
Associational
Meetings in
Hawaii
JULY, 1965

Home MISSIONS

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

INDEX

LETTERS / From Our Readers

Refreshing Winds of Change

Home Missions magazine has become one of the better Southern Baptist Convention periodicals. It has been refreshing to find that the "winds of change" blowing in our land have led to the new thinking and new methods being used by the Home Mission Board. I feel strongly about this and when I read several adverse letters in the last publication, I felt I must write a word of commendation.

Miss Ruth Hunt
Louisville, Ky.

I have just read your editorial, "A National Strategy." On my first reading of it and without giving it the study it should have I want to give you my reaction. It is thought-provoking, daring, fair, and wise evaluation of our situation. It will probably provoke some strong opposition. Proper changes will not come quickly or easily. It seems to me that your basic position, if adopted by us, could be of tremendous benefit in the overall effort now being made for some improvement in programming.

J. K. Lawton
Anderson, S. C.

Just want you to know I appreciate receiving the monthly Leadership Edition of *Home Missions* magazine and read it with much interest. I thought this issue of May, 1965 was very fine, especially the article on "Speaking With Tongues" by John Newport. I also found your layout on "Cuba Arrests Missionaries" exciting and easy to read.

Eldon M. Boone Jr.
Knoxville, Tenn.

We just read the article "Something Is Missing In Guerneville" in the May issue of *Home Missions*. This work is very close to our hearts since Guerneville is just a 20 minute drive from us. We know Dr. Royal, John Armistead, Avie Lumpkin and most all the people at First Southern Baptist Church, Santa Rosa. We appreciate your publishing this article as we feel that the more people that know about the struggling mission work here, and the wonderful blessings we receive for our small, weak efforts, the more prayers that will ascend to God.

We are members at Village Baptist (Southern) Church here in Santa Rosa. I'm missions chairman, and therefore, I'm kept quite busy with our own mission at Rohnert Park.

Rohnert Park is a city of 5,000 people located adjacent to Cotati, a city of 2,000 people. Our mission, Rohnert Park First Baptist Church, is the only Baptist witness in either of these two cities. This mission was the first church in Rohnert, but now there is a Presbyterian Church here.

Thank you again for publishing these articles, for your prayers, and your financial help.

Dean Durbin
Santa Rosa, Calif.

Are Jews "Lost"?

Thank you for your editorial, "Are Jews 'Lost'?" It reminded me of a letter I have had on file. It is a letter from a Jewish Baptist. I quote him here, "As you know Richard, I am a converted Jew, and I have but one regret—I have only known Christ 21 years of my 46 years of life. Just look at the happy years that I missed working, praying, and witnessing for him. Will you tell your people what I said? May I be a witness for him through you to your church. Who knows but that some lost soul may find Christ if you do?"

Richard Caughron
Bel Air, Md.

Your editorial, "Are Jews 'Lost'?" is quite good and altogether relevant. To me, it is absurd for Christians to let the pressure of Jews' bring compromise on the most important doctrine in the Bible, the messiahship of Jesus.

E. S. James
Dallas, Tex.

Child Finds Christ

Louis approached the pastor one Sunday morning saying that he believed that Jesus was his Saviour. After discussing this with Louis and realizing that even though Louis was only eight years old, he truly knew Christ as his Saviour. The pastor encouraged him to tell his family and ask permission to join the church and be baptized. His mother agreed, so Louis made his public profession the next Sunday morning.

Louis, along with his brother and two sisters, began attending church as a result of their going to the center. The father is a mental patient at a local hospital. The mother spends most of her time at a bar. She has stated that she is not interested in "religion." In spite of the bad home environment, the children are loving and sweet. Please pray that these parents may be reached with the love that God has for them. Unless this is done as these children grow older they will become hard and bitter like many of the other children in our neighborhood.

Rosemary McGuire
New Orleans, La.

God Is No Respecter of Persons

"I've had such a hard life that if I missed heaven it would be terrible," one of our older adults said recently. This can be echoed over and over again as others also make this statement. As we look at those about us in our neighborhood who have not yet come to accept the Lord Jesus as their Saviour, we yearn that they too might have and know the joy of being one of his children.

Our neighborhood is in a transition period. At the moment we have a large number of our Negro friends coming into the area. Several white families have moved away to another neighborhood, but some have stayed. The challenge of ministering to all people is increasing. For God's Word tells us that God "is no respecter of persons."

As we seek to be Christian in our program of work here we pray that our cities, town, and villages all over our nation might too seek to solve this problem instead of running away from it.

Clara Nix
Winston-Salem, N. C.

EDITORIALS / By Walker L. Knight

The Way Toward Relevancy

Few who read or listen with any degree of attention can be unaware of the changes in American society, most of which concern its mobility within the trends toward urbanization, industrialization, educational excellence, and personal equality.

We constantly hear ourselves called to relevancy in presenting an effective Christian witness to our times, but too often the specifics are missing. Most of the time we are only aware of outstanding symptoms, not basic causes. Nor do we offer tested methods, based on study and practice.

For example, what happens to the church, the people, the entire community when minority groups move into an area? How can churches reach the isolated families in high-rise apartments? With increased leisure, should more attention be given to resort areas, and how? With increased crime, what of the ex-prisoner, how can he be helped?

Interesting questions? Certainly, and each represents a depth study or pilot projects sponsored by the Home Mission Board. This year in home missions might easily be classified as the year of the search because of the number of depth studies and pilot projects underway or planned.

—The movement of minority (Spanish and Negro) groups into communities is being studied in 21 metropolitan areas, sponsored by the Departments of Language, Metropolitan, and Work with National Baptists.

Purpose of the study, directed by Willis Bennett of Southern Seminary in Louisville, is to determine the effect of such a movement on the minority group, on the churches, and to determine how churches and associations might minister to them.

—The rehabilitation of the ex-prisoner will be studied under sponsorship of the Division of Chaplaincy and the juvenile rehabilitation and mission center ministries of the Missions Division.

Purpose of this study, to start this fall directed by William S. Garmon of New Orleans Seminary, is to determine the need and direction for a national ministry by Southern Baptist churches for the ex-prisoner. No denomination presently projects a national ministry in this area.

—Pilot projects in high-rise apartments are underway or projected in Atlanta, Dallas, and Washington, sponsored by the Metropolitan Missions Department. These projects seek the most effective way to reach the residents in an active church ministry.

—Pilot projects in resort areas are underway, sponsored by the Urban-Rural Missions Department, to find how to start and maintain missions and churches in these highly mobile communities.

—Carl A. Clark of Southwestern Seminary in Fort Worth recently cooperated with the Urban-Rural Missions Department in a study, now completed, of the rural-urban fringe, discovering problems and characteristics which churches face when communities change rapidly from rural to urban.

In almost every case, these studies deal with the mobility of society, and each study plows new ground in a search for a relevant ministry which will become a part of our national effort to win "our land for Christ."

There is another pattern evident which needs mentioning; that is the teamwork between the mission agency and the seminaries. Southern Baptists do not often see this side of our educational institutions. These professors are both exceptionally qualified for leadership in these studies and they have willingly undertaken them out of a sense of contribution to missions, often sacrificing in other ways to do them.

ON THE COVER

Southern Baptists in Hawaii look with confidence to the increasing challenge—the need for a strong Baptist witness in the "Island of the People." In this issue is a history of our Baptist work started in 1926. On the cover is Mrs. George Maeda, wife of a home missionary in Eleele, Kauai, Hawaii.

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Evangelism Division Welcomed to Atlanta

In June a significant move was made within the Home Mission Board family. During this month the Division of Evangelism moved its offices from Dallas to the Board's Lawrence-Garrison Building in Atlanta. The Board had authorized this relocation in its annual meeting in December, with the assurance of the willing co-operation of the division staff members. C. E. Autrey and his associates in every way have fulfilled this assurance.

Our entire Atlanta staff welcomes these co-workers, and looks forward to increasingly closer ties in the tasks of missions and evangelism which are committed to the Home Board.

For the first time since 1946 all departments and divisions of the Board are housed under one roof. This is an opportune time for such a development. The present efforts to improve the correlation of the agencies of the Southern Baptist Convention will find all divisions of the Home Mission Board in a setting which will enable them to reinforce one another and all Southern Baptist Convention programs in more meaningful ways than ever before.

Evangelism has been a priority concern of this Board from earliest days. Evangelism was the primary thrust in work among the Negroes, the Indians, the frontier peoples, in the emerging cities, and in the older states. During the Civil War the pastoral ministry in the Confederate camps was an evangelistic ministry.

As early as 1866 the Southern Baptist Convention instructed the Board to promote a comprehensive system of evangelization, including the appointment of evangelists. The need for better coordination and promotion of evangelism became so clear that in 1906 the Board created a Department of Evangelism, implementing the instructions of the Convention. From that time until this the Board has provided such leadership, with the exception of eight years and three months (October 1, 1928—January 1, 1937) caused by a severe financial crisis.

For some 20 years the Board employed a staff of field evangelists. In 1922 there were 46 such men, the highest reported. They conducted revival meetings throughout the Convention territory, and promoted evangelism generally.

Today the staff is relatively small, by design, and majors upon the development and promotion of plans for personal and mass evangelism. This is done in cooperation with the state conventions and other Convention agencies. Autrey, director of the division, is joined today by C. Y. Dossey, Eual F. Lawson, Jack Stanton, and John F. Havlik. One position is now vacant, and it is expected that another associate director will be added in 1966.

In reviewing the history of the Division of Evangelism, we thank God for the unpublicized thousands who have given an effective witness for God, while recalling with gratitude those who have led in developing Southern Baptists into a mighty witness for Christ. The list of superintendents begins with W. W. Hamilton, Sr., followed by Weston Bruner, O. E. Bryan, Sr., and Ellis A. Fuller. These served prior to 1928. When the work was resumed in 1937, Roland Q. Leavell became superintendent, followed by Fred Eastham, C. E. Matthews, Leonard Sanderson, and now by C. E. Autrey. In 1959 the Department of Evangelism became the Division of Evangelism. Sanderson and Autrey have had the title of director of the division.

Ninety-nine years ago the Convention instructed the Board to major upon evangelism. The passing of a century and the transformation of our society have multiplied the urgency of evangelistic efforts today. The population growth adds one million unchurched persons per year. The moral problems and the spiritual hungers of our day call for a fresh penetration of human life with the gospel of Christ.

We salute the Division of Evangelism and look to these warm-hearted men to continue to furnish Southern Baptists with dynamic leadership in a Christ-centered, life-changing evangelistic advance. The demand of our day surely is for every Christian to be a witness, by life and by word.

A Strong Baptist witness is needed

in Hawaii

By WILLIAM W. RUSSELL
NANAKULI, HAWAII

Southern Baptists of Hawaii stand today at the crossroads to their future. The roads that lead into the future open into several areas of obvious needs for vital and challenging ministries.

The geographic location of the fiftieth state has made it a strategic frontier for the United States in many ways. In a very literal sense, Hawaii is the crossroads of the Pacific.

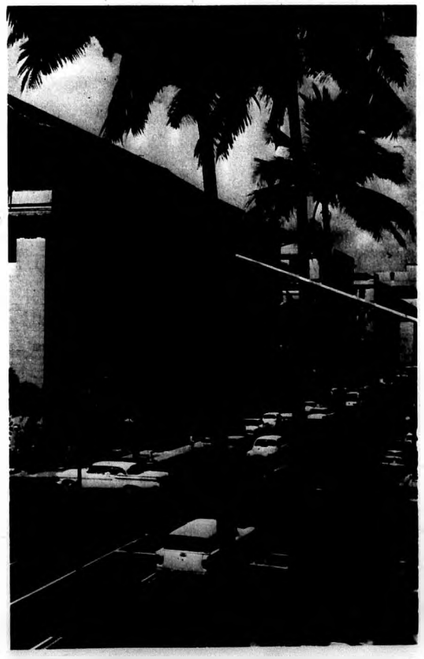
From the days that the US Navy established the first coaling station to the present Viet Nam War there has been an increasing importance of the military value of Hawaii.

Today, over 135,000 military personnel and their dependents reside in the state; all but 741 of these are located on the Island of Oahu.

Hawaii's 27 Southern Baptist churches and their 17 missions reflect the military establishment in the islands. Military personnel and their dependents constitute 35 per cent of the resident membership in the local churches.

Shortly after the establishment of the first Southern Baptist church in 1926 by Honolulu businessman and Baptist layman Charles J. McDonald, military personnel began to furnish a source of much needed leadership, though often temporary because of military rotation.

The US Army's Schofield Barracks near Wahiawa has been a continuing influence in the work established by McDonald. Today the First Baptist Church of Wahiawa serves and is served



THE MODERN CITY of Honolulu is the home of Southern Baptist headquarters. In this city a Southern Baptist layman, Dan Liu, chief of police, maintains its law and order. Hawaii Visitors Bureau Photo

by military personnel and their dependents.

The military is Hawaii's prime source of revenue. The state's economy is reflected, of course, in the stewardship within Hawaii's Southern Baptist churches.

Many missionary-minded Southern Baptist chaplains have participated in extending the gospel from the early beginnings of the Hawaii Baptist Convention. In the early days of convention life Baptist chaplains were granted floor privileges to speak during convention meetings, although they were not always elected messengers to the conventions.

The prospects of the future indicate an increasing need to minister to thousands of military people through both the chaplaincy and the local churches.

Tourism is Hawaii's second major source of revenue. In 1964, over 500,000 tourists visited the "Paradise of the Pacific."

The Waikiki Baptist Church, organized in 1952, stands in the heart of Hawaii's most famous resort area, Waikiki Beach. Aware of the spiritual needs of the tourist, Waikiki Baptist Church has served as a beachhead for a Baptist witness. The enormity of the task has called for the assistance of the state convention and the Home Mission Board.

Realizing the present need to minister and witness to a world passing through its doors at Waikiki Beach, the Hawaii Baptist Convention has this vital ministry under serious consideration.

The sugar cane and pineapple industries produce the next most important revenues in the islands.

The importance of these industries to Southern Baptists is in the multitudes of people that have been brought to the island to work in the fields.

In 1926, it was this need that caused Charles J. McDonald to establish a Sunday school in the park pavilion at Wahiawa and to begin writing and pleading with the Foreign Mission Board of the Southern Baptist Convention to send missionaries.

The Foreign Mission Board voted on December 9, 1937, to "lend" missionaries to Hawaii after China Missionary Park H. Anderson surveyed the field and recommended that the Board send missionaries.

The years preceding World War II saw the closing of many areas of mission work in the Orient. In 1938, Reverend and Mrs. L. E. Blackman were transferred from China to Hawaii. By 1940, James and Martha Belote and Hannah Plowden were also transferred

MISS SUE SAITO, secretary for Woman's Missionary Union in Hawaii, is one among several of the state convention leadership who is a product of Baptist life in Hawaii. Photos by William W. Russell

from China. Included in the same group that year were H. B. and Vera Ramsour from Japan; C. A. and Evelyn Leonard; and Victor and Aurora Koon from Manchuria, all being assigned to the Hawaiian Islands.

Fifteen years later, the last of the foreign missionaries to be appointed were Reverend and Mrs. Charles D. Mullins who presently serve in the Waianae Baptist Church on Oahu.

These missionaries found a fertile area of missionary service in the Hawaiian Islands. There were Japanese, Korean, Filipino, Portuguese, and many others to be won to Christ.

In January 1961, the responsibility of Hawaii's various institutions was transferred to the Hawaii Baptist Convention which had grown through the nurture of the island's foreign missionaries.

The mission need has not diminished, but with the growing strength of local churches and convention life, the responsibilty for meeting these needs has shifted. A cooperative missions agreement between the Home Mission Board and the Hawaii Baptist Convention is providing an accelerated program to meet these mission needs.

The present program of the Hawaii Baptist Convention rests in the administrative leadership of Edmond Walker, executive secretary, and Dan Kong, pastor of Olivet Baptist Church, Honolulu, and president of the convention.

The Home Mission Board administers its work in Hawaii through the Urban-Rural Missions Department. Lewis W. Newman, secretary of the department, works with the Hawaii leadership in planning, budgeting, staffing, and evaluating the mission work. The Home Mission Board and the Hawaii Baptist Convention share in the mission budget. The percentage for 1965 is Home Mission Board—60 per cent and Hawaii Baptist Convention—40 per cent. Immediate and long-range strategy is reevaluated each year. In the light of

PRESIDENT of the Hawaii Baptist Convention is Dan Kong, pictured in the center. Below, R. E. Peterson, resident manager at Puu Kahea Assembly (on facing page) and pioneer Baptist layman, is busy preparing for the next camp activity.

LEWIS W. NEWMAN, secretary of the Department of Urban-Rural Missions, Home Mission Board, and Edmond Walker, executive secretary-treasurer of the Hawaii Baptist Convention, meet in the fiftieth state representing the spirit of cooperation and the working relationship between the Hawaii Baptist Convention and the Home Mission agency.

available funds and pressing needs, the budget is adjusted and the mission work is advanced.

