

LOOK

THE SUPERIOR POTENTIAL OF MAN as compared to the rest of God's creation is constantly being shown in sharper focus. Long ago he demonstrated his ability to do evil. Ancient history reveals glimpses of ingenuity, inventiveness, and scientific discovery. But it has taken the rapid scientific and mechanical advancements of this century to pinpoint—or shall we say demonstrate with overwhelming force?—God's superior endowment to man at the time of Creation.



Happy Navajo boys in the dormitory at the boarding school, Navajo Mission, Bloomfield, New Mexico.

Brethren in Christ Missions

H. N. Hostetter

On the other hand, man's inability to control the forces of evil at work within the individual and within society is also coming into sharper focus. Refined, educated humanism is not conquering evil. New scientific knowledge and luxurious living still leave society struggling with the evils of sin in as vicious and degrading forms as in the past.

In sharp contrast, a simple faith in JESUS CHRIST as the power of God unto salvation to everyone that believeth remains the answer to all forms of sin and unrighteousness. The proclamation and demonstration of this "Good News" is the central goal of this ministry.

Scope

The work of Brethren in Christ Missions touches five continents and seven nations in its outreach to a world in need, and extends:—

- from the man in the gray stone mansion to the homeless street waif . . .
- from the business magnate to the man who can barely eke out an existence in a competitive world . . .
- from the owner of the mechanized farm to the user of the mattock or the ox.
- from the automaton in a unionized modern factory to the artisan whose tools and operations have been handed down without change from generation to generation.
- from the animist or from the idol worshipper bowing before his shrine to the inheritor of generations of Christian background . . .
- from the woman living amid plenty that has led to wastefulness to the mother who never has enough to properly nourish her children . . .
- from the research expert buried in his laboratory to the one who has skidded from there to the flophouse or anybody's doorstep . . .
- from the individual deeply dedicated to Christ to the honest doubter and skeptic . . .

—from the inner city dweller who seldom or never sees a countryside to the man in the bush who knows nothing about streets, subways, shops, etc . . .

All of these are part of the society to which the Brethren in Christ Missions minister. What doors of opportunity!

Ministries

It includes a ministry to the educational needs of people. An advancing people are a learning people—and this ministry reaches from the kindergarten to the university level. In its educational ministry our Missions strive for



Christian fellowship — with chopsticks — in the Nagato Church, Nagato, Japan.

a practical, vital presentation of spiritual values along with the academic.

The medical ministry reaches specifically to the physical needs of man. However, a witness to spiritual values also permeates this ministry. Through follow-up ministry to the inquirer, effort is made to help people see spiritual values as more important than life itself.

In this greatly unbalanced world economy, true Brethren in Christ find joy in participating in teaching and leading to better standards of living, in relief activities, and in sharing with the needy.

Matopo Book Room (Rhodesia), Choma Bookroom (Zambia), Christian Literature Center (Saharsa, India; another to open in Purnea in 1968), Hagi Christian Literature Center (Japan) are all points which beam forth a strong Christian Literature emphasis.

It is impossible to catalogue the ministries of even one Christian; and so it is impossible to catalogue all the ministries of Brethren in Christ missions. There's also radio, counselling, etc.

Evangelism and the planting of a witnessing church is the ultimate goal of Brethren in Christ Missions. Until the new church is one which reproduces itself, our labors fall short of their goal. We are concerned lest congregations become institutions instead of a vital part of the body of Christ.

Through the *Extension Church Program*, the mission ministry seeks to reach those who have done well materially but need help to enrich life with spiritual values.

The *Mission Church* reaches to communities less privileged economically.

The *Christian Service* program includes a ministry to youth which seeks to help them gain a Christian view of life's plan and purpose and to actively involve them in helping others to find the right way in this difficult and uncertain world.

Relevance

Brethren in Christ Missions believes that the great central truth of the Missionary Movement is just as rele-



In a primitive African village the Gospel lights up the face of a Christian mother. The art of mat-making has been practiced like this for generations.



Esther Book, principal of Saharsa Christian Day School, consults with the head teacher, Mrs. Rai.

vant to the needs of society today as in any other age. However, since this principle is being contested and rapid changes are taking place, the problems of relativity and communication must be intensely pursued.

