



MISSIONS

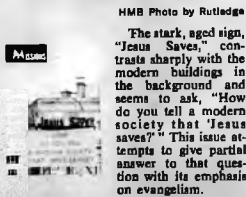
**HOW DO YOU
A MODERN
THAT YOU**

Walker L. Knight, editor
Dallas M. Lee, associate editor
Anita King, editorial assistant
ART: provided by Art Services, HMB
Tom Baker and Linda Stephens
PHOTOGRAPHY: provided by Audio-Visuals Department, HMB
J. C. Durham and Don Rutledge

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ON THE COVER



HMB Photo by Rutledge
The stark, aged sign, "Jesus Saves," contrasts sharply with the modern buildings in the background and seems to ask, "How do you tell a modern society that 'Jesus saves'?" This issue attempts to give partial answer to that question with its emphasis on evangelism.

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LETTERS

From Our Readers

Ex-prisoner Study

I have been disturbed by a lack of response to the article (Churches and Ex-cons) in the June issue. One letter was received from a Baptist chaplain in Texas that included a story written by an inmate. The story is terrific. A letter has been received from the assistant superintendent of the Pre-Release Center, Columbia, S.C., asking for a copy of the report and expressing interest in what we might do to encourage Baptists to be more active in the area of corrections. This man has subsequently sent some very helpful material. Letters also came from the executive secretary of the Alston-Wilkes Society, Columbia, S.C., the executive secretary of the Chaplains Service in Virginia expressing interest in the study, and including materials relative to their work.

A letter came from a man in Satellite Beach, Fla., who has written an article for the *Training Union Magazine*. Another from a student at Southwestern Seminary who shares in a local jail ministry and who requested a bibliography which would be helpful to him in writing a paper in a pastoral ministry course. Postcards were received from a woman in Washington and a pastor in Oregon requesting information. A letter came from a home missionary in California requesting a copy of the report. At this point no communication has been received from anyone in a local church which has a ministry with ex-prisoners. Frankly, I am greatly disappointed in the lack of response. Inaugurating a ministry to adult ex-prisoners is not going to be an easy task.

William S. Garmon
New Orleans, La.

Confusion

I write concerning the confusion of the identity of Laurin H. Gardner and Larry H. Gardner, both employees of the HMB and Ohio Baptists.

The July magazine carried Larry Gardner's picture identified as Laurin. Even if the right picture had been used the information was confused. Laurin H. Gardner (signed L. H. Gardner) is superintendent of missions for Southwestern and Miami Valley Associations in Hamilton and Middletown areas. Larry H. Gardner (signed Larry Gardner) and his wife Marjorie are director and codirector of the Cincinnati Baptist Center in Ohio.

Arthur L. Walker
Columbus, Ohio

Editor's Note: Pictures and the correct information on the Larry Gardners appeared in the August issue of HOME MISSIONS. Picture and information on Laurin H. Gardner will appear in October. Thanks

Appreciation

The workers here with boys and girls greatly appreciate the fine young people the HMB selects and sends to us as student summer missionaries.

These young people are greatly contributing to the growth of the Lord's work in our area. Many of our stronger churches were started with a Vacation Bible School conducted under a tree, in a garage, in a school house, or in a union hall, etc.

Troy E. Brooks
Tucson, Arizona

Error

I think I have found an error in the article, "Convention Status Spurs Growth" on page 38, May issue. The growth of churches in this area is indeed phenomenal, from 63 in 1958 to 143 in 1965. You state the percentage increase as 56. As I learned to figure percentage increase, it is based on the beginning figure, which would make the percentage increase 127.

Mrs. Billie Ruth Wood
Auburn, Ala.

Viet Nam

I want extra copies of the July issue to air mail them to young men, sons of my friends, in Viet Nam. Many are not Baptists and they may need a contact with a Christian friend. Our son, CWO J. L. Wofford just returned from a year's duty in Viet Nam where he was serving the 502nd Sun Bn., and volunteered to serve to evacuate the wounded, so was loaned to 498th. He is now an instructor at Camp Rucker, Ala. He received the Purple Heart and has been recommended for the Distinguished Flying Cross.

Now we have a 19-year-old who has just enlisted and is waiting his call to serve in aircraft maintenance of the Army. I work at the high school and am in contact with young people of all faiths and social backgrounds. I like to keep in contact with them. I know there are worse things than death lurking everywhere they may be called to go.

Mrs. L. E. Wofford
El Monte, Calif.

Migrants

Pictures speak. I heard that one picture is worth more than ten thousand words. We have seen this proven to be true many times throughout the years we have served in migrant missions. We use many filmstrips and motion pictures.

While working in northeastern Alabama in the Irish potato harvest, we conducted a service where several families lived in one house. We showed the motion picture, "Abraham's Sacrifice," a very touching experience, but we were to experience another heart-gripping scene this night.

When the film ended, a young Spanish man, Joe, in his late teens or early twenties, who had been sitting on the edge of the porch along by the side of the projector, fell off the porch down in front of me on his knees.

Joe said, "This picture has just said to God for me the very thing that I have been wanting and trying to say to him ever since I have known there was a living God."

Andrew Foster
Albany, La

EDITORIALS

By Walker L. Knight

METHODS AND METHODS AND METHODS

Southern Baptists appear to have achieved a more mature approach to methods for accomplishing their tasks in missions, evangelism, and education.

We have passed through two phases and now are in a third in regard to methods. First, we had an absence of methods, with most everyone going different ways; then came strong methods that worked in most cases and some thought it disloyal to use other than recommended procedures.

Seldom nowadays does any denominational worker claim that methods apply to every situation. Today's suggestions usually offer multiple choices, and they stress ways of learning specific needs, adaptations of methods to meet these needs, and how to be creative in the approach.

Usually, methods suggested by denominational agencies will work in most situations; but sometimes they are overworked by unimaginative workers who are grabbing for last minute answers to problems they have had all year, if not for two or three years.

W.L. Howse of the Sunday School Board best characterizes today's approach as the "cafeteria" plan, where agencies serve up the methods and where churches, associations, and others take what they feel best meets their needs.

Quite often methods get downgraded because they are judged by wrong standards, and the same wrong criteria are used to determine whether churches and church organizations are succeeding. The tendency is to claim success by how many come instead of what happens after they come. We seldom seek answers to spiritual growth, educational achievement, or Christian maturity. Somehow we need to formulate new questions.

Speaking of methods, the Evangelism Plan Book in this issue is a case in point. Pastors surveyed by the Board's Division of Evangelism rate this tool third highest in assistance given them in evangelism. Suggestions here have been effective; they have been tested, and they correlate evangelism with other activities throughout the year.

However, C.E. Autrey, director of the Division of Evangelism, emphasizes the need for the Holy Spirit's direction in spiritual work, and he knows methods are not the answer, simply tools to use carefully and wisely.

A Disappointing Response

William S. Garmon is disappointed with the response he received from an article in the June issue of HOME MISSIONS; and frankly, we are disappointed also.

Garmon, as explained in the article "Churches and Ex-cons: Problems on Both Sides," is directing a study on ex-prisoner rehabilitation for the Home Mission Board. One purpose of the article was to solicit a response from churches which were doing something in this area.

Result: not a single reply of this type. He did hear from a number who want help in this area, who are making other studies, who work with prisoners, and so on; but not one reply from a church that is doing something.

Those of us who edit the magazine had been pleased with the response received on the entire issue, devoted to reaching the hard-to-reach. Requests for extra copies had exceeded those for any recent issue. But we are disappointed on this lack of response.

What's the reason? Is nothing being done? Is there such indifference to this large segment of society that needs help? Do the churches really deserve the indictment of one ex-prisoner who was quoted in the article, "You people talk the talk, but you don't walk the walk?"

REVIEWS

By Our Staff

THE MEANING OF PASTORAL CARE—
by Carroll A. Wise, Harper & Row, New York, 1966, 144 pp., \$3.50.

The author, a teacher and practicing pastor-counselor, is convinced that personal relationships are basic to pastoral care and are "at once the desperate need of persons and the essential quality of the gospel."

One of the primary frustrations of many pastors is sympathetically described—they experience a call to Christian service, which they interpret to mean a call to help persons. After several years of education and training, however, they often "find themselves a part of the machinery of an institution in which it seems they must use people rather than help them." Beyond this experience of disillusionment, pastors may discover "the meaning of pastoral care is that we must be able to enter into and suffer with those whom we seek to help."

The pastor's ability to enter helpfully into another's suffering is determined by his own insights into the dynamics of human personality—and particularly, his sense of the "deeper feelings and strivings" at work in the life of the person he seeks to assist. If the pastor is aware of his own inner feelings and sensitive to the meanings the other person brings into a personal relationship, he can communicate the good news of Christ in nonverbal as well as verbal ways. This enables the pastor to give a witness to the point of crucial—and felt—need in the person's life. Thus, the individual is able to receive the witness, respond positively to it, and experience spiritual growth.

The strength of this book is in the insights it gives into the ways in which people develop and react in their relationships with others. Stress is placed on one of the fundamental needs in every person—the necessity of a personal experience in a personal relationship of the truth the individual requires at a particular point in his life. Far too many persons have given intellectual assent to the verbalization of the gospel without having personally experienced and affirmed "within" the promises they claim—with a resultant "split between theological beliefs and life processes."

For all the help he gives in understanding ways to minister to persons in

(Continued on page 43)

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September, 1966

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

30 Million with a Difference

Sometime ago someone asked me if our language missions program promotes the segregation of races or the perpetuation of foreign cultures. Honesty compels the admission that this could be the result in isolated cases, though this is not the objective. The Home Mission Board is concerned, as every Christian agency and person ought to be, to reach every person with the transforming power of Christ. Language missions is simply the recognition that there are people who can be reached with the "language of their hearts," who could not be reached through any other tongue.

In fact, one of the very interesting commentaries on this philosophy is that home missions efforts have succeeded among certain groups to the point that it is no longer a distinctively language work. This would apply to French work in Louisiana. It is becoming increasingly true of Spanish language congregations in Texas, New Mexico, Arizona, and California. In a sizeable number of the Spanish language churches it is necessary to provide a ministry in English as well.

One of the major opportunities of Christian witness in America is among the more than 30 million people of a different language or culture background in our midst. Southern Baptists recognize this opportunity by listing Language Missions Week August 29-September 4 in the SBC Calendar of Activities.

From earliest days Southern Baptists have been concerned about such persons. For a few years in the 1850's this agency was called the Board of Domestic and Indian Missions. Today Southern Baptists, through the Home Mission Board, are working among more than 40 different language and culture groups within our country. The

Board participates in the employment of approximately 900 missionaries among language peoples in the United States. They serve in 29 of the 50 states. The amounts of money expended on language missions from all sources (Home Mission Board, state conventions, associations, and churches), while large, appears small compared to the money spent by the churches in developing and maintaining their own programs and performing needed ministries in their own communities.

Is this work productive? The answer is a resounding "yes." As this is written there are more than 2,000 Southern Baptist-related congregations, including more than 1,100 churches, constituted primarily of persons from minority language groups. These congregations have approximately 100,000 members, in addition to the unnumbered language persons who belong to churches made up predominately of Anglo members. A state director of language missions said a few years ago, "It is my conviction that if we would put forth the same effort to win language persons to Christ

that we do to win Anglos, we would win a larger proportion of these friends."

One of the most encouraging developments in language mission work within the past decade has been the increased involvement of local churches in ministering to the language people in their midst. In some cases churches have established a Sunday School department or classes to minister to those who could best be served through a Spanish or Chinese or deaf or some other language ministry. In other cases it has seemed best to establish a separate chapel or mission away from the sponsoring church's location.

The Home Mission Board is striving to serve the churches by determining and suggesting methods by which the churches may reach language groups for Christ. At the same time the Board joins with churches, associations, and state conventions in appointing missionaries where the needed ministry requires vocational missionary help.

Language Missions Week, August 29-September 4, should provide a wholesome impetus to churches and Christians all across the nation in their concern for men of every circumstance, for "red and yellow, black and white, all are precious in his sight." One of the tremendous opportunities of Christian witness in our day lies in this direction.

We are grateful for the blessings of God upon Southern Baptists' language missions ministry for more than a century, but the need for more extensive, more imaginative, and more courageous work is one of the great demands of our changing day. Many churches could find a measure of the spiritual renewal called for today by making a direct loving effort to provide Christian ministries for the language people near them.

HOME MISSIONS

A-4



BAPTISTS OF THE WESTERN HEMISPHERE MEET TO PLAN THE CRUSADE OF THE AMERICAS

In Cali, Colombia

Baptists Prepare for Crusade

By C. E. AUTREY, Director
Division of Evangelism, HMB

The first organizational steps for the mammoth 1969 Crusade of the Americas were taken in July at Cali, Colombia. Now in motion are plans for this hemisphere crusade that can start a revival fire burning that will reach into our old churches and greatly strengthen and help us to see the evangelistic opportunity in our nations. We have blindly thought that many areas are evangelized, now may we see these as unreached and reach out also into new sections.

The Cali meeting of the Central Council contained representatives from every nation in South and Central America, and from four North America Baptist bodies (Southern, American, the General Conference, and North American).

Baptist conventions in the Americas and the Islands with as many as 300,000 members will have three representatives on the council, and Southern Baptists (with 10 1/4 million members) will have six representatives with no ex-officio members. Baker James Cauthen and Frank K. Means of the SBC Foreign Mission Board will serve as advisory members without a vote.

A Directory Council will meet as needed between the annual meetings of the larger council. The officers are

president, three vice-presidents, and two recording secretaries. Rubens Lopes of Brazil was elected president. One of the vice-presidents is Owen Cooper, a layman from Mississippi.

Composing the Directory Council are the general coordinator, Enrique Peacock of Brazil, six regional coordina-

tors, two vice-presidents, and six other council members.

The regional coordinators will serve North America, Central America, Mexico, the northern part of South America, the southern part of South America, Brazil, and the Islands. Wayne Dehoney

(Continued on page 43)

The Cali Declaration

The Crusade of the Americas is a crusade involving Baptist conventions in North America, Central America, South America, and the Islands. It has as its purpose: (1) the deepening of the spiritual life within the churches, homes, and individual Christians; (2) the evangelizing of the American continent; and (3) the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

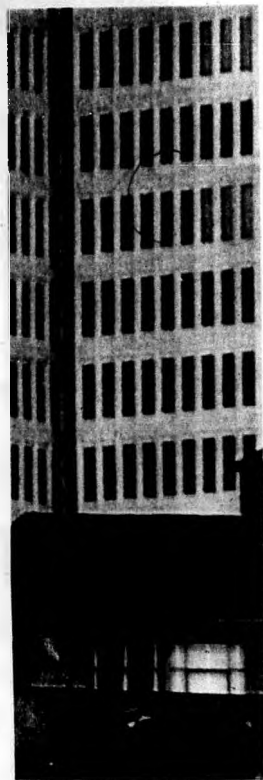
New Testament evangelism is confronting individuals with the good news of the redemptive will and work of God in Christ through the power of the Holy Spirit. Its aim is the salvation of the total being of man in this age and in the age to come. This goal is effected through regeneration, sanc-

tification, and glorification. In regeneration the believer receives a new nature whereby he becomes a child of God. Simultaneously he is sanctified or dedicated to the service of God. It is God's will that he should develop in this state of sanctification into a mature person in Christ who shall bear fruit unto God in the evangelizing of other men. Glorification is the full redemption of the body through the resurrection from the dead, and the fullness of glory for the redeemed in heaven. The whole of evangelism is by grace through faith, meaning that God in Christ has done for man what neither he, anyone else, nor anything else can do for him.