During the period of adjustment when the Foreign Mission Board is reducing its personnel and financial contribution to the Hawaii Baptist Convention, the Home Mission Board is increasing its participation in the mission work of the Hawaii Baptist Convention.

Long-range planning by the convention and the Home Mission Board includes a continued emphasis on church extension, church development, associational missions, and ministry to people in special need.

Southern Baptists of Hawaii have produced a major part of their own leadership. Dan Kong, a graduate of Southern Baptist Theological Seminary, Louisville, serves as president of the state convention. Sam Choy, director of religious education for Hawaii Baptists, is a graduate of Southwestern Baptist Theological Seminary, Fort Worth. Sue Saito, secretary for Woman Missionary Union, is also a graduate of Southwestern Seminary.

The stability of Hawaii Baptists is reflected in its growing institutions. These institutions are indicative of the planning and vision gone into the life of cooperating Southern Baptists.

The first Baptist institution to be established in the islands was the Baptist Bible School. The idea for this ministry developed from the interest of Miss Hannah Plowden, former missionary to China, who was sent to Wahiawa on

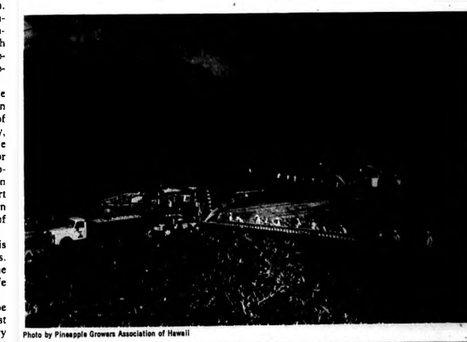


Photo by Pineapple Growers Association of Hawaii

PINEAPPLES, shown in center, represent part of Hawaii's growing industries with its highly mechanized methods. The huge labor force opens the way to many mission opportunities for Baptists of Hawaii. Puu Kahea Baptist Assembly, (right), once the home of the manager of the Waianae Sugar Plantation, sits between the sea and the rugged green Waianae Mountain Range. Retreats, Bible conferences, camps, and other meetings are held annually at the Waianae location on Oahu.

Oahu. Miss Plowden's desire to establish a girls school sparked an interest by others and the idea grew into a Bible school.

In 1941, property was purchased at 2305 University Avenue in Honolulu (now the home of University Baptist Church) for the Baptist Bible School and Miss Plowden became its first principal. The Bible school, which was discontinued in 1954, became the parent of the Baptist Student Union serving University of Hawaii and other schools.

The Baptist Student Union work was established in 1946 in connection with the work of the Baptist Bible School. the Manoa Campus of the University of Hawaii.

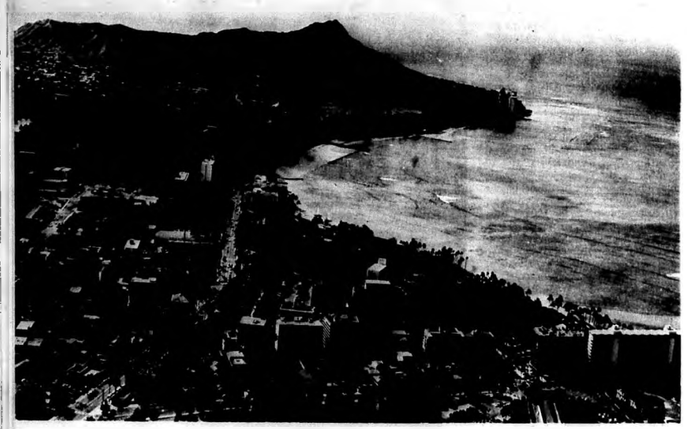
A new building was dedicated for the BSU Center in September of 1960 at a cost of $118,000. The following year a house was rented on the Hilo Campus of the University of Hawaii. Miss Josephine Harris, a missionary who had served at the Manoa Campus, was sent to assume directorship of the BSU on the Hilo Campus.

Today, three Baptist Student Unions are in operation under the Hawaii Baptist Convention sponsorship. They are on the Manoa Campus, Oahu; the Hilo Campus, Hawaii, and Maunaloa College on Maui.

the fall semester of 1949 with 36 students and H. P. McCormick as the principal. Missionaries made up a majority of the teaching staff.

Currently, Byron Todd is superintendent. The school employs a staff of 33 with an enrollment of 400 students from kindergarten to the twelfth grade. The fully accredited school is located in its original location at 1234 Heulu Street in Honolulu.

The youngest of Hawaii Baptists growing institutions is Puu Kahea Baptist Assembly. Purchased in 1949 for $31,500, the assembly site has been recently appraised at $350,000.



DIAMOND HEAD VOLCANO forms the background for Waikiki Beach, where over 500,000 visitors annually fill some 150 resort hotels and apartments. Here, Southern Baptists face another missionary challenge. Hawaii Visitors Bureau Photo

In 1948 the BSU and the Bible school moved to a new location in Honolulu. Then, in October 1949, the Baptist Bible School and the Baptist Student Union dedicated its classrooms and administration building at Vancouver Drive and University Avenue, where the present BSU Center is located on

The attempts of Missionary L. E. Blackman to furnish Bibles and religious books for local needs during World War II years led to the establishment of a Baptist Book Store in 1944. The store is presently located at 211 Merchant Street in downtown Honolulu serving Baptists and other Christians in Hawaii.

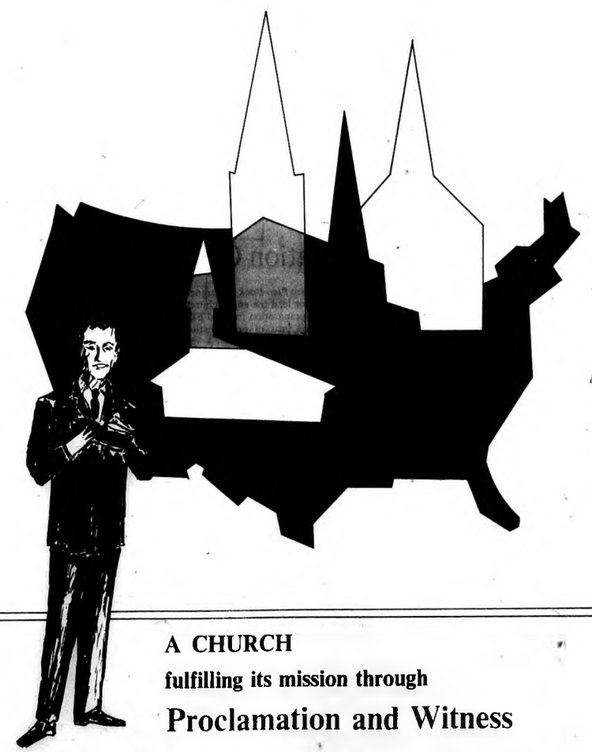
Reverend and Mrs. H. P. McCormick were assigned to the Hawaiian Islands in 1947 by the Foreign Mission Board to help with the establishing of a Baptist academy.

The Hawaii Baptist Academy opened

The manager is a pioneer Baptist layman, R. E. Peterson, who came to the islands in 1930 aboard a US Navy submarine and stayed.

The task is exceedingly large and challenging for some 10,000 Southern Baptists in Hawaii today, but with a zeal born out of a missionary background they have confidently picked up the challenge of their day. With the continued help of the Foreign Mission Board and the Home Mission Board, Southern Baptists in Hawaii look with confidence to the increasing challenge—the need for a strong Baptist witness in the "Island of the People."

1966 EVANGELISM PLAN BOOK



A CHURCH

fulfilling its mission through

Proclamation and Witness

The Purpose of the Plan Book

C. E. Autery
Director
Division of Evangelism, HMB

The *Evangelism Plan Book* for this year, as last year, contains the current emphasis on perennial evangelism, as well as how to prepare and perform in revival. This is the year when our major emphasis is on proclamation and witnessing. The subject of the gospel we proclaim is Jesus. The content is the great redemptive events of God in Christ Jesus. In 1966 Southern Baptists will give special emphasis to proclamation. We proclaim through song, teaching, and preaching. Since the New Testament gives great emphasis to preaching it is our prayer that all preachers will be encouraged to preach unafraid and that their messages will be relevant and joyous. The theological and social elements of the gospel cannot be separated but the clear teaching of the New Testament indicates that through proclamation of the gospel the nature of men is so changed that they will be inclined to recognize the need for equality, freedom, and justice for all.

This plan book is also an instrument for channeling. Every major thing being done in evangelism in Sunday School, Training Union, Brotherhood, and WMU, is found in this book with directions relative to more detailed information and where it may be found.

The Division of Evangelism is happy to present a plan book of this nature to our pastors and churches. Under the same cover, therefore, we may find each vital emphasis in evangelism and the helpful materials offered by the various organizations.

Anyone who seriously desires to know the current program of evangelism of the Southern Baptist Convention will read carefully this plan book.

Utilization Guide

The *Evangelism Plan Book* is designed to help the pastor lead the ehtire church membership in preparation for, and participation in, the year of proclamation and witness.

The **Church Council** (Sunday school superintendent, Training Union director, WMU president, Brotherhood president, chairman of deacons, Minister of Education, Minister of Music, and others if needed) is to share in the preparation with the pastor.

A "Church Council Job Assignment Sheet" appears on page A-22. The assignment details are defined and explained in the plan book as they appear on the chart.

The plan book is arranged in three sections:

Section One—Preparation for Proclamation and Witness

Section Two—Proclamation and Witness

Section Three—Revival Activities

As far as possible, the suggested studies and activities are arranged chronologically as they appear on the chart.

The pastor, as chairman of the church council, will need to call the council together to initiate the witnessing preparation program. At this meeting the contents of this plan book and the *Church Program Guidebook* should be examined very carefully and prayerfully. The leadership and power of the Holy Spirit should be sought as realistic and obtainable goals and objectives are agreed upon and plans are made.

Of necessity, much of the preparation, material, and organization must be prepared ahead of the actual date of the activity. It is essential that the pastor see that careful plans are made, and that effective promotion and continued guidance be given.

There are no short-cuts in effective evangelism.

Every pastor should:

. . . Read the *Hand Book on Evangelism;*

. . . Plan for a full two-weeks revival meeting;

. . . Make full use of the church council;

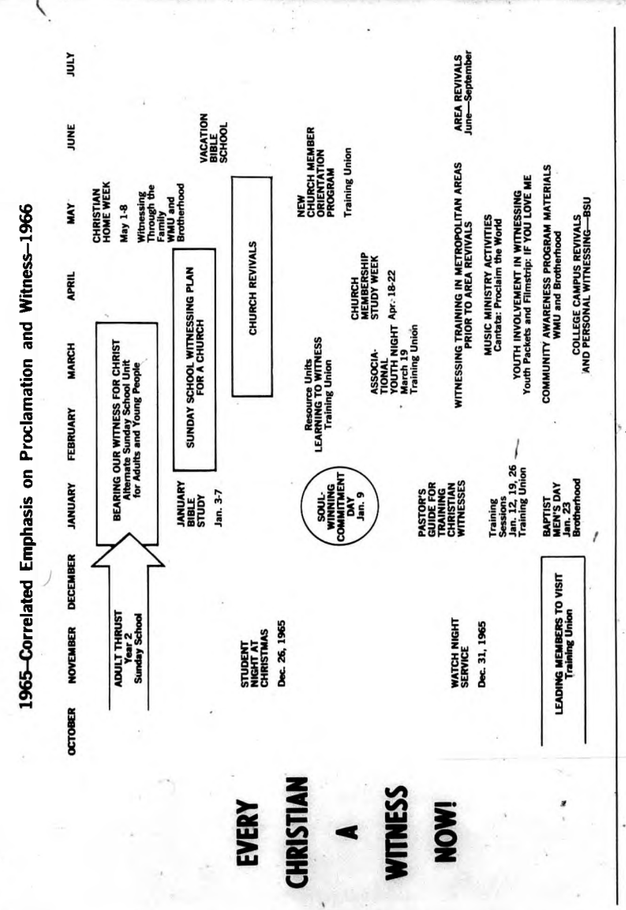
. . . Become thoroughly familiar with this plan book and give careful attention to details; and

. . . Keep on schedule.

The pastor's preaching program and prayer meeting ministry should be planned now, with the coming emphasis on proclamation and witness in mind.

May this plan book help your church fulfill its mission through proclamation and witness.

Jack Stanton, editor



A Southern Baptist CORRELATED Plan of Action

Arthur B. Rutledge

The 1965-1966 emphasis on "A Church Fulfilling Its Mission Through Proclamation and Witness" brings Southern Baptists to the heart of our mission. Within the United States of America more than 70 million persons are "unchurched." The number without any meaningful personal relationship with Christ must be much larger. It is my prayer and hope that this year's emphasis will be used by our Lord to kindle fresh fires of compassion and courageous witnessing in the hearts of all of us.

The Division of Evangelism of the Home Mission Board, led by C. E. Autrey, has enjoyed the wholehearted cooperation of other Southern Baptist Convention boards and agencies which have responsibilities in evangelism. The Sunday School Board, the Brotherhood Commission, and Woman's Missionary Union have joined hands with the Division of Evangelism in an encouraging way in this planning effort. All programs of the Home Board, especially the mission programs and the chaplaincy program, will enter heartily into this year of "Proclamation and Witness."

It is our hope that evangelism leaders throughout the Convention—on state convention staffs, in associations, and in churches—will find this *Evangelism Plan Book* to be an effective instrument in challenging their people to faithful witnessing now.

Arthur B. Rutledge
Executive Secretary-Treasurer
Home Mission Board

It is a joy to join hands with Division of Evangelism of the Home Mission Board and other Southern Baptist Convention programs in implementing the Southern Baptist Convention emphasis on "A Church Fulfilling Its Mission Through Proclamation and Witness." The major load for the Sunday School Board's participation in this emphasis will be carried by the Sunday School, Training Union, Church Music, Student, Family Life, and Church Administration departments. However, every program of the Sunday School Board is vitally concerned that this year of emphasis shall have our wholehearted support. Therefore, we are participating totally in this meaningful effort.

The exact part that these programs will play is outlined in this *Evangelism Plan Book*. The exact details can be found by studying carefully the outline for the 1965-66 emphasis.

The main thrust of this emphasis will be from January through May of 1966, through suggested programs and materials provided by the various programs of the Sunday School Board. This five-month period will be coordinated under the heading, "Every Christian a Witness Now."

If this total effort by our denomination is bathed with prayer and if Southern Baptists will fully commit themselves to God, the coming year can be one of unparalleled advance. It has been a joy to spend countless hours in planning the details of this program. It will be an even greater joy to have the privilege of cooperating in seeing these plans materialize. I join C. E. Autrey, director of the Evangelism Division, in the fervent prayer that God will use our efforts to accomplish mighty things in honor of our Lord and Saviour, Jesus Christ.

James L. Sullivan
Executive Secretary-Treasurer
Baptist Sunday School Board

James L. Sullivan

George W. Schroeder

The Brotherhood Commission is committed to the principle of cooperation. It is out of this spirit that the Brotherhood has joined hands with the other agencies of the Convention to serve the needs of the church. More and more we are using words like correlation and cooperation.

The 1965-66 emphasis of the Convention, "A Church Fulfilling Its Mission Through Proclamation and Witness," offers an unusual opportunity to exemplify this spirit of teamwork. We realize that Baptist men are vitally concerned in the work of our churches. For this reason the Brotherhood Commission is anxious to harness this manpower and make it effective for our Lord, especially in the field of evangelism.

It seems that God already has been preparing us for this great emphasis in 1965-66. For almost a year the educational organizations of the Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission have been meeting periodically to discuss correlation of all programs, plans, and efforts.

During one of these meetings a request from the Division of Evangelism of our Home Mission Board suggested that the emphasis for 1965-66 should be correlated. It sounded like a dream. It was that for which we had been praying and working.

There was some discussion on the matter by the program leaders. Not once did there appear to be any doubt as to the possibility of this dream becoming a reality.

Finally, it was agreed that each program organization would develop materials and resources in relationship to an overall strategy developed jointly. The suggestions in this *Evangelism Plan Book* are the fruits of these efforts.

The Brotherhood Commission has shared these plans with state Brotherhood secretaries across the Convention. We believe that such an example of correlation will be of great benefit to our churches as they seek to fulfill their ministry.

Our hearts are burning within as we think of what this year can mean to the work of our Lord through his churches.

George W. Schroeder
Executive Secretary-Treasurer
Brotherhood Commission

Woman's Missionary Union is grateful for the opportunity to cooperate with other church organizations and the Division of Evangelism of the Home Mission Board in a correlated emphasis on personal witnessing in 1965-66. The theme, "Every Christian a Witness—Now!" will unite all of us in a common task while each church organization makes a distinctive contribution to it. As the Sunday school teaches the biblical basis for witnessing and leads church members to participate in a witnessing campaign, Woman's Missionary Union will lend support to this work. This will be done through curriculum materials in WMU which will help develop community awareness and sensitivity to daily witnessing opportunities. WMU will encourage a spontaneous, personal response to witnessing opportunities to supplement and reinforce the activities planned by the Sunday school.