The degree to which any program or business can effectively relate to the society around it determines, to a large extent, its success. In like manner the effectiveness of the ministries of Brethren in Christ Missions is related to their success in gaining a listening ear from those to whom it ministers. Open ears and attentive eyes are as frequently dependent on the way and kind of presentation as on the subject itself.

Because the thought patterns and sense of values of society are changing, radical changes in approach are sometimes necessary in order to relate effectively to the society which Missions seeks to serve. Such approaches as cell group meetings, Bible clubs, student fellowships, college clubs, dialogue conversation, some youth activities once tabooed, coffee house discussions, recreation, use of the screen, modern Christian music, student and university witnessing, all represent an attempt to relate effectively to the society to which we need to communicate the meaning of Christianity. To relate to all shades and segments so as to gain the ear and then clearly and attractively communicate the Gospel offers missionaries of this generation one of the greatest challenges of all time.

Flexibility

Becoming "all things to all men" so that many may believe on Christ is not easy. Many Christians wrestle with some conformity binds that tend to make them a bit inflexible in their Christian witness. Even some non-Christians who have grown up in church surroundings struggle with these limitations and find it extremely difficult to accept change. Some of these problems are cultural; some, theological; some, ethical; but no matter what their nature, frequently they are hindrances to the most effective Christian witness. Answers to many of these problems do not come easily.

However, the Bible does outline basic guidelines that point the direction for a work such as Brethren in Christ Missions. Jesus Christ, in His earthly ministry, demonstrated a flexibility that reached from the downtrodden and outcast to the common man, to the rich man, to the devout Jew, to the trained theologian, and to kings and governors.

Biblical teachings clearly indicate that the path for *all* Christians is to lead others to a living and meaningful spiritual relationship, in which men and women know Jesus Christ as Lord and Saviour.

By the grace of God, Brethren in Christ Missions leaders aim to keep the witness flexible enough to be "all things to all men" and, at the same time, sharp enough to set forth clearly the word of God in I Cor. 6:9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor . . . And such were some of you: but ye are washed . . . justified in the name of the Lord Jesus, and by the Spirit of our God," and Eph. 3:19: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

If Brethren in Christ Missions can combine flexibility with this kind of teaching regarding sin, salvation and fellowship in Christ, then the fruit of Missions will be a Christ-centered Church with a living, fragrant testimony.



Surging crowds at the literature table at an Indian *mela* (fair).

Effectiveness

While Brethren in Christ Missions praise the Lord for the fruit of the years of ministry, all of us are conscious there remains much room for improvement.

At times a better understanding of the facts would have aided in the success of the work; at other times, more finances; and, at other times, more or better trained personnel would have very significantly aided the work. However, the most important factor of all in making a work effective is the working of the Holy Spirit in His people—whether they be Boardmembers, Office Staff who are responsible to administer the plans, or the workers in the ranks.

Furthermore, while knowledge of our times, and understanding of our problems are essential to the progress of Missions, none of these are a substitute for the moving of the Holy Spirit among us. He sweetens and smooths the life of His witnesses. He gives the word when human limitations falter. Missions are actually His work. We are in Him, doing His work, if Brethren in Christ Missions are fulfilling their task.

February 26, 1968

THEY MUST INCREASE

but

we must decrease

Peter A. Willms (Japan)

I AM STILL A YOUNG MAN, and my son is far from ready to take over family affairs. Nevertheless, I have already tasted the thrill and satisfaction of transferring responsibility and privilege to the next generation. Lay leaders of the Hagi Omotomachi Church recently conducted a baptism service while I sat back and relaxed with pride in my spiritual sons. A dream of fourteen years had finally come true.

About a year after God had blessed us with our first converts we 'ordained' several as 'pastors' while we went off to language school. This was not an easy move either for them with their lack of experience or for us with our concern for the flock. But God was in the move and we all learned much about church-planting in Japan.



The above picture was taken on the day of the baptismal service. From left to right: Firewood Field, Valley of Oil, and Long-Retained Field.

