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MISSION

LETTERS

From Our Readers

Miami Issue

Copies of your May issue dealing with Miami have arrived here, and we have sent these to each Lutheran pastor in the Miami area and to the executives of the three Lutheran church bodies concerned with mission work in the Miami area. I have read the entire issue now and I feel it is a very important contribution to our understanding of the Miami area, and I certainly want to pass on to you our thanks.

JOHN R. HOUCK
Assistant Executive
Secretary for American
Missions, New York

Mississippi Pastor Writes

There are many Christians in Mississippi who are truly grateful for what you are doing through our HOME MISSIONS magazine. You are pricking our consciences and making us examine our prejudices. This is painful, but so necessary if we are to become the kind of churches Christ can use in this needy world. The climate in our area is slowly but surely changing. Thank you for your help in that change.

RAYMOND A. PARKER
Meridian, Miss.

A Total Poverty War

The "Shriver Interview" disturbed me. His admission of a goal of "a truly total war against poverty with costs of many billions" sounds dangerously like a truly total socialism. I hope I am wrong, yet his analogy—"just like a total military war costs many billions"—is so clear. Surely he knows that military spending in the "limited war" takes more than half the national budget.

Even if he could not see the failure of voluntary socialism in the Early Church (Acts 4 and 5), his knowledge of history and of current politico-economic systems alone should mock such visionary optimism.

I have taken lightly the pessimistic prophecies of the many critics of government spending but now Shriver has me worried.

AUSTIN B. TUCKER
Belcher, La.

• Thank you for the eloquent testimony to Christ and the mission of his church which has graced the pages of recent issues. Thank you for giving that testimony meaning by placing it within the context of the 20th century.

You are helping us remember something John F. Kennedy said, "Our responsibility is not discharged by the announcement of virtuous ends."

Specifically, thank you for the "Shriver Interview" and "Hostility on Canvas" in the June issue.

JAMES E. GRANT
Greenville, S. C.

"You Should Resign"

For several months I have been concerned about the direction HOME MISSIONS has suddenly plunged. Several tragic trends seem evident:

The push toward the ecumenical movement.

A joining of forces with agitators in trying to use the church to restructure society mass production, with a loss of the Bible principle of a ministry done in the heart and working through individuals to touch and minister to the needs of society.

A constant castigation of all that Southern Baptists have done and are doing. Is it indeed true that "there is probably just as much sin in a Baptist church at 11 a.m. on Sunday" as in the sin pocket of Bourbon Street?

The June issue was the worst yet—six pages out of thirty-one given to an interview with Sargent Shriver. With what purpose? So that he might whitewash the abominable inequities wrought in the name of an anti-poverty program, wherein administrators have been paid from \$8,000 to \$20,000 a year? Are these figures not correct? Tsk! Tsk! What poverty!

But even the Shriver interview was not the worst. The worst was "Hostility on Canvas." Come now, Mr. Knight, let's be honest and admit that the hostility is in someone's heart. Do we Baptists do a "miserable job on the whole person?"

I pastor a small church, but we have this year one young lady in full-time summer work as a minister of youth and music, one in another state as a student summer missionary, one young man on a full music scholarship, several outstanding school teachers, one successful pastor called out from this membership and countless successful and productive lay people.

I think in all honesty that in order to keep step with your conviction, which keeps peeking through, you should resign and find an affiliation with which you can live more comfortably.

R. E. SNOW
Warrior, Ala.

EDITOR'S NOTE: You should have detected trends in the publication, but they are not considered "tragic" by everyone, and you are incorrect in your analysis. The trends toward which we seek to direct the publication are most clearly stated in the "14 Mission Guidelines" published in the June issue of HOME MISSIONS, pages 24-25. These have been approved by the Home Mission Board and were prepared by a committee of the Board after almost 18 months of study. I call your attention especially to number VII (applies to race), to numbers VIII and XIV (apply to staying informed on and cooperating with governmental and other programs) and to numbers XII and XIII (apply to cooperation and work with other denominations).

I find myself comfortable in the affiliation with which I presently live.

Enough Evidence to Convict

Congratulations to you for what you are endeavoring to do, undo and redo. Blessings on you and may you live to see something done along the line of actual Christian service, in our churches, of the "status quo" type, and most of them are of this type.

An old mountain minister in North Carolina often shocks his congregation by asking them, "If you were indicted for being a Christian, would there be evidence enough to convict you?" Then he would refer them to the parable of the great judgment in Matt. 25. It is a heart-searching question.

Our church is one of wealth and fashion, and we are loyal according to denominational standards with large offerings, such as "Lottie Moon" etc. But beyond this the church doesn't seem to interfere with the lives of the members, individually or collectively.

J. A. HUDSON
Monroe, N. C.

Alarmed at Estes

I wish to express my deep alarm relative to an article in April issue by Joseph R. Estes. He discussed what he called "ground rules for encounter with Roman Catholics." His statements include some dangerous implications which should not be missed by Southern Baptists throughout our Convention. He implies, as have other leaders among us recently, that Roman Catholics, after all, are simply Christians of a different persuasion than ours. They are our Christian brethren.

He implies that there is as much possibility of a Roman Catholic, who is taught salvation by means of the seven sacraments, being a true Christian as one who is a Baptist and who has been taught that salvation is by grace through faith in Jesus Christ. He says, "Only God judges who is saved and who is not." This is true, but how many people are saved by the seven sacraments of Roman Catholicism, how many people are saved through faith in Jesus Christ? He implies that our entire relationship with Roman Catholics should be a matter of seeking to understand each other and makes no mention of us witnessing to them in an effort to win them to a saving faith in Jesus Christ.

Perhaps my greatest alarm is the discovery that we have one who believes Mr. Estes does as director of home missions work related to non-evangelicals. I would seem the part of wisdom to have one who is more dedicated to the principles of New Testament Christianity and who has more faith in who Southern Baptists are and what they are seeking to accomplish in the evidences.

By all means, let us in a true Christian spirit seek to understand Roman Catholics and all about us who need the gospel of Jesus Christ. But let us not play down our Baptist faith, let us not become mere concerned about "dialogue" and "encounter."

than we are about witnessing to these who need the Saviour.

W. H. BELL
Redlands, Calif.

EDITOR'S NOTE: The implications you have drawn are in each case an exaggeration. In the light of what you write, how do you reconcile Estes' statement: "Baptists might take this as a genuine opportunity for living 'a reason for the faith that is asking them.' 'If you were indicted for being a Christian, would there be evidence enough to convict you?' Then he would refer them to the parable of the great judgment in Matt. 25. It is a heart-searching question." Our church is one of wealth and fashion, and we are loyal according to denominational standards with large offerings, such as "Lottie Moon" etc. But beyond this the church doesn't seem to interfere with the lives of the members, individually or collectively.

Thought Provoking

Your last few issues have been most thought provoking. While we pastors may not agree with some things suggested in the articles, it has caused many of us to reevaluate our own programs. . . . We intend to use (the magazine) for the basic literature of a study group in our own church, looking toward an outside ministry in our area.

Keep up the good work even though the controversial issues may bring our criticism, realizing that a verbal battle has always been the best relief for a stepped-out one.

ROBERT TUCKER
Texarkana, Ark.

Surprised Readers

I had not looked at HOME MISSIONS for several years. . . . imagine my pleasant surprise to find, over Easter vacation at my parents, that your magazine is one of the most relevant, truly ecumenically-oriented publications of the SBC.

I am a graduate student in the U.C. Davis History Department, doing research on the expansion and shortcomings of the urban medieval church in France. I feel called to church work in some non-lay capacity, possibly city or campus ministry.

Most of my earlier impressions of Southern Baptists had been of a large, monolithic convention structure which was WASP (white, anglo-saxon, protestant) oriented and ultraconservative and provincial.

Though HOME MISSIONS and The Baptist Student, I (and others of my generation and predominate) can see God's spirit at work, revitalizing the church and our own denomination in particular.

HENRY B. SHIRLEY
Davis, Calif.

I was raised with HOME MISSIONS always being around (my dad was J. Howland Williams). But since I last looked, you have done remarkable things through the normal approach, artwork, and general appeal to upgrade and vitalize the magazine. You are to be congratulated.

In my field of education and psychology (I am guidance counselor for Arlington Elementary Schools), I am often aware of the sharp contrast in our church literature and the professional journals my husband and I receive (his are in the technological disciplines).

Your April issue was so striking in appearance and so dynamically presented that I read it through before I realized it was. . . . What all our wanted missionary and evangelistic zeal could not move us to do toward our Catholic neighbors, the ecumenical climate of our time may force us to do—bear a convincing witness to our understanding and experience of Christ, individually and in corporate worship."

It was really "magazine culling" time, but contrary to my usual hurried flipping through before throwing out, I am saving this issue to share the thoughts with others.

MRS. FRANK SANFORD
Arlington, Tex.

The Arena of Dialogue

The article, "The Church and the World" by Foy Valentine is another fine effort of yours in drawing Southern Baptists into the arena of dialogue with our world and its needs. You are succeeding in pricking our conscience. It's healthy to rise to the defense of our programs—to define our efforts—to examine our motives. It seems your periodical is read—this must be refreshing for Southern Baptist Convention personnel.

Beyond the "red neck," the opinionated, the "status quo" "stand-pat," self-appointed defenders of a former age lies the great mass of our people needing the leadership of men with vision, flexible and bent upon honesty in addressing the needs of our times.

Keep up the good work—you may get us out into the marketplace yet!

PHILIP STOVALL
Berger, Tex.

"Jungle-like Inner City"

I want to add my voice to those in affirmation of your contribution in courageous Christian journalism—especially on the difficult front of race relations and our needed witness as SBCers. I hope and pray you will not be deterred.

Our church has been working with 28 teen-agers in what we have called a Heart of Houston Project, ministering to Negro, Latin and white children of Houston's jungle-like inner city, bringing these children (40-50) to our church on Sunday morning and Tuesday afternoons. It has been one of the most remarkable efforts in direct missions that our church has even dared attempt. The response, both in our church and from others beyond, has been absolutely amazing. As a pilot project we have recently been studied by (other denominations).

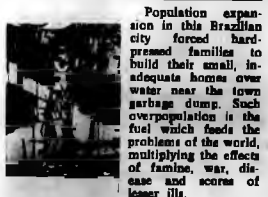
RALPH LANGLEY
Houston, Tex.

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Ford Foundation Photo
By Don Rutledge: Black Star

Vol. XXXVIII August 1967 No. 8
Published Monthly by the Home Mission Board
Southern Baptist Convention
161 Spring Street, N. W., Atlanta, Georgia, 30303
Rates: \$1.00 per year or \$2.00 for three years. Club rate (10 or more): 75 cents. Budget rate to churches, 60 cents.

*Change of Address: Please give your old and the new address.
Second-class postage paid at Atlanta, Georgia.

ZIP CODE NUMBER
All changes of address, year's rate and new subscriptions should include your zip code number.

EDITORIALS

by Walker L. Knight

RAMPANT REPRODUCTION

Southern Baptists took their first, timid step in the direction of the world's number one problem—rampant reproduction—at the recent Convention in Miami. Messengers commended "judicious use of medically approved methods of planned parenthood to those married couples who desire it and the dissemination of planned parenthood information."

Some support for the action came in the Christian Life Commission's report pointing to the implications for world order of the population expansion: "Every major problem which threatens peace today will be brought to crisis proportions in the very near future by this relentless population increase."

If we could somehow lock everyone at some time in a room alone with George Schweitzer, a Baptist scientist from Tennessee, some of his contagious alarm might rub off. "If we had the moral guts," he said, "we could feed, clothe and house every individual today, but even this will not be possible in the near future. We have had the mechanical means of birth control . . . but not the concern to speak out for employing them," he adds.

Once again Southern Baptists suffer from a lack of information and isolation from other groups, some of whom have made extensive studies into the problem of population control. The best short study related to churches has been published by the Board of Christian Social Concerns of the Methodist Church, simply entitled "The Methodist Church and Planned Parenthood."

This issue of HOME MISSIONS is our contribution to a start on an awareness of the problem. It is difficult to study this subject in any depth and avoid depression. These articles may tend to depress some; we hope it leads to some action.

Schweitzer, who says there are two

alternatives—mass suicide or world community (if we don't live together we die together)—indicates he avoids depression because "God, in his economy of the planet, has ways out of these problems. As Christians, we are awaiting fundamental breakthroughs." As Christians, our job is to foster people who can produce answers to these problems, he adds, by preparing the ground that makes possible new approaches instead of labeling them "of the devil."

What can the churches do about rampant reproduction? We suggest each take the steps outlined by the Methodist Church and presented in the box on this page. However, these apply almost entirely to the local situation, and there is some hope already that the U.S.

birth rate is slowing up. There is need for even larger action. The denominations and other interested groups must strive for a breakthrough by working with the UN's World Health Organization and others, as well as encouraging our government in the steps it is taking to provide information, aid and birth control materials where they are needed here and in the world.

The rapid population growth also has implications for world evangelization. Christianity now finds itself on the decreasing side in any percentage comparison of its numbers with world population. It is more than fitting that this edition of HOME MISSIONS should carry an emphasis on both population growth and evangelism. ■

What Can the Churches Do?

In a publication, "The Methodist Church and Planned Parenthood," the following suggestions are made as to practical action for the churches. HOME MISSIONS suggests these for Baptist churches to consider:

- Churches should give their support to any and all community efforts to include birth control in public health and tax-supported hospitals.
- Churches should help Planned Parenthood meet its responsibility in the field of welfare.
- We should work toward liberalizing policies on voluntary sterilization in tax-supported hospitals.
- Make a policy of knowing the policy of your own hospitals.

• Ministers and congregations should study and discuss the need for responsible parenthood.

• Church support is needed to program courses in sex education and education for marriage.

• Chaplains should counsel the wives of servicemen and refer them for birth control services.

• Seminaries should include lectures on family planning, including missionaries who will be dealing with problems of overpopulation in underdeveloped countries.

• Church facilities should be made available for Planned Parenthood clinics.

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

CHAPLAINCY A WELCOMED MINISTRY

The international turbulence of these days touches every family in one way or another. Many have loved ones in the military. Some have suffered the loss or serious injury of family members.

Chaplains overseas request their fellow Christians at home to pray for them as they minister to our men and women in uniform. They urge us to pray for our service people and to keep in touch with them, such as by letters and bulletins. They join us in fervent prayer for a just peace around the world.

The Home Mission Board represents Southern Baptists in providing a tie between the Convention and its chaplains. The Board's Division of Chaplaincy, with George W. Cummins as director, serves as the Chaplains Commission of the Convention. The Commission provides endorsement or approval of qualified men for both the military and civilian chaplaincy. The Sunday School Board and the Radio-Television Commission assist the chaplains by providing literature and films. The Chaplains Commission keeps in touch with chaplains by correspondence, conferences and visits to the chaplains.

It was my recent privilege, accompanied by Mrs. Rutledge, on behalf of the Chaplains Commission, to visit chaplains in eleven Asian and European countries. These included Korea and Vietnam, Greece and Germany. We had fellowship with about 150 chaplains. We were able to visit some on their bases, speak in their chapels and meet their colleagues. We had meals with most of them, sometimes in their homes. We visited servicemen on duty and in hospitals. We visited com-

manding officers at their posts. We returned from this two months journey in mid-May, grateful for and proud of our chaplains, our American service people and the commanders.

The several commanding officers whom we met, from majors to generals,

Baylor University honored Arthur B. Rutledge at its commencement exercises for his "progressive, constructive and daring work" as executive secretary-treasurer of the Home Mission Board.

Ray Summers, chairman of the Department of Religion, presented Rutledge (a 1936 Baylor graduate) for the honorary doctor of laws degree. Summers praised Rutledge, "whose total life is a witness to that which Baylor history has stood for."

Others also honored were Tom Lea, noted painter and author, and Carl Hertzog, nationally known book designer-publisher. Both are from El Paso, Tex.

almost without exception showed a genuine concern for the work of the chaplains. Though military life presents some unusual temptations, it was my feeling that these men want to provide strong spiritual support for our service people. In some cases these high-ranking officers were outstanding Christian laymen, and in almost every case they were regular attendants of chapel services.

We had the impression that our service personnel are giving a good account of themselves, in character, chapel and church attendance and Christian service. A general in Vietnam spoke with appreciation of young Americans. He stated that during his latest tour of duty in the United States he had become somewhat discouraged about American youth, but under wartime conditions he was observing qualities of seriousness, loyalty and courage which gave him new hope for the younger generation.