To help climax the entire period of emphasis, WMU will join forces with the Brotherhood to accent, "Witnessing Through the Home." Family witnessing will be presented in WMU and Brotherhood programs, and plans for family witnessing will be launched during Christian Home Week. Special materials for this emphasis will be made available to WMU and Brotherhood presidents and to pastors through the Christian Home Week packet of materials sent out by the Family Life Department of the Baptist Sunday School Board.

The growth that has characterized Southern Baptist churches and members must continue. Nothing can stimulate this growth more than a renewal of the witnessing commitment of each church and each church member. WMU is eager to assist in bringing this to pass.

Alma Hunt
Executive Secretary
Woman's Missionary Union

Miss Alma Hunt

SECTION ONE

Preparation for Proclamation and Witness

Plans Must Be Made

Some churches do not make progress because they do not plan for progress. Planning enables a church to:

(1) Seek God's will for the future.
(2) Put first things first.
(3) Build progress into its programs.
(4) Help motivate members to serve.
(5) Use resources (time, leaders, money, facilities, et cetera) more wisely.

The plans outlined in this plan book have grown out of prayerful study and are presented as a response to the appeals of the churches for improved program suggestions and correlated materials. May they help your church achieve its objectives in mass evangelism and personal witnessing.

The total implications of proclamation and witness have been fully interpreted and programed through curriculum and program—with particular aspects of proclamation and witness lifted out for special emphasis during the five months, January—May, 1966. The theme for this emphasis is, "Every Christian a Witness—Now!"

The new *Church program Guidebook* will provide valuable assistance in setting church goals, developing a strategy, and planning essential action required to undergird advance. Order from the Baptist Book Store—$1.75

The *Handbook on Evangelism* produced by the Division of Evangelism of the Home Mission Board presents the principles of New Testament evangelism and a Southern Baptist program for implementing them. It will be of tremendous help in planning for the emphasis on proclamation and witness. Available at the Baptist Book Store—$1.25

Prospects Must Become Responsibilities

Prospects must be discovered. To reach the lost we must know who they are and where they are. The future of your church depends on always having a list of good prospects.

Place the names of all prospects in a master file, and keep it accurate and up-to-date.

A good doctor will build and keep a case history of his patients. A church that cares will keep accurate records of the spiritual condition of those to whom it attempts to minister.

The following sources will help provide a prospect list: census or survey, members of church organizations, relatives of members of the church or its organizations, those receiving pastoral services, new arrivals in the community, visitors in the church services, and Vacation Bible school enrollment cards.

Prospects must be reached. The Sunday School Board recommends the use of the Adult Thrust—Year 2 material as guidance for a church in centering attention upon reaching Adults.

Focus the attention of the church on these four groups: Unsaved Adults, October-December, 1965; Adult prospects whose children are enrolled in Sunday school, January-March, 1966; Adult church members not enrolled in Sunday school and unaffiliated Baptists, April-June, 1966; Adult prospects whose children were enrolled in Vacation Bible school, July-September, 1966. Additional information may be secured from your State Sunday school secretary.

Prospects must be cultivated. The Prospect Cultivation Leaflet series for visitation to prospects are available from the Church Literature Department, Baptist Sunday School Board, Nashville, Tenn.

Another approach to cultivation is the Cultivative Commitment Witnessing Plan, promoted by the Home Mission Board's Division of Evangelism. It calls for a three-month period of cultivative visitation followed by a week of commitment visitation. Information concerning this plan may be secured from the **Handbook on Evangelism** (pages 31-37), or the Division of Evangelism, Home Mission Board.

Leaders Must Be Prepared

Conduct Sunday School Leadership Preparation Week, September 20-24, 1965. This week is designed to get the Sunday school workers ready for their service in the new year.

A Sunday School Superintendent's Package is now available through the Baptist Book Store and is designed expressly for Sunday school general officers to use with their workers. It contains 45 separate items ranging from a 24-page teaching guide to a two-page conference agenda. Two or more packages are recommended for larger multidepartment schools. Items in the package related to the ongoing program for the year include: "Guidance for Administering the Teaching Program in the Sunday School, 1965-66;" "Sunday School Witnessing Plan for a Church, 1965-66;" a 28x42-inch, four-color poster and other related materials. Items related to Sunday School Leadership Preparation Week include: "Teaching Guide for Sunday School Leadership Preparation Week, 1965;" conference agenda outlines and suggestions for 17 conferences; packaged free leaflets, marked and identified as being included without cost to the buyer.

July-August-September issues of the *Sunday School Builder* will provide the related reading material for the pupil. Order enough copies for each Sunday school officer and teacher in your church.

General articles and age-group sections in the August and September issues of the *Builder* form the basis for reading on which preview credit in the Church Study Course will be granted. No Church Study Course book will be designated for Adults. Age-level books and units for study need to be ordered from the Baptist Book Store. They are: Young People—*Young People and the Sunday School Challenge* by James V. Lackey; Intermediates—*Intermediates in Action Through the Sunday School* by Margaret T. McClelland; Juniors—*As Jesus Grew* by Emily Appleton; Primaries—*Finding Out About Me* by Georgeann Huckabee Kahner; Beginners—*Friends Who Help Us*, compiled by Ann Beth McQuade; Nursery—*Good Food to Eat*, compiled by Polly Hargis Dillard.

Church Members Must Be Involved

Questions we must answer:

1. How great is our concern for reaching and winning all prospects?
2. How deep is our commitment to proven principles of outreach?
3. How strong is our desire to make better plans for outreach?
4. How inclusive shall be our planning to undergird success?
5. How extensive shall be our efforts to assure achievement of goals?

Training Union Special Unit

During November-December, 1965, a special unit for Adults and young People entitled "Leading Members to Visit" will be presented in the Training Union material. Every effort should be made to enlist all church members in the eight sessions.

Baptist Adults: "Learning to Witness"—This unit answers the question: What are some opportunities to witness in day-to-day circumstances? How may we improve the effectiveness of our witness under these circumstances?

Baptist Young Adults: "The Church Proclaiming"—This unit answers the question: What are the nature, means, methods, and results of proclaiming what God has done in and through Jesus Christ for the salvation of men?

Special Nights

Student Night at Christmas, December 26, 1965. An excellent time to culminate the enlistment of youth in the various youth activities of the emphasis on proclamation and witness.

Watch Night Service, December 31, 1965.

This should be a time of confession, commitment, and challenge. Every Baptist on his knees as the old year ends and the new year begins.

A suggested outline for this service will be mailed the pastors by the Training Union Department of the Sunday School Board and the Division of Evangelism.

Record Album
Witness Unto Christ

A Training Union curriculum supplement for use with units of study for Adults and Young People.

This album will consist of three records of basic information and case studies for use as discussion starters during the study of the units on proclamation and witnessing.

Cost—$1.15 Order from the Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203

The Nonresident Church Member Enlistment Plan

The Nonresident Church Member Enlistment Plan continues as the most practical means of exchanging information, concerning 2,854,319 nonresident members presently being carried on church rolls.

The basic purpose of the 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 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.

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, is a perforated return-type card to facilitate this step.

If the church has not done so, it should order from the Baptist Book Store the enlistment post card, search the church rolls, secure good addresses, prepare the cards, and send them to churches where these members are now living. If a church is not known, package the cards in an envelope, and send them to the Nonresident Exchange Desk, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

SECTION TWO

A Five-Month Emphasis on Personal Witnessing

Every Christian a Witness–Now!

BEARING OUR WITNESS FOR CHRIST

Alternate Sunday School Unit
for Adults and Young People

For the first time in the history of Southern Baptists a three-month alternate course for Adults and Young People is available for use in the Sunday school. This series is entitled "Bearing Our Witness for Christ."

C. E. Autrey, director of the Division of Evangelism, Home Mission Board, has written these lessons for use in the churches.

Lesson titles are:

"God Has Spoken to Men"

"Men Who Spoke for God"

"Herald of the Saviour"

"Sharing a Great Discovery"

"The Impact of a Transformed Life"

"The Holy Spirit in Christian Witness"

"The Place and Power of Preaching"

"Witnessing Amid Opposition"

"Christians Witnessing to Christians"

"Every Christian Witnessing Everywhere"

"Bringing Joy Through Witnessing"

"The Crown of Christian Happiness"

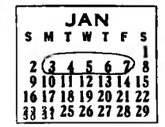
"How Shall They Hear?"

Bible study is not an end in itself. It is a solid educational foundation for individuals and churches who are to carry out the work of Christ.

This special unit involves Adults and Young People in a depth study of the biblical concept of proclamation and witnessing and provides a background for an action program designed to lead all church members to witness daily.

These lessons should be ordered for use in Adult and Young People's classes. The decision will need to be made in order that these lessons can be ordered in place of the regular uniform lesson courses for January-March, 1966.

Appearing in separate quarterlies (listed on the church literature order blanks), this study may be chosen by churches for use by Young People and Adults in the Sunday school. It is hoped that thousands of our churches will elect to study this special unit on witnessing for January, February, March 1966, as a major part of preparation for a great advance in personal witnessing.



JANUARY BIBLE STUDY

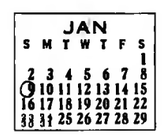
January Bible Study Week, January 3-7, 1966, is the time for Adults and Young People to study *John's Witness to Jesus*, written by James L. Sullivan.

The Gospel of John is a proclamation.

Its writer states his purpose. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). This is our purpose in proclamation.

John's proclamation exalts Jesus Christ as God who has come in the flesh. Through recording "signs" and discourses chosen to achieve his purpose, the apostle presents Jesus from many angles. He presents the Son of God active in creation, concerned with persons, teaching truth through miracles, using problem situations as teaching opportunities, meeting opposition with truth and courage. He deals with Jesus' self-revelation through symbolism in the "I am's." He shows the Lord preparing his disciples for the testing they experienced at the crucifixion and for the trials that would accompany their witnessing. He presents the Christ triumphant over death and assured of ultimate victory. Thus John gives us the content for our proclamation.

Each chapter of the book contains suggested activities for depth study. A teaching guide and a filmstrip will be available from the Baptist Book Store.



SOUL-WINNING COMMITMENT DAY

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

Southern Baptists are known throughout the Christian world as evangelistic, witnessing Christians. The January emphasis placed on commitment to soul-winning helps strengthen the effectiveness of our witness.

Soul-Winning Commitment Day is now listed on the denominational calendar as the second Sunday in January. It will be January 9 in 1966.

The start of a new year is the time for self-examination and new beginnings, and provides an excellent background for Soul-Winning Commitment Day.

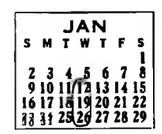
The observance of Soul-Winning Commitment Day provides:

1. A list of *potential* witnesses.
2. A list of good prospects.
3. An opportunity to focus special attention on the main task of the church.
4. An opportunity to reemphasize that witnessing is every Christian's job.
5. Opportunities for training and involving church members in witnessing.
6. Opportunities to relate personal witnessing and training to the existing organizations of the church.

The pastor and the church council should formulate plans for Soul-Winning Commitment Day, present them to the church, and, on approval, give them wide publicity. Suggested plans for the observance of commitment day will be mailed to each pastor.

A new commitment card called "Commitment to Witness" will be released January 1, 1966, through the Baptist Book Store. The price is 75 cents per 100; $3.50 per 500; and $6.25 per 1,000.

It is hoped that the pastor will conduct a witnessing clinic for Sunday school teachers immediately following Commitment Day. At this meeting the pastor will share with the teachers the names of those committed to witness and offer suggestions as to how these may be enlisted, trained, and involved in witnessing. This should lead into the use of the Sunday School Witnessing Plan for a Church.



PASTOR'S GUIDE FOR TRAINING CHRISTIAN WITNESSES

The Training Union Department of the Sunday School Board, in close cooperation with the Division of Evangelism of the Home Mission Board, has developed a new *Pastor's Guide for Training Christian Witnesses*. These depth studies focus on the family and its witnessing role and will relate to the family evangelism thrust following Christian Home Week in May.

The guide contains three studies to be used on the three Wednesday nights following Soul-Winning Comitment Day or at any convenient time.

Ellis Bush, secretary of Sunday school work in Alabama, is the author.

Chapter One, "Witnessing Through the Family"

Chapter Two, "Witnessing to Adults in the Family"

Chapter Three, "Witnessing to Children in the Family"

A free copy of the guide will be mailed to each pastor.

THE SUNDAY SCHOOL WITNESSING PLAN FOR A CHURCH

It is time to move out in reaching the lost.

It is possibly true that for too long we have studied, taught, and trained ourselves to engage in witnessing actions, but have not initiated the steps required to involve us in witnessing activity. The following plans are developed to involve the greatest number of Southern Baptists ever in witnessing actions.

The Sunday School Witnessing Plan for a Church is a project designed to help pastors and Sunday school officers and teachers implement the witnessing program in a church. Intended to use wisely the Sunday school organization and leadership in planned witnessing actions two to four weeks prior to revival, this project can become a major action in a church in 1965-66. All program organizations in a church are requested to join in interpretation and promotion of this project. It could be an important preparatory step in revival.

This project involves the pastor as he leads his Sunday school workers in three study sessions using the suggested guidance materials available first in the Sunday School Superintendent's Package, or near the end of the year guidance material will be available in field service projects through the Evangelism Division or the Sunday School Department. At the heart of the Sunday School Witnessing Plan for a Church is the analysis meeting in which each prospect is carefully studied and then prayerfully assigned to the best worker possible.

The Associational Sunday School Witnessing Campaign is a project which involves groups of churches in an association and/or area. In these three-day projects, the basic features of the Sunday School Witnessing Plan for a Church will be used in the meetings involving the pastors of the participating churches, under the guidance of a trained director provided by the state Sunday school secretary. Requests for campaign directors should be made to state Sunday school secretaries as soon as possible.

These associational projects provide guidance to the pastors in carrying out the church actions outlined in the Sunday School Witnessing Plan for a Church. They also can be used to motivate pastors to lead their churches to participate in a coordinated and correlated emphasis on proclamation and witness in the spring of 1966.

The campaigns are to be promoted in each state under the joint leadership of the state Sunday school secretary and the state evangelism secretary, with the full cooperation of the Sunday School Department of the Baptist Sunday School Board and the Division of Evangelism of the Home Mission Board.

Learning to Witness

RESOURCE UNITS ON EVANGELISM

The following material will strengthen the church's evangelistic emphasis and relate to the Wednesday night suggestions for pastors for January.

What Is a Resource Unit?

It is 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 are available with the other literature for the first quarter, 1966. These units are to be used by the three older age groups. Their titles are: *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 or study leaders.

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

In an Adult union—the president and the group captains or study leaders.

Each of the three publications—*Intermediates Learning to Witness; Young People Learning to Witness, Adults Learning to Witness*—has 36 pages, size 6x8½ inches, including attractive two-color covers. The cost is 30¢ each.

These units will be listed by title on the regular literature order form. Order with your other church literature by November 8!

Training Union Curriculum Units

Baptist Adults
Unit II

Theme: Who Jesus Is

Unit Problem: Who is Jesus? What is his position in the Christian faith?

February 6: Jesus Is Creator—How was Jesus involved in the creation? What does this teach us about Jesus?

February 13: Jesus Is God—What is the meaning of "the word became flesh"? What does it mean to us today?

February 20: Jesus Became Man—What does the humanity of Jesus say to us today?

February 27: Jesus Is Teacher—What are some of the great teaching principles Jesus used? What was the purpose of his teachings?

March 6: Jesus Is Redeemer—What is the meaning of Jesus' death?

March 13: Jesus Is Living Lord—What is the meaning of the lordship of Christ?

March 20: Jesus Is High Priest—Why is Jesus our "high priest"? What does this mean for us today?

March 27: Jesus Is Judge—What is the meaning of judgment? By what standards will Jesus judge his creation?

Baptist Young Adults
Unit II

Theme: How the Holy Spirit Does His Work

Unit Problem: What is the work of the Holy Spirit? How may Christians receive the power that Jesus promised he would give?

February 6: Who Is the Holy Spirit?—What is the nature and purpose of the Holy Spirit?

February 13: The Holy Spirit in Regeneration—What is the role of the Holy Spirit in regeneration?

February 20: The Holy Spirit in Christian Growth—How does the Holy Spirit aid us in Christian growth?

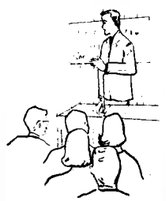
February 27: The Holy Spirit as Teacher—How does the Holy Spirit teach us?

March 6: The Holy Spirit as Comforter—How does the Holy Spirit give comfort in times of crises?

March 13: The Holy Spirit and the Bible—How does the Holy Spirit help to make the Bible personal to the reader?

March 20: The Holy Spirit and Prayer—How does the Holy Spirit help Christians to pray?

March 27: Led by the Spirit—How does the Holy Spirit lead? How should we respond?



CHURCH REVIVALS

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). A revival is a requickening of those who are already alive. The prayer is "revive us," God's people, that "thy people may rejoice in thee." Renewed activity is always the evidence of this requickening and of life and growth. The psalmist reminds us, "Thy people shall be willing in the day of thy power" (110:3).