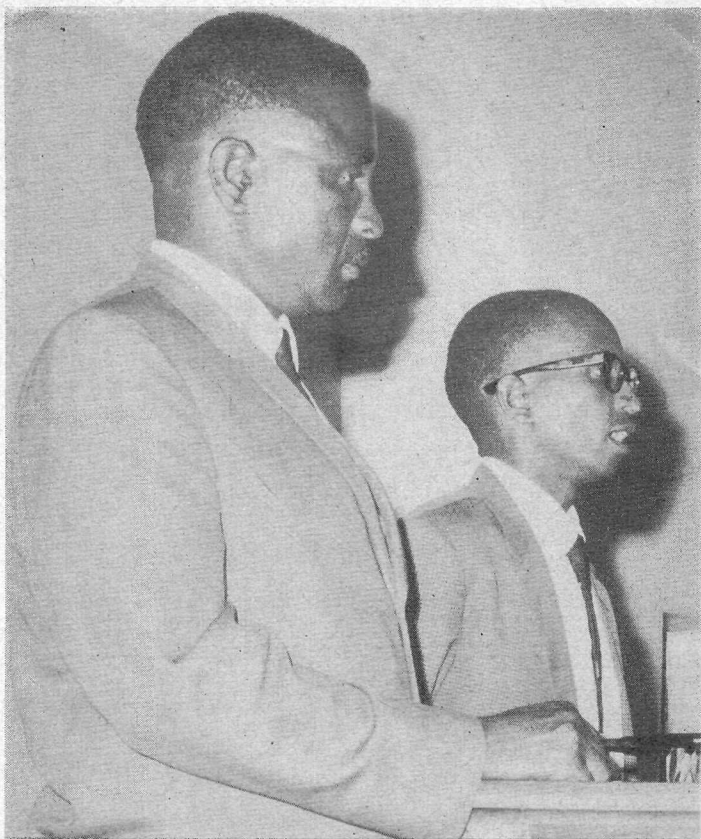
As we continued to work together it was my expressed conviction that lay pastors also have authority to administer the sacraments. But this revolutionary idea found little acceptance in a culture that has traditionally almost worshipped the professional leader. There was nothing to do but to keep on teaching and waiting.

Bolder lay leadership several years ago, and my absence—often deliberately planned—led the church to accept communion from lay hands. In like manner circumstances combined to bring about lay-conducted wedding and funeral services. This was marked progress.

The rite of baptism, however, still seemed to demand the services of a professional clergyman.

Last month, after Hagi had been without a resident missionary for almost a year, a young man asked for baptism. Sensing the opportunity, I asked him how he would feel about receiving baptism from the lay leaders who had been his main spiritual shepherds. To my delight this was the very thing he desired. Fortunately the lay leaders were now ready and willing to serve in this capacity also.

(Continued on page sixteen)



THE CHRISTIAN SERVICE LEAGUE Committee presented at the 1967 Conference their plans for the new look in the youth clubs. C. S. L. has been active for many years on our mission stations under missionary leadership. The time has come for it to move out into the churches in the outstations and serve a much greater number of people. The concern now is to spread the program to interested churches, which can organize and direct their own programs.

The C. S. L. Committee envisions a program modelled after familiar programs in the United States, such as the Pioneer Girls, with adaptations appropriate to the Rhodesian youth. The girls are to have a uniform consisting of a blue skirt, white blouse, blue beret, and blue sashes with badges for earned skills. Their clubs will be run by the women of their church; and the program is to be entirely church-orientated, rather than school-centered as formerly.



Two of the Quiz Teams wait with anticipation for the next question from the Quiz-master. The questions were from the Acts.

A NEW LOOK for YOUTH CLUBS



ABOVE: As the audience anxiously awaits the answer during the "BIBLE QUIZ," Number 2 "Quizzer" calmly speaks into the microphone.

UPPER LEFT: Wilson Makalima (right) speaks in Ndebele on youth needs, while Mapendhla Moyo interprets in English.

The Conference seems to be well aware of the need for these Youth clubs in the outstations. Next year we hope to see the first fruits of this work.



Members of the Women's Club founded in honor of the faithful missionaries, Rev. and Mrs. W. O. Winger, appear on the platform in their club uniforms.

