claim quite that same satisfaction. Can you?

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You hear another angel, that first Christmas, telling the Three Wise Men... "Fear not, for behold I bring you tidings of great joy, which shall be to all people."

You hear Herod, in panic, rage at the news of the birth of the King of the Jews.

You hear the discovery of Jesus in the temple and his tender explanation to Mary and Joseph... "I must be about my Father's business."

You hear Jesus' appeal to the disciples... "Follow me, and I will make you fishers of men."

You hear the fulfillment of the prophecies, the timeless teachings of the Master, and the magnificent Sermon on the Mount.

You are there when Jesus raises the dead, cleanses the lepers, restores the blind and the halt. You are there when Jesus makes his triumphant entry into Jerusalem. You are there when Judas haggles about thirty pieces of silver for the life of Jesus. You are there when Jesus stands trial before Pontius Pilate.

You are an ear-witness to his agonizing walk to Calvary; to the Crucifixion and the Resurrection; and finally, to the Ascension which ends his JOURNEY TO BETHANY.

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The cast calls for no less than 187 players—the finest dramatic voices of our time.

The music, composed and orchestrated by Irving Orton, was recorded in Europe by the famed Copenhagen Symphony, under the baton of Kurt Jensen.

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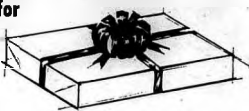
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The place was Baptist Center in beautiful Nairobi, Kenya. Missionary wives and African women had gathered to greet a visitor, to hear her speak briefly, and then to serve tea which the African women had prepared themselves, including cookies.

As the visitor concluded her remarks she said, "We'll have time for a few questions, I believe."

An African woman with the usual baby on her back showed interest. Her hand went up.

"Tell us," she faltered, "tell us about women in your country. What are they like?" Her face was serious and filled with an unexpressed yearning to know more about the world than that which she had observed around her own front door.

Her next question was more penetrating and revealed that she had some knowledge. "Why do you have missionaries to people in your country?" she asked. Almost I could hear her thoughts: "You send people over here as missionaries. You live in Christian America. Why should you need missionaries in your country?"

I found it difficult to tell her how great is our need!

—Ethel Hamric

Editor of Royal Service
Woman's Missionary Union

Board Announces Assembly Leaders

Leaders for the worship and Bible study periods during 1965 Home Mission Weeks at Southern Baptist assemblies have been announced.

Theme for the weeks, August 5-11 at Glorieta, N. M., and August 19-25 at Ridgecrest, N. C., will be "Witnessing to Our Dynamic Nation."

For the week at the Ridgecrest Baptist Assembly Franklin Paschall, pastor of the First Baptist Church of Nashville, will preach; Jesse Northcutt, professor at Southwestern Seminary, will teach the Bible; and J. N. McFadden, evangelistic singer of Lyman, S. C., will lead the music.

For the week at the Glorieta Baptist Assembly Paul Brooks Leath, pastor of First Baptist Church of Fresno, Calif., will preach; Gray Allison, professor at New Orleans Seminary, will teach the Bible; and W. Hines Sims, music secretary for the Sunday School Board, will lead the music.

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No. 3781

Just as the shepherds' hearts were filled
With peace and joy that night,
So may your heart be happy
And your Christmas day be bright.



No. 3851

To wish you a
Blessed Christmas
and
A New Year
filled with happiness

And they came with haste
and found Mary and Joseph
and the babe lying in a manger.
St. Luke 2:16



No. 3896

Again when carols fill the air
With tidings of good cheer,
May the blessings
of Christmas Day
Be yours throughout
the year

"The angel said: behold,
I bring you good tidings of great joy,
which shall be to all people."
St. Luke 2:10

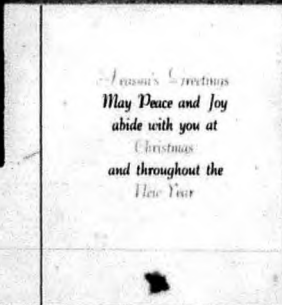


No. 3766

God bless you at this season
And give you peace of mind;
May He bless your home and loved ones
With joys of every kind.

The Lord so loved the world that
He gave His only begotten Son.
St. John 3:16

NOEL



Season's Greetings
May Peace and Joy
abide with you at
Christmas
and throughout the
New Year

"The angel said: behold,
I bring you tidings of great joy,
which shall be to all people."
St. Luke 2:11

Shepherds tending their flocks by night
Saw the wondrous star of eternal Light.
May it brighten your life and way
With peace and joy every day!

Greet your friends and relatives in a truly Christian
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