"Revive" in the New Testament carries the meaning "to live again," "to stir or kindle up a fire." This is the same word as used by the Apostle Paul in writing to Timothy, "Stir up the gift, kindle it into a flame. It may be smoldering now—but it has not gone out! Give it vent, and let it spring into a flame" (2 Tim. 1:6, author's translation).

Our churches today need a revival. Hearts are cold. There is so little compassion and concern for the lost. The sins of omission as well as commission have caused God's people to lose the joy of salvation. There is a need to repent and return unto the Lord, to fan into a flame the smoldering embers. Yes, every church needs a revival. God is ready to give that revival when the churches are ready to receive.

How Can a Church Have a Revival?

How can our churches experience such revival? Charles Finney used to say, "Revivals have to be worked up as well as prayed down." Charles Spurgeon has said, "Every great revival has its beginning in prayer and continues in much prayer." To have a revival in this day requires preparation—both organizational and spiritual. It is well to remember what C. E. Matthews often stated, "Preparation is 70 per cent of the success of the revival crusade."

Preparation is a necessity for revival in this twentieth century just as it was in the first century. Read again the history of the early church as recorded in The Acts of the Apostles. Note the preparation that was made and the success that was attained. Also, note that which was done to conserve the results of the revival. Consider these evangelism essentials as set out in Acts: prayer (1:14); power (2:1-4); participation (v. 8); publicity (v. 6); people (v. 6); preaching (vv. 14-36); penitence (v. 37); pleading (v. 40); pardon (v. 41); preservation (v. 42); and perennial duration (5:42).

Any program of evangelism that will be effective and meet the needs of this day must follow this New Testament pattern. It must find ways and means to implement these evangelism essentials.

Preparation for Revival

Preparation precedes progress. It should begin with the pastor. He is God's called man to lead the church in all the work. He is the most proficient individual in the church in the knowledge of evangelism and its preeminence as set forth in God's Word. He knows the best methods and techniques in this field. He, above all others, should be skillful and adept in executing the plans made.

His preparation should begin in earnest prayer, seeking divine wisdom, and the Holy Spirit's leadership. It should continue by a thorough study of the best and most up-to-date plans and programs of evangelism that are adaptable to the needs of his own church field.

A distinct advantage accrues in getting as many people as possible involved in praying and planning for a revival meeting. If a "good meeting" is expected, with lasting and worthwhile spiritual results, there should be invested the imagination, consecration, and total commitment of the best and most dedicated people in the church.

Plan with the Church Council

Therefore, it is wise to continue this preparation with the church council. A functioning church council gives the pastor strong support in planning and implementing the total church program, with evangelism as the spearhead.

This group can recommend objectives and goals to the church, correlate the church calendar, develop wholehearted cooperation among the members of the church, and evaluate the results of the church program.

All of this planning and preparation is to be done under the wise leadership of the pastor. The council should meet as early as possible after the church officers have been elected for the new year. Plans should be made for the calendar year. When plans are completed, they should be presented to the church for study and approval. This should be no later than the first week in December. After adoption by the church, it then becomes the program of the church and not the program of the pastor or a small group of individuals.

From the church council this planning and preparation moves into the organizational leadership of the church and into the entire church family. The ultimate goal is to enlist and utilize every member of the church in this our preeminent task—evangelism. Evangelism is every Christian's

job. We should never be satisfied with anything less than the total enlistment of our church family in evangelism.

Proficient preparation necessitates assigning responsibilities, setting dates for completion of assignments, and continual checking to see that all work is done on schedule and as planned. There is a wise proverb: "Before acting, plan; after planning, act." Plan well this work in evangelism, then project those plans in the power of the Holy Spirit.

Where to Begin

The first step in planning the calendar for the year should be to determine the number of revival meetings and the dates for these meetings. Every church should have at least two revivals each year. One may be in cooperation with the annual associational simultaneous revival; then, there should be the local church revival. Many of our churches find it profitable to have a youth-led revival, or a laymen-sponsored revival. The Vacation Bible school offers another good opportunity for reaching boys and girls for Christ. The dates for these meetings should be written into the calendar first.

As soon as the dates for the revivals have been agreed on, enlist your evangelistic help. Utmost caution should be exercised in securing evangelistic help. The pastor should know personally, or by reputation, that the one considered is worthy in every sense of the word. He should be sound in doctrine, cooperative in attitude, sane in methods used, morally beyond reproach, and capable of doing the job. There are many capable and consecrated men of evangelistic ability, both preachers and musicians. To secure their help, the invitation must be extended months and sometimes a year or so in advance.

Plans for a Two-Week Revival

Prayer for revival

Neither the Scriptures nor history reveal a revival apart from prayer. Therefore, we need to plan ways and means whereby we can enlist the people in prayer for revival and the salvation of the lost. All that is done in revival must be undergirded with prayer and empowered by the Holy Spirit.

1. Personal prayer—daily—with a prayer list.
2. Beginning four weeks prior to the revival, have special prayer for revival in every department and Sunday school class. Make much of prayer in the worship services.
3. Plan neighborhood prayer meetings the week before the meeting begins: Monday, Tuesday, Thursday, and Friday nights in the homes. On Wednesday night have the prayer meeting at the church. Ask the WMU to secure the homes and the Brotherhood to furnish the leaders and transportation. Following each prayer service, send the people out to visit the prospects in the immediate area.
4. On Saturday before the revival begins, have a chain of prayer at the church from 7:00 a.m. to 7:00 p.m. Have Sunday school classes or departments to be responsible for each hour.

Personal work before revival

1. See that census returns are tabulated and a prospect file is accurate and up-to-date four weeks before the revival.
2. See that the prospect list is given to every teacher and department superintendent.
3. Be sure every teacher knows the spiritual condition of each one in the class.
4. Plan visitation to reach every prospect with a personal invitation to come to Christ and/or church membership before the revival begins.

The best approach to the two preceeding suggestions is through the use of the Sunday School Witnessing Plan For A Church.

5. Urge all unenlisted Baptists to unite with the church on the opening Sunday of the revival.
6. Train personal workers.

Publicity

1. Four weeks before the revival, begin publicity through the church bulletin, from the pulpit, and in all visitation.
2. Give news stories concerning the evangelistic help and revival plans to the local newspapers three weeks before revival date. Continue during the revival with news stories. Plan a small paid advertisement for each day of the meeting.
3. Have posters made by the boys and girls placed in every department two weeks before revival. Provide posters or window cards to be placed in the yards of church members and in public buildings and stores.
4. Mail post cards to every member of the church and all prospects two weeks before the meeting.
5. Distribute bumper strips.
6. Prepare spot announcements on radio and/or television.
7. Have a telephone committee call every member of the church and Sunday school, urging their attendance in every service of the revival. Make two calls: one the week prior to revival and the second during the first week of revival.

Performance during the revival

1. Urge every member to attend every service. Have morning services Tuesday through Friday of each week.
2. Plan a chain of prayer for Saturday night before the middle Sunday of the revival. Begin at 9:00 p.m. Saturday and continue until 9:00 a.m. Sunday. A class or department of the Sunday school should be responsible for each hour. Select a leader. Write the names of prospects on the chalkboard each hour. Make it a prayer meeting.
3. Plan for high attendance in Sunday school and have a unified service on the middle Sunday. Set goals by departments and classes. Use one of the sign-up campaigns. Pray, visit, use the phone, write cards. Do everything possible to get the entire enrollment present. Meet with teachers and officers on Wednesday night of first week to plan in detail for the unified service. Check every detail—leave nothing to chance.
4. Use the "Planned Revival Visitation Program" the first week (see page A-26). Select a sufficient number of visitors who will visit each day. At the close of each night service, beginning Sunday night, meet with this group to make assignments and get reports. See that every person listed in the prospect file receives at least one, preferably two, visits.
5. Use the "Sunday School Attendance Program" (Pack-a-Pew) for building attendance the second week (see page A-28).
6. Plan a prospect dinner for Thursday night of the second week. Prepare a good meal to be served one hour before the evening service. The price of the dinner is to be a prospect. Promote this each night of the first week.

At the dinner, recognize all the prospects. The pastor will take five minutes to tell them about the church. The evangelist will take ten to fifteen minutes to make plain the way of salvation. Also, he will explain about church membership and transfer of letters. Do not give an invitation. Urge the prospects to make decisions in the service to follow.

7. Designate the closing Sunday as church membership day. Do everything possible to get every member of the church to attend every service on that day.
8. On the closing Sunday, set a high attendance goal for Training Union and start the pastor's class for new members.
9. Plan baptismal services for each night. Appoint a committee to follow through on all who come for baptism. Seek to baptize every candidate by the close of the meeting.
10. Meet the conditions and claim the promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

—J. A. Pennington

COMMUNITY AWARENESS PROGRAM MATERIALS

Woman's Missionary Union

WMS Circle Programs

January-March—"Educating for Missions"

Purpose: To show how the WMU and Brotherhood in a church are primarily concerned with teaching missions and leading persons to participate in missions.

JANUARY—What is Missionary Education?

Purpose: To lead women to recognize that increased knowledge, deepened appreciation for the people of the world, changed attitudes, and improved mission service are a part of missionary education.

FEBRUARY—Teaching Missions in a Church

Purpose: to help women understand the mutual task of WMU and Brotherhood in teaching missions in a church and some of the distinctive approaches which each makes.

MARCH—Leading Church Members to Participate in Missions

Purpose: To help women understand the mutual task of WMU and Brotherhood in leading people to participate in missions in a church and some of the distinctive approaches which each makes.

April-June—"Witnessing Through the Home"

Purpose: To help a woman become aware of witnessing opportunities in her home and neighborhood, and to accept responsibility for a continuing witness.

APRIL—My Family—Witnessing to Each Other

Purpose: To help women understand that if family members can learn to communicate their Christian faith within the warmth and security of the family group, they are more likely to witness effectively outside the home; to help women lead their families to evaluate their witness.

MAY—My Family—Witnessing to Other Families

Purpose: To help women discover ways their families can witness to other families through cultivating family friendships and using the home as a center of witness.

JUNE—My Family—Witnessing in the Community

Purpose: To lead women to help their families witness in daily encounters with others and to seek opportunities to witness among peoples of special need.

SPECIAL FEATURES IN *ROYAL SERVICE*

January—My attitudes and My Witness
February—Report a Brotherhood Witnessing Plan
March—Understanding Missions Through Experience
April—"Are You a Christian, Mister?"
May—Our Witness Begins in Our Home
June—Unlimited Possibilities for Witnessing

Materials prepared by the WMU and Brotherhood for use in the "Witnessing Through the Family" plan are listed at the end of the Brotherhood section.

Brotherhood

Brotherhood Programs

January-March

Purpose: To launch the Brotherhood theme, "Witnessing in My World," as it relates to the Convention emphasis, and guide the men in discovering their opportunities for personal witnessing.

January—Witnessing in My World

Aim: To challenge men with the opportunities to witness daily at work.

Related Action: To lead men to commit themselves to daily witnessing through their vocation.

March—The Community—Our Responsibility

Aim: To help men see the needs of their community for the gospel.

Related Action: To enlist men to survey community to discover types of mission activities needed in their community.

April-June—Sharing the Gospel

Purpose: To help men to become aware of the witnessing opportunities in their community and neighborhood, and to accept responsibility for witnessing constantly as individuals and as families.

April—Sharing the Gospel in Our Community

Aim: To challenge men with the opportunities and ways for sharing the gospel with their community.

Related Action: To lead men to decide upon and initiate one or more mission activities to meet the needs of the community for the gospel.

May—Sharing the Gospel Through Our Homes

Aim: To acquaint men with the opportunities their families have to witness for Christ through the home.

Related Action: To lead men to commit themselves and their families to witness for Christ and to engage in a seminar study on the family as a witnessing unit.

June—Sharing the Gospel as Individuals

Aim: To challenge men with the opportunities for personal witnessing in every area of their lives.

Related Action: To lead the men to covenant together to give a Christian witness daily wherever they are.

Special Features in *Brotherhood Journal*

January-March—Four special feature articles related to the 1966 emphasis: two on family witnessing, one on occupational witnessing, and one on developing community awareness.

April-June—Four special features relating to "Every Christian a Witness—Now!": one on community activities, two on family witnessing, and one on individual responsibility.

APRIL						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Seven especially designed texts will be featured during Church Membership Study Week, April 18-22, 1966. Every church member has the responsibility to proclaim what God has done in and through Jesus Christ for the salvation of men.

The New Testament teaches that all Christians are to function as witnesses. Each book has been prepared to undergird these emphases. The books are:

Adult—*The Message We Proclaim*, Gordon Clinard
Young People—*Heralds of Christ*, Jack R. Noffsinger
Intermediate—*Yours to Share*, James C. Cammack
Junior—*God Wants You*, Joe and Janie Green
Primary—*God Loves Everybody*, Jester Summers
Beginner—*Helping Others Learn About Jesus*, Marjorie M. Stith
Nursery—*Animal Friends*, Elizabeth Hutchens

Church Membership Week is an annual project sponsored by the Training Union in cooperation with all of the agencies of the church.

It should be the goal of each church to involve all of it's members in **the study of these books** at this time; and more—to challenge each participant to engage in witnessing during the week.

MAY						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Christian Home Week is a time when the church has an opportunity to emphasize the importance of the family as a means of carrying out the mission of the church as well as a unit of society needing the church's ministry.

A new thrust in family evangelism will be launched during Christian Home Week. Families will be encouraged to use their own homes as a setting for evangelism. They will be urged to explore the possibilities for evangelism of a family inviting lost friends, neighbors, or kinsmen into their home for visits which are intended to provide an opportunity for conversation about Christ.

There are certain obvious advantages in such an approach:

1. In one's own home a person is able to regulate the schedule, the setting, and the activities to create a situation supportive of conversation about Christ and his meaning for our lives.

2. When a family accepts an invitation for a visit with another family, they commit a portion of time to be spent with that family. This means that they are free to give attention to whatever the family plans for the occasion.

3. The gesture of inviting another family for a visit is much more likely to create a favorable emotional climate for conversation about Christ than the reverse situation when one moves into the routines and schedules of the other family.

"Witnessing Through the Family" is a church project for which the WMU and the Brotherhood in a church can provide organization and leadership.

Program and promotional materials will be provided by the WMU Auxiliary, the Brotherhood Commission, and the Family Life Department of the Baptist Sunday School Board.

Commitment and Record Card—a perforated card with two sections. One section is a commitment card to be signed by the man as he enters the project. The second part is a record form to use in setting out his activities in family witnessing. The record form will be requested at his September Brotherhood meeting.

Report Card—a form for compiling the results of the summer's efforts in family evangelism of one Brotherhood. This card is to be sent to the Brotherhood Commission by September 30, 1966.

Special Materials Published by WMU and Brotherhood commission:

Pamphlet—*To Help a Family Strengthen Personal Witnessing*—offers creative suggestions to guide the family to:

(1) Evaluate its witness
(2) Strengthen its witness within the family
(3) Extend its witness to the community

This pamphlet will be included in the 1966 Christian Home Week Packet. Additional copies will be available from state Brotherhood departments.

Leaflet—*Brotherhood and WMU Uniting the Home in Personal Witnessing*

This leaflet presents the program and plans of WMU and Brotherhood for emphasizing family witnessing in conjunction with "Every Christian a Witness—Now!"

Family Witnessing Project

Launch

January 23, 1966—The basic idea for family evangelism will be presented as a feature of Baptist Men's Day.

Interest

(1) *Home Life* articles in January and May issues, 1966.
(2) *Brotherhood Journal* articles in first and second quarter issues, 1966.

Interpretation and Commitment

May, 1966, Brotherhood Program
Title: Sharing the Gospel Through Our Homes
Aim: To acquaint men with the opportunities their families have to witness for Christ through the home.
Assignment: Personal Stewardship Leader
Type: Messages
Related Action: To lead men to commit themselves and their families to witness for Christ and to engage in a seminar study on the family as a witnessing unit.

Preparation

Seminar booklet on ways and means of family evangelism to be taught the last of May, or the first of June, for those who have committed themselves to this effort, or, are interested in learning more about this approach to evangelism.

Support

Ambassador Leader and *Ambassador Life* magazines will carry supporting articles on the family witnessing in May, 1966.

Special Materials Published by Brotherhood:

Seminar booklet, *The Family Witnessing*—designed to prepare the family to become an outpost for evangelism. It will present practical suggestions and helps for getting the family ready spiritually for this experience.

YOUTH INVOLVEMENT IN WITNESSING

Securing maximum results from youth's participation in "Every Christian a Witness—Now!" requires preparation. A representative group of youth workers from the five church program organizations should make initial plans, keeping in mind 1965-66 church goals recommended by the Church Council and adopted by the congregation. Staff members, of course, will lead and assist where needed and appropriate.

After the plans are formulated, attention should be given to enrolling unsaved and unchurched Intermediates and Young People in Sunday school during the fall months preceding the witnessing emphasis. This could well be your church's most important statistic in 1966: **How many unsaved youth, ages 13-24, are enrolled in Bible study?** The number of youth won to Christ will probably be proportionate to the number of non-Christians enrolled in your Sunday school.