A Return to New Testament Evangelism

Nate Krupp, Director
Lay Evangelism Crusade

Continued from February 12th issue

How to Mobilize the Local Church to Do New Testament Evangelism

Introduction. The suggestions given herein are not intended to be "all the answers" but they do represent many of the lessons which the Holy Spirit seems to be teaching the author and others in similar work of mobilizing local churches to do personal evangelism.

1. *Pastor to be "sold" on personal evangelism.* No church will ever do personal evangelism until first the pastor of that church is genuinely convinced of the necessity of personal evangelism.

a *Maintain a passion for the lost.* Considering, preaching, talking about and planning personal evangelism is not enough—the pastor must have a genuine heart transforming, life changing passion for the salvation of lost souls. Although a passion is God given, there is that which man can do to acquire it: prayerful study of passages in the Word of God which tell about the terrible consequences of sin upon an individual's life here in this life (dead in trespasses and sin, spiritual blindness, Satanic control, under the wrath of God) and in the next life (banishment from God into outer darkness, everlasting punishment and fire where there will be weeping, wailing, and gnashing of teeth); a life of constant prayer; protracted period of prayer praying particularly for a passion for souls; and much actual living, eating, and being with sinners day and night to see realistically that truly they are "as sheep without a shepherd."

b *Be a travailer for lost souls.* Isaiah 66:8 tells us, "as soon as Zion travailed, she brought forth her children." The average evangelical pastor today is an organizer, socializer, and administrator, but where are the agonizers. A church will never do personal evangelism (or any other kind of evangelism) until they see their pastor as a travailer for lost souls. This takes time, and lots of it, which means other less important things will have to be eliminated, but it must be done, for there is no substitute for travail.

c *Be a personal soul winner himself.* Jesus never asked of His followers what He did not first do Himself. So it is today: a pastor must lead his church into the great work of personal evangelism by being first and foremost a personal soul winner himself. Laymen must see it in their pastor before they begin to consider it for themselves.

d *Realize the absolute necessity of evangelizing the church's "Jerusalem."* The pastor must realize with all of his heart that the sole mission of the Church is world evangelism, and the primary mission of his local church is to evangelize the church's "Jerusalem," i.e., to take the Gospel to every home and to every person in the community surrounding the church.

e *Realize the absolute necessity of leading his church back to the New Testament pattern of evangelism.* The only way a pastor or a church will evangelize its community is to return to the New Testament pattern of evangelism—everybody, everywhere, all the time doing the work of evangelism. The pastor must realize this and be willing to pay the price to see it happen.

f *Become an expert in the field of personal evangelism.* Before a pastor can begin to lead his church into a mighty personal evangelism thrust he must first become an expert in the field himself. He should read all he can about this work, personally counsel with contemporary soul winners and those in personal evangelism training, learn from these men by actually going with and watching them do soul winning, and additionally by much immediate and diligent practice of all that he learns.

2. *Make the church evangelism-centered.* The average evangelical church today instead of being evangelism-centered is worship or program centered. The pastor must call and lead his church back to their true mission. All that is done must directly contribute toward fulfilling the Great Commission in this generation and bringing those who respond to the Gospel to a place of maturity.

a *Direct the Sunday morning message to the unsaved.* Those unsaved people who do occasionally attend an evangelical church today usually do it on Sunday morning. This is the best time for contemporary local church mass evangelism. Additionally, laymen will more diligently attempt to bring the unsaved with them on



Japanese Christian witnessing to his own countrymen.

Sunday morning if they know that their friends will hear the Gospel.

b *Sunday school teachers be soul winners.* Much soul winning can be done by Sunday school teachers with their pupils if they stress salvation in their teaching and if they make a diligent effort to lead hungry hearts to the Lord during and after Sunday school.

c *Pray for the lost and for laborers.* Concurrent with a loss of a sense of mission, evangelicals have lost the art of prayer and many evangelical prayer meetings today are becoming just another service. What praying is done is usually for the sick in body. Oh, that God would restore to His Church the urgent spirit of prayer for the lost (that they might be convicted of their sin, see their need of Christ, have their hearts opened to Him, and be born into the kingdom) and for laborers (that the Lord of the harvest would raise up, prepare and send them forth from that church into the harvest fields existing right in the local community).



Pastor and wife in a personal counseling session.