At some bases the chapel attendance was outstanding. For instance, at an Army base in Okinawa, from January through March 1967, the average weekly total attendance in chapel services came to 58 percent of the total number of military related to the base. In Vietnam the chaplains I talked with said attendance was averaging from 20 percent to 35 percent of the men. In many cases our Southern Baptist people provide strong assistance in staffing the Sunday Schools and choirs, as well as other aspects of the work of the chapels. In several chapels the congregation provided assistance to national churches or institutions nearby. In most countries which we visited there were English language churches, as a rule composed largely of military families. Most of these churches were undertaking commendable local mission projects.

In many cases the ministry of a chaplain is quite similar to that of a pastor. He preaches, he provides administrative guidance for activities related to the chapel, he counsels with persons in need, he visits patients in the hospitals and families that need his help. Under combat conditions chaplains are giving a good account of themselves at forward points. Each chaplain around Pleiku, Vietnam, conducts an average of eight services per day in the field. One chaplain, voicing the viewpoint of many who serve our troops in combat, stated: "I never have felt that I was more welcome or that my ministry was more appreciated than with the men out in the field."

Military hospital chaplains are in constant touch with those hospitalized under both normal duty conditions and because of war. Southern Baptist chaplains are providing an outstanding pas-

(Continued on page 46)

THE FUSE IS SHORT

A Commentary On the Population Problem And what It Portends

by Harold W. Osborne
Baylor University
Waco, Texas

A6

In 1945,¹ World population totals over 3.3 billion persons. With a current growth rate of almost 2 percent, the world's population will double in 35-40 years. Conservative estimates now indicate that unless drastic declines occur in the birth rate of the world's people, there will be 6.3 billion persons by the end of this century and by the middle of the 21st century, bringing a catastrophe, at least 13 billion people. Less conservative estimates suggest that the total may be more than 20 billion persons. Such conclusions stagger the imagination.

In terms of distribution, Asia now comprises 56 percent of the world's people; Europe and the Americas comprise about 14 percent each; Africa, 8.5 percent; the U.S.S.R., seven percent; and Oceania, 0.5 percent.² By giving absolute numbers (see Table I) and using projected estimates for 1980, the growth trends of the world's population can be made quite plain.

The object lesson of such trends is that the poorer, less developed regions are growing most rapidly. According to United Nations' reports the population explosion is greatest today in Latin America, Africa and most of Asia, but less in the United States and Canada, and least in Europe, especially western and central Europe.

Today, Latin Americans are multiplying four times faster than people in northwestern Europe. By the year 2000, perhaps twice as many Americans will live south of the Rio Grande as north of it. At the present time, Mexico is one of the world's fastest-growing nations with an annual rate of increase of over 3 percent.

In 1900 there was one European for every two Asians. By the year 2000 there will likely be one European for every four Asians. The Oriental nations are clearly outracing the western nations in population expansion. In another 50 years, half the world's people may well be Chinese. Such demographic implications produce problems of world concern—political problems, racial problems, food problems, spatial problems. The list could be extended easily. One problem, however, emerges as most persistent and potentially most dangerous—the basic problem of food itself.

Today, at least one-half and perhaps two-thirds of the human race is not sufficiently fed. In many of the underdeveloped countries, the majority of the people live close to the edge of survival and starvation takes away a large number of their children. The average caloric

intake in India is only half that of the United States. In Calcutta a million people live on sidewalks and open lots.³ It is estimated that in the world at large, 10,000 people a day, mostly children, die from the effects of malnutrition.⁴

In such underdeveloped areas, the basic population checks of disease, famine and starvation historically have restricted population growth. However, recent introductions of death control measures have reduced such checks and the resulting consequence has been a tremendous upsurge of people. In parts of India, Java, Formosa, Korea, China, etc., the population has already increased to the point that millions are struggling for bare livelihood. This is the population problem.

Karl Sax in his excellent analysis, *The World's Exploding Population*, states flatly that:

The need for more food is the most urgent problem facing the world today. . . . Hunger is an old story in human history. It is reflected in the Lord's Prayer, where the appeal for food takes priority over the appeal for forgiveness of sins. The same philosophy is expressed in the ancient Chinese proverb, 'It is difficult to tell the difference between right and wrong when the stomach is empty.' The wisdom of the Chinese also is reflected in their world for peace, *ho-ping*, which means literally 'food for all.' In more recent times, Gandhi observed that

'to the millions who have to go without two meals a day, the only acceptable form in which God dare appear is food.'

These are facts. But facts must be interpreted. Aside from humanitarian and Christian challenges, what does the population explosion mean? It should be obvious that isolationism is dead. What happens in one part of the world has an impact upon other parts, too. The former premier of Pakistan has said that not even the United States can long remain an island of prosperity in a sea of poverty. The world is small and its parts closely interconnected. It is largely the wide economic disparity between the "have nations" and the "have not nations" which makes the world so unstable. Certainly, threats of war increase with population pressure. Chinese masses now are flowing into Tibet, and India and Russia watch their more than 700 million Chinese neighbors with cautious eyes. In other areas, also, too little food for too many mouths creates unrest, resentment and international tensions.

Perhaps more to the point, hungry people are wondering today who will improve their lot. And as long as half or more of the world's people go to bed hungry each night, the odds favor Communism. In 1937, Communism held only 8 percent of the world's people; in 1946, 12 percent; in 1960, 35 percent. In 1975, providing the now neutralist countries remain neutral,

Communism will hold 36 percent as opposed to the West's 35 percent. However, if the overpopulated, impoverished areas now neutralist go Communist, Communism could well control more than 60 percent of the world's people.

Of course, if current population growth trends continue, no nation, Communist or Capitalist, can serve adequately as the breadbasket of the world. A doubling of human numbers in the short span of 35 or 40 years is likely to mean a reversal of human progress. Even now, half the world's children of preschool age are so undernourished that their physical growth, and in many cases their mental growth, is retarded and mortality among such children is 60 times as great as in the more advanced countries.⁵ This, too, is the population problem.

Is there an answer? It's easy to say, feed the hungry people, and indeed, we have tried it. Our efforts to help through economic aid programs, however, have not had the desired result. There are more hungry people in the world today than when our foreign aid program began. Since Congress enacted the "Food for Peace" law in 1954, the United States has shipped abroad food products amounting to more than \$12 billion.⁶ But the problem has grown larger, not smaller. President Johnson stated in his 1966 Foreign Aid Message to Congress: "We cannot meet the world food needs of the future, however willing we are to share our abundance."⁷

U.S. taxpayers cannot feed the world. Neither can our crop surpluses reduce the problem on anything more than a temporary basis. It has been estimated, in fact, that if all our crop surpluses were divided among the world's needy, they would amount only to the equivalent of a cup of rice per person.⁸ The picture is far from bright.

According to Raymond Ewell, former advisor to the Government of India, "the world is on the threshold of the biggest famine in history. . . . If present trends continue, it seems likely that famine will reach serious proportions in India, Pakistan and China in the early 1970s. Latin America will fall in this category by 1980. Such a famine will be of massive proportions, affecting hundreds of millions, possibly billions of persons."⁹

Binay Sen, Director of the United Nations Food and Agriculture Organization (FAO), says much the same thing: "Either we take the fullest measures both to raise productivity and to stabilize population growth, or we face a dis-

TABLE I
WORLD AND REGIONAL POPULATION (Millions)

	World	Africa	Asia	Northern America	Latin America	Europe	Oceania	USSR
Millions 1966	3,346	314	1,864	217	252	448	18	234
1980 projections	4,330	449	2,461	262	378	479	23	278
Annual Rate of Increase (percent)	1.7	2.3	1.8	1.6	2.7	0.9	2.2	1.6
Number of years required to double population	41	31	39	44	26	78	32	44

Source: "World Population Data Sheet—1966," (Information Service, Population Reference Bureau, Washington, D. C., 1966)

HOME MISSION

August, 1967

A7

THE FUSE IS SHORT

A Commentary On the Population Problem And what It Portends

by Harold W. Osborne
Baylor University
Waco, Texas

The population bomb keeps ticking. And the fuse is short. According to recent United Nations' estimates world population is now growing, by 8,000 persons every hour, 70 million people each year.¹

In some areas of the globe the mere fact of human numbers is already a problem. There is approaching a situation of "standing room only." But the real core of the population crisis is not the mere fact of numbers; it is rather the pressure of those numbers upon man's aspirations; his available resources, indeed, his civilization.

The past few decades have brought an unprecedented growth in world population, most of it occurring in the poor, underdeveloped nations so important on the current world scene. Throughout most of man's history, the population of the world remained fairly stationary, growing at only a fraction of a percent per year. Yet, in the last 50 years alone, world population has almost doubled. When man lived by hunting and fishing and food gathering, the world's people numbered only a few hundred thousand. It is estimated that at the time of Christ there were only 200-300 million people in the entire world. Today, China alone has over twice that number.

According to a recent press release of the Population Reference Bureau, half the population now living on earth has been born since the end of World War

II in 1945.² World population now totals over 3.3 billion persons. With a current growth rate of almost 2.0 percent, the world's population will double in 35-40 years. Conservative estimates now indicate that unless drastic declines occur in the birth rate of the world's people, there will be 6.3 billion persons by the end of this century and by the middle of the 21st century, bringing catastrophe, at least 13 billion people. Less conservative estimates suggest that the total may be more than 20 billion persons. Such conclusions stagger the imagination.

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In 1900 there was one European for every two Asians. By the year 2000 there will likely be one European for every four Asians. The Oriental nations are clearly outracing the western nations in population expansion: in the other 50 years, half the world's people may well be Chinese. Such demographic implications produce problems of world concern—political problems, racial problems, food problems, spatial problems. The list could be extended easily. One problem, however, emerges as most persistent and potentially most dangerous—the basic problem of food itself.

Today, at least one-half and perhaps two-thirds of the human race is not sufficiently fed. In many of the underdeveloped countries, the majority of the people live close to the edge of survival and starvation takes away a large number of their children. The average caloric

intake in India is only half that of the United States. In Calcutta a million people live on sidewalks and open lots.⁴ It is estimated that in the world at large, 10,000 people a day, mostly children, die from the effects of malnutrition.⁵

In such underdeveloped areas, the basic population checks of disease, famine and starvation historically have restricted population growth. However, recent introductions of death control measures have reduced such checks and the resulting consequence has been a tremendous upsurge of people. In parts of India, Java, Formosa, Korea, China, etc., the population has already increased to the point that millions are struggling for bare livelihood. This is the population pressure. This is the population problem.

Karl Sax in his excellent analysis, *The World's Exploding Population*, states flatly that:

The need for more food is the most urgent problem facing the world today. . . . Hunger is an old story in human history. It is reflected in the Lord's Prayer, where the appeal for food takes priority over the appeal for forgiveness of sins. The same philosophy is expressed in the ancient Chinese proverb, 'It is difficult to tell the difference between right and wrong when the stomach is empty.' The wisdom of the Chinese also is reflected in their world for peace, *ho-ping*, which means literally 'food for all.' In more recent times, Gandhi observed that

'to the millions who have to go without two meals a day, the only acceptable form in which God dare appear is food.'⁶

These are facts. But facts must be interpreted. Aside from humanitarian and Christian challenges, what does the population explosion mean? It should be obvious that isolationism is dead. What happens in one part of the world has an impact upon other parts, too. The former premier of Pakistan has said that not even the United States can long remain an island of prosperity in a sea of poverty. The world is small and its parts closely interconnected. It is largely the wide economic disparity between the "have nations" and the "have not nations" which makes the world so unstable. Certainly, threats of war increase with population pressure. Chinese masses now are flowing into Tibet, and India and Russia watch their more than 700 million Chinese neighbors with cautious eyes. In other areas, also, too little food for too many mouths creates unrest, resentment and international tensions.

Perhaps more to the point, hungry people are wondering today who will improve their lot. And as long as half or more of the world's people go to bed hungry each night, the odds favor Communism. In 1937, Communism held only 8 percent of the world's people; in 1946, 12 percent; in 1960, 35 percent. In 1975, providing the now neutralist countries remain neutral,

Communism will hold 36 percent as opposed to the West's 35 percent. However, if the overpopulated, impoverished areas now neutralist go Communist, Communism could well control more than 60 percent of the world's people.

Of course, if current population growth trends continue, no nation, Communist or Capitalist, can serve adequately as the breadbasket of the world. A doubling of human numbers in the short span of 35 or 40 years is likely to mean a reversal of human progress. Even now, half the world's children of preschool age are so undernourished that their physical growth, and in many cases their mental growth, is retarded and mortality among such children is 60 times as great as in the more advanced countries.⁷ This, too, is the population problem.

Is there an answer? It's easy to say, feed the hungry people, and indeed, we have tried it. Our efforts to help through economic aid programs, however, have not had the desired result. There are more hungry people in the world today than when our foreign aid program began. Since Congress enacted the "Food for Peace" law in 1954, the United States has shipped abroad food products amounting to more than \$12 billion.⁸ But the problem has grown larger, not smaller. President Johnson stated in his 1966 Foreign Aid Message to Congress: "We cannot meet the world food needs of the future, however willing we are to share our abundance."⁹

U.S. taxpayers cannot feed the world. Neither can our crop surpluses reduce the problem on anything more than a temporary basis. It has been estimated, in fact, that if all our crop surpluses were divided among the world's needy, they would amount only to the equivalent of a cup of rice per person.¹⁰ The picture is far from bright.

According to Raymond Ewell, former advisor to the Government of India, "the world is on the threshold of the biggest famine in history. . . . If present trends continue, it seems likely that famine will reach serious proportions in India, Pakistan and China in the early 1970s. Latin America will fall in this category by 1980. Such a famine will be of massive proportions, affecting hundreds of millions, possibly billions of persons."¹¹

Binay Sen, Director of the United Nations Food and Agriculture Organization (FAO), says much the same thing: "Either we take the fullest measures both to raise productivity and to stabilize population growth, or we face a disaster."

TABLE I
WORLD AND REGIONAL POPULATION (Millions)

	World	Africa	Asia	Northern America	Latin America	Europe	Oceania	USSR
Millions 1966	3,346	314	1,864	217	252	448	18	234
1980 projections	4,330	449	2,461	262	378	479	23	278
Annual Rate of Increase (percent)	1.7	2.3	1.8	1.6	2.7	0.9	2.2	1.6
Number of years required to double population	41	31	39	44	26	78	32	44

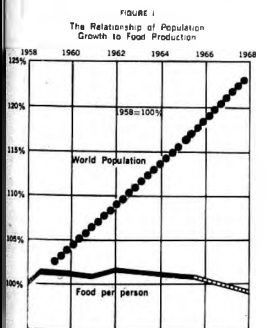
Source: "World Population Data Sheet—1966." (Information Service, Population Reference Bureau, Washington, D. C., 1966)



aste of unprecedented magnitude. . . . Problems of hunger and malnutrition which affect more than a half of the world's population . . . pose a serious threat to peace."¹²

Of course, in much of the world, acreage of cultivated land and yield per acre can be and is being increased. But this requires education, capital, skill, management, etc. which are not now widely available in the overpopulated countries and may not be for generations. It obviously also requires a higher level of literacy than most of the underdeveloped nations have. For example, in Guatemala 70 percent of the population over 15 years of age cannot read and write and in India a staggering 80 percent of the same age group is illiterate.¹⁴ This, also, is the population problem.

True, production already has been increased substantially in many of the underdeveloped lands—but not fast enough to keep pace with their expanding populations. FAO data shows that for the world as a whole, there has been no gain in per capita food production since 1958-1959.



In the five-year period between 1959-1964, population in Latin America increased by 11.5 percent, but food production by only 6.5 percent.¹⁶ During the same period population in the Far East increased by approximately 10 percent, but food production by only 8.5 percent.¹⁶ In plain English such figures mean that in many parts of the world the average individual in 1964 had less to eat than he had five years

previously and that in spite of increased production.

Of course, even if food were no problem, space eventually would be. Food relief is fine, but death control through such relief must be complemented by birth control if the relief is to be anything more than a brief lull in man's struggle for survival. That, too, is the population problem.