During the fall of 1965, churches will use an essential strategy of enlisting more Adults in Sunday school. These plans, presented in "Adult Thrust Plan Book, Year 2," provide for outreach to four focus groups of Adults each quarter during 1965-66. Youth workers see the wisdom of this strategy which assures growth and outreach among all age groups, including Intermediates and Young People, insures success in our work with parents, provides additional workers, and strengthens and unifies Christian homes.

How can youth participate in your church's plan for proclaiming and witnessing during this correlated emphasis? What are the suggested actions for youth's participation?

Stimulate Concern in Personal Witnessing

Young People, ages 17-24, will have an unsual opportunity to study the biblical concept of witnessing by using the special unit of lessons, *Bearing Our Witness for Christ*.

In addition to the class member's book, a Teacher's book and a class member's Bible discussion guide are also available and listed on the church literature order blank.

Churches using Intermediate and Young People's Uniform or Intermediate Cycle Graded materials will find opportunities to stimulate concern through both assembly programs and Bible study periods.

Workers will make available books, leaflets and tracts which are related to the emphasis on personal witnessing. Especially meaningful are the church member's study week book: *Yours to Share* for Intermediates, and *Heralds of the King* for Young People. This suggested action is basic in stimulating a concern among youth. They must be led to reexamine and deepen their commitment to Christ through Bible study, devotional reading, and personal prayer. Without it, the emphasis on personal witnessing will lose its challenge and appeal to youth.

Encourage Youth to Witness Through Daily Personal Contacts

This action is possible by guiding youth in surveying, evaluating, and selecting individual witness opportunities.

The chart, "My Personal Survey of Individual Witnessing Opportunities," suggests areas of daily witnessing. Help your youth to understand a Christian witness is one who tells what he knows about Jesus Christ. He shares the good news as a result of daily personal contacts in the school room, on the recreation field, in the drug store, in the business office, riding on buses, waiting in an office, etc. As you guide Intermediates and Young People in this survey, evaluation and selection of individual witness opportunities, they will begin to think creatively about their own responsibility to be witnesses.

If youth are expected to use their daily personal contacts, they must be led to commit themselves to enlarging their witness activities. Follow the plans of your church for Soul-Winning Commitment Day on January 9, or provide additional times when your youth could express their desires to witness to at least one person each day.

Likewise, leaders must provide opportunities for youth to share with one another their witness experiences. A 16-year-old girl stood in her Training Union assembly program and said; "This afternoon I had the greatest experience of my life. I had the opportunity of sharing my Christian faith with a lost friend." Or, in the same meeting a young man acknowledged, "When I tried to witness today, I realized a need for depending more upon Christ. On my own I tried and failed." These teen-agers shared witnessing experiences. Their sharing encouraged other youth to witness through their own daily personal contacts. Sunday school classes, Training Unions, department assemblies, other church program organizational activities allow this essential sharing to take place.

"The Youth Witnessing for Christ" Packet described in "New Resources" is useful in encouraging youth to witness through daily personal contacts.

Help teen-agers participate in the project on "Witnessing Through the Family." WMU and Brotherhood, in cooperation with the Family Life Department of the Sunday School Board, will provide organization leadership. Teen-agers, along with their parents can become sensitive to witnessing responsibilities in the family setting. This project will be initiated during but continued beyond Christian Home Week.

Provide Opportunities for Planned Witnessing Visitation

The Sunday School Witnessing Plan for a Church incorporates the use of the analysis or prospect study meeting.

In cooperation with the pastor, Intermediate department workers, for instance, meet together to study and analyze each Intermediate enrolled in Sunday school who is not a Christian or a member of your church. These workers attempt to discover the reason why this teen-ager needs to make a decision and who is the individual best equipped to talk with the Intermediate about his spiritual condition. This activity illustrates the importance of enrolling unsaved youth in Bible study, during the fall months. Moreover, the analysis meeting approach will reveal unenlisted parents of Intermediates enrolled in your Sunday school.

The leader encourages the young person to accept personal responsibility for individuals his own age. Through cultivative visitation and personal concern your youth can set up conditions which will ultimately bring the prospect into a saving knowledge of Jesus Christ. Youth-to-youth witness is valid because they know their peers.

This concern and personal knowledge makes it easier for youth to participate in the witnessing visitation program of the church or campus. The witnessing leaflets outlined under "New Resources" provide guidance for witnessing to unsaved youth.

Following each witnessing experience it is wise to allow your Intermediates and Young People opportunities to report their witnessing experiences. These testimonies create renewed interest in person-centered visitation. Helping them discuss difficult situations with their leaders encourages and lends support to their determination to be witnesses—NOW.

Youth can also participate in undergirding your church's plan for revival attendance. Oftentimes, this is the only action of a young person. Assign him responsibility. Expect him to bring his friends to the services. Point toward this public manifestation as the climax of previous attempts at personal witnessing.

Provide Guidance to Youth in Learning How to Witness

Essential in leading youth to witness is training. Many times it occurs insignificantly under the personal guidance of a teacher. More often, the guidance is planned in an effort to help youth in accomplishing all that is expressed in this leaflet.

The Training Union has major responsibility for training church members in performance of church functions, one of which is proclaiming and witnessing. Young People's Training Union material in December will deal with training personal witnesses. A church may decide to use the Training Union resource units in evangelism during the first quarter, 1966. *Intermediates Learning to Witness* and *Young People Learning to Witness* both provide a wide variety of selected problems in personal witnessing.

Another means of guiding youth in learning how to witness is to take advantage of special and regularly scheduled meetings such as retreats, Vacation Bible schools, mission organizational meetings, study courses, assembly programs, Training Union studies, and associational youth meetings. In these you are able to stimulate concern, interpret meaning and provide additional training for large groups of Intermediates and Young People. The following plans may prove helpful and could be adapted for some of the above mentioned youth gatherings.

Plan I—FILM-FORUM

1. Secure from your Baptist Book Store the film, *Born to Witness* and preview before the scheduled date in order to be acquainted with its message and meaning.

2. Prepare enough copies of the following mimeographed study guide, leaving space for written comments:

(1) How is Tony Barton different from many Christian young people?

(2) Was Tony conscious at first that he was witnessing to the little girl? Why?

(3) Why did Tony's father react the way he did about his son's Christian witness?

(4) Could Tony have handled his witnessing opportunities more effectively? If so, how?

(5) How can witnessing be a part of daily living?

(6) What can your church do to lead youth to witness daily?

3. Introduce *Born to Witness* and ask the audience to react according to the questions on the study guide. Refrain from rushing the discussion by allowing everyone to express himself freely. Summarize and close with a prayer of commitment.

Plan II—DISCUSSION-DRAMA

1. Secure the playlet, "He Meant Me," which was written for YWA presentation but may be used with adaptations for other groups. The cast includes nine girls and two women.

2. Make assignments, set a date for memorizing the lines, and schedule the rehearsals.

3. Before presenting the playlet, assign a listening panel of six to ten persons. Following the playlet, use the panel to answer questions which the audience raises regarding witnessing responsibility. In addition, the panel may refer some questions to the playlet cast.

Plan III—FILMSTRIP-FORUM

1. Order the filmstrip, *If You Love Me*, from the Baptist Book Store. This 61-frame, color filmstrip sells for $3.50. It is intended to encourage youth in becoming active personal witnesses and shows how one church attempts to accomplish this purpose.

2. Use the "Suggestions for Utilization" included in the manual accompanying the filmstrip.

3. Pose these discussion questions when showing *If You Love Me* to Adult leadership: (1) What role did leadership play in this approach to witnessing? (2) What difficulties may youth expect to encounter in this type of personal witnessing? (3) Will this approach to personal witnessing work with our youth? Are we willing to do our part in accomplishing this? How can we set up such a plan in our church.

4. Ask these discussion questions when viewing the filmstrip with youth, especially teen-agers: (1) What actions took place which prepared the teen-agers to share their witness? (2) Compare the two planned witnessing situations pointing up good features in each. How could these two situations have been improved? (3) Why do you suppose Joyce was so hesitant to witness to Jim? (4) How did the teen-agers take advantage of informal or "wayside" witnessing opportunities? Suggest other approaches they might have used.

Plan IV—PANEL-FORUM

1. Secure copies of "Youth Witnessing for Christ" packet from the Baptist Book Store. (See "New Resources")

2. Follow some of the suggestions outlined in "A Guide for Using the Leaflets" which is in the packet. The panel-forum could consist of four individuals presenting the thrust of each leaflet followed by discussion and reflection from the youth.

Youth's participation in Every Christian a Witness—Now! depends upon the support and encouragement exer-

cised by parents and workers. The Apostle Paul encouraged young Timothy, "Do not then be ashamed to bear witness for our Lord . . ." (2 Tim. 1:8, Montgomery). Southern Baptist Intermediates and Young People want to bear that witness for their Lord. Prayerfully consider—Will you challenge youth's participation in Every Christian a Witness—Now!

NEW RESOURCES

1. The "Youth Witnessing for Christ" packet has a threefold purpose: (1) to lead Intermediates and Young People to become witnesses, (2) to help Christian youth recognize their witnessing opportunities, and (3) to guide them in taking advantage of day-by-day witnessing opportunities.

The packet contains four leaflets prepared for youth as guidance material in witnessing to non-Christians. They are not for distribution to non-Christian youth.

"My Witness Where I Live" describes how a young person may live out his witness beginning at home.

"My Witness to My Friends" offers suggestions for friend-to-friend witnessing in natural and normal approaches.

"My Witness in My School or Campus Life" indicates how youth may use the daily contacts of the school or campus for personal witnessing.

"My Witness and the Scriptures" illustrates natural ways the Bible will assist a young person in his personal witness.

"A Guide for Using the Leaflets" is in the packet and suggests fifteen uses for the leaflets. The packet will be available in the Baptist Book Stores January 1, 1966.

2. *Witnessing Leaflets—Youth Series* are to be used by Christian youth and their leaders in witnessing to non-Christian youth. Beginning with "Youth Asks . . ." the leaflets are entitled:

"What's So Special About Jesus?"

"What'd I Do Wrong?"

"Is Being Sorry Enough?"

"Is Being Good Enough?"

"What's In It for Me?"

"Where Do I Go From Here?"

3. *Witnessing Leaflets—Adults Series* is a set of six leaflets based on the Gospel of John and designed for use with Adults and Young People with special appeal to Married Young People. Both series are recommended in Sunday school materials and are available on the church literature order blank for January-March, 1966.

4. "Leading Intermediates to Witness" and "Leading Young People to Witness" are two new leaflets which provide youth workers suggestions for leading Intermediates and Young People to become personal witnesses. Both are available from your state Sunday school secretary.

5. Leadership periodicals and additional materials from the church program organizations, the Student Department, and the Division of Evangelism will contain other resources.

Royal Ambassador Programs

Programs in *Ambassador Life* and *Ambassador Leader* relate to emphasis.

April-June

Crusaders will study "My Church Proclaiming in the Community, Nation, and Foreign Lands."

Theme for Pioneers is "My Church Proclaiming in the Community, State, Nation, and Foreign Lands."

Ambassador theme is "My Church Proclaiming in the Association, State, and Foreign Lands."

MY PERSONAL SURVEY OF INDIVIDUAL WITNESSING OPPORTUNITIES

(Reproduce enough copies for each young person)

Availability	Opportunity	Person/Date
_____	Taking a religious surveyor census	_____
_____	Distributing literature or tracts	_____
_____	Writing a personal letter	_____
_____	Helping conduct services in a jail, nursing home, hospital, mission	_____
_____	Analyzing opportunities for participation in VBS or mission VBS	_____
_____	Working in a youth-led revival	_____
_____	Engaging in mission-type choir activities	_____
_____	Participating in witnessing visitation	_____
_____	Assisting in revival activities	_____
	____ Planning	_____
	____ Publicity	_____
	____ Music	_____
	____ Prayer Meetings	_____
	____ Visitation	_____
_____	Taking advantage of daily personal contacts	
	____ Family Members	_____
	____ Constant Companions	_____
	____ School Gang	_____
	____ Sales Personnel	_____
	____ Casual Acquaintances	_____
	____ College Room-mate	_____
	____ Lab Partner	_____
	____ Coffee Date	_____
	_____	_____
	_____	_____

Joseph M. Haynes, Supervisor,
Youth Field Services
Sunday School Department,
Baptist Sunday School Board

New Church Member Orientation Program

During the Spring of 1966 it is anticipated that Southern Baptists will win and baptize literally thousands of people. The focus of the denomination upon proclamation and witness should help create a climate for the winning of the lost. The correlated programs of the various organizations and agencies of the Convention emphasize personal witnessing of church members. The evangelistic thrust of our churches through revivals will bring many to this most important decision to trust Christ as Saviour and to follow him in baptism and church membership.

What Then?

Church leaders are anxious for new members to get the right start in their Christian life and church relationship. The new member orientation program will help. It is designed to help any church properly orient all new members into the fellowship they have joined. All our churches will do well to provide orientation for the transfers as well as those who profess faith and are baptized.

New member orientation as it is conceived in this program is the link between the church's evangelistic thrust and its educational thrust. It can be the church's planned approach toward seeking to insure a genuine conversion experience and the entry of every new member into a valid church relationship.

Flexible Program

Every church should study the *New Church Member Orientation Manual* by Earl Waldrup. This book outlines the flexible approaches possible in an orientation program. No two churches are alike. Small churches have few new members during a year and need a program designed especially for them. Larger churches receive members by the score week after week. They need a program designed for them.

The *New Member Orientation Manual* will outline the various ways that our churches may approach this matter of orientation. In eight chapters this study course book sets forth details of the doctrinal foundations and guiding principles as well as organizational patterns necessary. Every church should study this material for itself and design its own program and approaches which will best fit its needs.

New Member Materials

Graded materials for use in counseling and instructing new members are available. These materials are provided for Juniors, Intermediates, Young People, and Adults and may be ordered from the Church Literature Department of the Baptist Sunday School Board. A periodical for each age group is available as well as a teacher's guide for each age group. Titles and writers are as follows:

FOR JUNIOR AND WORKERS WITH JUNIORS:

Promises to Keep
A Junior's Introduction to Church Membership
Promises to Keep—Teacher's Guide
A Junior's Introduction to Church Membership
Writer: Johnnie Human

FOR INTERMEDIATES AND WORKERS WITH INTERMEDIATES:

Belonging
An Intermediate's Introduction to Church Membership
Belonging—Teacher's Guide
An Intermediate's Introduction to Church Membership
Writer: Gladys Bryant

FOR YOUNG PEOPLE AND WORKERS WITH YOUNG PEOPLE:

A New Commitment
A Young People's Introduction to Church Membership
A New Commitment—Teacher's Guide
A Young People's Introduction to Church Membership
Writer: Clifford Ingle

FOR ADULTS AND WORKERS WITH ADULTS:

In Covenant
An Adult's Introduction to Church Membership
In Covenant—Teacher's Guide
An Adult's Introduction to Church Membership
Writer: Harold Songer

Orientation Activities

Three basic activities are recommended in an adequate orientation program. These are: (1) seeking a regenerate church membership, (2) deepening understanding and commitment, and (3) seeking meaningful involvement.

The first activity can be accomplished primarily through counseling and testimony sessions recommended in the *New Church Member Orientation Manual*. The second activity is fulfilled through the instructional materials already listed and further meaningful involvement can be accomplished by enlisting new members into the full life and ministry of the church. This includes its corporate life of worship, proclamation, education and ministry as well as its life and work in the world.

Complete Evangelism

Evangelism begins with winning a lost person to faith in Christ. It does not end until that person is growing toward full maturity and has become a witness for Christ and the church.

It is urgent that we focus attention upon the follow-through of evangelism for the good of those won, the churches themselves, and the continuing witness to a lost world.

MUSIC IN EVANGELISM

Every great revival has great preaching and great singing. The singing of God's people has been and is today one of the dynamic and unconquerable forces of Christianity.