3. *Have an extended period to begin church-wide personal evangelism.* Nothing begins automatically, especially when it must compete with the existing. Personal evangelism doesn't have a chance in a local church situation until that church is willing to set aside an extended three month period to foster it. This is a period when all else is put aside as much as possible and the church gives itself to making personal evangelism a part of the life of the church and of the members.

a *Define an area for total evangelization.* Actually define on a city map an area which the church is accepting as its "Jerusalem" and, by God's grace, is going to totally evangelize. This area should contain approximately 500 homes for every 50 or less active church people.

b *Prepare the church mentally to do personal evangelism.* Part of the preparation for personal evangelism is mental—dealing with attitudes. Some folks do not even realize that all Christians are to be soul winners and, as important, that with proper spiritual preparation, training and encouragement, all can be.

(1) *The pastor's personal evangelism example.* This will do much to prepare their attitudes, perhaps more than anything else that can be done in fact.

(2) *Series of messages on lay evangelism.* The pastor should bring a series of messages on lay, personal evangelism. There are many Scripture passages which are excellent for this—Luke 10:1-21, Acts 8:25-40, John 4:3-43, Ps. 126:6, Luke 14:21-23, Matt. 4:19, John 15, Matt. 9:36-38, and I Cor. 9:12-20 to name a few.

(3) *Films on personal and lay evangelism.* There are many excellent films available which can be shown to inspire interest in soul winning.

(4) *Give material to read on personal evangelism.* Many excellent tracts and pamphlets are available to distribute to direct thinking along this line.

c *Prepare the church spiritually to do personal evangelism.* Successful personal soul winning is for the courageous, victorious, Spirit-filled Christian. The pastor must provide direction as to how the people can prepare their own lives spiritually to do this work.

(1) *Series of messages.* The pastor should bring practical, Biblical messages on pertinent subjects such as the Spirit-filled life (see I Pet. 3:15, Acts 1:8, Lu. 24:47-49, Acts 4:31-33, Ps. 51:6-13, Ro. 8 and Ep. 5:18), intercessory prayer (Isa. 66:8; Mt. 18:18-20, Acts 4:31, Mt. 21:22, I Jn. 5:14-15, Lu. 18:1, fasting (Mt. 6:16-18, Ps. 35:13, Joel 1 and 2, Mt. 17:21, Acts 13:1-3) and Christian warfare (Ep. 6:9-20, II Ti. 2:3-4, II Cor. 10:4, I Th. 5:1-8).

(2) *Private morning devotions.* The pastor should encourage and teach his people how to have daily, private morning devotions, a practice held by victorious, conquering Christians throughout the centuries.

(3) *Small Bible study and prayer cell groups.* Evangelicals across America today are finding this practice to hold part of the key to awakening a growth on a personal basis. Varied material is available for use in such cell programs.

(4) *Periods of fasting and prayer.* Set aside one day each week for a church-wide fast and prayer period. Have a good breakfast, no lunch and a light supper. Spend the lunch hour and much of the evening in prayer.

(5) *Protracted prayer meeting.* At least once a month, have an all-night prayer meeting on Friday evening for those who want to gather and pray for awakening and outreach.

d *Prepare for and take a thorough census of the area defined for total evangelization.* All older teenagers and adults should cooperate in a church-wide census directed at finding evangelistic prospects.

(1) *Canvass the area.* Before the census taking, two people can drive up and down the streets of the defined area and record the house number and street name of each home in the area.

(2) *Prepare the cards.* Fill out one card for each home in the area by placing the house number and street name on it. Then divide them into stacks to give to census takers.

(3) *Publicize the census day to the congregation.* Set aside and encourage participation in a Sunday afternoon census day.

(4) *Begin the census.* Gather at the church, have a one-half hour, pastor taught training session on how to take the census. Then go in pairs, one to each side of the street, and begin the census. At the door, ask their last name, husband's occupation, where they attend church and how often. (This is a simple census system designed to locate evangelistic prospects. Every adult not regularly attending an evangelical church is considered an evangelical prospect.)

(5) *Complete the census work.* Complete the census taking evenings, afternoons, Saturdays, and Sundays; file the cards numerically according to alphabetically arranged street index cards; and prepare to use them in future soul winning work.

e *Have a week of personal evangelism training.* Have a week of intensified, practical personal evangelism (Continued on page sixteen)

CHRISTIAN SERVICE

When Saw We Thee . . . ?