In conclusion, it is safe to say that at sometime in the foreseeable future the population of the world has to be stabilized. Obviously, the present rate of world population growth cannot be maintained for any significant period of time. At our present rate of increase, with four births and two deaths each second, in 600 years each human being would have only one square meter on which to live.¹⁷ This must never take place. It will never take place. Something will happen to prevent it. The question that confronts us is "What?" Arthur Clarke in an article appearing in *Harper's Magazine* in 1958 stated: "The society of the future in its struggle for stability will be forced to violate the religious and ethical beliefs of almost every human being alive today."¹⁸ He suggests as possible solutions once the earth has reached its maximum supportable population: (1) infanticide after the second child; (2) sterilization of all couples after the second child; (3) extreme penalties for violation of the two-child limit which would leave self-regulation open but cause tremendous psychological strain; (4) the allowing of some couples to have large families but the requirement of childlessness for others.¹⁹

Such drastic "solutions" are repugnant to the humanitarian and Christian conscience. Perhaps their drastic implications, however, will strengthen our realization that ultimately one of two things must happen. Either death rates must increase or birth rates must decrease. This is the basic choice. Increased food production is not the answer. More migration is not the answer. Outer space living is not the answer. The answer to which most demographers subscribe is that of birth control. Death control is fine. But unless death control is accompanied by birth control, then the rapid increase in population now occurring may well make Malthus' theory of too many mouths and too little food a worldwide reality.²⁰

The 1965 White House Conference on International Cooperation made a striking declaration in its conclusion that "the rate of growth of world population is so great—and its consequences

so grave—that this may be the last generation which has the opportunity to cope with the problem on the basis of free choice."²¹

It bears repeating to say that population growth must be controlled either by higher death rates or lower birth rates. Karl Sax has said that the world must soon choose whether future population growth is to be controlled by enlightened birth reduction, or by the ancient destroyers of pestilence, famine and war.²²

The choice would seem clear. The population bomb is ticking. And the fuse is short. ■

FOOTNOTES

1. For an excellent short summary of the population crisis, see *Famine Stalks the Earth—The Population Bomb Keeps Ticking*, published by the Population Policy Panel of the Hugh Moore Fund, 60 East 42nd St., New York, N.Y., 1966, 18 pp.
2. *Ibid.*, p. 4.
3. Press Release (Jan. 16, 1967), Population Reference Bureau, 1755 Mass Ave., N.W., Washington, D.C.
4. "World Population-1963," *Population Bulletin*, XIX (Oct., 1963), 137.
5. Ray Vicker, "Our Population Powder Keg," *Today's Health* (Oct., 1959), p. 28.
6. "Can World Food Supply Keep Pace With Population Growth?" Planned Parenthood—World Population Fiftieth Anniversary Conference, *The Population Crisis: Twentieth Century Challenge* (New York City, Oct. 18-19, 1966).
7. Karl Sax, *Standing Room Only: The World's Exploding Population* (Boston: Beacon Press, 1960), p. XI.
8. "Half the World is Hungry, Worse to Come," *New York Times*, Nov. 6, 1966, reprinted in *Population Bomb News Items*, No. 12 (March, 1967), p. 1.
9. *Famine Stalks the Earth*, op. cit., p. 7.
10. *Ibid.*, p. 8.
11. Vicker, loc. cit.
12. *Famine Stalks the Earth*, op. cit., p. 1.
13. *Ibid.*
14. *Ibid.*, p. 10.
15. "Malthus in Retrospect," *Population Bulletin*, XXII (Feb., 1966), 4.
16. *Ibid.*
17. *United Nations Review* (Feb., 1959), p. 19.
18. Arthur Clarke, "Standing Room Only," *Harper's Magazine* (April, 1958), p. 54.
19. *Ibid.*
20. See Thomas Malthus, *Population: The First Essay* (Ann Arbor: University of Michigan Press, 1959). Malthus' *Essay on Population* was first published in 1798.
21. *Famine Stalks the Earth*, op. cit., p. 17.
22. *Op. cit.*, p. XVIII.

BIRTH CONTROL: THE ETHICAL ISSUES

by Bill Pinson
Southwestern Baptist Theological Seminary
Fort Worth, Texas

Only within the past century has serious controversy developed over birth control. During most of the history of the Christian movement birth control either was ignored or was considered generally immoral. A number of factors in recent years have contributed to the shattering of indifference and the ending of widespread condemnation. For example, recent changes in social and economic conditions have caused small families to be generally more desirable than large ones. In the days when death claimed vast numbers of children before they reached maturity it was obviously necessary for a family to have many children if any were to survive to adulthood. Today medical

science has reduced the death rate of children so much that three offspring per family is an adequate number to maintain the human population.

Also, a large family—an economic asset when the family was the center of production—has become an economic liability now that the family is the center of consumption. Under present circumstances children can contribute little or nothing to the family's finances. This was not the case when most families lived on farms and the children worked alongside the adults. Today a large number of children can create such a financial load that all members of the family suffer.

Within the past century the world's population has begun to get out of hand. More people are being born than can be cared for adequately. The result is added poverty and suffering for the human race. Many people feel that birth control is necessary to limit the world's population.

These three factors have made the control of human conception highly de-

sirable. Most non-Catholics have come to accept birth control. On the other hand, the official stand of the Roman Catholic Church has remained opposed to any form of artificial birth control. This conflict of views has stirred a serious discussion.

In addition, the Catholic Church itself is experiencing inner turmoil over the issue of birth control. Surveys indicate that many Catholics ignore the teachings of their church and practice artificial birth control. Some Catholic writers favor altering the church's stand. The Pope has appointed a special study commission to investigate the issue. The development of the birth control pill has fanned the flames of discussion within Catholicism.

Currently a debate rages between those who oppose birth control. The conflict is complicated further by disagreement among those who favor birth control as to which forms are acceptable. mortally. Christians should understand the various arguments being set forth.

Opposition to Birth Control

The arguments against birth control can be summarized as follows:

1. The primary purpose of marriage is the bearing of and caring for children. To prevent through birth control the normal intended result of the marriage relationship is to thwart God's will for man.
2. Sexual intercourse has only one purpose, the propagation of the human race. Any other function is contrary to nature and is therefore sinful. Thus to use artificial means to avoid conception is to prevent the act of sex from reaching its natural goal. This causes sexual intercourse to degenerate into lust and selfish physical satisfaction.
3. Artificial birth control violates the laws of nature. The natural result of sexual intercourse is for sperm to be released in the woman for possible union with an egg in conception. To thwart this natural result is immoral.
4. Birth control exerts a damaging influence on morality and religion. It encourages sex for sex's sake. It encourages the unmarried to engage in sexual relations since it reduces the fear of pregnancy and disease.
5. The Bible indicates that God does not approve of birth control. Onan was severely condemned when he spilled his semen on the ground—a form of birth control (Gen. 38:4-10).
6. Birth control interferes with the natural development of the human race.

When many children are born, the fit survive and the race is strengthened. Birth control frustrates the process of natural selection.

The Roman Catholic Church is not the only group which stands generally opposed to birth control, but it is by far the largest and most vocal. Roman Catholics are not opposed to all forms of birth control. In 1951 Pope Pius XII stated that married couples could be exempted from the duty of bearing children because of "serious reasons." What constitutes "serious reasons" is a matter of debate among Catholics.

When serious reasons for preventing conception do exist—such as an illness on the part of the mother which would make pregnancy dangerous to her and to her child—the only means of birth control allowed are total or periodic abstinence from sexual intercourse. All other methods are considered "illicit birth control practices," as Pius XII put it. The method of birth control most favored by Catholic leaders is the so-called rhythm method. Following this method a couple refrains from engaging in sexual relations during the wife's fertile period.

Support of Birth Control

The following reasons often are given to support birth control.

1. Planned parenthood gives every child the opportunity to be wanted.
2. It increases the possibility that families will be able to provide adequately for their children. This makes for happier homes and well-adjusted people.
3. It prevents damage to mothers from too many pregnancies or from a pregnancy which would endanger her health. It also prevents—or at least reduces—the transmission of inheritable defects and diseases from parent to child.
4. It enables a couple to enjoy sexual relations in marriage without fear of pregnancy.
5. It is the only practical solution for the problem of the world's rapidly expanding population. Huge families are no longer necessary to preserve the human race. Such families in fact harm the race.
6. It does not violate any teaching of the Bible. Rather it applies the biblical principles to family life. The story of Onan is the only direct reference in the Bible to birth control. The story indicates that Onan's sin was hypocrisy and selfishness. It hardly provides adequate biblical evidence to condemn all birth control practices.

The Bible does not teach that the exclusive purpose of marriage and sex is to bring forth children. Rather the Bible sets forth companionship as a valid purpose of marriage (Gen. 2:18-25), declares sexual intercourse to be undefiled in marriage (Heb. 13:4) and indicates that husband and wife owe to each other sexual fulfillment (1 Cor. 7:4-5). The Bible clearly teaches the responsibility to love and to provide adequately for one's family (1 Tim. 5:18). Thus unrestricted production of children obviously can be a violation of God's will.

Children are to be part of every family. This is God's ideal. But those favoring birth control insist that the coming of children should be planned. Parents should have only the number of children for which they can provide. These children should be spaced for the best interests of all members of the family. God gave man spiritual sensitivity and reason in order that he might plan his family wisely.

Evaluation of Methods

Even if one accepts birth control in principle, there still must be an evaluation of the methods. Catholics and non-Catholics agree that birth control under certain circumstances is justifiable. They disagree on the methods to be employed.

The disagreement stems mainly from a difference in the concept of sex and marriage. Catholics emphasize that marriage and sex exist primarily for the procreation and education of children. Non-Catholics insist that an equally important purpose of marriage is the full companionship of the partners. This companionship is known in the Bible as the "one flesh" union.

The unitive purpose of marriage demands that a couple be free to give themselves to each other sexually without fear of pregnancy. Such freedom from fear can be achieved best through the use of so-called artificial birth control methods. Catholics object and contend that sex should follow natural processes. They claim that artificial birth control methods thwart nature.

Birth control methods fall into five classes: (1) Natural—abstinence, rhythm method, coitus interruptus; (2) Chemical—chemical solutions to kill sperm; (3) Mechanical—devices to prevent the sperm from reaching an egg; (4) Physiological—oral contraceptives to prevent eggs from coming into position for conception; (5) Surgical—sterilization and abortion.

The Roman Catholic Church accepts only abstinence and the rhythm method because only these do not interfere with natural processes. Both are criticized by many non-Catholics. It is pointed out that abstinence is inconsistent with the biblical view of the place of sex in marriage (1 Cor. 7:4-5). The rhythm method is not very effective in preventing conception and it robs the married couple of the sexual fulfillment they have a right to enjoy.

The chemical, mechanical and physiological methods are utilized widely. The Catholic Church opposes all of them because they violate natural processes. However, there appears to be no serious ethical problem associated with any of these from a biblical point of view. Each method has certain advantages and drawbacks. Individual couples should seek the approach which seems right for them. They should keep in mind that their purpose is not so much to prevent conception as to plan in a positive way for the coming of their children.

Both of the surgical methods are disapproved widely. Sterilization is usually permanent. Thus a person is robbed for the rest of his life of the ability to have children. Under normal circumstances this is unwise. Abortion usually is condemned because it takes life rather than prevents conception. Therapeutic abortion is sometimes defended, but seldom is abortion advocated as the best approach to birth control. Too many moral problems currently cloud the use of abortion for it to be acceptable in normal circumstances.

Most churchmen agree that birth control devices and instructions should be made available only to couples who are married or who are preparing for marriage. A few are suggesting, however, that birth control information and devices be made available to all. They argue that since people are having sexual relations outside of marriage anyway, everything possible should be done to curtail unwanted pregnancy and disease. The counter argument is that such use of birth control would encourage sexual immorality.

Obviously the question "What is right for the Christian in regard to birth control?" is satisfied by no simple, one-shot answer. In the midst of current debate, family chaos and awesome population problems, each Christian has a responsibility to understand the issues, come up with personal convictions and act on those convictions in his home and society. ■

YOUNG DIRECTOR:
Rev. and Mrs. John
V. Hawk are co-
directors of the Bap-
tist Center located
adjacent to the most
deteriorated section
of Oklahoma City.
Hawk came to the
Center in 1965 as a
fieldworker.



A12

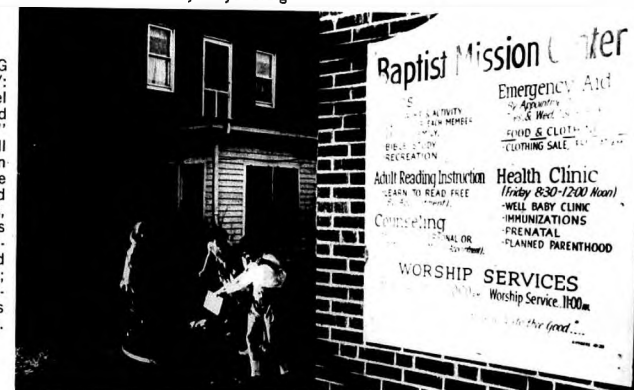
HOME MISSIONS

TO EXTINGUISH THE FUSE: PLANNED PARENTHOOD CLINIC

by Sue M. Brooks

Photos by Floyd Craig

**ENCOMPASSING
PHILOSOPHY:**
"The Whole Gospel
For the Whole Need
of the Whole Person"
is the impetus of all
Center ministry. In
addition to the
regular worship and
Bible study services,
the program includes
Well Baby, Immuni-
zation and Planned
Parenthood Clinics;
therapeutic counsel-
ing; literacy classes
and others.



The shabbily dressed mother of six or seven children again awkwardly heavy with child had sought out the director of a Baptist Center in her search for help.

She is one of an estimated 5,689 persons who in 1965-66 turned to the Baptist Center in Oklahoma City.

According to Rev. and Mrs. John V. Hawk, co-directors, the center compares very closely with an ordinary Baptist church. "The difference lies in the community that we seek to

serve and the manner in which we seek to serve it," Hawk said.

A controversial facet of this manner of service is the Oklahoma Center's indirect sponsorship of a Planned Parenthood Clinic as one of about 20 activities geared to combat the difficulties of the deprived communities where centers usually are located.

Mechanics of the operation of the clinic and personnel actually are provided by the Planned Parenthood Association of Oklahoma County

A13

August, 1967



in conjunction with the Oklahoma Medical Association and the area's Community Chest organization. The Center provides meeting space and "patients."

The clinic is manned for three hours each Friday by a nurse and a gynecologist.

So far as the center is concerned this is not a matter of pushing the birth control pill or any other means of birth control. Rather, it is one means of seeking to fulfill the center's philosophy: "The Whole Gospel for the Whole Need of the Whole Person."

"As an ordained Baptist minister, I feel that this (planned parenthood) is not only entirely compatible with the will of God but also in keeping with the responsibility that God expects his children to exercise in this matter of providing for one's family," Hawk said.

Hawk explains the purpose of the clinic to be the establishment of relationships based on the text, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

"In the context of this relationship to the truth as it is in the person of Christ, behavior takes a right direction, from its very wellspring, outward. And in broadening this relationship, all other relationships take their proper place and responsible decisions are made on the basis of attitudes formed at this point."

Hawk realizes that any useful information may be used to further evil as well as good. He feels that the provision of the birth control pill to promiscuous youths, an idea that has been suggested, would be furthering evil.

"This is an oversimplified approach to a complex problem. We would not be dealing with this issue constructively simply by telling these young persons that they need not grow up to



responsibility. Indeed, we would be pointing the finger to irresponsibility."

In answer to the criticism the clinic has received, even from within the Southern Baptist ranks, Hawk said: "The word evangelism means to proclaim the good news—the good news of God's concern which in the person of Christ through his preaching, teaching, healing ministry has been demonstrated to be a concern for the whole person."

And persons in this Oklahoma community have responded to this ministry. Having been in existence only two years, the clinic reported that 347 persons came in for guidance during 1965-66. "And this is a rapidly growing figure," Hawk pointed out.

It is unlikely, however, that the Oklahoma Baptist Clinic, at present the largest of its kind in the county, will be expanded. The amount of space available to the clinic is limited, and its role must be kept in balance with the other functions of the Center program.

In reflecting on the disappointments encountered in the planned parenthood clinic and other programs, Hawk revealed, "The biggest continuing disappointment is the immaturity of the average Baptist Christian. By immature, I mean he is unwilling to become involved meaningfully in the lives of persons outside his immediate pleasant world."

Hawk continued that the center has an unrealized ambition to cultivate a very definite individual and personal relationship with everyone who is enrolled in center programs.

And they not only relate to but win over many. During 1965-66, 44 persons made professions of faith as a result of this Baptist Center's ministry.