Values Found in Singing the Gospel

1. Christian privilege—singing redemption's song, the song of salvation
2. Christian participation—unifying influence, people's part of service
3. Christian proclamation—proclaims grace of God, Christian witness, personal testimony, encourages soul-winning
4. Christian expression—personal feelings, emotions; worship, praise, adoration, thanksgiving; what Christ can do for all who believe
5. Christian character—good music contributes to moral fiber, strong character, righteous living, Christian maturity
6. Christian education—sound doctrine, scriptural truth, gospel news, cardinal principles of Christianity
7. Christian stewardship—of talents, voice, God-given abilities
8. Christian virtues—sing of the Saviour, salvation, redemption, grace, love; convict the sinner, edify the saved
9. Christian Religion—Christianity is the religion of song: no tomb but a risen Saviour; joyous, exultant, victorious, religion in a major key

Music To Be Used in Singing the Gospel

1. Use music appropriate to the occasion.
   (1) Music that is vital, meaningful, has a spiritual message, glorifies Christ, contains the gospel
   (2) Music that is designed to convict the lost, lift the redeemed, exalt the Saviour—not to entertain the people or glorify the song leader
   (3) Music is not an end in itself, but a means to the end that the lost be saved and the saved renew the joys of their salvation
   (4) Music with a strong gospel appeal. An oral reading should be made—what does the song say? Does it appeal to the heart, head, or heels? Is it scripturally true, doctrinally sound? Is it appropriate to the service in which it is used?
2. Music the congregation can and will sing
   (1) Not pseudo-sacred songs with dissonant and "souped-up" harmonizations, or religious words set to secular or popular tunes
   (2) Music that flows naturally with rhythmic and harmonic ease, taken at its own tempo—not too fast, not too slow—but expressive of its message
   (3) Music that has a message of spiritual significance—convicts the sinner, testifies of saving grace, glorifies Christ.
   (4) Standard gospel hymns such as are found in the *Baptist Hymnal*. Avoid "secular-type" songs, shallow choruses and commercial music

Preparing a Church for Singing the Gospel

1. Select a capable music director.
   (1) When
      A. Invite months, even a year or more in advance
      B. Plan long-range in order to get the man best suited spiritually and musically for the church
      C. Confirm the dates
   (2) Who
      A. An evangelist is selected for his spiritual power and preaching ability; choose a music director for his spiritual power and musical ability
      B. Invite the musician who will do your church the most good, build the congregational singing and choirs and strengthen the music ministry
      C. Invite a man who is doing a good job in his own church—one who will not tear down
      D. Invite a team man—not an entertainer, showman, brassy, loud dresser. Invite one who is conservative in dress and manner and will run a lifeboat, not a showboat!
      E. Pastor, evangelist and music director, form a team that counsels, works, prays, and fits together
      F. Insure good taste in the music; glorify God, not man
      G. Communicate regularly with music director in planning music for revival—revival choir music, music for graded choirs, ensembles, radio; congregational preparation. Be fully prepared musically when he arrives
2. Plan for outstanding congregational singing
   (1) Each church revival should magnify the part the congregation has in each service—the singing. Make much of it, feature it, give ample time to it
   (2) Plan song services as carefully as the sermon. Treat each as a significant spiritual experience for the people.
      A. Use themes, subjects, skilful outlines and well-planned devices for making the songs meaningful and for preparing the hearts of the people for the message of the preacher.
      B. Pamphlet on "Music in a Revival" available from state music department.
   (3) Use minimum of announcements and promotion. A strong song service coupled with a dynamic message will promote the revival. Preacher should maintain spiritual atmosphere created by song service and begin preaching without jokes or changing atmosphere developed
   (4) Plan music appropriate to the hour, to emphasize the message, to present the gospel, renew joys of salvation, create a warm spiritual fellowship

   (5) Plan music message, invitation—all as a spiritual unity—and pray the Holy Spirit to guide both in planning and conducting it.
3. Organize a revival choir
   (1) Begin organizing months in advance of revival
   (2) Sign Young People and Adults to fill the choir and sing each night
   (3) Rehearse music for revival long before it starts
   (4) Rehearse and sing each night of the revival
   (5) Work and pray for success of revival
4. Use the graded choirs
   (1) Schedule them for specific nights
   (2) Select music far in advance and have it appropriate to the service
   (3) Seat them in a special section, invite their parents and friends
   (4) Use the graded choirs as part of the regular church education program, not for exploitation
   (5) If a church does not have graded choirs the revival offers opportunity for beginning some
5. Secure good accompanists
   (1) Use both organ and piano if available
   (2) Secure competent persons to play each. No congregation or choir sings better than the accompanist plays
   (3) Secure persons interested in evangelism who will enjoy playing the gospel in song
   (4) Accompanists must work with and follow leadership of music director
   (5) Should play solid introductions and accompany with full chord structure of same harmony as hymn to support the congregational singing
   (6) Use gospel preludes to develop atmosphere for the service. Organ and piano team together.
   (7) Tune organ and piano together, place where accompanists can see leader
   (8) Leaders show due appreciation to the accompanists
6. Special Music
   (1) Choir, ensembles, soloists—all center on gospel in song
   (2) Music appropriate to theme and objective of the service
   (3) Music that is warm spiritually and has true gospel appeal
7. Invitation
   (1) Team members understand procedure
   (2) Plan carefully—know how it is to be presented Congregation sing or choir sing invitation according to plan
   (3) Let Spirit lead—if plans are not effective, change Always follow lead of Holy Spirit
8. Physical Arrangements
   (1) Committees on house and properties: Lighting, temperature, ventilation, hymnal distribution, nursery, parking, etc.
   (2) Ushers—Greet people joyfully, seat people together, give a hymnal, make comfortable, pleasant atmosphere
   (3) Special nights—Sunday school, Training Union, Youth, WMU, Brotherhood, etc.—Have Music Night as a special feature and plan elaborately for it. Friday is usually a good night. All choirs attend, sing massed number, separately if time; feature favorites of congregation
9. Publications

   The following new music materials, produced by Broadman Press, are especially designed for revival use. They may be purchased from Baptist Book Store.
   (1) Congregational Singing
      A. *Revival Songs*—A new 48-page book of revival songs especially prepared for use in all types of revivals and evangelistic crusades. Also *Crusade Songs* and *Evangelistic Songs*
      B. *Baptist Hymnal*—Released in 1956 by Convention Press, it is one of the best hymnals for revival use
   (2) Choir use for special music
      A. *Songs of Salvation, No. 1* and 2—Collections of easy evangelistic music for choirs
      B. *Selections for the Revival Choir, No. 1, 2,* and *3*—Collections for choral music especially designed for use in evangelistic meetings
      C. *Proclaim the Word*—Cantata, text by Robert E. Naylor and music by T. W. Dean, can be performed by the average church choir.
   (3) Collections for Men and Women duets, quartets, and ensembles
      A. *Broadman Songs for Men, No. 1* and 2—Men will enjoy using these selections
      B. *Broadman Songs for Women, No. 1* and 2—Ideal for women's trio, chorus, etc.
      C. *Singing Churchmen*—A favorite among music directors. Ideal for church revivals, association, and state evangelistic meetings
   (4) Organist and Pianist
      Preludes on Well-Known Hymn Tunes—Easy hymn tunes. Ideal for preludes, offertories, and postludes.
   (5) Music articles, and helps for revival appear regularly in *The Church Musician, Training Union magazine, Sunday School Builder,* and various other Sunday School Board periodicals.

W. Hines Sims, Secretary
Church Music Department
Baptist Sunday School Board

Church Council
Job Assignment Sheet

Date Assigned		Date Completed
	PASTOR	
	Secure **Hand Book on Evangelism**	
	Secure **Church Program Guidebook**	
	Preside at church council meetings	
	Evangelistic help secured	
	Lead in formating plans for 1965-1966 emphasis	
	Order necessary materials	
	Watch Night Service	
	January Bible Study	
	Soul-Winning Commitment Day	
	Pastor's Guide—training sessions	
	Nonresident Church Member Enlistment Plan	
	Church-wide evangelistic conference	
	Plan publicity	
	Youth Involvement in Witnessing	
	Chain of prayer for revival	
	Prospect dinner	
	Lead in soul-winning visitation	
	Christian Home Week	
	Plan help for those making church vocations decisions	
	Begin New Church Member Orientation Program	
	Lead church to participate in simultaneous and/or area revival	
	SUNDAY SCHOOL SUPERINTENDENT	
	Sunday School Leadership Preparation Week	
	Order necessary materials	
	Adult Thrust—Year 2	
	Religious census	
	Prospect list brought up-to-date	
	Bearing Our Witness for Christ	
	January Bible Study	
	A Sunday School Witnessing Plan for a Church	
	Youth Involvement in Witnessing	
	Chain of prayer for revival	
	High Attendance Day in Sunday School	
	Sunday School Revival Attendance plans	
	Lead Sunday school members to participate in total 1965-1966 emphasis	
	TRAINING UNION DIRECTOR	
	Special Unit—Leading Members to Visit	
	Order necessary materials	
	Student Night at Christmas	

Date Assigned		Date Completed
	Watch Night Service	
	Promote training sessions in witnessing	
	Resource Units on Evangelism	
	Associational Youth Night	
	Church Membership Study Week	
	Youth Involvement in Witnessing	
	New Church Member Orientation Program	
	Lead Training Union members to participate in total 1965-1966 emphasis	
	WOMAN'S MISSIONARY UNION PRESIDENT	
	Witnessing Through the Family	
	Order necessary materials	
	Neighborhood cottage prayer meeting—places	
	Community Missions Witnessing Program	
	Nursery facilities provided for revival services	
	Lead women to participate in total 1965-1966 emphasis	
	BROTHERHOOD PRESIDENT	
	Baptist Men's Day	
	Special Witnessing Project	
	Order necessary materials	
	Publicity plans and distribution	
	Neighborhood cottage prayer meetings—leaders	
	Transportation	
	Lead men to participate in total 1965-1966 emphasis	
	CHAIRMAN OF DEACONS	
	Deacons' Prerevival Church Visitation	
	Ushers secured	
	Janitor services provided for revival	
	Lead deacons to participate in total 1965-1966 emphasis	
	MUSIC DIRECTOR	
	Plan for outstanding congregational singing	
	Order necessary materials	
	Enlist revival choir	
	Accompanists secured	
	Instruments tuned	
	Enlist choir members in total 1965-1966 emphasis	

Revival Activities

Associational Simultaneous Revivals

One of the most effective methods of promoting mass evangelism today is the associational simultaneous revival. There are several reasons for this. First, the genius of a simultaneous revival will be the "togetherness" of it. This does more to promote fellowship and unity among our churches, pastors, and people than any other one thing that can be done. It is a concerted effort. The associational simultaneous revival is church-centered and it commands attention.

The associational simultaneous revival is effective also because it reaches people. The new peaks in baptisms for Southern Baptists were reached during the associational simultaneous revival years. In one of those years all of the churches west of the Mississippi participated. Another year all of the churches east of the Mississippi participated. The other two years the simultaneous revivals were convention-wide.

When an association has an associational simultaneous revival the baptisms for that year almost always go up. When there is no associational simultaneous revival, the baptisms usually drop. What businessman leaves out anything he is doing that increases sales, when without it his sales drop? Wisdom insists we continue the method that enables us to reach the most people.

What is an Associational Simultaneous Revival?

An associational simultaneous revival is one in which the churches of like faith and convictions enter into a revival in each local church, beginning on the same day and closing on the same day.

"Should an association engage in an associational simultaneous revival each year?" Yes. Why not? The simultaneous revival produces greater results in every way than any other method. Then why substitute some other less productive method for it?

Fixing the date for the Revival

One of the most vital matters concerning the simultaneous revival is that of setting a date for it. The effectiveness and influence of the crusade depends largely upon how nearly unanimous the participation is on the part of the churches. The date should be set at least one year ahead of time. It is necessary to set the date early to allow adequate time to secure the evangelistic help. The revival date should be the one most convenient for the most churches in the association.

The ideal is for each association in its annual meeting to set a permanent associational simultaneous crusade date. All pastors, those on the field and off the field, part-time and full-time, should be present at this meeting. This permanent yearly date should be publicized to all the pastors in the association for their future calendar planning. This will eliminate many conflicts and misunderstandings.

Many of the associations in the Southern Baptist Convention do this. The Oklahoma County Association in Oklahoma is one such association. They have had a simultaneous revival in that association every year since 1944. They have a set date for the revival to start each year. Many other associations throughout the Convention have a similar date set for the revivals in their associations.

The Steering Committee

The elected officers of the association and as many others as are needed will make up the steering committee. They include the chairman of evangelism, moderator, associational missionary, vice-moderator, clerk, treasurer, associational Sunday school superintendent, associational Training Union director, associational Woman's Missionary Union president, associational Brotherhood president, associational music director, and associational public relations director. The chairman of evangelism serves as chairman of the steering committee. Each member of this committee has specific job assignments. The committee will have monthly meetings for preparation, plans, and progress reports, starting six months prior to the associational simultaneous revival. A concerted effort should be made to enlist all of the churches and missions to participate in the simultaneous revivals.

Detailed plans are found in the *Handbook On Evangelism*.

Area Revivals

The area crusade is a cooperative effort by the churches of a given area to join hands and hearts to see revival in that area. The services are held in a central or suitable place every night for the duration of the revival.

If the area churches are properly organized, the meeting properly publicized, and the people led to agonize in prayer, genuine revival will result.

The purpose of this type of mass evangelism is both similar and different from any other type of revival:

1. It promotes cooperation and teamwork among the pastors and churches.
2. It deepens spiritual life. It leads church members to dedication necessary for revival.
3. It leads Christians to become witnesses.
4. It creates an atmosphere for and challenges Christians to surrender for special service.
5. It will provide a necessary revival program for the summer months.
6. It catches the eye of the populous. The entire area becomes God-conscious.

If the plans suggested are carefully followed, the area will witness the largest religious gathering in its history regardless of the evangelist's name. The power of God will fall and thousands will find God's will for their lives.

Detailed plans may be secured from the *Handbook On Evangelism* or by writing the Division of Evangelism of the Home Mission Board.

Revivals Provide Setting For Church Vocations Decisions

"One of the cherished heritages of the Christian faith is the concept of Christian vocation. Paul urges every Christian to "lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:1-3 RSV). Christian scholars through the ages have searched the Scriptures for those truths relevant to the Christian faith in everyday life. The central doctrine of the priesthood of the believer is a basic concept in understanding the church's primary emphasis upon the individual.

"The guidance for achieving the ideal of Christian vocation must come from the church. In fulfilling its primary mission—the proclamation of the gospel of Christ—the church is unmistakably charged with a total responsibility for the individual. This responsibility does not end, but truly begins, as the individual makes his profession of faith. Perhaps the greatest difficulty of the young Christian is in translating his faith which is a spiritual reality into a way of life which helps him grow in his likeness to Christ while maintaining an effective relationship to the world in which he lives.

"The church is interested in the dedication of life and purpose to the cause of Christ. If the church is to challenge young people to total commitment, it is imperative that it provide specific assistance in relating their Christian faith to the career which will demand the major portion of their time and energies. Since God's call to salvation includes a call to life commitment, every Christian must consider the great things God has in store for him. It should be the privilege of the church to offer a sustained program to assist the young Christian in gaining the understanding he needs as he seeks God's leadership in vocational decision making."[1]

[1]Reprinted from the pamphlet "The Pastor and Vocational Guidance," by Harold Massey, available from the Program of Vocational Guidance.

Unfortunately, the purposefulness of the commitment experience recorded during the revival meeting or a regular church service is not always nurtured indefinitely in the home church. And the church which does not help the young person grow in self-awareness and in the knowledge of God's plan for his life is failing its youth in this responsibility.

But how react to this volunteer? How give direction through the unsure paths ahead? Perhaps the following suggestions will serve as a guide:

1. Let the young person, of his own accord, announce his response to God's call in his own way before his fellow church members.

2. Arrange, as soon as possible, your first personal conference with the volunteer. Help him to explore for himself the action he has taken.

3. Establish a file on each volunteer. Record his name, age, address, parents' names, some facts about his conversion and commitment experiences, and other pertinent information. Accumulative notes concerning his progress in the Christian life and impressions of his calling will be especially usable.

4. Send an account of his decision to the Program of Vocational Guidance.

5. Help make the entire membership aware of their responsibility in the nurture of the youth. Make clear to them his inability to know exactly where his commitment may lead him.

6. Stimulate the youth to seek a deeper involvement in the educational program of the church. Do not expect too much of him, but rather, give him ample opportunities to develop his special talents and interests.

7. Provide occasions for him to know and appreciate persons in church or denominational service.

8. Furnish him with helpful information about Baptist colleges and seminaries.

9. Build a climate in which the Holy Spirit can instruct by permeating your preaching and teaching with the doctrine of Christian vocation, the theology of the church, the stewardship of life.

10. Make full use of the resources in your church library, selecting books which will help your young people in their vocational choices.

11. Strengthen the young people's units of your church organizations. Provide service outlets instead of organizing a separate life-service band.

12. Cooperate with other churches in your association in periodic meetings of young people who are interested in church-related vocational service. These meetings can furnish needed information and encouragement.

13. Cooperate with the guidance counselor in your local high school.

14. Make an annual Youth Week a significant event in the life of your church. Provide resources and laboratory experience which will further the youth's Christian growth.

15. Observe Life Commitment Sunday annually. Frequently extend an invitation for the acceptance of God's call.

16. Make possible the attendance of young people at statewide and Convention-wide camps and assemblies.

17. Uphold your young people who are temporarily away from home through your Young People Away department.

18. Avoid putting your volunteer into too much limelight, or forcing him into duties or responsibilities before he is ready for them. Premature licensing or certifying of your volunteer can also be harmful.

A number of pamphlets on various church vocations may be ordered free of charge from the Program of Vocational Guidance, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Pamphlets on overseas mission opportunities may be ordered free of charge from the Department of Missionary Education and Promotion, Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

Pamphlets on mission opportunities in the United States may be ordered free of charge from the Division of Education and Promotion, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

—Lloyd Householder
Director Vocational Guidance Unit
Baptist Sunday School Board

Deacon's Prerevival Visitation

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

1. Preparation of membership
   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.
2. Materials
   1) "My Revival Convenant" cards
   2) "Deacon Report on Member" cards
   3) "A Prospect For Our Church" cards
   4) "Suggestions For Deacons" sheet
   5) Membership list for assignment
   6) Large envelope—9"x12"

Make up a deacons' prerevival visitation packet. Place sufficient number of materials for each deacon in enevelope. 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.