FROM THE DESCRIPTION of the last judgment (Matt. 25:31-46) it is clear that seeing the needs of our brother is very important. The Son of Man, from His throne of glory judges those "blessed" who, motivated by love and compassion, spent their energies in ministering to the needs of neighbors they could have ignored.

To imagine that this passage is in the scriptures for the benefit of affluent Christians, is to miss the point. The sheep on the right are not judged righteous for sharing of their abundance. Their blessedness sprang from responding to human need where and as they found it. Freed of their own self-centeredness, they were able to discover the needs about them.



Manual labor is degrading in the Indian mind. Christian service can give the opportunity to set an example of the dignity of labor.

The potential of human endeavor is limited only by man's finite mind. While time and experience have brought an explosion of knowledge and accomplishments in our day, the reign of evil in men's hearts has compounded problems faster than solutions are invented.

Jesus baffled both His critics and His disciples by the methods He used. He spurned opportunity to grasp political means to accomplish His righteous ends. Rather, He chose to use the resource within human personality, re-created and charged with the Divine spark of love and compassion, to minister to human need.

Because of the presence of evil in human society, HUNGER, THIRST, ESTRANGEMENT, NAKEDNESS, SICKNESS, and IMPRISONMENT are found on the threshold of every church.

. . . Even where rice (or bread), meat, and milk are in ample supply, HUNGER and THIRST exist. Ignorance and ill-will produce inward pains no less real than empty stomachs.

. . . Population explosion notwithstanding, there are more isolated people (STRANGERS), void of meaningful companionship, than ever before.

. . . While 20th century society views NAKEDNESS differently than some societies of the past, there are still those who suffer for lack of this basic necessity.

. . . Despite all the breakthrough of medical science, SICKNESS comes to man in every community, regardless of status or environment. No enchanted isle of immunity to sickness has yet been discovered.



Christian service gives opportunities to serve where literally "I was an hungred . . . I was a stranger . . ." can be carried out as in San Francisco.

. . . Society's continued attempts to protect itself from the criminal have not removed from the Christian a real obligation to minister to the needs of the PRISONERS.

In what way should the church respond to the needs of suffering humanity around its doorstep? First, and foremost, it should teach its members the meaning of discipleship. Since we are individual sinners and experience salvation individually, and will be judged as individuals, it seems imperative that we learn discipleship individually. The response of the individual to hungry, thirsty, naked, sick neighbors will be motivated by true Christian love and compassion. The strangers and those in prison must experience the touch of Divine concern and understanding through God's people.



Christian Service is more than charity. It is helping people to help themselves—Here Esther Book teaches sewing to her class at Saharsa.

But the dimension of need goes far beyond the resources of any individual. The power of group action is imperative. Since Christ commissioned His followers to penetrate the world, they must become sensitive to human need beyond their immediate communities. Only a part of their obligation is discharged from their back porch door. A second major responsibility of the church is to develop and coordinate the resources of the church to minister corporately to human need in the world. This ministry must supplement its witness for Christ through missions and evangelism. Just as "doing good" is inadequate

quate apart from missions and evangelism, the latter efforts of the church are incomplete without a tangible ministry to human need.

A. CONGREGATIONAL APPROACH—

While size of a congregation and the relative affluence of its members may affect the quantity of its response to human need in the world, there are certain basic ministries that every Brethren in Christ congregation should be involved in:

(1) *Financial Support of the Relief Ministry of the denomination every year.* If the congregation takes offerings for particular church causes, a "relief" offering or offerings should be in the schedule. This is then sent to the Missions Office and is credited toward that part of the Missions budget for the year.

(2) *Congregational Representation in Christian Service.* Every Brethren in Christ congregation should send someone to represent them in a ministry to human need. Larger congregations will have a number of young people in Voluntary Service at all times. Smaller congregations will pray for and prepare a young person to represent them. What may seem like sacrifice to the smaller group becomes a blessed experience as they give of their "first-fruits." While helping to "pay" for a ministry to human need is proper and good, it is the giving of people to see, and empathize with "the least of these my brethren" that makes possible a truly Christian ministry. Once a congregation offers one of its members to go into a sacrificial ministry to human need, it should never be the same again.