"We see our task in terms of cultivating maturity. We feel very definitely that this ties in with this business of planned parenthood in that the real answer to the population explosion is not birth control, but responsibility (in a sense, maturity) on the part of the parent." ■

A CONTROVERSIAL SERVICE: About 350 persons, such as this young couple, came in 1965-66 to the Center's Planned Parenthood Clinic, the largest of its kind in Oklahoma County. Hawk feels this controversial ministry is entirely compatible with God's will. He limits himself to a didactic counseling approach, giving information and instruction and sometimes referring a person to the clinic from his contacts in other phases of the Center program.

Cooperative Evangelism

A VENTURE ACROSS DENOMINATIONAL LINES

by Harold E. Lindsey
Division of Evangelism, HMB

"... a vital Christian happening."—
Hartford (Conn.) Courant

The Greater Hartford Christian Renewal Crusade gained billing into the pompous Bushnell Memorial Auditorium and even drew news reviews from the city's respected daily. Why such interest in an evangelistic effort?

This particular crusade, which began as a Southern Baptist project, grew into a venture in cooperation across denominational lines.

The unprecedented togetherness of Hartford's religious community added interest to the crusade. The Full Gospel Business Men's Chapter of Hartford participated and so did the Greater Hartford Campus Ministry and the Interspersary Christian Fellowship. There were the Congregationalists and also the

Lutherans. The Methodists joined the group. Baptist groups that had been established in the area linked arms with the newcomer, Southern Baptist work.

Catholics heard about the crusade and sensed its importance. Gordon T. Scoville, pastor of Westminster Presbyterian Church and general chairman of the crusade, received a gracious letter from the Archbishop of Hartford. The Archbishop said, "You may be certain that in my prayers I will remember as a very special intention the success of this endeavor."

The Courant wrote kindly of Earl Allen of Fort Worth, Tex., the preacher, and Lee Webb, of Elkin, N.C., who directed the music.

Scoville and Norwood Waterhouse, Southern Baptist pastor in West Hartford, presided each night. The congregational singing was spirited. Specials by the combined choirs of Presbyterian and Baptist churches enhanced each service. Then there was "A Layman Speaks," an informal testimony featuring men and women.

In the *Courant*, an article was headed: Bushnell Has New Experience, Belief in God Still Presented. The lead paragraph read:

A United Aircraft scientist described his belief in God, from the stage of the Bushnell Memorial Wednesday night. The night before a West Hartford housewife offered a similar account of how Christian faith changed her life.

The fact that the crusade was held at the Bushnell, the cultural center of Hartford, would draw some interest. Any Broadway play, concert or lecture series which comes to town has Hartford's attention if it comes to the Bushnell.

Allen's sermons were aimed at reaching people—and they did. The invitation seemed strange to the people of Hartford, but many responded. Trained counselors were available to assist those who responded. And immediately Francis W. Carlson, pastor of Hartford's First Methodist Church, and his follow-up committee started their work visiting in the community.

The wife of a participating minister from a liturgical church made a public profession of faith in Christ as her Saviour. An elderly Presbyterian pastor requested prayer when he declared his intention of going back to his church on Sunday to give the first public invitation to accept Christ in a 40-year ministry.

There was a time when it seemed a crusade of this type could never get off the ground. It was a strange innovation for Hartford religious leaders, and at first they had a typical New England reserve toward the idea. Then one pastor said the needed thing, that the joint venture should be tried.

"For 40 years we have resisted such meetings and our resistance has not helped us. Why don't we try it?" he said.

The planners and participants felt the crusade was successful. The general chairman was enthusiastic. "There hasn't been anything like this in years," he said.

He said he thought the informal and emotional spirit of such a religious rally can be an inspiration to Christians accustomed to more reserved forms of worship.

"Long-range results could mean the acceptance by individuals of responsibility as Christians in public life. It could raise moral and ethical standards in the community. It could better relations between the races, engender responsibility in business and increase love of and loyalty to community and country in the world under God."

In June, a month after the crusade, Scoville said in a letter to Allen:

Continued on page 33

1967-68 EVANGELISM PLAN BOOK



Foreword

The frustration of modern man is expressed in his fears of the ghosts of the past and the phantoms of the future. He is afraid of inexorable time, that one-way street that allows no turning back to revise past sins. He is not even sure that he can really decide the future since he feels caught in dreadful unexplainable forces that lead him on to a predetermined fate. He goes so far as to even "kill God" and thereby cut all ultimate ties with the past. He tries to find hope for security in things, only to discover that the things he wanted enslave him.

What a wonderful day to proclaim freshly, fervently and fruitfully the wonderful good news; to tell the frustrated, jaded and sin-weary modern man of the Christ who forgives the past and seals the future in his grace and care! What a wonderful thing it is to start on that narrow way through that narrow gate on the road whereon, in the words of Thielicke, "the traveler bears no luggage." This is new life. Life can begin again. To tell the world about a miracle is our mission. As proudly as a soldier wears a uniform, as tenderly as a mother cares for a child, as lovingly as a wife kisses a husband, as carefully as a physician ministers to a child, let us preach the good news about God in Christ and the miracle of new life, new hope and new destiny. Tell it to one or a thousand, in the pulpit and in the marketplace, on the planes and trains. Let there be heard the good news!

The 1967-68 Evangelism Plan Book cannot motivate: its only purpose is to help those who have been captured and captivated by Jesus Christ to tell in a better way the good news. God never gave any generation of Christians a better opportunity than he has given ours. This Plan Book goes with the prayer that every Southern Baptist will be a miracle-teller, and that every Southern Baptist preacher will not only be a miracle-teller himself, but will inspire others to follow his example.

John F. Havlik, Editor

THE PURPOSE OF THE 1967-68 EVANGELISM PLAN BOOK

This 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 Plan Book presents clearly the pastor's role in evangelism.

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

This Plan Book is a channeling instrument. The work of evangelism is so interrelated with all church program organizations that 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 assist greatly 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

This Plan Book is a guide for planning the evangelistic actions of a church for 1967-68. The yearly emphasis is "A Church Fulfilling its Mission Through Ministry." An attempt has been made to interpret that theme in the light of New Testament Evangelism. The book is organized as follows:

Preparation for Evangelism	pages 4-7
Planning for Evangelism	pages 8-10
Organizing Evangelistic Action Plans	pages 10-26
Resources for Evangelism	pages 27-28
The Crusade of the Americas	pages 28-31

The section on Preparation for Evangelism presents an interpretation of the commission of our Lord and seeks to interpret the 1967-68 denominational theme. An interpretation of evangelism and evangelistic preaching conclude this portion of the Plan Book.

The second part is on Planning for Evangelism. It presents the planning process for the local church using the church council as the effective planning instrument. This section is organized under four basic questions that must be faced in planning our evangelistic actions: What should

our church be? What should our church do in evangelism? How can our church meet its evangelistic goals? Who will be responsible for our evangelistic actions as a church?

The third division of the Plan Book is the largest of the divisions and it attempts to answer the last planning question, "Who will be responsible?" Various methods are presented in five areas of evangelism and some suggestion is given as to assignment to an individual, an organization or a committee.

The fifth part of the Plan Book is concerned with The Crusade of the Americas. Only the highlights of preparation are presented in this Plan Book with emphasis on those things that will be happening in 1968. Preparation details will be presented in next year's Plan Book.

This Plan Book was included in the August issue of HOME MISSIONS magazine and has been mailed to Southern Baptist pastors. Copies for use by others, as available, may be secured from your state secretary of evangelism. The Handbook on Evangelism and The Church Program Guidebook are helpful tools to use with this Plan Book and can be secured from the Baptist Book Store.

SECTION ONE

PREPARATION FOR EVANGELISM

THE PRECEPT AND THE PROMISE

"All authority in heaven and earth has been given to me. Go, then, to all peoples everywhere and make disciples of them, baptize them in the name of the Father, and of the Son, and of the Holy Spirit, and teach them to practice everything I have enjoined upon you. . . ."

"And remember, I will always be with you even to the end of the age."

The precept is clear, concise and convincing. No disciple of our Lord can misunderstand it. In the light of such a clear command only immediate and implicit obedience is sufficient. To the great precept is annexed a glorious promise. No church can be sure of the Holy Spirit's presence in the sanctuary if they have not taken his living presence to the shop, the marketplace and the street. No preacher can be sure that his living presence is in the pulpit if he has not made him real in his everyday life. It is a presumptuous sin to expect his presence in the sanctuary when we have not made him real in the street.

The precept is threefold and the order is most important. First we "make disciples, then we baptize them and then we teach them." Men must be enlisted first as "learners in his school." But this is not all of evangelism. The second is baptism. They are not taught before but after baptism. No church committee or deacons are qualified to "rule" on the genuineness of the experience of others. This we take by faith just as we do our own salvation. The convert is led to confess his faith in the gospel picture of baptism. Then we are to teach "the learner" to practice all that Christ enjoined upon him. This is not catechetical learning, or memorization of "stock answers." This is leading the disciple into the experience of actually doing those things that Christ commanded. The case in point is the precept itself. "As my Father hath sent me, so send I you." If we follow in his steps, we will become "fishers of men."

The promise is equally thrilling. What does his presence mean? Power in preaching, winsomeness in winning others, victory in prayer, the power of self-denial, courage to speak his name, loveliness of life, love for one another and peace amid the tempests—all of these are sure corollaries of his presence.

A Church Fulfilling Its Mission Through Ministry

No theme could be more timely for Southern Baptists than our theme for this year. Unfortunately most of the articulation on the involvement of the church in social action is of the "either, or" variety. On one hand the gospel is confused with social action and on the other hand the social implications of the gospel are either denied or ignored.

It must stubbornly be insisted that the offer of the gospel is a personal matter. Christian conversion is a prerequisite to Christian education. The duty of the church is to first "make disciples," then to baptize them and teach them.

The first note of the evangelist is without doubt a word that the gospel meets the personal need of regeneration. It is the "gospel of your salvation" (Eph. 1:13). The primary concern is to meet the need of man for a power to conquer temptation and a personal contact with a living God that lifts one out of depression and heart hunger.

It must also be insisted that the gospel is also "the gospel of the kingdom of God" (Mark 1:14). In accepting and "seeking the kingdom of God" the Christian accepts all the citizens of the kingdom as brothers. Those who repented and believed the gospel found themselves

in lived with others and committed to care about others. To enter the kingdom meant that one now had a forgiving spirit. The citizen of the kingdom will love other men and will not cherish hate or prejudice or dislike.

It is argued today that the church has turned away many people who have a genuine social compassion because of its indifference to social needs. This is quite true, but it is also true that the social reform movements have turned away the church because of their blindness in thinking that salvation is found in social action rather than personal repentance to God and faith in Jesus Christ. If the social reformer finds the church derelict in its lack of social action, the church finds the social reformer derelict in his denial of a personal relation to God in Christ as a requisite for entrance into the kingdom of God. This is the dilemma into which we are thrown by this "either, or" interpretation of the gospel and its social implications.

The gospel preacher will resist the materialistic spirit of our age that expresses itself in a "social gospel" that infers that what is wrong with man is essentially economic or social. It is anti-God to say that "fulness of bread and animal contentment" are all that are necessary for man's well-being. Some public and private attempts seem to say that all that

is necessary to cure crime and poverty is enough money. The desire for better social conditions holds for the human spirit a deadly peril, for if better social conditions are ends within themselves, it can prove to be man's bitterest curse. The fallacy that equalizing wealth would bring a millenium is not just a Communist dream. Elemental passion of greed, sex and competition if unchanged would only break out in other forms.

The proper scriptural interpretation of this year's theme could help us to escape the dilemma and help us to become "the servant church" and to maintain at the same time our scriptural and historic insistence on personal conversion as the ground of character. A Christian individual and a Christian church cannot close their ears to the pitiful cries of crushing poverty, nor their eyes to the struggle of men who want to be free, nor their hearts to a brother whatever may have been the accident of his birth. "The Son of Man came not to be ministered unto, but to minister." The New Testament church must accept every opportunity to minister to the hurts of men and society without any thought of gain or recruiting members. Taking this year's theme seriously will help us to become such a church.

Evangelism

Everything that 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 usually was 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" (Eph. 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 Cor. 5:19). "God shows his love for us because while we were yet sinners Christ died for us" (Rom. 5:8). "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (II Cor. 5:18).

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 certainly are 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 winning. 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 Day
- Soul-winning Commitment Day
- Pastor's Guide For Training Christian Witnesses
- Occupational Witnessing
- The Sunday School Witnessing Plan for a Church
- Training Union Resource Units 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 is as a verbal witness that explained the reason for Christian behavior. They explained what quite evidently had 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 and state secretaries of evangelism are interested in converts growing in grace.

Our involvement is seen clearly 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 important 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.

SECTION TWO

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 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 to enable the Christian to witness in other orders of life such as the family, school and place of work. There is a tendency today to make 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. "Churchiness" 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 . . . (Eph. 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 (Eph. 4:13). 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 the 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 Matt. 9:36. Jesus saw the multitudes and "He was all stirred up" (Greek Text). He clearly stated his objective in Luke 19:10, "The Son of man is come to seek and to save that which was lost." The closing verses of Matthew, chapter 9 and the first verses of chapter 10, indicate that Jesus proposed two strategies to meet the needs 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*, 67-68, which may be purchased from your Baptist Book Store.



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

The objective that characterized the life of our Lord was evangelism. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). The church council, in recommending objectives in evangelism to the church, asks the question, "What kind of church should this church be evangelistically?" These objectives are:

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

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 corporately 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.

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

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, 1968.
2. Our church will commit, motivate and involve _____ church members in personal soul-winning by September 30, 1968.

3. Our church will seek to have unsaved prospects in every Sunday worship service through September 30, 1968.

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, 1968.

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

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.

Some strategies a church might use to reach its evangelistic goals could be:

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

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

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 I and Brotherhood president

4. Lead women to engage in prayer retreat or retreat 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
7. Lead the deacons in special efforts in prayer for revivals and other evangelistic actions—pastors 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 ENROLLMENT

A survey of those baptized by 2,207 Southern Baptist churches of all sizes from 13 state conventions revealed that 56 percent of the adults baptized were not enrolled in Sunday School. Almost 10 percent of the Juniors were enrolled in Sunday School. This speaks eloquently of need to enroll unsaved persons in Sunday School.

Discover prospects for the church—superintendent of enlargement

Cultivate and involve prospects in Bible study—pastor, Sunday School superintendent

Teach the prospects the gospel—Sunday School teachers

Lead prospects to a commitment to Christ and church membership—witnessing visitors, Sunday School teachers

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.
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 for 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 1968—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

SECTION THREE

PROGRAMING EVANGELISTIC ACTION PLANS

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 14, 1968, 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 13.

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 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. For special plans for retreats for the Crusade of the Americas, see WMU materials.

MEN PRAYING FOR MEN—BROTHERHOOD PRESIDENT

The men of the church under the leadership of the Brotherhood president could have special prayer meetings for the men 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 "Evangelistic Meetings and Revivals."

PERSONAL 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

"Programing 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. There are some plans; one is suited to one of the organizations by the nature of their task. The pastor, deacons and church committees also are 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 area of evangelism.

deeds, 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 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.

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.

In the home:

- (1) Be seated near the prospect. 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, 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.

Use sufficient Scripture verses to make the message clear. The following Scriptures might be used: John 1:1, 1:14, 3:16, 3:36 or 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. If 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 and 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 continue prayerfully 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 to 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.

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

CHURCH PROGRAM GUIDEBOOK 1967-68



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 "pre-churchimony."
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.

JANUARY						
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			

SOUL-WINNING COMMITMENT DAY AND DAY OF PRAYER FOR CRUSADE OF THE AMERICAS—pastor

The fruit of the righteous is a tree of life; and he that sows both souls is wise" (Prov. 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 14, 1968.

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, "My Commitment to Witness for Christ," (Sample shown on this page) is available from the Baptist Book Store (75 cents per 100; \$3.50 per 500; \$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.



The *Handbook on Evangelism*, produced by the Home Mission Board's Division of Evangelism, 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.

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) (Take 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 _____

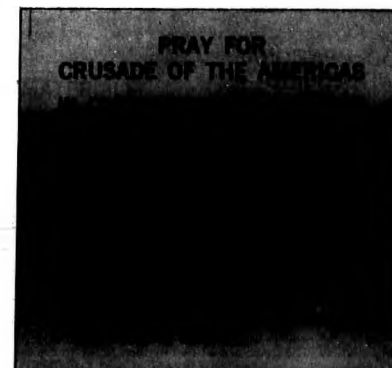
Signature _____

Address _____

Sunday School Department

EVERY CHRISTIAN A WITNESS—NOW!