This declaration of purpose is an invitation to all Baptist conventions in the Americas to join hearts and hands in the Crusade of the Americas. In the name of the Triune God, Father, Son, and Holy Spirit, let us go forth to confront lost souls with the good news of the gospel of salvation.

September, 1966

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Will the 20th Century Listen?

By DALLAS M. LEE
Associate Editor

Evangelism leaders with the Home Mission Board pioneered big city evangelism as their first project more than 60 years ago. The city-wide revival method was the major result. This year evangelism again is turning particular attention to the metropolitan areas, mobilizing behind a thrust aimed at pairing the best of the old techniques with whatever new methods can be brainstormed.

"Under this new emphasis, we will consider anything that may help—the cell idea, person-to-person evangelism, renewal groups—and we will be willing to try to the extent of failure in evaluating new ideas," Harold Lindsey, associate in the division who is responsible for the new effort, said.

One new angle—that of trying the traditional methods in new settings—will get a pilot run next spring in Dayton, Ohio, where a tremendous campaign of preparation will be followed by a central meeting and then simultaneous revivals.

Lindsey anticipates that he will be majoring in developing the idea of older and stronger state conventions aiding with manpower and money the evangelistic crusades in metropolitan areas where work is new, such as Texas did in Dayton. "We will be encouraging the older conventions to adopt a metropolitan area such as San Francisco for two or three years," he said. "Then the leaders of the strong state can work with Home Mission Board personnel and local leadership to help discern what the real needs are and how the evangelism division can be of help."

The important by-product of this approach," he said, "is that it will get Southern Baptists involved in areas that are pioneer or metropolitan mission fronts and educate them in the needs of these areas, so far one of our biggest weaknesses."

"It also gives us a good chance to evaluate old methods in these new settings," Lindsey said.

The Home Board's Department of Survey and Special Study will canvass the Dayton area prior to the simultaneous revivals, and afterwards will survey again for evaluation purposes, Lindsey said.

"The gospel message doesn't change, but methods do," he said. "The big question is how to get the 20th century man in metropolitan America to listen. This is method. Our objective is to find these new approaches."

Many, of course, think only traditional revival methods will do the job, while others hold that only completely new structures can meet the challenge. Lindsey is banking his efforts on the idea that progress is going to have to be made on two fronts: the old and the new. Strong personal evangelism and other new approaches will strengthen the revival technique as they produce more people to be preached to.

There are several weak points that will have to be overcome, Lindsey said:

- "The masses of Southern Baptists are not aware of the challenge of the big cities.
- "The rural South tradition of most of our membership keeps us from feeling at home in the metropolitan centers of the nation.
- "Too many Baptists associate big cities with wickedness, when we should come to have compassion for the cities if we ever are to be effective.
- "There is not really an understanding of the need for new approaches among many of our evangelism leaders (some of our approaches may be detrimental in some metropolitan areas)."

One area that calls for quick attention is apartment ministries, Lindsey said. Churches in Southern Baptist "home" areas such as Dallas, Atlanta, and St. Louis will be approached by the Division of Evangelism at first to finance ministries; and several approaches, such as a "live-in" or "live-out" missionary, visitation, etc., will be tried and evaluated.

Although guidelines are yet to be charted, Lindsey said there will be an emphasis with the Brotherhood and other church organizations to encourage stronger participation on the part of lay men and women in personal witnessing and evangelism preparation. Brainstorming sessions have been scheduled for this fall and next spring to help get the project off the ground, he said.

HOME MISSIONS



By C. C. RISENHOOVER
Dallas, Tex.

IN PUERTO RICO



Sixty Texans, student missionaries, and a small group of Puerto Rican missionaries and Christians push Southern Baptist work in the commonwealth ahead by five years.

A Crusade's Impact

In Puerto Rico, a crowd gathered around a small man who was selling red stones and prayers.

As he spoke into the microphone people across the street began sauntering over to hear his sales pitch. In flowing Spanish he told the crowd the red stone would help them make decisions.

If the stone is hot, make the decision then, he said; but if it is cold, do not make the decision.

He held up a handful of papers. He said an individual prayer was written on each piece of paper and only the buyer should read it. Two ragged Puerto Rican boys made their way to the front of the crowd and each pressed a dollar bill into the man's hand. He gave them their stone and prayer and they left.

Rudy Sanchez, pastor of First Mexican Baptist Church in Dallas, pushed his way past the onlookers to the front and asked the man if he could use his microphone. The man agreed to relinquish the mike. He placed the red stones back inside the shrunken head where he kept them and stuffed the prayers in his pocket.

Sanchez greeted the crowd in the name of Jesus Christ and invited them to attend services of the Puerto Rican New Life Crusade. Then he introduced the crowd to Eddie Sanchez who was born in Catano but now is pastor of the First Mexican Baptist Church in Monahans, Tex.

The native of Puerto Rico stood and preached a message about the Christ who could save them from sin. After he had finished he turned the microphone back to the little

man with the red stones. The Texans thanked the little man and went on.

Puerto Ricans had seen nothing like the insistent witness these Southern Baptists from Texas had brought to their commonwealth, and this impromptu service was repeated with variations throughout this island of factories and hotels, of sugarcane and coffee bushes.

Truly a land of beauty, but for Southern Baptists, a mission field ripe and ready for harvest. For two weeks in July pastors, laymen, and musicians from Texas worked with Home Mission Board personnel in an all-out evangelistic effort called the "Puerto Rican New Life Crusade." The effort was sponsored by the Baptist General Convention of Texas and the Home Mission Board.

The results exceeded anyone's expectations. More than 500 professions of faith were recorded. When the crusade began Southern Baptist church membership on the island was only 1,000.

Home Missionary Milton Leach said the crusade effort moved Southern Baptist work on the island ahead by five years. Southern Baptists began work in Puerto Rico in 1964, and have some 14 congregations. American Baptists have been active on the island for decades and have some 50 congregations in the central part of the commonwealth.

The Texas convention was chosen to furnish personnel for this crusade because of the large number of Spanish-speaking pastors in Texas which has more than two million Latin Americans.

September, 1966

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RUDY HERNANDEZ, crusade director, gets some unique Puerto Rican refreshment from a fresh coconut.

Sixty were chosen and what they did in two weeks with the help of student summer missionaries and Christians in Puerto Rico will be recorded as an exciting chapter in the history of Southern Baptist evangelism. Some were English-speaking because four of the Southern Baptist congregations in Puerto Rico are made up of continentals.

Crusade team members made approximately 6,000 contacts a day and handed out 500,000 pieces of literature. They walked through the wretched poverty of the slum sections of San Juan, the big luxury hotels in the background. Everywhere they went they told the people about Jesus.

In the shadow of Puerto Rico A&M College and across the street from a brewery in Mayaguez, team members preached Christ in a city of 93,000 which has no Southern Baptist church.

God opened many doors in the city. Team members met with city officials and were granted permission to sing and preach from a platform on the steps of the city courthouse. The platform had been erected for a special city observance. City officials also invited team

members to have lunch with them.

From the platform the gospel was preached to 300-500 people each night in the plaza.

Perhaps one of the greatest inroads was made in Arecibo, a city of 84,000, with no Baptist witness at the time, although the Home Mission Board had plans to start a work there. (Mr. and Mrs. Albert Casteel began work in Arecibo August 15.)

The first Sunday team members were in Arecibo they attended other evangelical churches in the city. On Sunday night they visited the Penecostal Church. About 350 people were present, and the four team members were asked to give their testimony.

"The people were very responsive and praised God that we had come to Arecibo and all of Puerto Rico to help the cause of Christ," said one team member.

Team members were so well received by city officials that they were allowed to hang a banner advertising the crusade between the Puerto Rican and American flags on the courthouse. They were also allowed to preach in the plaza.

Crusade leaders were actually shocked by the reception they received on the island of 2.5 million people. A radio advertising campaign had alerted the people as to what Southern Baptists were doing.

Puerto Rico's Secretary of State met with 12 team members of the Baptist New Life Crusade and said he desired salvation for his people.

Dr. Carlos Lastra (his degree is earned and all island publications use the title) spoke to team members some 25 minutes about the tremendous evangelistic opportunities in Puerto Rico.

Dr. Lastra said Puerto Rico would achieve 100 percent electricity this year which would allow all the people to have a radio where they could hear the gospel.

Team members noticed a Bible on Dr. Lastra's desk. They had learned that he was an evangelical and had preached to laymen recently in Panama.

Dr. Lastra said Puerto Rico was now 85 percent literate and that the literacy rate was increasing at one percent a year. He said the government believes in separation of church and state, but believes the state should provide the environment in which religion can flourish.

Before team members left his office Dr. Lastra asked them to pray for him.

"It's not easy to be a Christian in politics," he said.

Dr. Lastra then led the group in prayer. He prayed that Puerto Rico would be an example not only in economic achievement and social justice,

LITERATURE distribution played a distinct role in the crusade as a half million pieces were given people everywhere.

but also in spiritual progress.

Only in Rio Piedras where a woman claims to be the embodiment of God did team members receive a cool reception. Her followers outnumber Southern Baptists on the island by thousands.

Crusade team members visited her temple one night about 9:30. It is a large building shaped like a cross.

They had been attracted to the service by what they had seen earlier in the day while handing out literature. They had noticed people crawling around the temple on their knees and occasionally clapping their hands and calling out "Mita."

The woman who calls herself "Mita" began her unique ministry in 1940. She is a native Puerto Rican, 67 years of age.

More than 3,000 people jammed the auditorium for the late service. Practically all were dressed in white. "Mita" has two brass bands of 75 instruments each and one string band with 40 instruments. They played and occasionally called out the name "Mita."

Following the music several men got up and gave testimonies about what "Mita" had done for them. Then "Mita," dressed in white, spoke to the congregation. She talked in terms of God as "My Daddy." She said, "He that has seen me has seen the Father."

Then one of her 12 apostles, all men, read a verse of Scripture which she applied directly to herself. She talked about the many people that she had healed and blessed. Occasionally people would yell "glory."

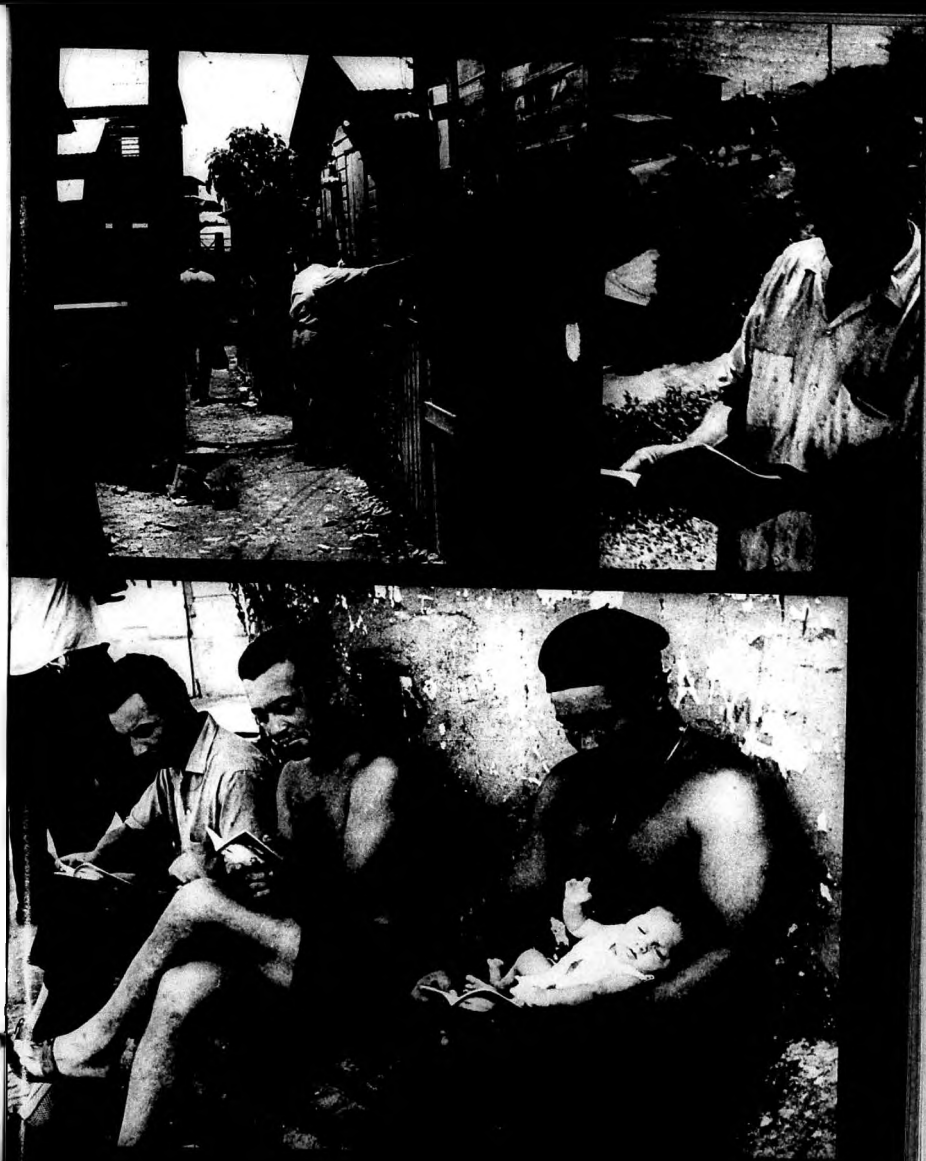
After the service she dismissed the people with a kiss, went out and got into her Cadillac and though she lives only across the street her followers surrounded the car until she was escorted safely to her house.

"Mita" owns two complete blocks in the city and several businesses. Some people estimate her estate at \$6 million.

One team member asked one of her followers if she had written any books. He said, "'Mita,' like Christ, did not write books but this was the work of her apostles." Though "Mita" used the Bible, team members did not see any of her followers with a Bible.