3. 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 Minstry 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.

Church Evangelistic Conference

(18 Days Before Revival)

Each member of the church council will participate in this evangelistic conference. Each member of the church council will discuss his department and evangelism as related to the coming revival.

Each member of the church council (Sunday school superintendent, Training Union director, Brotherhood president, WMU president, choir director, chairman of deacons, etc.) will make public this personal pledge to support the plans of preparation for the revival meeting and pledge his respective organization to support and cooperate in the revival preparation and participation.

The Sunday school superintendent should present all department superintendents and have each superintendent give the number of prospects in his respective department, and the number of prospects in the families of the department enrollees.

The church council should sit on the platform during the entire prayer meeting hour, preferably around a table, as if they were having an actual meeting.

The pastor should preside over the meeting of the church council and should relate all the organizations to the coming revival effort. Revival plans should be announced. With a heartfelt, warm appeal for dedication of life and service, close the prayer meeting hour.

Sunday School High Attendance Day

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.

Planned Revival Visitation

Planned revival visitation is directed by the pastor for the first week of revival.

Materials Needed

1. Plain white #10 envelopes (inexpensive and available at stores where stationery supplies are sold).
2. Prospect Card—Form 120 (available from Baptist Book Store).
3. Assignment Record Card—Form E-6 (available from Baptist Book Store).

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.
- Groups 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.

Available Helps

Flip Chart

The Way to the Abundant Life (a pocket flip-chart for personal witnessing) will be available in the Baptist Book Store January 1, 1966. This resource is designed to be used by the Christian in presenting Christ as Saviour and Lord to the unsaved person. It contains selected Scripture verses and may be used by youth as well as Adults.

The packet flip chart, 3½" by 5", has 12 pages, and is printed in two colors on white paper stock. It is packaged in an envelope with an instruction card included and is priced at 25 cents each.

Sentence Strip Chart

Learning About Jesus and the Holy Spirit

A Training Union curriculum supplement for use with units of study for Adults. These units deal with how such learnings affect one's Christian Witness.

The strip chart will consist of basic information, key words, phrases, and questions for use in the study of units included in the Adult quarterlies.

Order from the Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203, $1.25.

FILMSTRIPS

If You Love Me, Color, 61 Frames, $3.50

If You Love Me

This filmstrip shows that youth are capable and should be active in personal witnessing. It depicts the experiences of teenagers in one church where a planned program of youth witnessing is begun. Competent class training is provided, and with adult guidance and cooperation, the youth and the church experience remarkable results in personal witnessing.

Color 61 Frames I-YP-A $3.50

***Home Missions Face To Face*, Color, 49 Frames, $3.50**
***Area Religious Survey*, 50 Frames, $3.50**
***Church Centered Evangelism*, 47 Frames, $3.50**
***Sharing Christ in Our Land*, 63 Frames, $3.50**
***Soul Winning Through Revival Preparation*, 54 Frames, $3.50**
The ABC's of Music
Sunday School Program 1965-66
The Power of a Man's Witness, Available Sept. 1, 1965
Environment for Missions, Available Sept. 1, 1965
John's Portrait of Jesus, Available Sept. 30, 1965
1966 Vacation Bible School Joint Worship Service, Available Dec. 1, 1965
Principles of Visitation, Available Apr. 15, 1966
Outreach Visitation, Available Apr. 15, 1966
Visiting the Unsaved, Available Apr. 15, 1966
Visiting the Unaffiliated, Available Apr. 15, 1966
Visiting the Sick and Sorrowful, Available April 15, 1966
Using Music with Primaries, Available Apr. 15, 1966
The Pre-Adolescent, Available Apr. 15, 1966
Learning Environment for Primaries, Available Apr. 15, 1966

Motion Pictures

Environment for Christian Living, Available Sept. 30, 1965
Proclamation through Christian Living, Available Sept. 30, 1965
Proclamation Through Witnessing, Available Sept. 30, 1965
Available from the Baptist Book Store.

Sunday School Revival Attendance

The Sunday school is the best organization to spearhead this attendance plan.

This plan meets two vital needs in a revival . . . (1) It fills the church with people, and (2) It brings prospects to the services.

This plan is to be used for all week-night services during the second week of the revival. The Sunday school superintendent must be committed to the plan and thus be able to lead the whole Sunday school in the program.

1. Organization:
   1) General chairman should be pastor or minister of education.
   2) Director should be the general superintendent of Sunday school (some other person might serve if not practical for superintendent).
   3) Attendance supervisors should be department superintendents. The attendance supervisors serve throughout the week.
   4) Attendance chairmen.

Attendance supervisors will enlist as many attendance chairmen as needed—a different one for each night. If an attendance supervisor has four pews, four attendance chairmen will serve each night. Six nights will require 24 chairmen. If a chairman must serve more than one night, they should not be successive nights.

Juniors and Intermediates make excellent attendance chairmen as well as Young People and Adults.

Do not give one department one night. This will defeat the purpose. Use attendance supervisors and attendance chairmen from every department every night.

Instructions For Attendance Supervisors

(To be mimeographed one week before revival)
(Please read carefully)

1. You will have.....pews to be filled each night, ...
   .....
2. Your pew numbers will be .....
3. You are to select.....attendance chairmen for each night. For the week, you will need .....attendance chairmen.
4. Attendance chairmen should serve only one night each.
5. You may select them from your department or from the church-at-large.
6. Do not ask anyone who sings in the choir to serve as a chairman.
7. When a person agrees to serve, give him an attendance chairman's instruction sheet, and ask him to sign the chairman's card.

ATTENDANCE CHAIRMAN CARD

Desiring to help secure the best attendance possible during the revival, I shall be happy to serve as an attendance chairman. I will do my best to fill my pew.
I will be chairman for pew #.....on the night of .....
Name .....
Address ..... Tel. No.....

8. When he signs, make a duplicate and give the original to the church office.
9. If possible, have *all* your attendance chairmen selected by Wednesday night of the first week of revival.

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.)

.....20	40.....

Attach large new numbers to each pew.

Run complete list of attendance chairmen in church bulletin on the middle Sunday of revival, listing them under days they are to serve.

	MON.	TUES.	WED.	THURS.	FRI.	SAT.
1.	.....	.....	.....	.....	.....	.....
2.	.....	.....	.....	.....	.....	.....
3.	.....	.....	.....	.....	.....	.....
•	(adjust to actual number of pews in your auditorium					
•	and list attendance chairmen)					
•						
•						
40.	.....	.....	.....	.....	.....	.....

Instructions For Attendance Chairmen

(To be mimeographed two weeks before the revival on back of diagram)

(Please read carefully. A copy should be provided each chairman at the time he is enlisted.)

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.
8. On night before you are to serve as chairman, you will be asked to meet with the pastor and evangelist for about five minutes at close of service. Please plan to attend this meeting.

4. Sunday, one week before plan is to start
   A. Teachers continue signing up pupils to attend "Sunday School at Night."
   B. Publicity for "Sunday School at Night" in church paper and from pulpit.
5. Wednesday night before plan is to start
   Progress report from each teacher as to number of pupils signed up to attend "Sunday School at Night."

The Revival Service

1. Have reserved seats for the young people and their workers near the front.
2. Have special music by youth.
3. Point the message definitely toward youth. Make clear the call of Christ for salvation, church membership, consecration, and special service.
4. The invitation should include receiving Christ, baptism, transfer of membership, rededication, and special service.
5. Conclude the invitation by a call for all young people to sincerely dedicate their lives to be and to do whatever God may will. Invite them to come forward and stand by the pastor for a dedication prayer. (While they come forward, others may surrender for salvation, etc.)

Follow up on Youth

1. Every young person making a decision should be encouraged to carry out that decision.
2. Those who present themselves for special service should be guided in their preparation for service.
3. The name, address, and definition of the decision should be sent to Program of Vocational Guidance; Baptist Sunday School Board; 127 Ninth Avenue, North; Nashville, Tennessee 37203.
4. If the decision is to be a foreign missionary, this information should be sent to the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. If it relates to home missions, send to the Department of Missionary Personnel, 161 Spring Street, N.W., Atlanta, Georgia 30303.

—D. Wade Armstrong

Winning the Youth

"Youth Night" on Saturday of the first week, is helpful in a revival for using Christian young people and winning lost youth people.

If the church has a large number of young people (ages 17 to 24), this night should be used for them only. If not, then combine ages 13-24. If ages 17-24 are used, then Friday night could be "Intermediate Night." (Use the same procedure as on "Youth Night.")

Special Helps for Youth Night

1. Plan two weeks prior to the revival.
2. Go after all the youth enrolled in Sunday school plus the prospects. (Youth workers should attend also.)
3. Talk up this service during the revival.
4. Have a youth-get-together an hour and a half prior to the revival service. Give them food—a banquet, hamburgers, hot dogs, tacos, or sandwiches. The youth Sunday school workers should prepare the food. The expense should be borne by the church.
5. Make it clear that all who come to eat are expected to stay for the revival service.

Get-Acquainted Procedure

1. After the meal, the pastor should welcome the group, thank those who served, and introduce the evangelist.
2. The evangelist should tell the group he wants to get acquainted with each one "in a spiritual way." Let the group know the get-acquainted procedure is the answering of the following questions by each person:
   (1) His name?
   (2) His age when he personally received Christ?
   (3) What church he was baptized into after he received Christ?
   (4) What church he belongs to now?
3. The evangelist should welcome those present who have not received Christ or does not belong to this church.
4. The evangelist should repeat the questions and then answer them about himself.
5. The pastor should also answer them.
6. The evangelist should ask the whole group, one by one (including the workers), to answer the questions.
7. The pastor should discretely make written notes on those who evidence need to make some decision.
8. After prayer the group adjourns to special seats at the front of the auditorium.
9. The pastor and evangelist should go over the notes to determine how many need to make decisions in the service.

Creating an Expectancy for Decisions

1. When a person's answers indicate he is *lost*, the evangelist should quickly and tactfully ask if he plans to receive Christ sometime. If the answer is affirmative, then the evangelist should ask the person if he does not feel it would be wise to accept Christ soon.

If the answer to this question is affirmative, ask if he would please listen closely to the message, and if he comes to feel a need for Christ, seriously consider asking Christ to save him. The evangelist should further suggest that if he does this night ask Christ to save him, then when the invitation is extended he should come forward and tell the pastor his decision.

2. There may be a young person present who states he has been *saved but not baptized*. The evangelist should encourage him to make a decision for baptism this night.
3. There may be a Baptist who needs to *transfer* his *membership*. The evangelist should ask if he is willing to consider coming forward this night.
4. A saved member of *another denomination* who shows an interest in becoming a Baptist should be asked if he would not seriously consider coming forward for baptism this night.
5. A young person may indicate that he *received Christ after he was baptized*. The whole group may be brought into a discussion on whether New Testament baptism comes before or after salvation. The person should be led to see he has never really been baptized. The evangelist should ask him to consider making a decision for baptism this night.
6. A Christian young person may indicate he has not lived for Christ as a Christian should. A decision for *rededication* should be encouraged.
7. Toward the close of the get-acquainted period the evangelist should suggest that there may be those present whom the Lord is calling for *special service*—to preach, to be a missionary, to work in the realm of education and music or in some other special task. He should encourage them to answer God's call this night.

evangelistic inserts and revival mats

Mat services are listed on the quarterly Church literature Order Blank, Baptist Sunday School Board, 127 9th Ave., N., Nashville, Tenn. 37202

evangelism tracts

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

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

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 hear 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 those 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, stand to their feet. Have prayer of thanksgiving for God's 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."
   a. _____, b. _____
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 until 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

REVIEWS

By Our Staff

Rebirth of a Dying, Irrelevant Church

FROM TRADITION TO MISSION — by Wallace E. Fisher: Abingdon Press, Nashville, 1965, 187 pages, $3.50.

This spiritually challenging and interesting book tells the story of the "rebirth" of one of America's oldest Lutheran churches (Trinity) located in the heart of an eastern metropolitan area of 285,000 persons.

The "rebirth" of the church came about when it was realized that the church was dying and irrelevant to its community and of little true Christian meaning to its members. Fisher says, "Across the centuries the gospel had been preached with theological correctness, the sacraments had been administered faithfully, the parishioners had been visited regularly. The parish appeared to be poised to serve God but where was the congregation's exercise of God's ministry? Trinity possessed the gospel but the gospel did not possess Trinity.

"The judgment of the spirit was inescapable: the Lord who had not come to be ministered unto but to minister had been domesticated by outworn tradition, a formal possession of the gospel and sheer religiosity—to have adopted a pragmatic approach would have been to treat symptoms, not the disease."

A Southern Baptist reader is continually reminded of the great similarity to the plight of many Southern Baptist churches. The painful flight of Trinity Luthern Church from death to life is reported in an unusually scientific manner. The reader will be impressed with the great emphasis which was placed upon the word of God and the Holy Spirit in this transition.

The book is one of several reports now being made of churches which are reevaluating and rediscovering their true mission. It is in the vein of the experiment of the Church of the Saviour in Washington, D. C., *Call to Commitment*. It is well worth reading for pastors, missionaries, and laymen.

—Wendell Belew

TRANSFORMATION OF THE NEGRO AMERICAN—By Leonard Broom and Norval D. Glenn, New York, Evanston, and London: Harper & Row, 1965, 207 pages, $5.75.

This volume, although written by men trained in sociology, is beamed toward the general reader. The writers admit that they are writing in "a time of urgency in domestic affairs," yet they have resisted the impulse to be carried along on a wave of popular interpretation.

The first four chapters, "Adjustment and Freedom," "A New Way of Life," "Nationalism and Gradualism," and "Action and Integration," are historical summaries of the Negro in America.

The remainder of the book deals with education, income, business, and population in the present. The last chapter on "Perspective and Prospects," is an excellent interpretation of the future of race relations in America.

A rather glaring weakness of the book is that the authors are not very well acquainted with the role of the church and religion in the life of the American Negro. The book would have been much stronger had a chapter on the church or religion been added.

Unlike most popular books, the authors were thoughtful enough to add an excellent bibliography and an index.

—Victor T. Glass

On Oahu, Hawaii's Windward Side . . .

is Kahaluu Baptist Chapel, a shining light in a challenging community.

By SHARON A. MURAKAMI
KANEOHE, HAWAII

Pause for a few minutes in your hectic schedule to accompany me on a tour to Kahaluu Baptist Chapel in the beautiful and exotic state of Hawaii.

This mission of Pali View Baptist Church was organized seven years ago as a result of Christian concern for the unsaved people living in Kahaluu. Located on the windward (or "country") side of the island of Oahu, Kahaluu Baptist Chapel administers to a quiet, "easy-going" community comprised of construction workers, farmers, businessmen, professional people, and a large number of military personnel, in an array of different nationalities and languages.

In 1958, the Woman's Missionary Union of Pali View, as their mission project, conducted Bible study sessions in the homes of women living in the Kahaluu area. The weekly gatherings drew an average of five or six women. This minute spark was soon to be kindled into a raging fire which will touch in some way the lives of everyone in this community.

Through the intense efforts of Katsuro Taura and his wife, Helen, the first Vacation Bible school was held in the summer of 1959 at the Waiahole Elementary School. Thus, the mission was known as the "Waiahole Mission." Several Adults and Intermediates from Pali View aided in this endeavor. The response was encouraging, and services continued.

In May of 1962, growth and financial aid permitted the mission to move to a permanent residence on Waihee Road. A white house and garage with yellow trimming was soon converted into a new mission and the name was changed to the Kahaluu Baptist Chapel. Presently, the garage serves primarily as the sanctuary where worship services are conducted.

Recently, the men banded together and built an enclosure for the garage. Screens were also set up so that mosquitoes would not plague everyone. Since then, a spirit of reverence has been instilled within its premises.

During the Sunday school hour, the garage is utilized by the Adult and Intermediate-Young People departments. Every room, nook, and corner are put to advantage, especially since we are expanding in growth.

The Home Mission Board, the Broadmoor Baptist Church in Shreveport, La., and Pali View Baptist Church have contributed immensely to the financial support of Kahaluu Baptist Chapel. Their interest and support, both moral and financial, has given encouragement and strength to every Christian who strives for the furtherance of God's kingdom through Kahaluu Baptist Chapel.

Former pastors who served at the mission are Philip Chinn, the late Gordon Siler, E. H. Cantwell, and George Watanabe.

The mission has experienced commendable progress and growth under the leadership of its present pastor, Ronald Takemori. Ronald and his wife, Sally, exemplify the Christian ideals and personality which are so essential when witnessing to the local people.

The vast majority of people in this community are of nominal religions. They are Catholics or Buddhists because their ancestors were. If one asked them what they believed, they would not know.

This is truly a mission field. It should not be of major concern merely to the pastor and his wife and the church members of the chapel. It should create interest in everyone.