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





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 *Pastor's Guide for Training Christian Witnesses*.

The 1968 Guide contains three studies to be used on Wednesday nights following Soul-Winning Commitment Day or another convenient time.

Jack Stanton 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 from the state Training Union or evangelism office.

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 "Occupational Witnessing" are available from the state evangelism and Brotherhood offices. 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' 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 suggestion, 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 1968. These units can 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 captain 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, includes 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!

RESOURCES FOR PERSONAL WITNESSING

Book: *Handbook on Evangelism*, Newman R. McArthur, Baptist Book Store, \$1.25.

Articles: Definitive articles in *The Sunday School Bulletin*, December 1965; January, February and March 1966. Secure from your church library.

Leaflets: "Leading Adults to Witness Daily," "Leading Children's Workers to Witness Daily." Secure from state Sunday School office.

Films: *Reclaiming the Saved*; *How to Witness*; *Answering Objections in Witnessing*, Part 1 and 2; *Unto A Full-Grown Christian*. Rental, Baptist Film Center.

BAPTIST MEN WITNESSING—

Brotherhood President

During 1967-68 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 office except *The Family Witnessing*, a seminar booklet distributed by the Brotherhood Commission for 20¢ per copy.

Other seminar booklets available from the Brotherhood Commission 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 1968. 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.

Recent years materials have been developed and widely used by church leaders in involving Sunday School officers, teachers and members in witnessing to the lost and unaffiliated. The Sunday School Department staff has worked with representatives of the Division of Evangelism in revising these materials for recommended use in the churches four to six weeks prior to revival in 1968. The unique element of this plan calls for a careful study of prospects and a planned, cultivative effort to get acquainted with and effectively witness to these persons.

Many associations will schedule an associational Sunday School witnessing campaign prior to the revival season, at which time a visiting director will be engaged to assist churches in using the Sunday School in personal witnessing. Associational leaders should communicate directly with the state Sunday School office to secure guidance materials and the names of qualified directors.

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 evangelism office.

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.

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 presenting evangelistic 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 and Jonathan Edwards are stories of victories won in intercessory prayer. The evangelistic pastor will not forget that daily trysting 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 under-

stand 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 an imperative.

AVAILABLE HELPS

Flip Chart

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.

The pocket flip-chart, 3½" by 5," has 12 pages, and is printed in two colors on whitepaper 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 teen-agers 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.

Crusade of the Americas

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

John's Portrait of Jesus

Outreach Visitation

Visiting the Unsaved

Visiting the Unaffiliated

Visiting the Sick and Sorrowful

Motion Pictures

(Available from Baptist Film Center)

Environment for Christian Living

Proclamation Through Christian Living

Proclamation Through Witnessing

Reclaiming the Saved

Unto a Full-Grown Christian

How to Witness

Answering Objections in Witnessing, Parts 1 and 2

INCREASE IN CHURCH GROWTH

THE CHURCH GROWTH PLAN—
pastor, church council,
Sunday School superintendent



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

The Church Growth Plan is a comprehensive design for assisting a church to increase its membership. It has been developed out of a conviction that churches want a carefully devised plan to help them reach the multitudes of lost people with the gospel. "Growth" as used in the plan means numerical increase. The use of the Sunday School for a church's numerical increase is the heart of the Church Growth Plan. This plan is in keeping with the task of a church's Sunday School program to "lead in reaching all prospects for the church."

Although a Sunday School leads in reaching all prospects, it cannot accomplish this task alone. It must have cooperation and support if it carries out any of its tasks successfully. The Sunday School is supported in this growth plan by the other church program organizations—Woman's Missionary Union, Brotherhood, Music Ministry, and Training Union. When a prospect is enrolled in Sunday School, taught the Bible regularly and encouraged to attend the preaching service, he likely will accept Christ and unite with the church. On a member of the church, he becomes a prospect for the other church program organizations. They will seek him as a member. In addition, the Sunday School in preparing its task "to lead all church members to learn daily" will encourage each church member to participate

in the other program organizations where his learning opportunities can increase.

In keeping with their task assignment, the Woman's Missionary Union and Brotherhood will relate directly to the Sunday School in outreach. As these two organizations program their mission actions, they participate in the church's outreach. They perform their mission tasks for groups of persons in situations where circumstances make it difficult for these persons to attend the church reaching toward them.

The other program organizations take the place of leadership when their distinctive tasks call them into action. When they lead in their tasks, the Sunday School will support them fully in these roles.

When all tasks of the church program organizations are programmed, "church growth" will take on a fuller meaning. In this sense, church growth will mean not only numerical increase but growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

Additional materials on The Church Growth Plan may be obtained free from the state Sunday School office. Considerable help will be obtained from *The Church Program Guidebook* which may be purchased from the Baptist Book Store for \$1.25.

EVANGELISTIC MEETINGS AND REVIVALS

LEAD THE CHURCH IN EFFECTIVE REVIVAL PREPARATION

pastor, church council

A church revival is based upon some very definite truisms. A church revival takes longer but it lasts longer. A church revival costs more but it pays more. The truisms are as follows:

1. A church is God's instrument for revival-evangelism. A church is made up of people whose interests must be stirred, and whose loyalties must be enlisted. A church is also a complex of organizations whose energies must be used to perform their functions for revival.
2. A revival is a *major activity* of the church. The organizations are the church at work. Do not bypass them; use them! Bible methods are always better than "sanctified gimmicks."
3. The presence and power of the Holy Spirit is the one essential for revival! When people and organizations are obedient to the Lord and perform their function, true converts will be added to the church, the backslidden will be awakened and all the saints will be edified. Success in statistics without the cleansing of the people and the service of people through the organizations indicate *human promotion* and not *Holy Spirit power*.

DEACONS' PREREVIVAL VISITATION

Deacons' prer revival 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 and a visit will be made 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. This visiting should be done by teams of two. A commitment for continued prayer and attendance during the revival services will be sought.
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" x 12"

Make up deacons' prer revival visitation packets. 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' Prer revival 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 "My Revival Covenant" card with the family. Ask if they will agree to:

- 1) Pray daily for revival.
- 2) Start talking about revival.
- 3) Be faithful in attending 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 the 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 out and mark them.

- * Then ask, "Do you know a prospect that should be reached during this revival?" If so, take out "A Prospect for Our Church" card, and fill it in (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, ask the member to lead in 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 evangelists.

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. It is a filmstrip setting forth the office of deacon—what it is and what it should be. 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 area of work 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 pledge to support the plans 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 enrollees.

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

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

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.

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 associational chairman of evangelism, moderator, missionary, vice-moderator, clerk, treasurer, Sunday School superintendent, Training Union director, WMU president, Brotherhood president, music director and 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 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 organized properly, 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 provides 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
ATTENDANCE DURING
EVANGELISTIC MEETINGS
AND REVIVAL SERVICES

REVIVAL ROLL CALL

Revival Roll Call is an attendance plan for six nights of revival services. If it is used it will take the place of any special nights. If it is properly prepared for and promoted, it will secure good attendance and the presence of prospects. This plan fits in perfectly with Deacons' Prerevival Visitation. Revival begins with the members of the church, and a good warm fellowship is conducive to revival. This plan is based upon fellowship and the appeal ought to be made on the basis of our fellowship as believers.

Suggested Procedure:

1. The "Fellowship Recognition Plan" has been used of God in many revivals conducted in different types of churches. In almost every church the pastor and people have said, "This is our best attended revival. Our members have certainly attended better than ever before." The plan also brings the lost people to the service.
2. The resident church roll is divided into six groups (for a one-week revival). A letter (see sample) is sent to each family informing them of the plan and telling them they are to be introduced on a certain night. Enclose in the letter a card (see sample) for listing all family members and guests who are present that night. The card will be handed to an usher upon arrival at the church. The pastor will mention this early in the service and ask that, "any whose names are to be called tonight who forgot to bring their cards will lift their hands and an usher will give them one."
3. The pastor will call the names of all family members and guests from these cards. Make the introduction personal, using surnames. Members and guests will stand as their names are called. This plan helps bring members and prospects and also creates a warm spiritual atmosphere. The deacons will help promote this plan (see Deacons' Prerevival Visitation).
4. Each night those whose names are called and their guests will be invited by the pastor to a short time of fellowship with coffee and cookies in the church dining room. The emphasis there will be on informality and getting acquainted.
5. If Deacons' Prerevival Visitation is used, the deacon refers to Revival Roll Call and urges the family to be present every night, but especially on the night their name is to be called. Urge them to have some guests with them who are prospects for the church. The deacon will not know the night on which his name will be called but he can refer to the letter from the pastor.

Sample Card

ROLL CALL FOR REVIVAL

Family Name: _____
Surnames: Husband _____ Wife _____
Children: _____
Guests: _____

Sample Letter

Dear Church Member:
Do you love your church? Of course you do. Would you like to do something that would help your church and your family? Please read this letter carefully and pray earnestly with your family about your responsibility to this program.
A vital part of revival is fellowship. This is one of the most obvious characteristics of New Testament Christians. In order to enrich and enhance this vital fellowship we plan to introduce every member of our church during the revival. Your name will be called _____ night. Enclosed is a card we would like you to fill out and bring to the service that night. Please give the card to an usher as you come in. There is a place on the card for your guests. We will recognize your guests by name. If possible bring a lost person or an unaffiliated Baptist as your guest.
Please call your family together and pray for the revival. Will you breathe a prayer for revival right now?
Sincerely,

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 make a list of potential "planned revival visitation" workers (men and women). The pastor secures the names for this list from:

- those who signed soul-winning commitment cards.
- those who enrolled in the soul-winning studies or clinic.
- church organization leadership.
- church membership rolls.

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

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

"Mr. (or Mrs.) _____, 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.)

TURSDAY (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 write name of each worker (ones who have been called) on two #10 white envelopes. Also write 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) on Monday night whether visited or not. At the ten-minute "after-service" meeting, the worker will turn in the assignment and will receive 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—

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.

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

The unified evangelistic service is combining the Sunday School hour and morning worship 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) Name?
 - (2) Age when personally received Christ?
 - (3) What church baptized into after received Christ?
 - (4) What church belong 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.

Use Group Dynamics to Create an Expectancy for Decisions

1. When a person's answers indicate he is not a Christian 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. (Person leading group should avoid coercive methods.)
- 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 seriously consider coming forward for baptism this night.

5. A young person may indicate that he receives Christ after he was baptized. The whole group may be brought into a discussion on whether New Testament baptism occurs 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 was not baptized for Christ as a Christian should. A decision for redemption 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, music, or some other special task. He should encourage them to answer God's call this night.

TEACHER-LED EVANGELISTIC SERVICE

Juniors Through Adults

- 9:30 a.m. Opening Assembly. Sing an old fashioned revival hymn, give a welcome to visitors and new members, and read some appropriate Scripture. The superintendent should explain carefully that the department will go to the auditorium before Sunday School is dismissed. Explain that Sunday School will be dismissed at the regular time from the auditorium and that this is not at joint service.
- 9:40 a.m. Assemble in class. If at all possible, have as much of the secretarial work done such as getting the envelopes filled out and turned over to the class secretary. Then the special Sunday School lesson on the plan of salvation will be taught.
- 10:10 a.m. Begin asking for decisions. The teacher should ask the class to bow their heads, then those members who are backslidden and feel the need of rededicating and consecrating their lives are to lift their hands for prayer. Second, people who are Baptists and haven't moved their membership should lift their hands for prayer. Third, the teacher will ask those who have never been saved to lift their hands for prayer. Now the teacher leads the class in prayer for the persons who lifted their hands.
- 10:15 a.m. Ushers begin moving the departments to the auditorium, Juniors through Adults.
- 10:25 a.m. Song, prayer and then give invitation for those who have made decisions in the classes to come forward while the invitation hymn is sung. Others will be invited to come also. THIS DAY MUST BE PRECEDED BY MUCH PRAYER AND PREPARATION.

V suggest that you read the Scripture lesson and Golden Text and give the high points of your lesson. Then follow the Scriptures, giving the plan of salvation as outlined below.

After you finish the lesson, give the invitation to accept Christ as Saviour and/or transfer their membership to the church. As part of your preparation, study the first three chapters of Acts and notice prayer and personal work that preceded preaching and the results that followed.

1. Realize you are a sinner. Realize you were ruined by the fall of man in the Garden of Eden. Gen. 2:17, Gen. 3:6 (To realize is to perceive as a reality, to understand or appreciate fully.) Every person without Christ who has not publicly confessed him as Saviour, is a sinner and is lost. Read Rom. 3:23, Isa. 53:6, Eccles. 7:20. Try to get your class to be conscious of the sinfulness of sin and that the wages of sin is death (Rom. 6:23, John 3:18, Ezek. 18:4, Jas. 1:15).

2. Recognize the Saviour, Jesus Christ. Recognize that our redemption is only through the blood of Jesus Christ. Webster says to recognize is to acknowledge formally, to signify, consent to confess or to admit.

3. Repent of your sins. Repentance toward God is required (Acts 20:21). "To repent," Webster says, is to experience sorrow for sin with desire to amend. To repent is to turn with sorrow from a past sinful course, to renounce sin, to give up explicitly, to abandon.

Read Acts 17:30. Emphasize God's command to repent; read Luke 13:3-5. The choice of repentance is demanded. Read 2 Cor. 7:9-11, verse 10, a second time. Read Rom. 2:4 and show if a person refuses to repent, he despises the goodness of God who has let him live until this opportunity to repent.

4. Receive salvation through faith in Jesus Christ. Rely upon the atonement made by Christ for sin, and be regenerated by the Spirit as a result of faith. Webster says "to receive" is to get as a result of delivery-transmission. To receive is to consent or admit to one's presence, to perceive mentally.

Read Eph. 2:8-10, Rev. 3:20 and show that Jesus stands at the heart's door. Read John 1:12. Ask them to receive Christ by confessing him (Rom. 10:9-10, Matt. 10:32-33). Assure them that their sins are blotted out (Acts 3:19).

This lesson is a Bible-searching lesson. Ask the class to use their Bibles and then read the Scriptures together. Explain their meaning carefully. Try and complete the lesson in allotted time. Reserve time for the invitation. Prepare your own heart carefully by prayer and study.

SUNDAY SCHOOL CLASS NIGHT IN REVIVALS Sunday School Superintendents

This plan works best on Thursday night. Each teacher in the Sunday School, Junior and above, is asked to have their class in their home for dinner. In the younger departments

the teacher might want to serve hot dogs or hamburgers. The older departments might want to serve sandwiches or have a covered-dish meal. DO NOT MEET BY DEPARTMENTS. This is a class affair. Each teacher and their pupils are to meet in the teacher's home. This is to be a time of food and fellowship only. The meeting should be planned early enough that they can complete the meal and be at the church at least ten minutes before time for the services to begin. Class members are urged to sit with their teacher to be recognized during the service. When the teachers are recognized, ask them to give the enrolment of the class, number present that evening and number of those who are unsaved or unenlisted for whom they are praying.

This can be used to include the Primaries. However, in most instances it would be best to work with those Junior and above.

It would be well to have the Nursery open to care for children even while the parents are attending their class meetings. The children, of course, should be fed before they are brought to the church. This would make it possible for the whole family to participate. The goal, of course, is 100 percent of the classes participating, seeking to have 100 percent attendance in each.

LEAD CHURCH TO USE REVIVALS TO PROVIDE SETTING FOR CHURCH VOCATIONS DECISIONS

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

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

"The church is interested in the dedication of life and purpose to the cause of Christ. If the church is to challenge young people to total commitment, it is imperative that it provide specific assistance in relating their Christian faith to the career which will demand the major portion of their time and energies. Since God's call to salvation includes a

call to life commitment, every Christian must consider the great things God has in store for him. It should be the privilege of the church to offer a sustained program to assist the young Christian in gaining the understanding he needs as he seeks God's leadership in vocational decision making."¹

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

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

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

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

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

4. Send an account of his decision to the Program of Vocational Guidance, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

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 experiences which will further the youth's Christian growth.

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

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 Communication, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

—LLOYD HOUSEHOLDER
Director, Vocational Guidance Section
Baptist Sunday School Board

LEAD THE CHURCH TO PREPARE FOR 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 and prays together
- F. Insure good taste in the music, glorify God not man.