A team member tried to give a man some literature but he refused saying "Mita" told them all they needed to know. He said "Mita" is the only one who has all power.

Team members learned that "Mita" owns several other temples.





PASTOR CLYDE ROCKETT CLIMAXED THE CRUSADE IN SAN JUAN WITH AN OCEAN BAPTISM.

A team member asked one of the temple guards what would happen if she died. He seemed shocked. "I don't know," he said. Others said Christ had already done his work and gone back allowing "Mita" to take over. Some refer to her as the Holy Spirit, others as the second coming of Christ, and still others as God himself.

At the invitation of C. D. Morse, a Southern Baptist minister at Antigua, the crusade spread to the British West Indies with more than 100 "decisions for Christ" reported on the English-speaking St. Kitts Island. Baptists first organized their work on St. Kitts Island three years ago using only a New Testament as their guidebook. They are not affiliated with any convention. People on the island were shocked to hear about Baptists all over the world. Some thought they were the only Baptists in existence. They still have no literature and use only the Bible in their teaching.

W.M. Connor, pastor of Antioch Baptist Church in Basseterre on St. Kitts, a native who is six feet, nine inches tall and weighs 270 pounds, has been instrumental in helping many young people on the island. His church teaches a class in typing for girls one afternoon a week. The Baptist churches are made up, predominantly, of young people.

Though the Antioch church has only 20 members, the average Sunday School attendance is more than 300. Sunday School is conducted on Sunday afternoon. They first meet in the church

building, then divide up into classes and go out under the trees for the lesson.

Being a Baptist on St. Kitts Island is an open invitation to abuse and discrimination. Only the Anglican and Methodist churches are recognized, as legitimate representatives of religion by the government.

Connor said the Anglican church had taught the people to hate Americans and to read nothing from America. Authorities consider Connor a revolutionary because of his views on individual freedom and church autonomy. Baptist pastors are not allowed to bury the dead or to perform marriage ceremonies until the church owns property. They are allowed to perform these functions then only if they go and register with the government.

In the cemeteries, there is a "heretics row" where all non-Anglicans and non-Methodists are buried.

Becoming a Christian on St. Kitts means a complete change in life and attitude. A girl with seven children married last January after becoming a Christian. A young man with three illegitimate children married after making a decision to become a minister.

It is a common practice for a boy who likes a girl's looks to say, "I want to make a baby with you." The girl feels complimented. But, Christ is making a difference on St. Kitts Island.

One of the most dramatic moments of the crusade happened July 10.

Hundreds of curious Puerto Ricans stopped sunbathing on the beach and

swimming in the surf to watch Southern Baptist converts being baptized in the Atlantic Ocean.

When questioned, many of the on-lookers said it was the first time they had seen anyone baptized.

Perhaps the most intriguing part about the crusade was the large number of young people who attended. About 25 percent of the crowds were made up of teen-age boys.

On the final night of the crusade a dance was in progress across the street, a drinking party was taking place two houses down, and people were playing cards and listening to the service on a nearby porch.

When the invitation was given people came from their houses and from the sidewalks to the front of the platform to accept Christ as their Saviour.

But what happens in Puerto Rico now that the crusade is over?

The few left behind will have to do the work of many, and under extremely difficult circumstances.

The churches face the problem of few meeting facilities, not enough leadership, few locally trained leaders, and transportation.

Churches are now meeting where they can. Calvary Baptist Church in San Juan is meeting on the second floor of a building which has 3,500 square feet. They share the space with Nazareth (Spanish-speaking) Mission and pay \$600 a month. They are now attempting to secure money to build on a one-third acre site which will cost \$56,000. There

is no cheap land in Puerto Rico. Housing additions with 3,000 to 5,000 homes are being built with no church of any kind even near them.

The story is the same everywhere on the island—too few attempting to minister to so many. Other than Leach there are only 10 pastors and some of them are having to serve both an English-speaking and a Spanish-speaking congregation.

Transportation problems slow down coordination of the work. By car it usually takes three hours to drive 80 miles. Narrow roads are not the only problem—there are 340,000 cars jammed in this small space surrounded by water.

A writer for the *San Juan Star* recently wrote an article during automobile registration tabbing titled "365-Day Puerto Rico Endurance Race."

Church members have the problem of getting home from work through a mass exodus of traffic enroute to suburbia. Many of the Southern Baptists do not have cars and this also creates problems. There are only three Southern Baptist congregations in San Juan, a city of more than 700,000, so some people have to travel a great distance to get to church.

There are two Puerto Ricos.

There is the Puerto Rico of the tourist. For the tourist the island is a playground where he seeks instant happiness on a modified American plan. He has often left his real world for a two-week Caribbean fairy tale. The setting for his fantasy is one of the large hotels. He does not stray far from the hotel, because he does not want to face things as basic as poverty.

He might spend some time at the gaming tables in one of the many casinos on the island, or blow a bundle at the racetrack. He might even be happy about the prostitution which abounds, even though some of the prostitutes are teen-age girls.

He will probably take in some of the name acts which play the big hotels continuously.

Then there is the Puerto Rico of the people, 725 per square mile; people who face the problem of poverty. Though the commonwealth has a flourishing economy with construction on every hand, about half the people are receiving welfare. The average annual income per person is \$832 with many costs 25-36 percent higher in San Juan than in New Jersey.

It is a place where about 50 percent of tax monies are spent on education, but where only about 50 percent of the applicants to the University of Puerto Rico are accepted.

Though there is a middle class soci-

ally and economically, it is small and still in the process of emerging. The common thing is the stark contrast—the beautiful home compared to the shack.

Several people live in one room shacks that look as though they are stacked on top of each other in some areas of San Juan. The government is building large housing projects for these people, but they cannot build fast enough to fill the demand.

It is not uncommon for a family to leave rural life to seek their fortune in the city. All too often these people end their dreams of a bright future in a shack on the riverfront. They are subjected to a life that destroys them physically, morally, and spiritually. There are jobs in the city, but untrained hands and minds are not needed.

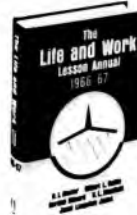
Puerto Ricans consume a great deal of alcohol every year and alcoholism is becoming an acute problem. Workmen stop to drink a beer any time during the day. Hard alcohol is in evidence in public places among all classes. Narcotic addiction, pornography, and prostitution take their toll every day despite relentless pressure by police.

And there is religious confusion. Some of this may have been caused by groups who came to the island with great campaigns, stayed for a short time, and then left.

But Clyde Rockett said he believes that the Puerto Rican people are on the verge of a spiritual awakening. There has been a quickening of interest religiously among the young people and the communications media has been sensitive to it.

Leach said there would probably be other crusades similar to the one just concluded. ■

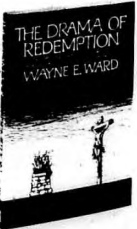
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WHO ARE WE BAPTIZING?

A survey of Southern Baptist pastors' converts with some surprising answers.

By JOHN F. HAVLIK
Division of Evangelism, HMB

Echoes from sermons and addresses at associational meetings, state conventions, and Southern Baptist Convention meetings often are: "98 percent of the people we baptize are enrolled in Sunday School;" or "We are baptizing only our own children;" or "We are not keeping up with the population explosion;" or "Revivals are no longer effective in reaching people;" or "Last year we had an appalling decrease in baptisms."

Are these statements true? A close look indicates they reflect more myth than fact.

In cooperation with the state secretaries of evangelism, the Home Mission Board's evangelism division designed and distributed a survey which asked pastors to analyze their baptisms in relation to age grouping, to Sunday School enrollment, to relation (kinship) to church members, and to revivals.

Completed survey forms from 3,996 churches have been received. This represents about 12.5 percent of total churches in the Southern Baptist Convention, and a good cross-section—1.4 percent of the churches were from pioneer areas, and 5 percent were from new state conventions. The 3,996

churches reported 93,392 baptisms last year, down from 100,000 in 1964.

When the figures break down by age group, 45,352 Young People and 48,040 Adults. We are not baptizing just our children, although we ought to be baptizing our children. Roman Catholic strategy of evangelism by enrolling the practice of birth control was a successful one in spite of what we may think of a Pope who is critical of Southern Baptist evangelism. They just baptize their children; we are not baptizing their children. But Southern Baptists today are baptizing Young People and Adults. These figures projected percentage-wise for last year's baptisms would mean that we baptized 93,392 Adults and 48,040 Young People.

The statement that "98 percent of our converts were enrolled in Sunday School previous to their conversion" is true only of Juniors. Of the age groups, 93.86 percent of the Primaries, 98.33 percent of the Juniors, 88.76 percent of the Intermediates, 74.96 percent of the Young People, and 63.45 percent of the Adults were enrolled in Sunday School. Churches depending only on the Sunday School to reach Adults evidently are reaching a lower percentage of Adults.

There is a danger of two false conclusions. The first is that the Sunday School has failed and we need something else. The second is that the Sunday School is the only way to reach Adults. There are some Adults that you must win to Christ and church membership before you can enroll them in Sunday School. There are many Adults who can be best won by enrolling them for Bible study, and they will find Christ in the warm fellowship of an evangelistic Sunday School class. Of all those baptized, 96.09 percent were enrolled in Sunday School previous to their conversion and baptism.

The most interesting set of figures concerned the relation (kinship) to members of the congregation of those baptized. 121.18 percent were not related to members. The statement that "we are baptizing only our own families" is not true. More than one out of every five converts is not related to members of the congregation.

The Primaries (9.83 percent) showed the least number not related to members of the congregation. The highest percentage not related to members of the congregation were the Adults (48.28 percent). The Young People were almost as high as the Adults (44.11 percent). The Intermediates had 31.47 percent unrelated and the Juniors 17.01

percent unrelated. If the members are related to members of the church, though we must be ashamed at how little we are doing, we are doing much better than many Christian groups who have forsaken the old methods for "a new evangelism" of social action or group therapy or coffee-house conversations.

The fourth section of the survey concerned the relation of the baptized to revivals. Of the total baptisms, 40.56 percent were won to Christ and church membership in revivals. The age groupings show very little significant difference with about the same percentage of Adults as Juniors being won to Christ and church membership in revivals. When more than four out of every ten persons we baptize are won during revivals, we need to revive the revival! Pioneer and new state conventions show a larger percentage converted in revivals, but the small number of these churches had almost no effect on the survey. Probably, the newer churches have more revivals per year than older churches, and their ratio of baptisms to membership is much better.

Increase in church membership is probably how the historians will judge the growth of our denomination. The two encouraging figures in all SBC statistics are "increase in church membership" and "total baptisms." The baptismal figure cannot be compared with organizational enrollment totals as to decrease or increase in relation to previous years. A decrease in organizational memberships, which were all down last year, is serious. But total baptisms is not a membership statistic. Last year, while we had decreases in organizational membership, our total membership increased 171,203 and the previous year the increase was about 200,000.

The encouraging fact is that while the organizations showed a decrease, we still were able to baptize 361,634 people. Though total baptisms decreased 12,754 last year.

The population of the United States as of May 1, 1966, was 196,502,000. The net increase in population in the United States last year was about 2,335,000 people. Our share of this increase might be expected to be 235,000 people. We baptized 361,634. Our increase in membership was 171,203.

The organizations have failed to keep up with even our own membership increase. Our evangelism has continued to show a membership increase. What approaches, if it does not exceed, the population growth. This is also against the background of about 160,000 Southern Baptist deaths last year.

(Continued on page 43)

1967 EVANGELISM PLAN BOOK





Foreword

God demands of his churches commitment to a real, vital, and intense presentation of the gospel for this critical age. Nations stumble from crisis to crisis, "reeling drunkenly in the noonday as if it were midnight." Cities desperately try to cope with the giant of urbanization. Labor wrestles doggedly with the problems of automation. Whole areas explode violently under the pressures of social and cultural change. Times like these demand the greatest Christians and the greatest churches the world has ever known.

In spite of all man's "front" of self-sufficiency and self-determination, he wants to love and to be loved. He hungers for something he cannot always explain or understand. He needs and wants God. Claiming to believe nothing—he believes prodigiously and dangerously in "gods that are not gods." He does not enjoy the slavery to the things he has made with his ingenuity—automobiles, alcohol, or atomic bombs. He wants to be free.

What a time to challenge with Christ's claims the axioms of contemporary culture! The pastor, the church, the Christian has an unexcelled opportunity today. We must raise a call to repent across this luxury-laden land! We must awaken robot men to the consciousness that they are men, made to walk erect and to look into the face of God!

The *Evangelism Plan Book* does not claim to solve all problems presented by the age in which we live. What is more, the *Evangelism Plan Book* does not claim that it can guarantee success in evangelism. It does provide some tools with which a pastor and the church council can guide the church into becoming more evangelistic. Our success in using the tools will be guaranteed only by our commitment to Jesus Christ as Lord, our surrender to the Holy Spirit, and our creativity in using these methods.

John F. Havlik, Editor

The Purpose of the Evangelism Plan Book

This *Evangelism Plan Book* provides plans for preparation to do evangelism in the church. It offers suggestions for preparation for perennial and revival evangelism. The pastor is the most important officer in the church and this book presents clearly the pastor's role in evangelism.

Goal setting, strategy planning, and the assignment of responsibility is thoroughly set forth in the *Evangelism Plan Book*. Every pastor will want to study this phase of emphasis closely to be able to use effectively other available materials.

The *Evangelism Plan Book* is a channeling instrument. The work of evangelism is so interrelated with all church program organizations until it is essential for the pastor and his people to know what each church program organization offers and how to use the materials. This section will greatly assist in that respect.

Much prayer and dependence upon the Holy Spirit will aid in meeting the challenge of our day in evangelism.



C. E. Autrey
Director
Division of Evangelism, HMB

Utilization Guide

The *Evangelism Plan Book* contains four sections. Section one, directed to the pastor, under the title, "Preparation for Evangelism," seeks to set out some definitions in the context of the emphasis for 1967, "A Church Fulfilling Its Mission Through Education." The great spiritual resources for evangelism also find some emphasis in this section. Some problems in contemporary evangelism from the viewpoint of Baptist churches are confronted.

Section two, "Planning for Evangelism," is on determining objectives, setting goals, selecting methods, and assigning responsibility for evangelism. This section, directed primarily to the pastor and the church council in their leadership role in evangelism, focuses on the process by which we plan for the evangelistic activity of the church. It is leadership by worthy objectives and challenging goals.

Section three, "Programming Evangelistic Action Plans," emphasizes using church organizations and committees to perform church tasks. There are five church program organizations—the Sunday School, Training

Union, WMU, Brotherhood, and Church Music. Most of the work in evangelism must be done through these organizations. In some cases evangelistic actions may be assigned to the missions committee.

Section four, "Resources for Evangelism," gives some additional helps that may be used as teaching materials under one or more strategies.