God works in wondrous ways. The average attendance in Sunday school is 70 and it is steadily rising. By the end of this year, it is anticipated that the average attendance will be 80 or 90.

A cross on the chapel roof is illuminated every evening from 7:00 till 9:00. People passing on the highway see it and know that there a church exists—a shining light in a challenging community, seeking and saving those that are lost.

Modern Circuit Riding

By WILLIAM S. GARMON
NEW ORLEANS, LA.

My, how circuit riders have changed! Vanished is the image of the frontier pastor who stuffed his Bible and an extra shirt into the saddlebags and took off on his trusty steed for a rough ride to some distant preaching point. Quite a few men still relive, but only in memory, adventures with the old "tin Lizzie" as they headed for a distant church or associational meeting. Tires weren't so dependable in those days; the roads were narrow and bridges poor or nonexistent in rural areas. Time had to be allotted in one's schedule for repairing a blowout or being pulled out of mudholes in wet weather. Sometimes, a journey had to be completed by horseback or in a wagon, for occasional flash floods from summer thunderstorms did wash out bridges. Winter had its perils too, like overheated or frozen radiators.

In that decade denominational officials or preachers taking a long trip such as to a convention, usually resorted to "dead-heading" on trains or at least to the use of clergy permits. G.M.&O., Southern, I.C., or L.&N. were by-words in the convention headquarters. State denominational workers had to depend largely on buses or the family automobile to reach the more remote rural associations, which were not immediately available by train. Most chose the bus and left the driving to the fellow with the bright smile. Then one could use both hands to slap the bugs and dust which poured into a vehicle's open windows. Such an era has fast faded into the background.

Today's circuit rider is different. He keeps a copy of the various plane time tables in a convenient desk drawer. Although a few still travel by train, bus, or automobile, it is becoming increasingly commonplace to find the harried denominational executive grabbing a car out to the airport in time to catch the next jet for the other side of the United States or even perhaps the other side of the world. The modern mounta aren't named "Tobe" or "Nell,", but Convair 880's, Boeing 720's, Caravelle's, etc.

Now, it's possible for the head of a denominational agency to get farther away from home more quickly. Theoretically, he can return more quickly also, which is often necessary. But having a deep sense of stewardship of his church's money, he generally plans his work so that he can care for a multitude of tasks while he is in a particular part of the country. Because rapid means of transporation have made the nation so small and every part of it more accessible, because of our affluence and the organizational revolution that have affected all facets of our life, church leaders have increasing and far-flung demands placed upon them.

Quite often one can hear criticism of denominational officials because they are flying all over the country spending money as if it grew on trees. Occasionally, you hear the statement, "I wish I could travel all over the country at church expense." Rest assured such statements come from the uninitiated, not from business executives, salesmen, or statesmen who also find it necessary to be constantly on the go.

Have you tried to live out of a suitcase for two weeks at a time while spending every night in a different motel, in a different city? Did you ever try eating restaurant food three times a day for a week—perhaps a month—even if some of these meals were in the better restaurants? Do you know how it feels for your wife to be asked by newcomers to the church (your church), "Are you a widow? I've never seen your husband." Have you heard the plaintive cry of a child who says, "Daddy, do you have to go? Why Daddy? Can't you be home for my piano recital? Can't you be here for my birthday?"

Modern day circuit riding—well, someone has to do it. At any rate, present modes of travel beat the slow boats or the Hertz-Rent-A-Camel used by the apostles.

Avery to Direct Florida National Baptist Work

The Home Mission Board appointed its first director for National (Negro) Baptist work in Florida.

Julius H. Avery of Panama City, Fla., for 16 years pastor of the city's First Baptist Church, accepted the position effective June 1.

The appointment is the second such state director named this year by the mission agency, and indicates an increased tempo in Southern Baptist work with Negroes.

Earlier this year Paul Aiken of Atlanta was appointed a director for National Baptist work in Texas. The Florida director raises to 11 those states with such leaders. All the states have large Negro populations.

Avery, who will work in a state with the tenth largest Negro population, sees the position as a "challenging opportunity."

"A new and more hopeful day is dawning in our America for steadily improved relations between the races of men," he said in accepting the work.

"By reason of Southern Baptists' long history of Christian endeavor in this area, and present national trends, I believe Southern and National Baptists are ready to emerge into a far greater era in Christian understanding, cooperation, and mutual helpfulness in church development and all areas of life," he added.

Avery, a native of Rome, Ga., with a wealth of experience in the denomination and the pastorate, will stress evangelism, stewardship, religious education, and mission work on a cooperative basis between National and Southern Baptists.

Working with National Baptists will be no new experience for Avery. During a pastorate at Clayton Street Baptist Church in Montgomery, Ala., he started a training center for Negro ministers.

Earlier he had taught in the Negro Baptist Academy in Meridian, Miss., during a pastorate in that city. He has continued his work with Negro leadership in Florida, and was recognized for service to the Florida Memorial College (Negro Baptist) in St. Augustine.

Victor T. Glass, secretary of the Department of Work with National Baptists for the mission agency, said Avery, while not a joint employee of the Florida Baptist Convention, would work cooperatively with leadership personnel in the state Baptist office.

Commenting on the selection of Avery, John McGuire of Jacksonville, Fla., executive secretary for the Florida Baptist Convention, said, "We are highly pleased, and feel the best possible choice has been made in Avery, who is a former president of our convention and an honored pastor."

Avery is a graduate of Howard College (Baptist) in Birmingham, Ala., Southern Baptist Theological Seminary in Louisville, Ky., and New Orleans Baptist Theological Seminary (La.). From the latter he earned the doctor of theology degree.

Garmon to Direct Ex-Prisoner Study

William S. Garmon, a New Orleans seminary professor, will direct a 12-month study to determine needs and guidelines for a national ministry by Southern Baptists to the ex-prisoner.

The Home Mission Board asked Garmon, who is an associate professor of social ethics at the New Orleans Baptist Theological Seminary (La.), to make the $8,500 study.

Garmon will spend his sabbatical year on the study, plus other study at the University of Chicago Divinity School (Ill.), and the Chicago Theological Seminary (Ill.).

Interviews, questionnaires, and group conferences will be used in making the study. He said he would interview inmates of a state prison and people with experience in the area, such as chaplains and others working with prisoners and with ex-prisoners.

Objectives of the study will be to discover the needs of the offender and his family, their attitudes and relationships to the church, and church attitudes towards the offenders.

The study will determine the most effective ways the churches and associations can assist in the rehabilitation of the offender.

Garmon, a native of Cherokee County, Ala., graduated from Howard College (Baptist) in Birmingham, secured a master of arts degree from George Peabody College for Teachers in Nashville, then earned bachelor of divinity and doctor of theology degrees from New Orleans Seminary.

He also studied social science methods at Louisiana State University in Baton Rouge.

Cooperating in the study at the mission agency are the Division of Chaplaincy, and the juvenile rehabilitation and mission center ministries in the Missions Division.

I am a Christian Jew

Phil Gottlieb, reared in a Jewish orthodox home, relates the internal fight he had within himself in accepting Jesus Christ as the Messiah.

By PHIL GOTTLIEB
WACO, TEX.

I am a Jew—I am also a Christian. Is this surprising? Think about it. Jesus was a Jew, and so were most of his disciples. As a matter of fact most of all the early Christians were Jews.

Jewish people are somewhat different from Gentiles in that they are born a Jew, and once born one they remain one. They are born of Jewish parents, they are circumcized, they are blessed, and raised in the customs and traditions of Jewery. At the age of 13, they are Bar Mitzvahed, a ceremony where the boy accepts his own sins and now becomes a man. This is not like becoming a Christian where you make a public acceptance. In Jewery it is something that is accepted, it is taken for granted, like being born an American. No matter where you go, or what you do, you cannot change your status. You are born a Jew, and you will die a Jew. Accepting Christ only makes you a Jew that has realized the Messiah has come at last.

I was reared in a Jewish orthodox home, a home where Jewery was practiced thoroughly. I studied at the Talmud Torah which is a religious school for learning Hebrew, customs, history, and the necessary traditions and laws. All Jewish boys and some girls study at the Talmud Torah, which is usually conducted after elementary school in the afternoon. We studied from the age of six until we were 13. My parents made we children obey our orthodox laws, such as not writing or striking matches on the Sabbath, eating only kosher foodstuffs, and a host of other things.

Jesus Christ was a word which I heard of occasionally. When I would query my parents about this, they would answer simply, "It is something the Gentiles believe in and we don't have too much to do with those people." They were right, most of my friends were Jewish kids. We lived in a Jewish neighborhood, and hardly any Gentiles were ever around.

The few Gentiles I knew were from school, and I was somehow attracted to them, perhaps because I was always told not to have anything to do with them. I guess I'll never really understand why the strong attraction, especially since they constantly rubbed me the wrong way. "Hey, Jew boy! beat it," or "hey, Jew boy! come here." POW—a punch in the eye. I never became bitter, and insisted that I would make friends eventually. I did this, and made friends which I kept all through school. When I think back to those days, I feel that there was nothing wrong with those boys; it was their parents.

As time passed and I grew up, I was constantly persecuted for being a Jew, even in the Navy I had trouble with some people. About the time I went into the service I felt if I couldn't "fight them—then join them."

My "joining them" started actively about 1943. I visited churches, and never got a bit of fellowship, brotherhood, or welcome. I didn't even know at that time there was such things as fellowship and brotherhood. My thoughts were "what do these people really have?" At that time I didn't know, but now I feel that what I experienced was purely the cover and not the book. I had to get down to the core of things! Since these visits did not move me spiritually, I more or less dropped the issue and lost interest. I was a lost soul searching for something, and nobody would help me find it.

The next major interest I had was while I was in college. I went to college rather late; I was 27 when I was graduated. Because of my constant search for answers, I was attracted to a nonrequired course in philosophy. As part of that course, the problem of "Is there a God?" was developed. The class discussions, as you can imagine, were quite active, violent, confusing, and disturbing. Again I became interested in the search for religion. What religion? Who is right? I looked into several of the major and some of the minor religions and was, if any one thing, confused—yet not a believer. Again, my "joining them" became dormant.

The real spark in my life came, when I was married. My wife was reared in a Christian home and kept me pointed toward going to church. Even though she was not a member of the kingdom of God, she talked constantly to me about Christ. After some time of attending church, although neither one of us was a member, I became fairly well versed in the merits and beliefs of Christendom. Nevertheless accepting Christ as my Lord and Saviour was still something which I couldn't quite grasp. I had been indoctrinated by the age old "messianic hope" that the Messiah was yet to come. Christ to me was an ordinary man, perhaps a great man, a prophet, but a Messiah, never. How was I to say "Yes, he is the Messiah, he is our Saviour"? How was I to say he is not an ordinary man all of a sudden? How could I say he is my God's Son? This would be the same as saying Confusius or Buddha was the Messiah. Each of them was a spiritual leader, prophet, or both.

In 1961, our church (we were still not members) held a spring revival. J. W. Bailey, our pastor, had been calling on us, and now he brought along the evangelist Gordon Clinard to talk with us. Clinard talked for some time, and all of a sudden there was one thing he said that meant something to me. This phrase made me think. I guess I thought about it for days and quite a few nights. It was something that I could do, something that I felt was all right. Clinard said, "Perhaps you need time to think, to make up your mind, time to get the full understanding of Christ." Yes, I needed this. I needed time, patience, and readiness on people's part to help me

understand. Clinard's words were, *"Take the leap of faith."* I wondered what he meant. It was a simple and clear statement which meant exactly what it said. He told me, "Accept Christ in blind faith, whether you believe or not; time will soon make you understand and believe." I thought this sounded reasonable; I didn't have much to lose, and I had a feeling inside that he was right.

Then, on the other hand, I had different feelings. When I was a boy fighting Gentiles, the struggle was not nearly the magnitude of the one I had raging within me over this decision. Missions of people believed in Christ—should I? What proof do I have that the Bible is true? How come the Jews don't accept Christ? How about the Buddhist, Mohammedans, Islams, and others—why don't they accept him? The most important question I wrestled with was, "Is Christ really the Messiah?" The second most important question was, "What are my Jewish parents to think?" This question of the Jew's refusal of Christ was not new to me. I always knew the Jews thought of Christ as a traitor. He turned against the temples and elders. He preached, not for them, but against their ancient laws.

Unfortunately, there is an inborn hatred for Christ among the living Jews today. I feel that if we can overcome this hatred we can win Jews to the Kingdom of God by the thousands. My parents were of the opinion that to be anything other than a Jew is a sin never to be forgiven. On the acceptance of Christ you are to be not only disowned, but to be considered dead. The internal fight was with me. On the surface, I faced it squarely and felt that my life was my own. I sincerely wished that my family could accept this if it happened. However, the best thing would be to keep it from them, especially since they are in poor health and in advanced years. As Clinard spoke at the revival I was moved. I had a befuddled mind and couldn't think straight. "Take the leap of faith," he said. Those words rang in my ears, and I got up and walked down the aisle. My wife got up and went along with me. I accepted Jesus Christ on the "leap of faith," and was immediately lifted up from my heavy depressive thoughts. What a life I've had since that day, and that important decision! God only knows the agony, hardship, strife, unhappiness, and other unpleasantries that would have come our way, if we hadn't accepted the Lord as our Saviour.

Since that time, I have thought about what happened. I have learned that the Lord will not lead you into anything that he cannot carry you safely through. Should you find yourself fighting to make this decision, **remember,** the Lord will lead you, and carry you all the way. It is he who wants you most; why shouldn't he help you? Trust him, and you will benefit.

Yes, I am a Jew and a Christian. Because of this I feel I am a little bit, just a little bit, more like Jesus, and the ultimate is to be just like him. Are you a little bit like him, too?

New Appointees

Marilyn Ann Binkley, a native of Dover, Tenn., was appointed as a good will center worker under the Metropolitan Missions Department. She was educated at Belmont Baptist College, Nashville, the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. Birthday 3-25.

Darrell Evenson was appointed as a pastoral associational missionary to Pinetop, Ariz., under the Urban-Rural Missions Department. A native of Tulsa, Okla., Evenson earned degrees from Grand Canyon College, Phoenix, Ariz., and Southwestern Seminary. He is married to the former Mildred Jean Compton, and they have three children. Birthday 5-30.

James O. Coldiron, a native of Crab Orchard, Ky., was appointed by the Metropolitan Missions Department as a superintendent of missions to Toledo, Ohio. He was educated at Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

Lloyd Niles Whyte was appointed director of Jewish work in Miami, Fla., under the Metropolitan Missions Department. A native New Yorker from Gorham, Whyte earned degrees from the University of Miami, Fla., and Colgate Rochester Divinity School, Rochester, N. Y.

James Morris Rigler, appointed a mountain missionary under the Urban-Rural Missions Department, was graduated from William Jewell College, Liberty, Mo., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

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Let's Reemphasize the Miraculous Conversion

By [illegible]
PRESIDENT, SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KY.

I hold that an individual's development of his understanding of divine revelation must take place within the fellowship of the Christian community, the church, and yet . . .

Many of us second and third-generation Christians within the Southern Baptist Convention are moving farther and farther away from the dramatic conversion experiences which called our fathers out of darkness into the marvelous light. Perhaps conversion for many of us was simply from the light of a Christian home and the light of nurture in a Baptist Sunday school to the brighter light. At any rate, the sense of the miraculous in our conversion is diminished.

Bushnell vs. Graham

Denominations largely composed of second and third-generation Christians prefer the Bushnell theory of conversion to that of Billy Graham: A consensus is formed by the church community and that consensus is ratified and confirmed by psychological surveys which indicate that most "Christians" simply grew into the kingdom of God. As a result of the heritage of a Christian home and the nurture of a church educational program they eventually made a commitment to Christ. In a short time it is the radical and dramatic conversion experience which is suspected. The weeping, penitent sinner is replaced by the dry-eyed candidate for church membership. The psychology of conversion can then be as completely explained as the development of juvenile delinquents. In fact, it is all perfectly natural when you understand heritage and environment.

I am fully aware that not all genuine conversion experiences are dramatic. I am convinced, however, that they all require the miracle-working power of divine grace. No greater miracle is required to remake the depraved sinner into a child of God than is required to transform the good citizen of this world into a citizen of the kingdom of God.

Conversion and Special Calling Related

But when a church group has developed a consensus that conversion is normally an experience [illegible] out of a Christian [illegible] also concludes that [illegible] come a minister of [illegible] Christ is the [illegible] In fact, that group [illegible] decide that being a C[illegible] social worker, or [illegible] college professor, is [illegible] Christian [illegible] greater in Christian [illegible] a pastor or [illegible]

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A watered-down conviction about the miracle of conversion inevitably produces a watered-down conception of the call to the gospel ministry.

Reemphasizing the Miraculous

Southern Baptists are getting ready to spend thousands of dollars to find out why there are fewer "volunteers" coming out of the churches for the church vocations, and why men already in these vocations, particularly the pastorate, are dropping out.

Let individual pastors become God's prophets who insist that [illegible] conversion is a part of the [illegible] church is a genuine [illegible] sign of a sinner [illegible] Let men [illegible] [illegible]

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