G. Communicate regularly with music director in planning music for 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, skillful 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 in planning and conducting it.

3. Organize a revival choir.

- (1) Begin organizing months in advance of revival.
 - (2) Sign up 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 understanding 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 leadership of Holy Spirit.

LEAD THE CHURCH TO CONSERVE THE RESULTS OF EVANGELISM

NEW CHURCH MEMBER ORIENTATION PROGRAM—pastor, Training Union director

During the spring of 1968 it is anticipated that Southern Baptists will win and baptize literally thousands of people. The focus of the denomination upon ministry 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 witness 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 almost weekly and need a different type of orientation.

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 to 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, (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 Superintendents

The nonresident membership roll of Southern Baptist churches now totals 2,957,165. This group, representing more than one-fourth of the constituency of our Convention, is a great problem but a challenging potential!

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

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

—They are lost so far as extending the ministry of any church is dependent upon them!

During the past 120 years, Southern Baptists have demonstrated great skill in designing methods and procedures related to teaching and training people who attend our churches. It is now time for us to do whatever is necessary to assure that helpful, fruitful contacts will be made with these members who have moved but have left their church membership behind.

The Nonresident Church Member Enlistment Plan proposes for careful and prayerful consideration an approach to the nonresident problem. It is designed to utilize the largest and most effective organizational resource Southern Baptists have at their disposal—the Sunday School. It is undergirded by the approval and assistance of evangelism staff members in the Convention and state offices.

The Sunday School is active in 99 percent of the churches with a membership of 7,700,000. This strength and vitality,

coupled with its tasks of teaching the biblical revelation, reaching all prospects for the church and leading members to worship, witness, learn and minister daily, make it the logical organization to accept and fulfill this need in our churches.

The basic purpose of the Nonresident Church Member Enlistment Plan involves wise use of the Sunday School organization and leadership in achieving two goals: (1) to maintain continual communication between church members, providing information regarding members who have moved; and (2) to visit nonresident members until they are ready for active church membership and participation.

Phase no. 1: Proposed Action Needed Now

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

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

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

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

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

Step 5: If a visit reveals that nonresident member has been 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 letter when nonresident member joins. The Enlistment Postcard, Nonresident Church Member, Code 436-573, is a permanent return-type card designed to facilitate this step.

Use of the Training Union Department's new church member orientation materials, available now, will aid in developing mature Christians, and will be another coordinated follow-up action in reducing the number of nonresident church members.

SECTION FOUR

RESOURCES FOR EVANGELISM

JANUARY BIBLE STUDY WEEK

D. Lewis White

1. *Studies in Luke's Gospel*, study course book by Frank Stage, professor of New Testament, Southern Baptist Theological Seminary. This book will be available at the Baptist Book Store November 1. It is an 160-page survey of the Gospel of Luke, to be studied in five parts as follows:

- (1) "Introducing This Gospel of Luke" (1:1-4)
- (2) "Preparation for Ministry" (1:5-4:13)
- (3) "Ministry in Galilee" (4:14-9:50)
- (4) "Journeying Toward Jerusalem: Victory Through Sacrifice" (9:51-19:27)
- (5) "Jesus' Ministry in Jerusalem" (19:28-24:53)

This book of ten chapters is developed to bring out the depth of movement within Luke's Gospel and highlight the theme, "The Gospel for All People."

"Teaching Guide" for *Studies in Luke's Gospel*, prepared by Dwayne Zimmer, Bay Shore Baptist Church, Tampa, Florida. This 32-page guide will help the pastor or other teacher to teach *Studies in Luke's Gospel*, using the Bible and other resources. This "Teaching Guide" is correlated with the workbook which is also available for students. Each session is developed around a focal passage for the purpose of simplifying teaching procedures. These focal passages and the "Teaching Guide" will help one to bring out the emphases in the Gospel of Luke. The Guide includes suggestions for promotion, for discussion and group participation. It also includes audio-visual helps and a bibliography.

THEMES FOR THE LIFE AND WORK CURRICULUM 1967-68

Month	Theme	Scripture	Teaching Guide	Workbook	Music
October	Introducing This Gospel of Luke	1:1-4	Teaching Guide	Workbook	Music
November	Preparation for Ministry	1:5-4:13	Teaching Guide	Workbook	Music
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THE CRUSADE OF THE AMERICAS

SUPPORTIVE CURRICULUM UNITS IN TRAINING UNION MATERIALS FOR ADULTS

I. CHRISTIAN TRAINING CURRICULUM (1967-68)

This curriculum is used in churches who use Uniform Lessons in Sunday School. Two quarterlies carry the Christian Training Curriculum. **Baptist Adults** carries the basic content material. It is prepared for use by all Adults in Training Union and by all prospects for Adult Unions. **Training Adults**, the second Adult quarterly in this curriculum, provides helps for group captains or study leaders and other union leaders responsible for planning and conducting the group study and training. Both **Baptist Adults** and **Training Adults** are needed to plan for successful group learning.

In 1967-68 these two periodicals will carry several units which can be used in preparing for the Crusade of the Americas. They are as follows:

1. "Evangelism in the Cities," an undated unit in the fourth quarter, 1967.
2. "How to Become Involved in a Church Revival," an undated unit in the first quarter, 1968. This unit will deal with the following themes and problems:
 - (1) Revivals Are Still Important: Are revival meetings still relevant means of winning people to Christ?
 - (2) Revivals in the Bible: What are some characteristics of revivals in the Bible?
 - (3) Revivals Through the Ages: What can church members learn from revivals of the past that will help in conducting revivals in churches today?
 - (4) Preparing for Revival: How can church members participate in preparing for revival?
 - (5) Conducting a Revival: What specific actions can church members perform to contribute to a revival meeting while it is in progress?
 - (6) After the Revival: What are some specific actions which church members may perform in order to conserve the results of revival?
3. "The Meaning of Salvation," a dated unit in the first quarter, 1968. Unit and session descriptions are as follows:

Unit Description:

Problem: What are the broader teachings inherent in the doctrine of salvation? What implications are contained in the biblical doctrine of salvation?

Rationale: Many adults think of salvation only in terms of conversion. This unit will set forth the broader aspects, including regeneration, sanctification and consummation. The unit can easily relate to Sunday School studies in John's Gospel. It can also undergird spring revivals and Soul-Winning Commitment Day.

4. "Deepening Your Commitment to Christ," a dated unit in the third quarter, 1968. Unit and session descriptions are as follows:

Unit Description:

Problem: What is the meaning of commitment? What are the demands of commitment in terms of Christian conduct and service? How can a Christian deepen his commitment to Christ?

Rationale: This unit should train adults to experience the full meaning of commitment and to evaluate the extent to which they are dedicated to Christ.

II. RESOURCE UNIT*

Available also is a resource unit entitled **Adults Learning to Witness**.

Problems dealt with in this unit are as follows:

1. How can we overcome our lack of concern for the unsaved?
2. What are some steps in learning to witness?
3. How can we overcome fears in witnessing?
4. What is the best approach in witnessing to a lost person?
5. What are some ways we can use the Bible in witnessing?
6. How can we deal with excuses?
7. How can we deal with indifference?
8. How can we bring a person to a decision to accept Christ?

*Comparable resource units also are available for Young People and Intermediates.

MAJOR ACTIONS IN PREPARATION FOR THE CRUSADE OF THE AMERICAS, 1969

* **January 14, 1968: SOUL-WINNING COMMITMENT DAY AND DAY OF PRAYER FOR CRUSADE OF THE AMERICAS**

The Training Union Department of the Baptist Sunday School Board will provide a *Pastor's Guide* for 1968 written by John F. Havlik. This will involve frank discussions of the personal experience and life of the witness, the preparation of the witness, and the power sources for witnessing. Activities for this day will be set out in a brochure provided by the Division of Evangelism.

* **June-July-August 1968: PACT-PERSON TO PERSON, GROUP TO GROUP, church to church, prayer partners with persons, group and churches in other Americas and other Baptist bodies, programed by WMU.**

* **July-August 1968: NATION-WIDE SEARCH FOR THE UNSAVED AND UN-CHURCHED**

The date for this activity can be set by each church. Promotion and guidance materials provided by the Baptist Sunday School Board can be secured from the state Sunday School office.

* **September 1968: NATION-WIDE CRUSADE OF THE AMERICAS RALLIES**

These rallies will be conducted in every association to prepare church leadership for action in the Crusade of the Americas and to inspire leadership in leading churches to participate in and prepare for a Crusade of the Americas revival. Forty cities are designated for major metropolitan rallies. These rallies will replace Sunday School Action Night for 1968.

* **July-September 1968: WMU PRAYER RETREATS FOR THE CRUSADE OF THE AMERICAS**

These retreats will be interpreted and promoted through WMU literature and materials.

* **December 31, 1968: NEW YEAR'S EVE WATCH NIGHT OF PRAYER FOR REPENTANCE AND RENEWAL PROGRAMED BY TRAINING UNION**

* **January 12, 1969: SOUL-WINNING COMMITMENT DAY AND DAY OF PRAYER FOR THE CRUSADE OF THE AMERICAS**

Use Training Union special study introducing the Crusade. This will replace the *Pastor's Guide* for 1969.

* **January-February 1969: USE A WITNESSING PLAN FOR A CHURCH**

The materials for personal evangelism by Sunday School teachers will be completely rewritten and available from state Sunday School and evangelism offices.

* **March 16-30; April 27-May 11, 1969: NATION-WIDE CRUSADE OF THE AMERICAS REVIVALS**

Detailed preparation for these revivals will be programed in the 1968-1969 *Evangelism Plan Book* and the 1968-1969 *Church Program Guidebook*.

* **TWO WEEKS FOLLOWING CRUSADE OF THE AMERICAS REVIVALS: Big "C" Night and study of book, *Facing Discipleship*. Nation-wide emphasis on new-member orientation.**

**1968-69 SUGGESTED EVANGELISM
EMPHASES AND PROJECTS
WORLD MISSIONS AND EVANGELISM**

1 9 6 8	January • Soul-Winning Commitment Day and Day of Prayer for Crusade of the Americas, Jan. 14, 1968 • Train witnesses, using the Pastor's Guide • Statewide Evangelistic Conferences (January and February)		February • Vote to participate in Crusade of the Americas • Associational Clinics on Evangelism • Statewide Evangelistic Conferences
1 9 6 8	May • Preparation for community survey or census (May and June)		June • Preparation for community survey or census
1 9 6 8	September • Nation-Wide Crusade of the Americas Rallies • Sunday School Preparation Week for Crusade of Americas involvement • WMU Prayer Retreats for Crusade of Americas		October • Nation-Wide Witnessing Emphasis: "Getting out of the church building with the gospel" (October and November)
1 9 6 9	January • Soul-Winning Commitment Day and Day of Prayer for Crusade of the Americas • Use the Sunday School in Personal Witnessing (January and February) • State-Wide Evangelistic Conferences (January and February)		February • Associational Clinics on Evangelism • Use the Sunday School in Personal Witnessing • State-Wide Evangelistic Conferences
1 9 6 9	May • Crusade of the Americas revivals continued		June • Vacation Bible Schools: Special emphasis on evangelism (June and July)

THE CRUSADE OF THE AMERICAS

	March • Secure your evangelistic help for Crusade of the Americas		April • Begin personal and church praying for Crusade of the Americas • In prayer service • In public prayers • In meeting of organizations
	July • Nation-Wide Search for the Unsaved and Unchurched (July and August) • Survey or Census • File of live prospects • WMU Prayer Retreats for Crusade of the Americas (July, August and September)		August • Nation-Wide Search for the Unsaved and Unchurched • Church music emphasis: Preparation for Witnessing Actions • WMU Prayer Retreats for Crusade of the Americas
	November • Nation-Wide Witnessing Emphasis: "Getting out of the church building with the gospel"		December • Watch Night Prayer Service for Crusade of the Americas: A call to repentance and renewal
	March • Nation-Wide Crusade of the Americas simultaneous revivals—March 6-30, April 6-20, April 27-May 11 (March and April)		April • Nation-Wide Crusade of the Americas simultaneous revivals—March 6-30, April 6-20, April 27-May 11
	July • Vacation Bible Schools: Special emphasis on evangelism • Youth Choir evangelistic tours to pioneer areas (July and August)		August • Youth Choir evangelistic tours to pioneer areas



STATE SECRETARIES OF EVANGELISM

ALABAMA	LOUISIANA
ALASKA	MARYLAND
ARIZONA	MICHIGAN
ARKANSAS	MISSISSIPPI
CALIFORNIA	MISSOURI
COLORADO	NEW MEXICO
DISTRICT OF COLUMBIA	NORTH CAROLINA
FLORIDA	OHIO
GEORGIA	OKLAHOMA
HAWAII	OREGON WASHINGTON
ILLINOIS	PANAMA
INDIANA	TENNESSEE
KANSAS	TEXAS
KENTUCKY	UTAH IDAHO
	VIRGINIA



"Last week in calling on one of the families of my congregation, I discovered that a 12-year-old daughter in the family had made a new commitment of her life to Christ in one of the crusade meetings. Though she did not come forward, it was real for her. Last week her eyes were shining with faith as we talked together."

Plans are underway to preserve the effects of the crusade and to encourage greater concern for evangelism in Hartford. Elmer Sizemore, superintendent of missions for New England, is enthusiastic. Attending an evaluation meeting six weeks after the crusade, Sizemore learned that the Greater Hartford Council of Churches is adding a department of evangelism and a secretary to lead out in evangelism.

At the same meeting, Scoville said: "As we look ahead for the future, we recognize that for Greater Hartford perhaps the next step a year or two hence may be a simultaneous series of group meetings in homes or churches in various areas or denominations similar to the 'talk it over groups' of Faith at Work, with a strong lay witness in each group. A culmination could come in one or two meetings at a central seat in Hartford for praise and final dedication.

"We know that God in the crusade brought ministers and lay people of different denominations and different races together in a happy and confident and loving relationship that was a special blessing to us.

Some Southern Baptists feel that the Hartford Crusade was too much of an innovation. They are mildly critical of the term "renewal." Might its use have been a theological compromise? Could we have surrendered too much leadership to non-Baptists?

These and other observations must be studied. They must be studied, however, in the light of Scripture, history and the deep yearning on the part of evangelicals to make the most of New Testament fellowship and to get along with obedience to the Great Commission.

They also must be studied in the light of the tremendous task of reaching the masses—a job which challenges all evangelicals.

Wendell Belew, secretary of the HMB's Department of Pioneer Missions, said: "The Hartford Crusade has put the work of Southern Baptists in the area 20 years ahead of what it was."

Hartford could be the beginning of something big in Southern Baptist evangelism—better still, in global New Testament evangelism. Soon after Hart-

ford came the crusade at Burlington, Vt., another venture across denominational lines. At least two other groups joined Southern Baptists.

In July Fred Moseley, assistant executive secretary of the HMB, preached in Lowell, Mass. Conservative Baptists are United Brethren linked arms with Southern Baptists, and other groups were expected to join.

Six more such crusades are scheduled in 1968.

Thus far, cooperative evangelism has been confined to the Northeast, but the idea is spreading. C.E. Autrey, director of the HMB's Division of Evangelism, believes such cooperation will enable more people to be reached for Christ. One large crusade in which Autrey will preach will be cooperative. Set for Oct. 4-10 in Asheville, N.C., it will be our first southern cooperative venture.

In commenting upon cooperative evangelism, Autrey pointed out that it is really not a new method. It was the way of Whitefield and Moody. It is now the way of Graham. It is, however, new for Southern Baptists and for many who cooperate with us and with whom we shall cooperate.

Cooperative evangelism is reminiscent of the evangelism of the early Christians. Some have imagined a chasm between Jesus and Paul, although there is no scholarly basis for this. Early Christians were exposed to doctrinal differences. There were those who said, "I belong to Paul"; "I belong to Apollos"; "I belong to Cephas," and there were those who said, "I belong to Christ." Acts portrays an evangelistic thrust which expanded Christianity as far as Rome within three decades. Early Christians were united in witnessing and the proclamation of the gospel. A similar cooperative thrust could go far in reaching our homeland and the world for Christ.

Cooperative evangelism has historical precedence. Wesley, Whitefield, Finney and Moody all had doctrinal persuasions. They belonged to churches—different churches; and yet, in their evangelism they rose above secondary differences. Once someone sought to get Whitefield to give all his attention to his denomination, Whitefield refused. In time he spearheaded our great colonial revival. It has been said that had he confined himself to one group he never would have been known.