The pastor and church council should determine what strategies and resources they will use. The church will determine what it ought to do in evangelism in 1967.

The *Evangelism Plan Book* is designed to be used by the pastor and church council in planning the evangelism actions of the church in 1967. The *Evangelism Plan Book* was included in the September issue of *Home Missions Magazine*, and has been mailed to Southern Baptist pastors. Other copies for use by others, as available, may be secured from the state secretary of evangelism. The *Handbook on Evangelism* and *The Church Program Guidebook* will be helpful tools to use with this *Evangelism Plan Book*.

SECTION ONE

Preparation for Evangelism

God's Call and Our Commitment

GOD CALLS HIS CHURCHES TO BE COMPASSIONATE CHURCHES

OUR COMMITMENT: A MINISTRY OF PERSONAL EVANGELISM

"Even though I speak in every human and angelic tongue and have no love, I am as noisy brass or a clanging cymbal" (I Corinthians 13:1, Greek Text).

"I am the vine, you are the branches. The one who lives in Me—and I in him—bears rich fruit" (John 15:5, Greek Text).

"As He looked at the multitudes He was filled with compassion over them because they were like shepherdless sheep torn and mangled on the ground" (Matthew 9:36, Greek Text).

"They never stopped for a single day to teach and preach Christ Jesus publicly and at home. In those days the number of the disciples kept growing" (Acts 5:42b—6:1a, Greek Text).

"He first looked for his own brother Simon and told him, 'We have found the Messiah. . . . and led Him to Jesus'" (John 1:41, 42a, Greek Text).

GOD CALLS HIS CHURCHES TO BE WITNESSING CHURCHES

OUR COMMITMENT: A MINISTRY OF VITAL AND VERBAL TESTIMONY TO CHRIST'S TRANSFORMING POWER

"Beginning from Jerusalem you are witnesses of these things and I will send upon you the promise of my Father" (Luke 24:48, Greek Text).

"And not only are we witnesses of these truths, but so is the Holy Spirit" (Acts 5:32, Greek Text).

"Let your light shine among the people so that they might observe your good works and give the glory to your heavenly Father" (Matthew 5:16, Greek Text).

"Numerous Samaritans from that town believed in Him on account of the woman's testimony" (John 4:39, Greek Text).

GOD CALLS HIS CHURCHES TO BE PROCLAIMING CHURCHES

OUR COMMITMENT: A MINISTRY OF GOSPEL PROCLAMATION

"Go and preach the Kingdom of God" (Luke 9:60, Greek Text).

"Faith comes from the message heard, and what is heard comes by the proclamation of Christ (Romans 10:7, Greek Text).

"We are ambassadors for Christ, and God is actually making His appeal through us" (II Corinthians 5:20, Greek Text).

A Church Fulfilling Its Mission Through Education

Evangelism and Christian education are familiar words to Southern Baptists. Though these two words are not synonymous, they are many times seriously divided one from another. They are so vitally related that to separate them is to do violence to both of them. Evangelism that is based only on emotion or an act of the will without knowledge is superficial. Christian education that does not actively participate in efforts to reach people with the gospel to bring men to Christ as Saviour fails to practice the faith that it professes to teach. Evangelism seeks to lead persons to a saving faith in Christ, fellowship in the church—body of Christ. Christian maturity, and commitment to the Lordship of Jesus Christ.

The unending task of the church is evangelism. Jesus sought to save people, every kind of person—self-righteous and sinners, scribes and pharisees, youth and aged, Gentile and Jew, socialites and outcasts. Jesus told his disciples to go out into the "highways and hedges" and to invite them to enter into the kingdom of God. This is also the task of Christian education. If Christian education does not impart to those who learn the word of God compassion for others that will send them out to reach others for Christ, it has failed in reaching the purpose and will of God for his church. Evangelism that takes place in the context of Christian education is effective because it is grounded in knowledge, matured in the word of God; encouraged in the fellowship of Christians, and conducive to creating opportunities for witnessing to other people.

• THE PASTOR-TEACHER

The ministry of the pastor-teacher is a vital factor in Christian education. The pastoral ministry of the word of God is an educative instrument in evangelism. The bishop of the church is admonished to be "apt to teach." The facts of the Christ-saving gospel must be learned. In the preaching ministry of the pastor-teacher, the new convert learns the disciplines of God's grace and the demands of Christian ethics and morality.

• THE CHRISTIAN HOME

The Christian home is another factor in Christian education and evangelism. From the standpoint of the

Jewish background of the gospel and also from clear concepts in the New Testament, the Christian home has a definite function in Christian education. The child learns from parents, who are Christians the facts of the gospel and can be led to make an intelligent commitment to Jesus Christ. From the example of good and Godly parents, the child who becomes a Christian, learns what it means to be a witnessing and soul-winning Christian. Evangelism is dependent upon the home to a degree not yet realized by most of our churches. Whatever encouragement we can give to help the home to be more Christian and more evangelistic will go a long way toward reaching people for Jesus Christ.

• THE CHURCH PROGRAM ORGANIZATIONS

The church program organizations are also vital factors in evangelism. The Training Union performs a vital function in training church members for evangelism. The WMU and the Brotherhood, in teaching missions, perform a vital function in evangelism. The church music program and its leaders historically played a tremendous role in evangelism. The development of church music is historically related to evangelism. Church music in the regular worship services of the church, as well as in evangelistic meetings, can make or break the spirit of evangelism.

• THE SUNDAY SCHOOL

In evangelistic outreach, the Sunday School is in the forefront of our church program organizations. From its beginning the Sunday School has been vitally related to evangelistic outreach. Those who are reached for Christ through the ministry of an evangelistic Sunday School class are well prepared for Christian maturity. Christian truth is not only taught but is illustrated in the life of the teacher and class members. The child that begins his experience in the church in the Nursery department and continues through the Beginners and Primaries soon comes to know about God's love from those who love God and love the child. Many of these children very early in life come to know the Lord Jesus Christ as Saviour. The Sunday School class that fails in evangelism fails in the very purpose of its existence.



Evangelism

Everything the churches do is not evangelism. Everything the churches are and do to present Jesus Christ in the power of the Holy Spirit as Saviour and Lord is evangelism. The churches and individual Christians bear testimony to the transforming power of Christ by what they are. But the world is blind to the real source of this transformation unless there is a verbal or written witness to explain what has happened. On the Day of Pentecost, Peter explained that "they were not drunk" but that Jesus Christ had done this according to the promise of prophetic Scriptures.

The New Testament Church used three methods of evangelizing unconsciously and naturally: The public proclamation of the gospel, the personal testimony bringing others to Christ, and the witness of moral, social, and even mental reconstruction in Christ that was usually explained verbally.

PROCLAMATION OF GOOD NEWS

The Good News that the churches declare in evangelism is the message that in Jesus Christ God has acted "once for all" for man's redemption and that his purpose is the creation of a new race with whom he can live and through whom he can work. That is what Paul meant when he said that we must help "all men see what is the fellowship of the mystery" (Ephesians 3:9).

The Good News is expressed in many different ways in the New Testament. "God was in Christ, reconciling the world 'to himself'" (II Corinthians 5:19). "God shows His love for us because while we were yet sinners Christ died for us" (Romans 5:8). "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation." (II Corinthians 5:17-18)

The Good News is the proclamation of the mighty acts of God. In the incarnation, God himself became one with human nature. In the life of Christ on earth, in words and deeds of love, in forgiving, in healing, and in restoring, we see the "God kind of love." In the death of Christ, he took upon himself our sin, dying for us. The greatest statement of the atonement is still the sublime simplicity, "Christ died for me!" In the resurrection, he came back a victor over death, hell, and the grave giving assurance to all who believe that "we shall live also." In his intercession, "we have the right man on our side, the man of God's own choosing."

Our churches are involved in public proclamation in:

- Worship Services
- Evangelistic Services
- Revival Meetings
- Area Crusades
- Associational Simultaneous Revivals
- Youth-led Revivals
- Layman-led Revivals
- Mission Revivals
- Evangelism-In-Depth

PERSONAL SOUL-WINNING

In the New Testament men brought other men to Christ. The term "soul-winning" may have some weaknesses because we are certainly trying to win more than just "souls." But most Southern Baptists understand that we mean winning the total person to Christ. Very few people think of other persons as "naked souls." The use of the word "soul" does remind us that man is more than a carcass to feed and a mind to teach. He is a soul that needs to be saved.

It is a good thing to remind ourselves that Jesus spent a great deal of time warning people about concern with food, clothing, and shelter. Meeting these needs is not evangelism, though it is a wonderful and charitable thing to do. The people of God in the Book of Acts were winning and winsome. The power they had over men was not "good public relations," it was the infectious power of an obsession. They were "enthusiasts." They had power to enlist others in their cause. The root of "enthusiasm" means "in the gods." They were interested in making converts. They deliberately set about making converts. This is our business as well.

Many programs developed and promoted by the Division of Evangelism and the state secretaries of evangelism are designed to involve church members in personal evangelism:

- Cultivative-Commitment Visitation
- Soul-winning Commitment Day
- Pastor's Guide For Training Christian Witnesses
- Occupational Witnessing Tracts
- The Sunday School Witnessing Plan for a Church
- Training Union Resource Unit on Evangelism
- Family Witnessing
- Correspondence Course in Personal Soul-winning
- Youth Involvement in Evangelism

CHRISTIAN WITNESSING

The fact that the Apostles identified their activity in Acts 5 as "witnessing" indicates that the nature of witnessing is much more than just living a "good life" or doing some deed of love and mercy. They indicated that it was a verbal witness that explained the reason for Christian behavior. They explained what had quite evidently happened to them.

Everything that the church or the individual Christian is witnesses to Christ. This would be quite ineffective without verbal or written explanations. To do some charitable act is commendable but it is not evangelism. Christian witnessing is the credible evidence that the

church bears to the transforming power of Jesus Christ. It is vital and verbal. Evangelism is deeply interested in the spiritual and moral quality of the lives of its converts. The Division of Evangelism of the Home Mission Board and state secretaries of evangelism are interested in converts growing in grace.

Our involvement is clearly seen in the development and promotion of several programs for the local church:

- New Member Orientation
- Deacon's Spiritual Growth Plan
- Non-Resident Church Member Enlistment Plan

Evangelistic Preaching

Evangelistic preaching is the proclamation of good news. By its very nature it is the proclamation of an event, the saving activity of God in Jesus of Nazareth. It proclaims the nature of God and what God has done, is doing, and will do in Jesus Christ. The God of history, the God of creation, God Almighty became man in Jesus Christ. He was born as no man was ever born, born of a virgin; lived as no man has ever lived, lived a sinless, loving life; died as no other man ever died, died for the sins of others; lives as no man lives, raised from the dead and living among his people: will return to the earth as no man has ever returned after death.

DEALS WITH SIN

This good news is proclaimed against the foreboding black background of human sin and the judgment of God. Evangelistic preaching declares the diabolic nature of man's rejection of God. The evangelistic preacher will help men to see themselves as ones who need to be delivered from the guilt and power of sin. When they see that good works, church, holy rites, creeds, and self-righteousness cannot save, they will be led to turn in faith to the loving God who has provided a Saviour in Jesus Christ.

SEEKS A VERDICT

Evangelistic preaching seeks a commitment of life to the lordship of Christ. The gospel proclaims Jesus as Saviour and Lord. The gospel is the "gospel of the kingdom of God." The sinner turns over the rulership of his life to Jesus Christ. Repentance is the rebel laying down his arms and making surrender to his sovereignty.

The evangelistic preacher seeks a verdict now. He is obsessed with the importance of the immediate. He preaches as a "dying man to dying men, never sure to preach again." There is a holy urgency about evangelistic preaching. If the gospel is something that can wait until tomorrow the preacher loses his urgency and effectiveness.

THE HOLY BIBLE IS THE SOURCE

The good news of the gospel is found only in the

Bible. The content of evangelistic preaching is grounded in the word of God. It is good news from God. Evangelistic preaching may be expository or topical. Form or style have very little to do with its success. But its success does depend upon it being biblical. God has promised to bless his word. The spirit of evangelistic preaching may be found in the word from Paul, "For we preach not ourselves, but Christ Jesus the Lord."

SIMPLICITY A KEYNOTE

Evangelistic preaching must deal with great simplicities. Technical terms and theological vocabulary are often hindrances to understanding. Grace and justification may be best explained by an illustration from life or the Scriptures rather than quotes from Strong or Mullins. The greatest compliment the evangelistic preacher receives is the word "Preacher, you made it plain tonight." The gospel is to be preached not "in the words of man's wisdom," but "in the demonstration of the spirit and power."

PERSONAL IN ITS APPEAL

The hearer must feel that "this is for me!" This can only be achieved when the preacher establishes personal compassion as the contact between himself and his hearers. The hearer can say about the preacher, "This man cares about me." The degree to which he communicates will depend on the kind of a person the preacher is. The vitality of his own personal experience with Christ will make the message effective. Many times the preacher's own personal experience with Christ relating his will make a sermon "come alive."

EVANGELIZE THE WHOLE MAN

Jesus appealed to the emotions and the intellect but only to get to the will. The whole person is involved in commitment to Jesus Christ. This being true the evangelistic preacher will appeal to the whole man and not just the emotions. Evangelistic preaching must be emotional but it must also appeal to the intellect and volition. Men need to know clearly the terms of the gospel. The whole man must be given to Jesus Christ.



There are some areas for concern within the local church that directly affect evangelism. It might be that some of our "slowdown in evangelism" could be traced to these factors that in the past made great contributions to evangelism in the local church:

Have we surrendered to our comfortable suburban middle-class culture to the point that the Sunday evening service is no longer possible? A Sunday evening visit to the meeting places of some of the more enthusiastic, smaller, and younger denominations might have a sobering effect upon us. There are churches, even Baptist churches, still preaching to crowds on Sunday night. Many of these churches still call it their "evangelistic service" and they are winning people to Christ on Sunday night. Such services have certain things in common.

The pastor expects the people to come on Sunday night. He doesn't scold them for not coming. He simply talks and acts as though they are coming. The pastor and others responsible plan for a well-attended service. The choir is present. The service moves quickly and does not drag. The music is evangelistic with what B.B. McKinney called "heart appeal." The message is evangelistic and the pastor preaches for results that he expects. This is no "vesper service" that no one is really expected to attend. The church looks forward to this Sunday night service.

No church succeeds in evangelism that fails to pray. Very little prayer time is programmed in the average church. This is the only time that is designated for prayer. In many cases, however, "prayer meeting" means two or three brief petitions for the sick of the congregation. Jesus said, "Fear not the one who is able to kill the body, but fear the one who can throw both body and soul into hell." We need to pray for our sick, but prayer meetings that are given over to medical prognosis and diagnosis are far too introverted for God to use.