(3) *Material Aid Contributions*—To share of our goods-in-kind is a basic impulse of a true neighbor. This practice is a literal fulfillment of Christ's teaching on sharing. In the complexities of present day society "material aid" continues to be a useful tool. It is of growing importance, however, that such giving be carefully organized and administered. This should never overshadow the first and second types of service. Used indiscriminately, relief goods can be relatively less effective in meeting the needs of people and frequently the handling costs are excessive.

(4) *Dedicated Talent*—Every congregation should be taught the stewardship of life and talent. The individual's abilities should always be available for service. No Christian nurse or doctor should rule out the possibility of a call to service at some place of special ministry to human need. Both professionals and non-professionals should keep themselves available for service with the same quality of Christian concern as evidenced by their grandfathers who sent teams and men into their suffering neighbor's field.

Let us not be satisfied until every congregation and every individual Christian has become involved in seeing his brother's need and responding in Christian service to that need.

They Must Increase

(Continued from page eleven)

It was a most meaningful and beautiful service as, on November 19, 1967, Firewood Field and Valley of Oil together performed the rite of baptism for Long-Retained Field. To me the occasion had profound significance, marking, I feel, the beginning of a new period in the history of the Hagi Omotomachi Church. A missionary's services continue to be desired by the church, but, from now on, the church is not dependent on the missionary for anything.

To God be the glory for the great things He has done!

Personal Evangelism

(Continued from page fourteen)

training conducted by the pastor or by someone full-time in this particular work.

f *Have a week of actual personal evangelism work.* Go in pairs from the church into homes in the community to make contact and to do personal evangelism work with those who seem hungry. Plan for about one hour in a home, allow additional time for travel, etc., and return to the church for a thirty minute sharing, evaluating, and learning session. This is the week when the Holy Spirit especially blesses, the church begins to return to the New Testament pattern of evangelism, Christians' lives are transformed as they begin to live the life and experience the joy of a soul winner, and souls are saved.

4. *Have an adequate follow-up program.* Our job is to make disciples, not just to get people saved. The Lord's work was established and advanced in the First Century because of Paul's follow-up letters and visits. This important responsibility cannot be over emphasized.

a *Make soul winners personally responsible.* The pastor should teach that the soul winner is personally responsible to follow-up his own converts. In a sense, he becomes an under-shepherd for his spiritual children to do all that is necessary to help them during the early months of their Christian life.

b *New converts class.* Have a special new converts class of at least six months duration during the Sunday school hour, taught by the pastor or a leading layman to give them the Bible-centered instruction they need to begin to live a Christian life. Self-discovery Bible study material, such as is printed by The Navigators, Campus Crusade for Christ, and Christian Outreach to name a few, dealing with such topics as the Word, prayer, resisting temptation, Christian fellowship, stewardship, witnessing and the Spirit-filled life should be covered.

5. *Keep personal evangelism in its rightful place in church life.* Once begun, personal evangelism can soon die out if it is not kept in its rightful place in church life. On the other hand, if the extended period to begin church-wide personal evangelism is properly implemented, the personal evangelism thrust of the church need not only never stop but should actually continue to multiply in effectiveness and in number of participants.

a *Pastor continue to lead the way.* By the example of his own life, his messages and his teaching, the pastor must continue to lead the way.

b *An evening a week.* The church must set aside one evening every week for nothing but personal evangelism. This night must be kept as the most important evening next to prayer meeting in the life of the church. On this evening, the pastor will continue to train his outstanding laymen by taking them one at a time with him. These will later train others in the same manner.

c *Additional evangelism projects.* In addition to the one evening a week personal evangelism by pastor and laymen, additional special projects can be taken on to contribute to the evangelistic work of the church such as placing and keeping filled tract racks in public places, daily tract distribution by Christians, and tract and personal evangelism missions to jails, hospitals, fairs, and old folks homes.

d *Annual lay evangelism crusade.* The church should plan to have a pastor directed annual lay evangelism crusade to expand the area of responsibility for total evangelization and to give training to new prospective soul winners.