Cooperative evangelism is the way of leading evangelists today. Few would deny that Southern Baptist Billy Gra-

ham's great usefulness has depended upon his transdenominational approach. He works with all evangelicals in an effort to reach men for Christ. Suppose he confined his evangelism to Southern Baptists!

Cooperative evangelism is cooperation in evangelism. The Berlin Conference on Evangelism saw 130 nations represented. Everyone knew there were numerous differences on doctrines and ecclesiology and on the role of the church in politics and society. Beyond all these there was the common concern for evangelism. No wonder an amazing fellowship existed.

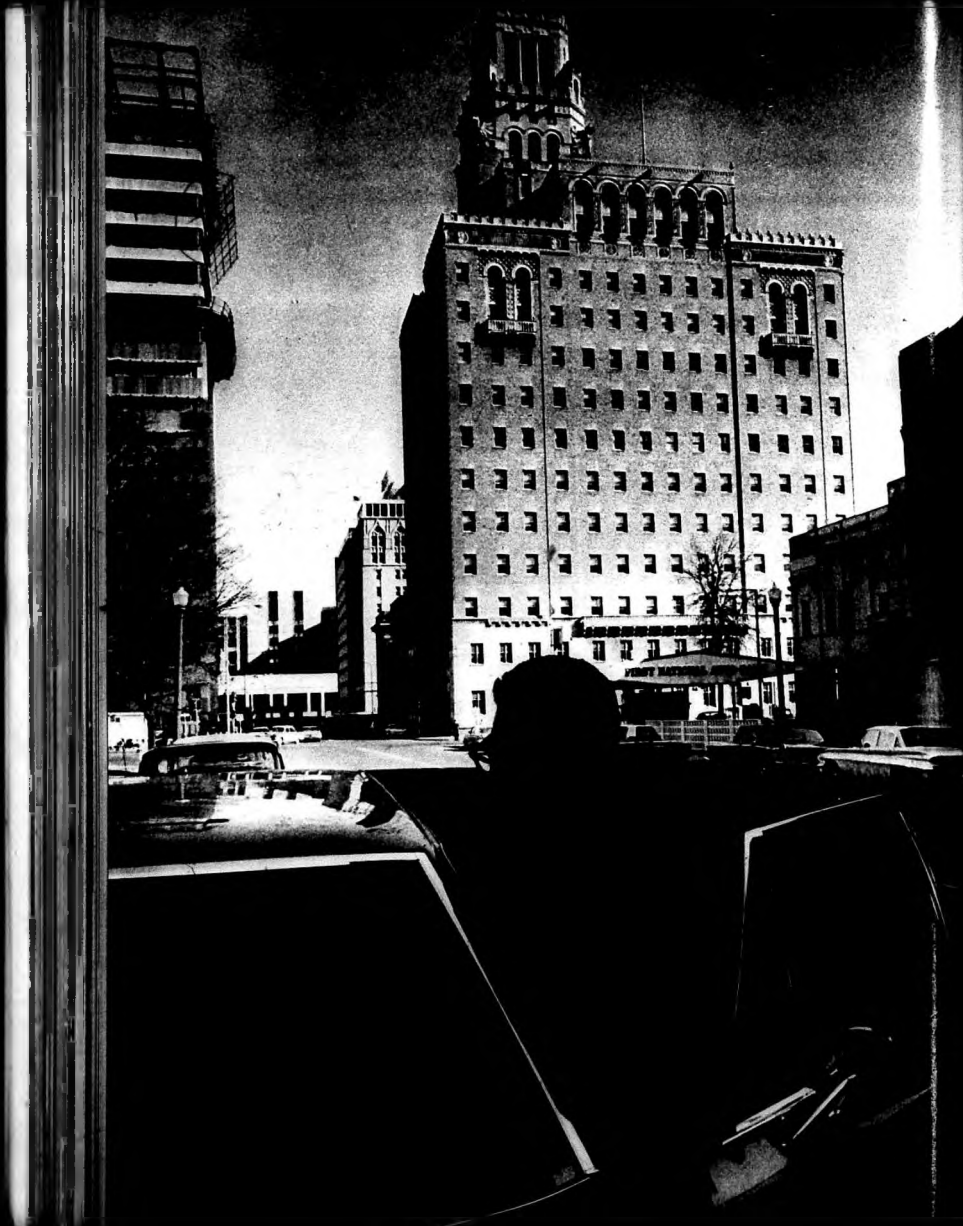
Cooperative evangelism is not an effort to lay foundations for conciliar ecumenicity. It is an effort to break down barriers to evangelism and to get along with obedience to the Great Commission.

Cooperative evangelism is the one best hope for reaching our homeland and the world for Christ. Anyone who is acquainted with our progress in reaching the masses for Christ is well aware we cannot do it alone. To walk the streets of the great urban centers and see the myriads of men is to know there is a need for those who have a common belief in biblical authority and individual regeneration as the essence of the Christian faith to get together in spreading the gospel. There seems to be no other way.

Cooperative evangelism offers new dimensions of fellowship for those who cannot accept the restraints of conciliar ecumenicity. Our Lord prayed that we be one, and if we accept the Bible as the Word of God, we must do something about this prayer. Perhaps working together in evangelism is the way now.

Cooperative evangelism opens doors for larger effectiveness. In Hartford the newspaper, radio and television coverage could not have been purchased. Why? Certainly no single inclusive denomination could get the attention and help of mass media. It happened because the religious community of Hartford got together on the common responsibility of preaching Christ. Now that the crusade is over we have entree for further television coverage of New England and other crusades.

... a vital Christian happening." And it was! In fact, it just might point the way for brighter days in reaching our homeland and the world for Christ. We are obligated to find out! ■



THE UNIQUENESS OF ROCHESTER

INTERNATIONAL CROSSROADS: Southern Baptist B.J. (Billy James) Williamson is one of eleven full-time chaplains of various denominations in Rochester, Minn., with a ministry centered much around the medically-renown Mayo Clinic (center background). Williamson describes these chaplains' positions as unique in that patients sometimes represent a cross section of all 50 of the states, as well as foreign nations. Unlike the average hospital chaplains, these do not have the patient's local pastor or nearby to assist in the ministry. Also the highly specialized clinic draws many patients with serious illnesses or conditions that require tedious surgery.

August, 1967



REGISTRATION FIGURES: More than 197,000 persons are registered annually at the clinic. They are either outpatients staying in local hostelry or patients placed in the 550-bed Methodist Hospital or the 950-bed St. Mary's Catholic Hospital. Williamson checks the records at the Catholic hospital for names of Baptist patients.

Photos by Don Rutledge



HOSPITAL VISITORS: Initially the chaplains were known as "hospital visitors." (top photo). With an average of 35-40 Southern Baptist patients per day, Williamson visits a patient about three times a week. In addition, patients in critical condition are visited daily and surgical patients daily through the trying part of surgery and recovery.

FAMILY SITUATIONS: "The family often reflects many of the anxieties of the patient," according to Williamson (above), who lists family counseling as an important part of a hospital chaplain's ministry. "Quite often the family and the patient have lost the ability to communicate because of equal anxiety. Part of our ministry is to restore this communication." Also, in cases of death, Williamson is called in to comfort the family and to assist in making funeral arrangements, since generally the family is out of their hometown area.



CHAPLAIN-PHYSICIAN RELATIONSHIPS: Through shared educational programs sponsored by Zumbro Medical Society and the Rochester Chaplains Association, the relationships between chaplains and physicians are growing. Above Williamson talks with Dr. Stewart Nunn, Mayo cardiologist as well as a Baptist, and a member of a medical advisory

committee of the association. They are standing at the mouth of a one and one-half miles-long tunnel system that connects the clinic, the Methodist hospital and downtown hotels. Williamson has quick access to his office located in one of the hotels.



WHAT ABOUT STEALING? This was the question the boys asked Williamson in this particular group therapy situation. Williamson is Protestant chaplain at the Youth Vocational Center of Minnesota's Youth Conservation Commission, Department of Corrections. He reports that approximately 50 percent of these boys are Protestant.



WIDESPREAD MINISTRY: In a city with a population of 50,000, the chaplains have a widespread ministry, including such other institutions as the Rochester Nursing Home. These "long-term" invalids (both ambulatory and semi ambulatory) are served mainly by Mayo physicians. Regular services are conducted weekly at the home. Williamson also visits regularly with patients, such as Mrs. Edna Lennox here. "There have been a number of persons, even in the twilight years, who have turned to Jesus as their Saviour," Williamson said.

CHAPLAINS' PRAYER CALENDAR

With this issue HOME MISSIONS begins the listing of Southern Baptist chaplains whose birthdays fall during the current month. Military chaplains are identified by home state and branch of service. All others are identified by the nature and location of their work. These are men of God and representatives of our denomination who provide a Christian witness and ministry to men and women in unusual circumstances, in both military and civilian life. At this time Southern Baptists have more than 650 military chaplains on duty at home and abroad, and approximately 189 in hospitals, 96 in penal and other institutions (such as children's homes, homes for the aged and others) and nine in the industrial chaplaincy. These men request and need the prayer support of Southern Baptists. It is our hope that you will remember the chaplains on their birthdays, even as you intercede for missionaries.

NAME	HOME STATE	BRANCH OF SERVICE	NAME	HOME STATE	BRANCH OF SERVICE
ROSCOE, Dallas G.	August 1	Army	ANDREWS, Edwin R.	August 16	Army
MARTIN, Clinton F.	Louisiana	Institutional	BRETT, Wesley E.	Kentucky	Southern Baptist Hospital
	Michigan			North Carolina	Air Force
DONATHAN, Roger G.	August 2	Army	COOK, Kirtley R.	Kentucky	State Hospital
JOHNSON, David R.	Oklahoma	Air Force	SMITH, Charles L.	Virginia	
PETERS, Jack R.	North Carolina	Navy			
	Oklahoma			August 17	Army
BURNETT, Lewis G.	August 3	Army	NORRIS, Elvin B.	Texas	Air Force
BLACK, Thomas W., Jr.	Texas	Air Force	NORMAN, Jefferson D. III	Alabama	Institutional
DAY, Clayton E.	Mississippi	Army	PATE, Billie H.	California	
	Texas			August 18	Army
EDMISTON, Kenneth H.	August 4	Army	PERMENTER, W.T.	Texas	Army
GARNER, Calvin H.	Louisiana	Army	SPEER, Kenneth R.	Texas	
PARKER, Charles R., Sr.	Arkansas	Army		August 19	Navy
PARKS, James S.	Georgia	Navy	MORGAN, Joe H.	Texas	Army
	Texas	V.A. Hospital	WOODALL, Ray E.	Mississippi	
				August 20	Navy
BARNES, Lyndel C.	August 5	Army	BRADSHAW, Jack R.	Georgia	Navy
ESLEY, Howard A.	Illinois	Army	HUCABEE, Wallace W.	Louisiana	Navy
FLEMING, Estel	Texas	Institutional	PETTIGREW, George W., Jr.	North Carolina	Navy
PERDEW, James R.	Missouri	Navy	PHIPPS, Charles L.	Georgia	Institutional
THOMPSON, Parker C.	Missouri	Army		August 22	Southern Baptist Hospital
			JUSTICE, William G.	Tennessee	
COOLEY, Ray N.	August 6	State Hospital	DOFFIN, James E., Jr.	August 23	Navy
WELCH, Jack L.	Kentucky	Air Force	LeFILS, Leslie M.	North Carolina	Navy
	Texas		LUFFMAN, Elden H.	Florida	Navy
BUCKALEW, Lester T.	August 7	Air Force	MILLS, Ronald G.	Alabama	Army
HALE, Wallace M.	Georgia	Army	MINOR, Earl W.	Missouri	Air Force
KEVETTER, Frederick J.	Texas	Air Force		August 24	Air Force
	Missouri		BROWNING, Robert L.	Mississippi	Navy
FORD, John D., Jr.	August 8	Army	KIMBLE, Wilford C.	Louisiana	
WILSON, Robert	California	State Hospital	JMECKS, Alfred W.	August 25	Air Force
WOLCOTT, Charles H.	Louisiana	Army	SMITH, Hugh D.	Texas	Navy
	Texas		WOOD, Clyde J.	Alabama	Army
CULLUM, Robert F.	August 9	State Hospital	HINDERER, George M.	August 26	Navy
HARD, Harry C.	Texas	Industrial	TYSON, Charles A.	Pennsylvania	Army
	New Jersey			Tennessee	
ALLEN, Bobby G.	August 11	Army	McDONALD, Ralph W.	August 27	Air Force
COOK, Kirtley R.	Mississippi	Kentucky Air Force		Georgia	
McRAY, Richard M.	Kentucky Air Force	Southern Baptist Hospital	BAGNAL, William K., Jr.	August 28	Army
	North Carolina			South Carolina	
JOHNSON, Harold	August 12	Industrial	CASSIBRY, Paul B.	August 29	Army
KIGHT, Francis A.	Mississippi	Army	CASSIBRY, Phillip J.	Alabama	Army
	Florida		PENTON, Gary E.	Alabama	Air Force
EAHON, William R.	August 13	V.A. Hospital	SALTER, Simon A.	Louisiana	State Hospital
MILTON, Dean L.	Arizona	Air Force		Iowa	
WHEFIELD, John F.	North Carolina	Army	KEENEN, Marvin D.	August 30	Army
	Louisiana		MORGAN, Joe H.	Colorado	Navy
COARD, Jack E.	August 14	Army	WILLIAMSON, B.J.	Texas	State Hospital
GLADSON, John J., Jr.	Texas	State Hospital	PACIOCCO, Robert J.	Minnesota	Navy
SORILL, Harold W.	Georgia	Navy		Pennsylvania	
	Texas		HART, Alfred C.	August 31	Institutional
			HILL, Charles F.	Tennessee	Army
	August 15	Army	KELLEY, Benjamin F.	Tennessee	Air Force
	Arkansas		REDDING, Norman L.	Arkansas	Institutional
			VENTERS, Douglas A.	Florida	Air Force
				North Carolina	

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering 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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UNIQUE SCHOOL BEGINS 20th YEAR PREPARING CLERGYMEN FOR CRISIS

by Chester Davis
Winston-Salem, North Carolina

"I DON'T think that any professional man—a minister in particular—has any right to fool around with anyone else's life until he has taken a long, deep look into himself."

Dr. Richard K. Young has repeated that statement innumerable times in the more than 20 years he has been director of the School of Pastoral Care of the North Carolina Baptist Hospital. In an informal fashion, the words describe the central—and the unique—theme in this school's program.

When Young came to Winston-Salem to establish the school in 1946, the program of training ministers to counsel with men and women in crisis—a ministry which focuses on such places as prisons, mental institutions and hospitals—was just beginning.

When the School of Pastoral Care held its first classes in the summer of 1947, Young had no idea how many people he would train (1,116 as of November, 1966), who they would be (ministers representing 36 denominations) or where they would come from (38 states and 24 foreign countries). He was sure as to his instructional technique, however.

Cold Paper and Ink

It would be the case system. The cases, most of them individuals Young had known at the Elgin State Hospital in Illinois, were neatly laid out on printed sheets. They were tidy reports of mixed-up lives, neatly packaged and as cold as paper and ink.

"We went along on the case method," Young says, "for about five years. Then something happened that revolutionized the entire approach of this school."

At the time, the school had one of its five annual classes in session. Included in the class of some 20 persons was a married couple.

"This couple puzzled me," Young says.

"They lived separately while they were in Winston-Salem. They never sat together at the seminar table. When one

of them spoke, the other never responded until some other person had spoken first. I noted these things but hadn't added them up."

One day while the class was in session a young man, a son of an old friend, came to see Young for a private counseling session. He came leaning on the shoulders of his parents. He had not eaten for days. He gagged when he put food in his mouth and he vomited what he swallowed. The problem, while murderously real to the boy, was emotional. There was nothing physiologically wrong with him. Medical checks made the certain.

Dramatic Results

Young counseled with him—got him to talk out his problem. The results of the session—a catharsis of the spirit that often results from effective counseling—were dramatic. That night the boy ate and held what he ate.

Because it was a dramatic case, Young asked the boy to appear before his class. The boy did appear and again there was the excitement of seeing a living, human document unfold.

After this session, the husband and wife, saying they were about to separate, asked Young if they could tell their story to the class. "We'd never told anything like that," Young says. "We didn't know the meaning of 'group dynamics.' At the time only two books on the subject had been published."