Most of the prayer meetings that are well attended are oriented toward evangelism. This does not mean

that we will only talk about evangelism and only pray for lost men, but the spirit that permeates the meeting will create a desire to see men saved. This desire will express itself in prayer for the salvation of souls. Those who pray on Wednesday night for the salvation of lost men and women will be expectant Sunday morning and Sunday night. Prayer meetings are too often pushed aside for organizational meetings that should be scheduled at other times. Many times organizational meetings take people and interest away from the prayer meeting until it loses its significance for the church.

A survey taken recently by the Division of Evangelism indicated that of the adults baptized last year by 1,104 sample churches, only 56 percent were enrolled in Sunday School. We thank God that we are winning people that are not enrolled in Sunday School, but it is much easier and much better to win those who are enrolled in Sunday School. Sunday School enlargement has never been easy. Factors for Sunday School growth are the same as they have always been and they spell "sacrificial service." The Sunday School Board of the Southern Baptist Convention provides excellent materials on Sunday School growth and enlargement. The motivation to get this hard work done is evangelism. Infuse the Sunday School with compassion for the lost and it will grow and win people to Christ.

The evangelistic spirit is helped or hindered by the type and spirit of the music that is used in evangelistic meetings. One of the best guarantees that the music will have evangelistic spirit is for the leaders of the church music program to be involved in personal evangelism and have compassion for the lost.

In the third section of this *Evangelism Plan Book* some very excellent suggestions are offered by Hines Sims of the Church Music Department of the Sunday School Board. An evangelistic church must be capable of involving its people in evangelistic music that is good but does not lose its "common touch."

Planning for Evangelism

Evangelism A Priority Church Task

Evangelism is vitally concerned with the nature of the church. It is not a private sanctuary. No one can be an "individual Christian." In the figure of the body it is clear that the church is organized and functioning. If today we did away with the organized church and simply began as individual Christians, it is likely that by tomorrow we would begin meeting together for worship and we would organize Sunday Schools, build buildings, and create programs of work. The church has failed to reach out but in our anxiety to correct our failure we must not destroy what God has created, the organization as well as the organism.

Faith must be nourished within the church that will enable the Christian to witness in other orders of life such as the family, the school, and the place of work. There is a tendency today to make everything of the witness of the Christian in deeds of love and mercy as the total of witnessing. Some few might say that preaching or verbal witnessing is everything. The Lord has made us with both mouth and hands. The spoken word and the deed of love complement one another. We witness to one another in the church as surely as to those without. "Churchliness" must not be identified with the Christian life, but without the institutional church we are not far from the extinction of Christianity.

THE CHURCH, A BODY ORGANIZED AND FUNCTIONING

"We are to grow up in all aspects unto him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body . . ." (Ephesians 4:16, NASB). The church-body is made up of individuals whose skills are to be developed for the work of serving. This work of "training the saints" is the primary task of all church leadership. (Ephesians 4:12) Administration is a primary task of the "bishop" of the church. This word designates the pastor as an administrator.

THE PASTOR

The Latin Vulgate version of the Scriptures record Jesus as saying, "I am the Good Pastor!" Jesus spent more time as pastor of the twelve in their "training to do the work of serving" than he did in mass meetings and preaching himself. By instruction, by demonstration,

by association, by delegation, and by supervision he trained them for preaching and witnessing to the kingdom.

A good case in point is in Matthew 9:36. Jesus saw the multitudes and "He was all stirred up." He had clearly stated his objective, "The Son of man is come to seek and to save that which was lost." The closing verses of chapter 9 and the first verses of chapter 10 indicate that Jesus proposed two strategies to meet the need of the multitudes. They were:

1. Prayer
2. The first evangelistic mission of the twelve

Jesus took some action to support his strategies. He enlisted them to pray for workers in the harvest. He trained them for their mission by association and demonstration. He brought them together for a briefing session and gave them explicit instruction as to what to do and what not to do. Mark 6:30 and Luke 9:10 record a debriefing or reporting session in which they recounted their experiences and undoubtedly he offered them further instruction.

For further help in this overview of Jesus' strategic planning to reach an objective, a helpful book is *The Master Plan of Evangelism* by Robert E. Coleman, published by Revell, 1964.

The Church Council

A functioning church body is no more an "accident" than a functioning human body. The church council provides the leadership of the church body, a meeting ground for planning, coordinating, and evaluating the "training of the saints that they may do the work of serving." The Division of Evangelism and the state secretaries of evangelism were the first in the Southern Baptist Convention to insist that the church council ought to be the advisory and informative body through which the organizations and committees of the church can work at the church task of evangelism. The church council is not an authoritative or administrative body. It is composed of the pastor, the staff, the leaders of the program organizations (Sunday School, Training Union, WMU, Brotherhood, and Church Music), the chairman of deacons, and others as necessary and practical.

For a full discussion of the church council see the pamphlet, "The Church Council," available without charge from your state Training Union secretary. An excellent discussion is also found in *The Church Program Guidebook*, 1966-67, which may be purchased from your Baptist Book Store.

1. Evangelism Objectives of a Church: What should our church be in evangelism?

The objective that characterized the life of our Lord was evangelism. "The Son of man is come to seek and to save that which is lost." The church council, in recommending objectives in evangelism to the church, asks the question, "What kind of church should this church be evangelistically?" In "God's Call and Our Commitment" on page 4, these objectives are:

1. A COMPASSIONATE CHURCH
2. A WITNESSING CHURCH
3. A PROCLAIMING CHURCH

2. Evangelism Goals of a Church: What should our church do in evangelism?

The church council can recommend to the church for their approval evangelistic goals. The goals will arise out of what our church should be in evangelism. Doing arises out of being. Some goals that the church can set that are measurable and attainable in evangelism would be:

1. Our church will win and baptize _____ persons by September 30, 1967.
2. Our church will commit, motivate, and involve _____ church members in personal soul-winning by September 30, 1967.

3. Evangelism Strategies: How will our church meet its evangelistic goals?

The word "strategy" is a synonym for "way" or "method," but it is a better word because it places the emphasis on the goal rather than the method of reaching the goal. The proper understanding of the word keeps us from using methods for "methods' sake." Jesus talked about strategies in regard to Christian discipleship. He illustrated by saying if a king on a military campaign decides to take a city, he had better sit down and think what strategy he will use.

4. Planning Our Evangelistic Actions: Who will be responsible?

The church council is now ready to plan evangelistic actions and to assign them to individuals, organizations, or committees. Each strategy will require certain actions. A list of actions and assignments could be as follows:

• PRAYER

1. Lead the church to pray for the lost and unchurched in Wednesday prayer services—pastor
2. Lead Sunday School workers and teachers to pray for lost prospects daily—Sunday School superintendent
3. Lead Baptist men to pray for lost men and especially men in current focus group of Church Growth Plan—Brotherhood president
4. Lead women to engage in prayer retreat or retreats for unchurched and unsaved—WMU president
5. Lead the church to pray daily for workers who will visit the unsaved and witness to them—pastor and church program organization leaders
6. Lead the church in special prayer groups and plans in prerevival preparation—pastor and church program organization leaders

A compassionate church is a church that reaches out in love to man's deepest need, his need for God. It is a church that wins men to Christ. A witnessing church is a church whose individual members as well as the body generally witness to Christ's transforming power by a morality beyond human goodness, in all the orders of human life. A proclaiming church is a church that presents Jesus Christ as Saviour and Lord, all the saving acts of God in preaching and teaching.

3. Our church will seek to have unsaved prospects in every Sunday worship service through September 30, 1967.

4. Our church will seek to inform the membership on nature and scope of Christian witnessing by involving _____ persons in study courses, panel discussions, buzz sessions, and group studies directly related to Christian witnessing by September 30, 1969.

Some strategies or "ways" or "methods" a church might use to reach its evangelistic goals could be:

1. PRAYER
2. PERSONAL EVANGELISM
3. INCREASE SUNDAY SCHOOL ENROLMENT
4. PASTORAL EVANGELISTIC MINISTRY
5. EVANGELISTIC MEETINGS AND REVIVALS

7. Lead the deacons in special efforts in prayer for revivals and other evangelistic actions—pastor and chairman of deacons

8. Lead deacons to remember unsaved and unchurched in prayer in their weekly preservice prayer meetings—chairman of deacons

• PERSONAL EVANGELISM

1. Commit and inspire church members to personal evangelism—pastor
2. Train the committed in techniques of personal evangelism—pastor, Training Union director
3. Train men in witnessing in their occupation—pastor, Brotherhood president
4. Motivate and enlist Sunday School teachers in reaching unsaved for Christ and the church—Sunday School superintendent
5. Inspire people to pray for the salvation of others—pastor

• INCREASE SUNDAY SCHOOL ENROLMENT

The Division of Evangelism has just completed a survey of those baptized by 2,207 churches of all sizes from 13 state conventions. 56 percent of the adults

baptized last year were not enrolled in Sunday School. Almost 10 percent of the Juniors were not enrolled in Sunday School. This speaks eloquently of our need to enroll unsaved persons in Sunday School.

1. Discover prospects for the church—superintendent of enlargement
2. Cultivate and involve prospects in Bible study—pastor, Sunday School superintendent
3. Teach the prospects the gospel—Sunday School teachers
4. Lead prospects to a commitment to Christ and church membership—witnessing visitors, Sunday School teachers
5. Lead the church to pray for Sunday School enlargement—pastor, Sunday School superintendent

• PASTORAL EVANGELISTIC MINISTRY

1. Lead the church through the church council in a dynamic action-oriented program of evangelism
2. Proclaim the gospel in regular worship services.
3. Proclaim the gospel in special situations outside of the church.
4. Lead laymen to proclaim the gospel in laymen's revivals and mission revivals.
5. Initiate and/or strengthen personal soul-winning visitation.
6. Use counseling opportunities as a positive evangelistic instrument.
7. Initiate or strengthen evangelistic visitation with deacons and other men in the church.

SECTION THREE

Programming Evangelistic Action Plans

"Programming Evangelistic Action Plans" simply means that we assign the church "task" of evangelism to church organizations, church committees, or individuals for "action." The emphasis on "action-planning" is action. This is what is needed. The church program organizations cannot do all the evangelism but they can and will do a great deal of work that is evangelism.

STRATEGY ONE: PRAYER

Prayer is a strategy in evangelism. Prayer can reach some prospects when all other methods are impossible. Prayer in evangelism involves prayer for the unsaved and prayer for "workers for the whitened harvest." Prayer creates evangelistic "atmosphere." This is the most neglected strategy in evangelism.

Soul-Winning Commitment Day—pastor

Soul-winning Commitment Day, January 8, 1967, gives the pastor an opportunity to commit members of the church to pray for the unsaved by name. Complete plans for Soul-winning Commitment Day may be found on page A-12 under Strategy Two: Personal Evangelism.

Prayer Service—pastor

Have a definite period of intercessory prayer for the unsaved at every prayer service. Lay upon the hearts of the people before prayer the need for evangelistic visitation, personal witnessing, and soul-winning. Have the people pray for workers in the harvest.

Deacons' Prayer Time—deacons

Initiate and/or strengthen the deacons' preservice

8. Motivate and inspire program organizations in the fulfillment of their assigned evangelistic actions.
9. Engage in definite pastoral ministry of prayer for the church members who need an awareness of evangelistic responsibility and the unsaved.
10. Lead the church in conserving the results of evangelism.

• EVANGELISTIC MEETINGS AND REVIVALS

1. Schedule and plan at least two revivals for 1967—pastor and church council
2. Lead the church in preparation for revival—pastor, church program organization leaders
3. Lead the church in prayer for renewal of Christians and the salvation of the lost—pastor, church program organization leaders
4. Train church members for revival actions—pastor, Training Union director
5. Cultivate prospects in prerevival visitation—pastor, witnessing visitors, Sunday School superintendent of enlargement
6. Cooperate with association and/or state conventions in simultaneous revivals—pastor, church council
7. Cooperate in area crusades—pastor, church council
8. Initiate or strengthen actions to conserve the results of revival evangelism—pastor, Training Union director, other church program organization leaders

There are some plans that are suited to one of the organizations by the nature of their task. The pastor, the deacons, and the church committees are also involved in evangelism but the major load will be carried by the five church program organizations. This section shows some of the actions each organization might take in each strategy.

prayer meeting. Make this prayer time a time of intercessory prayer for the unsaved. If possible make someone responsible for finding out those who will be in the service and have special prayer for them.

Prayer Retreat for Intercessory Prayer—WMU president

The ladies of the church led by the WMU president could engage in periodic "prayer retreats" for the unsaved and unchurched.

Men Praying for Men—Brotherhood president

The focus grounds for the Church Growth Plan will be adult men in 1967. The men of the church under the leadership of the Brotherhood president could have special prayer meetings for the men in the focus grounds who are unsaved.

Prayer Before and During Revivals—pastor, church program organization leaders

Material on prerevival and during the revival prayer will be found under Strategy Five, "Evangelistic Meetings and Revivals."

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 evangelism actions. Available at the Baptist Book Store—\$1.25

CHURCH PROGRAM
GUIDEBOOK 1966-67

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—\$1.25

STRATEGY TWO: PERSONAL EVANGELISM

JANUARY							SOUL-WINNING COMMITMENT DAY—pastor
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	31					

"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 the second Sunday in January, January 8, 1967.

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 commitment card called "My Commitment to Witness for Christ" is available from 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.

MY COMMITMENT TO WITNESS FOR CHRIST

"Ye shall be witnesses unto me" Acts 1:8

Having accepted Jesus Christ as my Lord and Saviour, I prayerfully commit myself to witness for Christ.

Date _____ Signature _____
† (Detach for wallet or Bible marker) (Turn in to church) ‡

MY COMMITMENT TO WITNESS FOR CHRIST

WITH GOD'S HELP I WILL SEEK TO:

- ☐ Pray for the lost by name
- ☐ Distribute evangelistic tracts
- ☐ Express personal concern to lost friends
- ☐ Tell what Christ means to me
- ☐ Visit with a more experienced witness
- ☐ Mark and use a New Testament in witnessing
- ☐ Participate in a witness-training program
- ☐ Share and explain Scripture passages on salvation
- ☐ Lead my family to witness as a family
- ☐ Help train others to witness

I will seek to lead the following to Christ:

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

Signature _____

Address _____

Sunday School Department

EVERY CHRISTIAN A WITNESS—NOW!

Code 436-794, Broadman Supplies, Nashville, Tenn. Printed in U.S.A.

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 titles. 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	WOMEN'S MISSIONARY UNION	TRAINING UNION	BROTHERHOOD
October-November-December 1966 The Story of Redemption	Man's Response to God	How to Study the Bible How to Pray Undertake: How to Use Life and Work	God's Concern for People
January-February-March 1967 The Story of Redemption (cont.)	The Christian's Response to Christ's Commission	They Shared the Faith: Key Concepts in the Redemptive Journey Developing Skills in Learning	Man's Involvement in God's Eternal Purpose
April-May-June 1967 Our Lord and His Church	The Church in Mission	Improving Our Church Covenant Developing a Love Reclaim: Involve Church Members Undertake: The Church Council in Action	The Church's Mission: Witnessing
July-August-September 1967 Our Church in Today's World	World Conditions Affecting Missions	Taking Part in the Business Meeting The Church Witnessing Undertake: Southern Baptists and Higher Education	World Conditions and Modern Missions

PASTOR'S GUIDE FOR TRAINING CHRISTIAN WITNESSES—pastor

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*.

The 1967 Guide contains three studies to be used on three Wednesday nights following Soul-Winning Commitment Day or at another convenient time.

C.E. Autrey, Director of the Division of Evangelism, Home Mission Board, is the author of the guide.

Chapter One: "How May a Person Witness to Associates in His Work."

Chapter Two: "How to Discover Spiritual Needs of Fellow Workers."

Chapter Three: "Helping New Converts in Follow-Up."

A free copy of the Guide will be mailed to each pastor from the Training Union Department of the Sunday School Board. Some copies will be available in emergency from the state Training Union or evangelism secretary.

OCCUPATIONAL WITNESSING—pastor, deacons, Brotherhood president

Nine tracts have been published on witnessing in the various trades and professions. These are especially timely in the light of the focus groups of men in the Church Growth Plan. These are designed to help a pastor enlist his men in "on the job" witnessing and personal soul-winning. The Brotherhood could take this as a project.

The tracts are published by the Division of Evangelism of the Home Mission Board. A pamphlet for pastors on the use of "Occupational Witnessing" and a pamphlet for Brotherhood presidents on the use of "Oc-

The Life and Work Curriculum undergirds the church task of evangelism. A careful study of the opposite curriculum guide will show helpful emphases during usual revival times. There is also a very helpful series of Sunday School studies that can be followed-up for all new members added during spring revivals.

cupational Witnessing" will be published by the Brotherhood Commission. The tracts are written by men in the trades and professions they represent.

RESOURCE UNITS ON PERSONAL EVANGELISM—Training Union director

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 1967. 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 Church Literature Order blank. Order with your other church literature by November 8!

BAPTIST MEN WITNESSING—

Brotherhood president

During 1966-67 Baptist men will participate in the evangelistic outreach of their church using five methods. They are: (1) witnessing with a hand-marked New Testament; (2) witnessing at work; (3) witnessing during the church revival; (4) conducting laymen-sponsored revivals; and (5) witnessing as a family leader.

Materials describing these ways to witness are *Baptist Men in Evangelism*, *The Family Witnessing*, and a nine-tract vocational witnessing series. All are available from the state Brotherhood department except *The Family Witnessing*, a seminar booklet distributed by the Brotherhood Commission for 20 cents per copy.

Other seminar booklets available are *Effective Personal Witnessing* and *The Role of the Father in the Christian Home*.

THE SUNDAY SCHOOL WITNESSING PLAN FOR A CHURCH— Sunday School superintendent

The Sunday School witnessing plan for a church is a project designed to encourage and help the pastor and Sunday School officers and teachers implement a program of personal witnessing in a church. Intended for use by the Sunday School leadership in planned witnessing actions two to four weeks before revival, this project can become a major action in a church in 1967. All program organizations in a church can support the Sunday School in planning and conducting this project. It can be an important preparatory step in revival.

The plan can demonstrate the wisdom of using the Sunday School for a continual witnessing program in a church. As the Sunday School witnessing plan becomes a continuing action in every church, the Sunday School's task of "Leading all church members to witness daily" can become a reality.

At the heart of the Sunday School witnessing plan for a church are the analysis and assignment meetings. This approach was developed by R. Othal Feather of Southwestern Baptist Theological Seminary and involves the careful study and assignment to personal workers of each prospect.

Three sessions indicated are suggested to provide guidance to workers in the Sunday School witnessing plan for a church. The pastor has the privilege of leading the sessions as outlined in this leaflet. He is the logical leader to present the claims of Christ in the area of personal witnessing to his Sunday School workers.

Schedules may include sessions on Sunday, Monday, and Tuesday; or Monday, Tuesday, and Wednesday; or three consecutive Wednesdays. The pastor and Sunday School superintendent or pastor and church council should determine the best schedule for their church.

This plan is a tool prepared with the knowledge that unless the Holy Spirit blesses its use, meager results

will follow. May its use be bathed in meaningful prayer that many people will receive Christ as Saviour and Lord.

This plan is sponsored and financed jointly by the Sunday School Department of the Sunday School Board and the Division of Evangelism of the Home Mission Board. A booklet, "The Sunday School Witnessing Plan for a Church" is available free from either the state Sunday School or evangelism secretaries. It has 38 pages of promotional helps.

CULTIVATIVE AND COMMITMENT WITNESSING— pastor, Sunday School superintendent

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

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

This plan of cultivative and commitment visitation fits in with the regular visitation program of a Sunday School and a church program of evangelism.

It supplements the evangelistic opportunities of a church by expanding the Sunday School enrolment and the personal witnessing of Christians.

The prospects for this special visitation are:

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

These may be secured through a preliminary community survey.

The instruction consists of three parts:

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

A brochure explaining the details of the program of cultivative-commitment visitation may be secured free from your state secretary of evangelism.

MATERIALS YOU WILL NEED

From the Baptist Book Store:

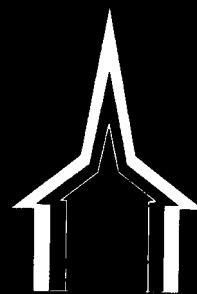
Cultivative Witnessing Brochure, "New Life."

This is an attractive four-color brochure in magazine format that presents the plan of salvation and helps awaken spiritual desire within the person visited, 5¢ a copy.

Evangelistic Visitation Assignment and Report Card (Form 190)

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

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



CHURCH GROWTH PLAN

The Church Growth Plan is a strategy for reaching prospects for the church. It is designed to increase Sunday School enrolment to the end that more persons will be taught the Bible, will be won to Christ, and will unite with the church.

The scope of this plan includes the involvement of all church program organizations in organized, concerted effort to help a church reach all its prospects. Led by the Sunday School, the outreach task will be programmed to place a church's maximum force on this priority task.

The Church Growth Plan proposes a total effort in reaching prospects of all age groups; however, the particular strategy in the plan is TO CONCENTRATE ON REACHING ADULTS AS THE BASIC STRATEGY FOR REACHING PERSONS OF EVERY AGE GROUP.

It places a focus on a specific group of prospects each quarter. The focus groups for the first year of the plan are:

October, 1966—Men who are unsaved and have no connection with the church

January, 1967—Men whose wives and/or children are enrolled in Sunday School

April, 1967—Men who are unenrolled church members or unaffiliated Baptists

July, 1967—Men who are potential leaders

The Church Growth Plan provides for continuous discovery of prospects, cultivating the prospects through

The
Church Growth Plan
is
Continuing Concern at Work
Through A . . .
• Church-centered
• Adult-focused
• Sunday School-led
—Correlated Effort
To Reach People for Christ

FOCUS ON MEN!

The strategy is biblical:

"Gather the people together . . . MEN!"

The purpose is clear:

"That they may learn . . . and fear the Lord"

The outcome is significant:

"And observe to do all the words of this law"

STRATEGY FOUR: PASTORAL EVANGELISTIC MINISTRY

The pastor will take evangelistic actions under every strategy. He will be a winner of souls and effective as a personal evangelist. He will be in the place of leadership in all the planning of the church council. He will be in the forefront in presentation of evangelism objectives, goals, and strategies to the church for approval.

The New Testament is clear that the "bishop" of the

church is an administrator. The use of the word translated "bishop" and our "pastor" is a word that is used for an "administrator" in the papyrus. The administrator of a farm, a shipping business, or a bank was a "bishop." The bishop is "to train the saints to do the work of serving." This work of administration must not be looked upon as a sort of "secular" task of the pastor.

INSPIRE AND MOTIVATE CHURCH MEMBERS FOR EVANGELISTIC ACTIONS

The pastor will help to create the "atmosphere" for evangelism. He will inspire the staff and through them the church to "do the work of an evangelist." Plans, no matter how well thought out and executed, will not succeed unless

there is proper motivation. The pastor by his compassionate love, by his daily example, and by his fervent preaching will do more to interest and involve people in evangelism than any other factor.

ENGAGE IN A MINISTRY OF PASTORAL INTERCESSORY PRAYER

The stories of the great pastor-evangelists such as Charles Goodell, Jonathan Edwards, etc., are stories of victories won in intercessory prayer. The evangelistic pastor will not forget that daily trusting place with God where he as priest brings the people to God and God to the people. No one need ever know the time or place of this intercession.

but THEY WILL KNOW IF IT IS NEGLECTED. The pastor can have a prayer list of unsaved persons. He can remember members of the congregation who need to be witnessing to lost loved ones and friends. He can pray for workers for the harvest.

USE COUNSELING AS A DEFINITE EVANGELISTIC MINISTRY

One pastor said he was so busy counseling that he did not have time for evangelism. The Lord spoke to this pastor and he was reminded that the people coming to him for help had spiritual problems and many of them were not Christians. He was determined that he would first try to understand the spiritual needs of people before dealing

with them about other problems. This pastor in a few short months had the joy of winning to Christ and church membership five couples who had come to him with marital problems. "Good advice" is needed but "the good news" is imperative.

Available Helps

Flip Chart

The Way to the Abundant Life (a pocket flip-chart for personal witnessing) is available in the Baptist Book Store. 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 pocket flip-chart, 3 1/4" 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.

Filmstrips

If You Love Me, Color, 61 Frames, 1-YP-A, \$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.

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
The Power of a Man's Witness
Environment for Missions
John's Portrait of Jesus
1967 Vacation Bible School Joint Worship Service
Principles of Visitation
Outreach Visitation
Visiting the Unsaved
Visiting the Unaffiliated
Visiting the Sick and Sorrowful
Using Music with Primaries
The Preadolescent
Learning Environment for Primaries

Motion Pictures

Environment for Christian Living
Proclamation through Christian Living
Proclamation Through Witnessing
Available from the Baptist Book Store.

STRATEGY FIVE: EVANGELISTIC MEETINGS AND REVIVALS

LEAD THE CHURCH IN EFFECTIVE REVIVAL PREPARATION pastor, church council

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). A revival is a quickening 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 quickening 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.

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 undersigned 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 preceding suggestions is through the use of the Sunday School Winning 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 postcards 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 enrolment 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 20). 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.

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 promises. "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

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 Covenant" 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 materials for each deacon in envelope. Mimeograph "Suggestions for Deacons" to be given to each deacon, along with a list of church members and addresses he is to visit. Assignments should be made the 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.
- Read the revival covenant card with the 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 the pastor that our church can expect you at the services that are marked on your card." Call them off and mark them.
- Then ask, "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 the outstanding filmstrip, *The Ministry of a Deacon*, at your next deacons' meeting. *The Ministry of a Deacon* is 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 them give the number of prospects in their respective departments, and in the families of the department superintendents.

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 present each department of the church council and should make all the announcements 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.

**CRUSADE OF THE AMERICAS
IN COOPERATION WITH BAPTISTS
OF NORTH, SOUTH AND
CENTRAL AMERICA**

1969

- Vote to cooperate for full two weeks.
- Set dates with your state secretary of evangelism.
- Enlist your evangelistic help.
- Begin praying daily.

**LEAD THE CHURCH
TO COOPERATE IN
SIMULTANEOUS REVIVALS
AND AREA CRUSADES**
pastor, church council

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 usually 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? 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 setting a date. The effectiveness and influence of the crusade depend largely upon how nearly unanimous the participation is on the part of the churches. The date should be set at least one year ahead in order 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 already do this. One association in Oklahoma has had a simultaneous revival every year since 1944. They have a date set for the revival to start each year. Many other associations have similar dates set for revivals in their associations.

The Steering Committee

The elected officers of the association, and as many others as are needed, should 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 WMU 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 have a 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.

LEAD THE CHURCH IN SECURING THE ATTENDANCE OF UNSAVED AND UNCHURCHED DURING EVANGELISTIC MEETINGS AND REVIVAL SERVICES

Planned Revival Visitation

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

Materials Needed

1. Plain white #10 envelopes.
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 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.

Pastor-led Simultaneous Revivals

This type of simultaneous evangelism is still being experimented with. Several associations have used this type of revival with success. It is a simultaneous revival with the pastors doing their own preaching for one week.

Revival week is preceded by a week of preparation of a simultaneous nature. There is a definite emphasis on personal evangelism during the week of preparation. Some of the states that have used pastor-led simultaneous revivals are North Carolina, Oklahoma, and Louisiana.

Printed plans are not yet available. Some of the states (Louisiana and Missouri, for instance) have developed some printed materials for this type of evangelism.

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

Procedure

SUNDAY, meet the workers (those who have been called) in room after the evening service. At evening service, simply remind those that have been called, to meet. Do not place a big emphasis on this meeting in the service. In the meeting, explain the workers' job. Do not preach another sermon. Limit time to ten 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 ten-minute "after-service" meeting, the worker will turn in the assignment and will receive their 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 prospect 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.

SUNDAY SCHOOL HIGH- ATTENDANCE DAY— Sunday School superintendent

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 have 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-week 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.

WINNING THE YOUTH—

pastor, youth leaders

"Youth Night" on Saturday of the first week, is helpful in a revival for using Christian young people and winning lost young 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 church should bear the expense.
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 cooked and 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 who do 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 discreetly 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.

LEAD THE CHURCH TO CONSERVE THE RESULTS OF EVANGELISM:

NEW CHURCH MEMBER ORIENTATION PROGRAM— pastor, Training Union director

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 Church 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.

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.

THE NONRESIDENT CHURCH MEMBER ENLISTMENT PLAN— Sunday School superintendent

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 a 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 postcard, 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 FOUR

Resources for Evangelism

THE EVANGELISTIC VISIT IN THE HOME

Jack Stanton

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

"I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21).

About witnessing C. E. Autrey has said, "The lifeline of the early disciples was individual evangelism. They could continue to advance only as long as they personally held forth the work of life.

"The one-by-one method is God's prime method. One cannot reach a hundred unless he can reach one. The most effective witnessing in the world is witnessing to the individual. If the world is ever brought to Christ, it will be done by the one-by-one technique. Men accept or reject Christ individually."

PREPARATION FOR THE VISIT

1. Pray for yourself and the prospect, seeking the guidance and power of the Holy Spirit.

2. Secure all the information possible about the prospect.
3. Be able to tell what Christ and the church mean to you.
4. Study the Scripture verses and be able to present the plan of salvation. This outline and some Scripture references answering common excuses may be written on the flyleaf of the Bible for quick reference.
5. Assemble literature and materials that may be helpful.