But he agreed to the request and laid out the ground rules. The wife would speak first and she would tell the story of her life from the beginning to the time of her marriage. Then the husband would do the same.

"After that," Young says, "they went to take their turns completing the story. But we never got to that stage."

The story told by the wife was that of a girl born into a strong, independent, close-knit family. Not a demonstrative family, but one with deep bonds of loyalty.

Then the husband, an aggressive, chip-on-the-shoulder sort, took over. He told



"You have no right to tamper with another person's life unless you are willing to take a look at your own.—Young.

of a harsh life marked by scarring experiences. After talking about 10 minutes he told of a day when he followed his father in a field, gathering corn. His work displeased the father. The father broke a limb from a tree and beat the 14-year-old boy until his shoes filled with blood.

Boy Flees Home

The boy fled to the house and, in

the presence of his hysterical mother, crammed a few things in a sack. He left the house saying, "He'll never touch me again." And he never did.

As the man told that story, he sobbed. His wife, for the first time in that classroom, spoke directly to him: "Honey, I never knew all that."

"It was a highly charged session," Young says. "During it we became conscious of another being in our presence

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—what we Baptists call the Holy Spirit." The session changed the pattern of the lives of that man and woman.

"In that classroom," Young says, "we sensed a melting together of these two people. While they were at the school, he lost his aggressive attitude and began to relate with others. His objections to her family—he was insecure in the security of that tight-knit group—and the characteristics which had caused him to move from one church to another vanished. I don't have to say there was no separation."

This experience also altered the teaching approach at the School of Pastoral Care. "It made me see that the case history misses the whole point. We have never used a canned case since that day," Young says.

Instead, Young and his staff drew out the living case histories of the men who sat in their classrooms. They encouraged members of the group to share their lives—and their hidden problems—with the others. There is no compulsion in this.

"We don't coerce them," Young says, "but we do encourage this sharing."

The amazing thing is that, with a single exception, every person who has attended a class at the school since 1953 has participated in this sharing—self confession, if you like—of their lives. Some do this more freely and readily than others. But all participate, often sharing their most intimate being with the group.

Group Dynamics

Looking back, some of them say, "Had I known that this group dynamics—self-confession—was to be the approach I'm not sure that I would have come to the school." Then they add, "But I am everlastingly thankful that I did."

Behind this gratefulness is the awareness of a religious experience summed up in the Greek word "koinonia." The word is not defined, but its essential spirit is captured in the words of the Apostle Luke who said, "... and all who believed were together and had all things common" and "now the company of those who believed were of one heart and soul."

Young tells his classes, "If a group of ministers can't sit down at a table and experience koinonia, how can they possibly do it with others?"

If a group of ministers can't sit down at a table and experience koinonia, how can they possibly do it with others?

To be appreciated, this koinonia best examined in stages.

The first of these is the self-knowledge of self.

Young says, "In a hospital, a place of ultimate reality and one of pain and guilt, the first question is, 'What am I to minister to these people?' This leads to the more basic question, 'What am I?' What are my strengths and limitations? The pastoral counselor, to be effective, must answer those questions."

Each of us is a unique person in the each of us is the sum of our life's experiences. These experiences, both good and bad, make us different from all others, but in the complex admixture of base and noble, good and evil, we are like all others too.

Because we are at least secretly aware of our inadequacies, our insecurity, our fears, our misbehavior, we attempt, in degrees that vary with individuals, to appear to be what we really are not. We wall in our persons and ring our lives with defenses that become our face to the world. Young says, "The trouble is that in time these defenses become absolutes. We wear ourselves away trying to maintain them."

Breaking Down Defenses

"We must break down these defenses. If we are to understand and love others."



HOME MISSIONS August, 1967

we must begin by first understanding ourselves. It is almost axiomatic that you have no right to tamper with another person's life unless you are willing to look at your own."

Self-analysis—Young sometimes calls it "navel-gazing"—is encouraged. It is helped in the frank give-and-take of the seminars, where individuals are heard by, even nourished by, the sympathetic insights of others in the group.

The important second step—Young described it as the source of the school's success—is the sharing of this self-knowledge with others. Richard W. McKee, a staff member, says, "The shepherd not only must know his sheep but he must also be willing to be known by his sheep."

This airing of the sometimes poisoned pockets of our personality is a response of the genuinely human urge to be recognized and to be accepted for what we really are. We say to ourselves, "If they only knew, they would understand."

Opening the Gate

One of the fascinating aspects of the process is that these men, speaking frankly of problems most of us bury like rotten bones, discover that in laying aside their defenses they open the gate to acceptance and love.

This results from two characteristics which, again, are deeply human.

"We judge people before we have the facts. We tend to understand people on our terms. Let me know your background—fully and honestly—and I no longer will want to punish you. For when I know what you really are, I know that you have been punished enough," Young says.

Young says, "Love and understanding are the healers. It melts the chips off shoulders. It heals the wounds no one can see. In understanding himself and in being aware that he is accepted for what he really is, a man can come to understand others and to accept them as they are. For the first time he really begins to hear what is said to him."

The staff at the school emphasizes that in pastoral counseling 75 percent of the effectiveness lies in the telling—in the process of listening to persons bleed off the internal pressures that torment and haunt them. "It's the telling process, not what the counselor says, that's the important thing. You don't have to have the answers, the man in crisis needs you, not your answers," Young says.

In short, the counselor must be something for the patient, not do something for him. The latter is the consequence of the former. Quite often Young, in

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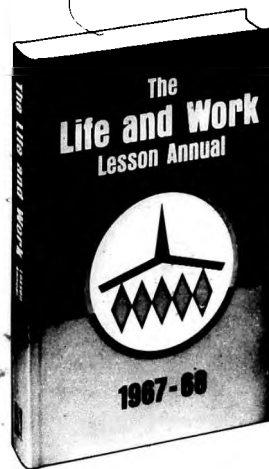
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analyzing a report on a counseling session by a student, says, "Stop talking so much about the love of God, start being it."

In a hospital, a place of pain, fear and exaltation, the pastoral counselor operates in an atmosphere which can destroy him emotionally. He must learn that his gift to the suffering whom he sits beside is the creation of this Christian fellowship of sharing—the koinonia—not in the too-often hopeless task of trying to bring concrete answers to problems which have no pat solution.

"To do this," Young says, "there is no better way to begin than to put yourself in the hot seat—the place of the patient who bares his innermost secrets. Essentially this is what the student does in the seminars. He learns by doing. There is no better way to learn about the human personality."

John Looks Within

Some illustrations help make the process itself more meaningful.

John, a young minister attending the school, could not relate with others. His counseling sessions were stereotypes in which he, metaphorically, used his arms to hold off, rather than take in, the persons with whom he talked.

In the seminar sessions, when John talked of his life, he told of a childhood marked by a series of sparing and traumatic experiences.

When this was recognized and accepted by John himself, the defenses were lowered and John's relations with others took on warmth. He found the relationship known as koinonia, and others benefited from the fact.

In the case of Henry, the key was a father who taught his son never to trust others. "Everyone who shows you any consideration is after something. They want something from you," he said.

He Ignored Pain

As a result, Henry did not trust others. And, for that reason, he could not relate to others. Here, too, self-understanding gained at a seminar table led to improved counseling on the part of Henry.

Through the years, Young has seen the most extreme cases.

There was the young man who, because of a childhood cluttered with brutal pain, simply made himself ignore pain. In counseling, where he was exposed to the most extreme pain in others, he reacted with intolerance. He felt others should meet pain as he did—by ignoring it.

And there was another minister, not long out of the seminary, who came from the idealized "typical American home." He had no traumas, knew no

pain. His misbehaviors were of the pink sort so often expected (mistakenly) of ministers.

When this boy encountered pain in others, he was at a loss. Pain literally was unknown to him. He could not understand it in others.

In this process of learning to accept one's self there are inevitable adjustments. The student first must learn to accept himself—both the capabilities and the limitations—for what he is. That done, he must experience the acceptance that others so readily grant the real self.

Then, objectively and honestly, he moves on to face the responsibilities within the scope of his capabilities.

How do the students themselves react to this business of learning about themselves—and learning to accept others—by first telling others of their group what they really are?

A graduate of a recent class at the school, in evaluating the program, wrote:

"We are on the way to becoming new persons in that through the relating of group-experience we have begun to understand our feelings of inadequacy, guilt, fear or any other negative aspects of our personalities . . . to know that one is accepted, even in the bad aspect of his life, has been a healing experience for all our group."

Accepting Others

Another evaluation was: "Because we have been understood, loved, forgiven, we have become more secure persons who will be more willing to accept others for what they are because we have been accepted for what we are."

Last year, the school sent out detailed questionnaires to almost 1,000 of its graduates. About 50 percent of these were filled out and returned.

The final two questions asked were bearing training at the school had on the individual's relationship with God and what was the most significant contribution of the program. The answers, typified in the following responses, read like this:

"In the seminary I studied God. In the hospital I experienced the presence and power of God."

"Everyday I thank God for what ever it was that happened to me while I was a chaplain which enables me to face temptations now which would have undoubtedly ruined my life. I have a good purpose had I not had the training received at the hospital."

"Now I can be concerned, help in some cases, and live with the problems even the ones I cannot help with, because I have learned where my responsibility ends and theirs begins."

CONGRESSMEN TIE FAMILY PLANNING TO POVERTY WAR

Eleven members of the U.S. House of Representatives are pushing for a national program of family planning services. They hope to tie it in with the War on Poverty and to make it a part of the work of the Office of Economic Opportunity.

The government program, although not endorsed by the Southern Baptist Convention, would be in harmony with a resolution approved by the Miami Beach meeting of the Convention.

For the first time the SBC formally endorsed planned parenthood and the distribution of information about birth control.

Rep. James H. Scheurer (D., N.Y.) is taking the lead in the House for the development of a service aimed at better family planning. Similar efforts are being made in the U.S. Senate during the debate on the renewal of the Economic Opportunity Act.

The new bill would authorize grants for family planning services at the state and local levels to private and non-profit agencies such as hospitals and health departments. It would also expand such grants to the present community action programs.

The proposed program would include family planning information as well as medical supervision and supplies to persons wanting the service.

The Scheurer bill protects the religious beliefs of people by providing that "no individual will be provided with any medical supervision or supplies which such individual states to be inconsistent with his or her moral, philosophical or religious beliefs."

Likewise, no compulsion will be used

in the program. No information or supplies will be provided unless the persons involved voluntarily ask for help.

The last four presidents—Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy and Lyndon Johnson—have favored government support of family planning services, according to Scheurer.

In addition, he points out, many religious groups now are asking for such programs. Even the Roman Catholic church, which has traditional positions against certain types of birth control, now is encouraging governments to make available "appropriate information" and to take "suitable measures" in the area of family planning.

Scheurer emphasizes that family planning, or the lack of it, is related directly to poverty conditions. He quotes Mollie Orshansky, a prominent social scientist, as saying, "the larger the family, the greater the poverty hazard for children."

According to Orshansky, "of the 15 million children being reared in poverty, 6.5 million or 43 percent were growing up in a home with at least five youngsters under age 18."

She further says, "Indeed the poverty rate among families rose sharply from 12 percent when there was one child in the home to 49 percent when there were six or more."

According to Scheurer, many families find it difficult to escape poverty conditions because of too many children spaced too closely together.

"The poorly educated and poverty stricken, who are the most in need of family planning assistance, are the very persons who now have the least access to such assistance," he said.

bled people, people who were God-fearing Christians, as well as those who were not interested in God."

"By learning self-acceptance and through experiencing with others (both counselees and staff) the forgiveness of God, I have come to know him as more acceptable than I previously had."

And this is the thing—koinonia—that Luke talked about when he asked men to recognize their oneness and to share things, most particularly their fellowship, in common. "It is the secret of what success this school has had," Young says. ■

—Reprinted from *Journal and Sentinel*, Winston-Salem, N.C.

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THE EXECUTIVE'S WORD

(Continued from page 5)

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The high point of our journey was the Baptist Armed Services Retreat at the General Walker Hotel in Bensberg, Germany. Chaplains care with their families and with as many of their officers and men as could attend. A total of 460 were enrolled. I had the privilege of preaching seven times from Monday evening through Thursday evening. There were responses to the invitation at every service. Eleven servicemen and the wife of one responded to the divine call to vocational Christian service. Twelve men, made professions of faith in Christ as Saviour. Many others renewed the commitment to Christ and rededicated their lives to him. It was indeed a refreshing spiritual experience in the beautiful snow-covered (in April) Bavarian Alps.

We were pleased to note that in practically every case there was warm friendship of chaplains with our Southern Baptist missionaries. In a number of cases the chaplains were of significant help to the missionaries, and in several cases provided strong encouragement to the English language churches.

The Southern Baptist Convention continues to meet its quota of chaplains in all branches of the military. With over 650 in the military chaplaincy Southern Baptists have about the same number as the Methodists. Only the Roman Catholic chaplains' force is larger. Quotas are based on the total membership of the churches. I feel strongly that Southern Baptist chaplains compare very favorably with those of any other denominational body in spiritual effectiveness, cooperation and diligence. These men have entered a specialized gospel ministry which offers unusual opportunities to touch the lives of young men and young families at a crucial period in their lives. They have become chaplains, almost without exception, because of a sense of divine call to the phase of the gospel ministry at that time. We do well to be grateful for these men and their families, and to pray for them as they proclaim the gospel in their unique and challenging fields of service.

On page 39 you will find a list of Southern Baptist chaplains whose birthdays fall during this month. Plans are to publish a list each month, with the hope that many of us will remember in prayer these men of God who are a significant part of the witness of our denomination. ■

HOME MISSIONS, May 1967

REVIEW OF A BOOKMAKER

by Walker L. Knight

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MISSIONARY APPOINTEES



1. **Daniel Raul Sanchez** was appointed by language missions to Panama City, Panama, as pastor of First Church and teacher at the Panama Baptist Theological Institute. The San Antonio, Tex. native is a graduate of Texas schools—Valley Baptist Academy in Harlingen, Howard Payne College in Brownwood and Southwestern Seminary. He was pastor of First Church in Corsicana, Tex. when appointed and has served in other Texas pastorates in Austin, Brady and McAllen. Birthday April 8.

2. **Mrs. Daniel Raul Sanchez**, the former Carmen Amanda Batres of Guatemala, will assist her husband in Panama. She is a graduate of California Baptist College in Riverside. Birthday May 17.

3. **Rufus S. Corbin** was appointed executive secretary-treasurer of the Oklahoma Baptist State Convention of

National Baptists. He is a native of Helena, Ark., and a graduate of the Oklahoma School of Religion of Langston University, Langston, Okla. He was pastor of the First Baptist Church (National Baptist) in Chickasha, Okla. when appointed. Birthday Dec. 27.

4. **Miss Ione Johns** was appointed by language missions as director of the child care program of the Cherokee Church in Cherokee, N.C. A native of Pelahatchie, Miss., she formerly was associated with the Department of Public Welfare in Rankin County, Miss. She is a graduate of Mississippi College in Clinton and New Orleans Seminary. Birthday March 27.

5. **Donald T. Moore** was appointed as an area missionary to Ponce, Puerto Rico, under language missions. He is a graduate of Baylor University in Waco, Tex., and Southwestern Seminary where he received his Doctor of Theology Degree this past spring. The Hereford, Tex. native has served in Texas churches. Birthday Sept. 15.

6. **Mrs. Donald T. Moore** will serve with her husband in Ponce. She is the former Maria Elena Vela, a native of Laredo, Tex. She is a graduate of Howard Payne College in Brownwood, Tex. Birthday Feb. 13.

7. **C. Melvin Ratheal**, a Texas native, was appointed by metropolitan missions as superintendent of missions of the Catalina Baptist Association in Tucson, Ariz. He formerly was pastor of Trinity Church in Lubbock, Tex., for 11 years. He is a graduate of Southwestern Seminary and Howard Payne College in Brownwood, Tex., where he also served as dean of students. Birthday June 7.

8. **A.L. McDaniel Jr.**, a Texas native, was appointed by rural-urban missions as a mountain missionary in South Lake Tahoe, Calif. He formerly was pastor of Warm Springs Baptist Mission in Fremont, Calif. He is a graduate of California Baptist College in Riverside and Golden Gate Seminary. Birthday Jan. 21.

(Most of these missionary appointments are appointed jointly by the HMB and the state convention where they serve and/or other Baptist groups.)