THE APPROACH

Autrey also has said that "the approach is the first step in the operation soul-winning . . . may determine the conclusion . . . is as essential to the decision as it is to the instructions."

First impressions are very important. The approach sets the pace for the rest of the visit. Its purpose is to gain the hearing and sympathetic interest of the prospect.

1. As you go to the door:

- (1) Make sure of your appearance, attitude, and objectives.
- (2) Remember that you are on serious business.
- (3) Remember that the non-Christian is not only a prospect but also a person for whom Christ died.
- (4) Pray silently for guidance and help.

2. At the door:

- (1) Present yourself. Call the person by name, explain the purpose of your call, and ask to come in.
- (2) If for some reason you cannot gain entrance into the home or think it best not to enter at that time, ask for the privilege of returning, suggesting a definite time.

3. In the home:

- (1) Be seated as near the prospect as possible. If possible have the prospect sit on the couch so that at the proper time you can sit next to him as the Bible is opened and read.
- (2) Observe the rules of courteous visiting.
- (3) Create a favorable environment, putting the prospect at ease. Establish a friendly contact by asking questions that show interest in what the prospect thinks, does, and says. These may be questions about the family, home, or work. Seek to understand the attitude, position, and feeling of the prospect, especially about his own convictions, excuses, or problems.
- (4) Find a point of common interest and begin at that point to talk of spiritual things. For example, Jesus requested a drink of water, then went on to tell of living water (John 4:3-29).
- (5) Direct the conversation, but take time to listen. Keep the approach positive and directed toward bringing the prospect to Christ.
- (6) Lead up to the instruction (plan of salvation) by using simple questions. One approach is found in the Broadman Film, *How to Witness*.

Question 1: "Have you thought much about becoming a Christian?" There is no offense in this question, and yet it makes the prospect declare himself. Regardless of his answer, ask the next question.

Question 2: "What is a Christian?" Most people will reply by telling what a Christian is expected to do. You may answer by saying, "That is what a Christian does; but what is a Christian?" As he hesitates or replies that he does not know, ask the next question: Question 3: "Would you mind if I took the Bible and found the answer?"

- (7) At this time, open your Bible to John 1:1 and begin showing the prospect the plan of salvation. If you are not seated next to the prospect, now is the time to move near him, or have him move near you.

THE BODY OF TRUTH

The plan of salvation, sometimes called the thought pattern or rules of instructions, is simply an arrangement of Scripture passages that show the need of the Saviour, presents Christ as the only Saviour, and tells how to receive Christ. We are not saved by a plan, but by a person; therefore, magnify Christ throughout the interview.

Enough Scripture verses should be used to make the message clear. The following Scripture verses from John might be used: John 1:1, 1:14, 3:16, 3:36, or the following from Romans: Romans 3:23, 6:23a, 5:8, 6:23b, 10:9-10, 13 or you may have your own list.

As each Scripture verse is read, explain it and relate it to the lost person. Sometimes it may be best to point out a key word in the sentence and ask the person to say it. Illustrate the truth in modern language, and if appropriate and needed, weave in your own testimony.

Do not go too fast. Help the prospect to understand his own condition, and come to a firm conviction as to what he ought to do.

After the last Scripture passage is read and explained, ask the prospect whether he now understands what a Christian is and what one must do to become a Christian. If he answers no, give him some more specific help. If he says yes, ask him to bow his head for a brief prayer.

THE COMMITMENT

This is the most significant phase of the interview. Make your prayer brief and pointed. Without closing your prayer, say to the prospect: "While our heads are bowed and our eyes are closed, would you ask the Lord Jesus to come into your life, forgive you of sin, and help you live for him? Say it in your own words, out loud."

If he hesitates, you may help him frame the words. For some, this will be the first time they have prayed aloud.

After the prospect has prayed, ask him whether he believes that Jesus Christ is the Son of God, and whether he has, by faith, surrendered himself to Christ. As he answers yes, show him that he has everlasting life (John 3:16). Help him to have the knowledge and assurance of his salvation.

Remind him that he is now a babe in Christ, but that he can and must soon grow as a Christian. Explain the meaning of church membership and endeavor to secure a commitment from him to make his profession of faith before a church; ask to be baptized into the membership of a church. Encourage him to read the Bible, pray daily, share his experience with others, and follow Christ in his life.

Arrange to come by for the new convert and take him to the next church service, or make plans to meet him at church. Stay close to him until he has matured in the faith.

Before you leave, have prayer, thanking God for the decision.

If the prospect at first refuses to accept Jesus, the personal worker should prayerfully continue to press for a decision. Hebrews 3:4-12 may be read, explained, and related to the lost person's condition. The danger of delay may be shown by reading Proverbs 27:1, 28:14, 29:1; Hebrews 2:3.

Continue to press for a decision as long as the non-Christian is interested and concerned, and the Holy Spirit is leading. Do not argue, become angry, or use high-pressure methods.

Sometimes the person can be motivated to have a concern for his lost condition by an appeal to one of the following: conscience, reason, duty, Christian home, friendship, personal interest, Christian service, influence, world conditions, spiritual help, God's love, life, salvation, need of forgiveness, eternity.

Never leave the individual angry, but leave him thinking. An excuse is an invitation for more information.

Before you leave, remind him of the seriousness of his condition; get him committed in some way (attend church, read third chapter of John, etc.) This will enable you to return and start another soul-winning interview later. Get his consent for another visit.

Never give up—no case is too hard for God.

PERSONAL TESTIMONY IN WITNESSING

Acts 22:1-21; 26:1-29

"The sharing of personal testimony is a wonderful way to witness. It is impossible to read the book of Acts without being impressed with Paul's use of his personal testimony. It is difficult to imagine Paul's speaking very long without sharing his experience with Christ. Every person who has come to know God through Jesus Christ has an experience to share. The sharing of this experience is a vital part of Christian witnessing.

"Personal testimony is ideal for witnessing for several reasons: It is an individual's first-hand experience with God; it takes little or no training to tell; it is of interest to the lost; and it helps the lost person see himself in the same situation.

"While the experience that the person has had does not change, it is possible for an individual to learn to give his testimony more effectively."

KENNETH CHAPIN

THE IMPORTANCE OF THE TESTIMONY

1. It catches the attention and holds the interest of the nonbeliever.
2. It is unique. No one has had experiences with God quite like yours.
3. It is unanswerable. You share truth which has come to you through personal experience with God.
4. It identifies the witness with the unbeliever and gives an opportunity to show how Christ makes a difference in a life.

HOW TO PREPARE A PERSONAL TESTIMONY

1. Seek the leadership of the Holy Spirit in writing out and giving your testimony.
2. State briefly the condition of your life before knowing Christ, how you came to know Christ, and the difference knowing Christ has made in your life.
3. Give adequate but precise details showing how Christ became your Saviour and Lord.
4. Bring your testimony up-to-date by showing how Christ meets your daily needs.
5. Use language the nonbeliever can understand. It may be necessary to restate in everyday language some Biblical terms to help the nonbeliever comprehend their meanings. Sometimes an illustration helps at this point.
6. Relive your testimony as you tell it. This will enable you to present it with loving enthusiasm.
7. Relate your testimony to the Scriptures using pertinent verses as they are needed.
8. Speak distinctly and in a natural tone avoiding any mannerisms which might detract from the presentation.
9. Remember you are giving a testimony, not a "preachment."
10. Memorize your testimony and give it for the glory of Christ and the salvation of the lost.
11. Ask the Holy Spirit to help you present Christ so that the nonbeliever will want to know him and will also know how to know him personally.

YOUTH INVOLVEMENT IN WITNESSING

Encourage Youth to Witness Through Daily Personal Contacts

This action is possible by guiding youth in surveying, evaluating, and selecting individual witnessing 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 8, 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 is useful in encouraging youth to witness through daily personal contacts.

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 church member. 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

"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.

A church may decide to use the Training Union resource units in evangelism during the first quarter, 1967. *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 wit-

nessing 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?

Plan IV—PANEL-FORUM

1. Secure copies of "Youth Witnessing for Christ" packet from the Baptist Book Store. (See "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 depends upon the support and encouragement exercised 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!

RESOURCES

1. The "Youth Witnessing for Christ" packet has a three-fold 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.

2. *Witnessing Leaflets—Youth Series* are to be used by Christian youth and their leaders in witnessing to non-Christian youth.

3. *Witnessing Leaflets—Adult 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.

4. The Way to the Abundant Life (a pocket flip-chart for personal witnessing) is available from the Baptist Book Store. 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.

Training Union Curriculum Units on Evangelism For Youth

UNIT 1 FOR JUNIOR I AND II, APRIL, 1967

Unit Problem: How would I complete this sentence: "A Christian is . . ." so that someone else would understand how a person becomes a Christian and the main difference that being a Christian makes in a person's life?

April 2: How would you finish the sentence: "A Christian is . . ."? Would your answer agree with what others would answer?

April 9: What does the New Testament say makes a person a Christian? How does this compare with the answers found in the previous session?

April 16: What does "believe and be saved" mean? How does your answer measure up to the Bible's answer?

April 23: What does "Lord and Saviour" mean in connection with becoming a Christian?

April 30: What is the difference between *becoming* a Christian and *being* a Christian?

INTERMEDIATE, UNDATED UNIT, 1ST QUARTER, 1967

Unit Problem: How am I responsible for learning how to tell the good news?

1. What is the story (the good news)?
2. How did the good news first get told (Acts 8:26-38; John 1:43-51; Acts 7:54-60; Acts 9:23-27)? How did I hear the good news?

3. Why should I be concerned about telling the story? How do proclamation, witnessing, evangelism and missions fit together?

4. What has being a Christian meant to me that I want to share with others?

AUGUST, UNIT 2

Unit Problem: What is a Christian witness and how do I become a witness?

August 6: Why must I, as a witness, understand what being lost means?

August 13: How do I witness to a lost person?

August 20: What do I say when I talk with someone about accepting Jesus as Saviour and Lord?

August 27: How can I use my Bible as I talk with someone about accepting Jesus?

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."

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 conver-

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

sion 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

MUSIC IN REVIVALS

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.

2. Plan for outstanding congregational singing.

- (1) Each church revival should magnify the part the congregation has in each service—the singing.
- (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.
 - 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.
- (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) 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; they should play solid introductions and accompany with full chord structure of same harmony as hymn to support the congregational singing.
- (5) Use gospel preludes to develop atmosphere for the service. Organ and piano team together.
- (6) Tune organ and piano together, place where accompanists can see leader.

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 allows.

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) Congregation Singing

- A. *Revival Songs*—A 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*—It is one of the best hymnals for revival use.

(2) For the soloist

- A. *Claude Rhea's Favorite Gospel Solos*—A collection of both familiar and new gospel songs as sung by Claude Rhea. Soloists will enjoy using these selections.
- B. *The Gospel Singer*—A collection of evangelistic songs.

(3) 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 of choral music especially designed for use in evangelistic meetings.
- C. *The Evangelistic Choir*—A collection of easy, familiar favorites which choirs will enjoy singing and people will appreciate hearing.
- D. *Proclaim the Word—Cantata*, text by Robert E. Naylor and music by T. W. Dean, can be performed by the average church choir.

(4) 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, No. 1 and 2*—A favorite among music directors. Ideal for church revivals, association, and state evangelistic meetings.
- D. *Three-Part Songs for Women*—Easy three-part songs for women with simple piano accompaniment.

(5) For the organist—Easy hymn tunes, ideal for preludes, offertories and postludes.

- A. *Preludes on Well-Known Hymn Tunes, No. 1, 2, 3, and 4*
- B. *Hymn Tune Preludes for the Organ, No. 1 and 2*
- C. *Broadman Organ and Piano Duets*
- D. *Hymn Tune Meditations for the Organ*
- E. *Organ Reflections on Fifteen Hymn Tunes*

(6) For the pianist—Easy hymn tunes, ideal for preludes, offertories, and postludes

- A. *Broadman Organ and Piano Duets*
- B. *Hymn Tune Preludes for the Piano, No. 1 and 2*
- C. *Favorite Hymns for the Piano*

(7) 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.

Creativity in Evangelism

John F. Havlik

The writer was prompted to do some thinking on the above subject by the remarks of Kenneth Chafin, Billy Graham professor of Evangelism at Southern Seminary, during the Maryland-Washington, D.C., Evangelistic Conference. His clear incisive mind inspires thought. There are some areas in which we need creative strategy for evangelism. A great deal of thought and writing is going on about this subject but unfortunately, many times the strategy results in an emasculated evangelism. Some of the areas in which we must do original and creative thinking are:

1. The academic community has become a jungle of human frustration. Students can be won to faith in Jesus Christ if the academic community can be penetrated. Most students say that Christianity offers no "demonstration." If the Christian faith is to be avant-garde rather than fighting a rear guard action on the campus, new strategies must be developed. The students of Campus Crusade are to be commended for their originality in taking the gospel to the beaches amid a welter of beer cans.

2. A new concept in the use of mass media of communications must be discovered. Most of the televised religious services from churches are viewed by Christians but leave non-Christians cold. Could a church sponsor a newscast by a top newscaster and give the gospel during commercial slots? If a single church could not afford this, why not an association of churches?

3. New methods in distribution of Scriptures and Christian literature in the language of the people. Some thought could be given to renting small reading rooms in airports with modern version Scripture portions and gospel

tracts attractively printed and written. A revival of the Christian Colporteur ministry might be effective.

4. A penetration of the labor movement with the gospel. This can be done from the inside. Some kind of lay priesthood dedicated to the subversion of godlessness with truth might be possible. Most of the approaches are made through management and are under suspicion by labor.

5. Using neutral ground to get a hearing for the gospel. This was done effectively in other times. The Taylor brothers use it now in the northern United States in evangelism. A hall is rented, tickets are printed, attractive subjects are publicized. Strangely enough people pay admission to come and hear what they would not listen to in a church building without paying anything!

6. Make a real creative effort to interpret Christian holidays which are a part of our culture. Instead of complaining of the commercialization of Christian holidays, seek to use the holiday to our advantage. The small number of floats in holiday parades are a commentary on our failure at this point. (The Lutheran Layman's League float in Tournament of Roses parade is a wonderful exception. The Salvation Army has also done some creative work in this area.)

7. Attempt to answer in mass media, private conversation, and public statement the questions that people are asking today. Men (and especially young people) are asking: "What is the meaning of life?" "Who cares for me?" "Who am I?" It is encouraging that people are asking the right questions. The fact that they are finding wrong answers may be due to our failures.

January 2-6, 1967, is the time for Adults and Young People to study *Studies in Amos*. The author is Kyle M. Yates, Jr., Professor of Old Testament and Archaeology, Golden Gate Baptist Theological Seminary.

A teaching guide will be available for suggestions for the teachers, as well as a filmstrip entitled *Amos! A Man Called Prophet*. Both of these items are available from Baptist Book Stores.

The chapter titles for the book include "The Prophet and His World," "The Prophet and His Message," "A Catalog of Atrocities," "The Hazards of Privilege," "Inevitable Judgment," "Lamentation for a Dead Nation," "The Har-

vest of Selfish Luxury," "Teaching by Symbols," and "Hope for the Future."

January Bible Study Week offers a wonderful opportunity for the entire family to profit from a week of concentrated Bible study. This week can make a significant contribution to the church. It is worthy of the best efforts and preparations.

The promotion of January Bible Study Week is the Sunday School's responsibility, with all of the organizations giving assistance. Age-group books will be available so that Bible study can be provided for every member of the family.

January Bible Study Week

D. Lewis White

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with your state secretary
of evangelism!

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spiritual renewal and
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While other churches talk about it, here's one mobilizing

Miami Church Training 500 as Evangelists

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For this reason the Northwest Baptist Church in Miami has developed "Project 300," a plan to reach, enlist, train, get excited, and keep excited 300 adult soul winners. When the Lord first laid this upon my heart, I took it to our deacons. Our deacons made it a matter of careful, deliberate consideration and spent much time in prayer before they unanimously presented it to the church, which in turn unanimously voted to adopt it as our plan and program for 1966.

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By H. G. LINDSAY, JR., Pastor
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I believe our regular preaching services on Sunday morning, Sunday night, and Wednesday night should be given exclusively to teaching and to preaching to the Christians. This is the way I do and this is the way I have been doing for years. Why? Because 98 percent of

my audience always are Christians and only five percent lost. To preach two percent of the Bible to five percent of the people would neglect 98 percent of the Bible and 95 percent of the people. On Sunday morning at Northwest Baptist Church, we usually average 1,400 or 1,500; on Sunday night 1,000 to 1,100; on Wednesday night 800 or 900; and there always are people walking the aisle, being saved—sometimes as many as 16 or 17 in one service. Why? Because our people are out witnessing; because our people led them to Christ in the home.

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preach the gospel to the poor;
he hath sent me to heal the
broken-hearted, to preach deliv-
erance to the captives, and recov-
ering of sight to the blind, to set
at liberty them that are bruised.
"To preach the acceptable
year of the Lord."
 Jesus quoting Isaiah (Luke 4:18-19)



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Symptoms of a Fatal Illness

By BOB W. BROWN
 Lexington, Ky.

A mail carrier in our church wit-
 nessed without success to a young busi-
 nessman on a Thursday morning. He
 left the mail and went on to the next
 delivery, leaving the 30-year-old man
 alone with the testimony. Within three
 hours without any warning the young
 man had died.

During June a young mother of three
 made a profession of faith in our
 church. Two ladies had visited her at
 least a half dozen times. On July 4th
 she went into the hospital and in six
 weeks had died. In her middle thirties,
 she had left a family of three children,
 a bereaved husband, and a solemn
 church.

Rarely do our people have either
 kind of experience, because our people
 rarely ever witness to the lost and un-
 converted multitudes in our cities.
 Southern Baptists are suffering and be-
 coming sick because of our lessening
 evangelistic success.

We have some serious diseases; how-
 ever, none are fatal except an evangelis-
 tic decline. The population will soon
 outgrow us, and we will have failed in
 our finest hour.

There are obvious symptoms. Statis-
 tics are a clue, but they can be mislead-
 ing, misused, and mistaken so we will
 not quote any—except that our total
 baptisms are down while the population
 is up. Many prominent Baptists have
 diagnosed the problem. Some of the
 symptoms have been overlooked.

Proselyting

We have spent too much time prosely-
 ting—not from other denominations,
 which would be bad enough, but within
 our own ranks. This has been an in-
 discriminate kind of thing. Some fellow
 visits a Baptist church; he is a member
 of another church in town, and the race
 begins. It is a bit embarrassing to hear
 his reasons for leaving his church. Actu-
 ally our church has about the same pro-
 gram and same position. We tell our-
 selves that he is really a great Christian
 and will "fit into our situation" real well.
 It's so much easier to visit a Baptist.

He is cordial and usually complimen-
 tary of our church. His attacks on his
 present church are softened by nice
 things he says about the church, "It's
 just that I'm no longer happy there."
 We court him, woo him, and win him.

Apparently it is easy to "count"
 these additions to the church as part of
 the evangelistic ministry of the church.
 The time spent in visiting with these
 folks is considered evangelistic visita-
 tion. To be sure many, if not most, of
 our additions by letter are good Chris-
 tian people. They help our church.
 Churches, like people, have unique per-
 sonalities; and some people do fit in bet-
 ter and often the accession by letter is
 from an out-of-town church.

At the same time it is obvious to
 every honest church leader that a great
 amount of time is spent trying to get
 Baptists into our own local church. This
 is especially true of suburban churches
 that "work" on members of older-es-
 tablished churches. These new churches do
 need the leadership that other Baptists
 can give. But their leadership should be
 developed within the church.

We dissipate so much of our visita-
 tion time in this direction.

A Hasty Retreat

Another symptom of our sickness is
 our rush away from the poor and popu-
 lus areas. As we add new churches and
 spend millions on church construction,
 we are too often talking about suburban
 churches in the upper middle-class sub-
 divisions. We are referring to churches
 that beat a hasty retreat from the poor
 and racially-mixed areas of the city.

In surveying subdivisions we are
 prone to count every Baptist family as
 a "prospect." Actually the masses of the
 lost are in the inner city. We are not
 evangelizing as many people because we
 are not planting churches where the
 people really are.

If our program is so expensive and
 our plant must be so large that it cannot
 be supported by the downtown apart-
 ment house dwellers, then we might
 modify our program and reduce our

building needs. Or perhaps we could
 ask the plush churches on the edge of
 town to turn some money into the city.

Baptists are best at evangelism where
 there are the most people. It is not un-
 common to find miles of the inner city
 neglected by Baptists and to find two
 or more competing churches in our
 subdivision. Although our city is not
 large there are 90 blocks downtown
 with one mission church. A new church
 was begun in a subdivision with a
 thousand homes in spite of the fact that
 only 47 families in that subdivision were
 unchurched and only 61 Baptist fam-
 ilies not in a local Baptist church.

Substitutions

It has been said that we are too
 bogged down in programs. This may or
 may not be true. We have let program
 participation substitute for personal
 work in our selection of leadership.
 Most churches would not elect a deacon
 who was not a tither, or a Sunday
 School and Training Union member.
 Few churches would require that a
 deacon be a faithful personal worker.
 We have all kinds of criteria for our
 lay leadership except the one essential,
 witnessing to the lost.

Men are referred to as leaders in our
 churches because of their influence on
 finance committees, building commit-
 tees, and stewardship promotion; and
 yet they have never in their life talked
 to a lost person. As long as we recog-
 nize and acclaim people as leaders who
 fail to participate in evangelism, we are
 not going to have evangelistic churches.

We need our programs. The machin-
 ists who keep those wheels turning how-
 ever must be people who have some
 concern for the lost and some definite
 participation in evangelism.

All of us have wailed about our quan-
 tity. We keep criticizing ourselves and
 saying that "we are many but not
 much," that "we have gotten a lot of
 unregenerate people in our churches."
 Again this may be true. But we don't
 solve the problem by getting fewer

people in. We have excused miserable
 records in our local churches the past
 decade by saying that we are not "high
 pressure." By what reason can we allow
 that 20 truly regenerate people is better
 than 100 truly regenerate people. It is
 the height of presumption to assume
 that personal work, revivals, and public
 commitment must be equated with
 "many, but not much."

For fear of just adding names to the
 church roll, many of us have quit add-
 ing anything. It seems that we have be-
 come a bit self conscious about our size.

Procrastination

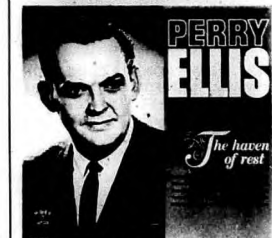
Finally, it seems our most serious
 problem is the oldest one, procrastina-
 tion. We keep putting off our evangelis-
 tic visits. We do this because we are
 always a little hesitant to walk into a
 man's heart. It is difficult at best to ex-
 plain salvation, even more difficult to
 talk to disinterested people about it.
 Because it is difficult we put it off.

We delay because we are not really
 convinced that it is urgent. All of us
 believe that we will live forever and
 consequently assume that our lost
 friends will. Death is inevitably a shock.
 There is always some tomorrow, some
 more convenient time for an evangelis-
 tic visit.

Perhaps we delay because our teach-
 ing and preaching is not very often
 about the condition of the lost. With
 prosperity and a good standard of liv-
 ing, with institutions to hide the out-
 casts, and with a secular morality it is
 a little hard to find a lost man who
 acts "lost." The old ideas of hell and
 eternal punishment are still held, but
 rarely taught. We just don't feel much
 pity, compassion, or responsibility for
 the lost man.

Baptists have a place in God's plan.
 He has blessed and used us to his glory
 in the past. In these days, our task is
 the same as it has always been—to
 make Christ known through missions
 and evangelism. ■

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The Woman's Missionary Union has generally made and continues to make

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HOME MISSIONS

By T. B. MASTON
Fort Worth, Tex.

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IN THE DAYS OF
THEY YOUTH
Luke 12:1



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at Glorieta and in 1964 at Ridgecrest. Southern Baptists also have attempted to assist National Baptists by contributing to the support of their educational institutions. For example, the American Baptist Seminary in Nashville has received considerably more than 50 percent of its financial support from Southern Baptists. A number of states have helped Negro colleges. In some cases the financial assistance by Southern Baptists made the difference between life and death for some of these educational institutions.

The Advisory Council of Southern Baptists for Work with Negroes, which was constituted in January of 1954, has made some significant contributions to our total program for Negroes. Possibly the most important thing it has done has been the stimulation it has provided for the representatives of the agencies as they have shared with one another what they have been doing and in some cases have not been doing. There have also been some rather specific achievements by the council. In 1955 a request was made for time on the Southern Baptist Convention program for an address on "Southern Baptists and the Negro." The time was granted although it was finally compressed into about eight minutes. In 1956 Guy Bellamy, then secretary of the Department of Work with National Baptists, was asked to promote Race Relations Sunday through his department, emphasizing "Baptist Fellowship Sunday." In 1962 the Home Mission Board and the Christian Life Commission were asked to look into the possibility of having Race Relations Sunday included in the denominational calendar. This, as you know, became a reality in 1964.

At the 1958 meeting of the council it was voted to extend a special invitation to the president of the Southern Baptist Convention and heads of Convention agencies to be present at the meeting. President Brooks Hays was present for the 1959 meeting. The possibility of consultation by heads of Southern Baptist and National Baptist agencies was discussed at that time. President Hays indicated that he would include something on this matter in his presidential address to the Convention that spring. As a follow-up, and doubtless largely as a result of the president's suggestion, the Committee on Resolutions recommended to the Convention "that the Executive Committee consider a meeting of representative leaders from the Southern Baptist Convention with leaders of the two National Conventions of Negro Baptists to discuss mutual problems." As a result there have been some meetings

which have been reported at different times (1960-1963) to this group by Porter Routh, executive secretary of the Executive Committee.

One of the most significant contributions by this council was a statement of principles suggested in the council and formulated largely by members of the council. This statement, which came at a rather critical time, was signed by a number of prominent Southern Baptists and published in many, and possibly most, of our denominational papers.

State Conventions

An interesting paper could be written exclusively about the relation of our state Baptist conventions and the Negro. This would necessitate a study of actions by those conventions, the contributions of the state papers, as well as the work promoted for and with National Baptists. Some very constructive things are being done even in states of the Deep South. Most of what is being done is the result of the inspiration and leadership of the state directors of work with National Baptists. These men are working in the main where the problems are most persistent and the resistance is the strongest. They are the pioneering prophets of a better day. In several states they are joined with the editor of their state paper. We should be grateful for some of our courageous editors.

A brief word should be said concerning the desegregation of Southern Baptist schools and colleges. All of the seminaries have been desegregated for sometime, some of them having taken this action before the Supreme Court decision. The picture changes so rapidly regarding the colleges that it is impossible to know the exact number that have desegregated. Of the approximately twenty-five colleges that are desegregated, two of these—Mercer and Furman—are in what are considered states of the Deep South.

In Associations and Churches

In addition to what has been done on the Southern Baptist Convention and the state convention levels, there are several associations in different states that have admitted to membership one or more Negro churches. In most cases, these Negro churches have retained their affiliation with one of the Negro conventions.

The ultimate test in the area of race is on the local church level. The victory will not have been won until it is won there. In turn, it will not be won there until an increasing number of the members of our churches have a deep conviction that their church is the body of Christ and that Christ, the head of the

church, is the only one who has a right to determine who comes into the sanctuary dedicated to the worship of God and who comes into the membership of his church which is a fellowship of the redeemed. Some of our churches in recent years have had some real victories in the area of race, while others, at least from our perspective, have known defeat.

We are acquainted with the actions of such prominent churches as the First churches of Houston, Oklahoma City, Tallahassee, Asheville, and Richmond. Many other churches less widely known have made decisions no less important for them and for their communities.

Studies of actions and attitudes by churches have been made in two states: Kentucky and Texas. At the time when a report was made on the Kentucky study, replies had been received from 227 churches, about 15 percent of the cooperating churches of the state. Of the churches replying, 70 percent said they would receive members on a New Testament basis of faith in Christ without regard to racial consideration. It was found that there were 11 churches that actually had Negro members at the time of the survey. The Texas study, with 1,259 replies, had 325 churches that said that a policy had been established by the congregation regarding the admission of Negroes into church membership. There were 324 churches that said that their policy would admit Negroes as members. This policy was frequently merely "an informal understanding." The Texas study did not reveal the number of churches with Negro members.

The figures from these two studies do not necessarily portray an accurate picture. Usually churches and individuals who are favorable regarding the purpose of such a survey will reply more readily than those who are opposed.

It seems, from general observation, that the first churches to open their membership to Negroes have been, in the main, adjacent to a college campus where Negroes were enrolled as students. So far, comparatively few Southern Baptist churches away from college towns have voted to admit Negroes. Some of us believe, however, that we may have hundreds of Southern Baptist churches that would admit for worship and even for membership any person of any race who honestly and sincerely wanted to be in the fellowship of the church.

The Road Ahead

One of the state directors of work with Negroes says, "It seems to me that the wind is behind us and the road rises

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HOME MISSIONS

Crusade—

(Continued from page A-5)

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(Continued from page A-12)

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