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Church Aflame

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CHURCH AFLAME

Jerry Falwell
and
Elmer Towns



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INTRODUCTION

Church Aflame tells a miraculous story of the phenomenal growth of the Thomas Road Baptist Church. In a day when churches are closing their doors and church membership is declining at an appalling rate, the Thomas Road Baptist Church continues to grow.

The world's population is exploding and census figures indicate America's population should double before the end of this century, yet the organized church seems unconcerned with reaching the masses and criticizes fundamental churches for emphasis on numbers. Why? The Thomas Road Baptist Church is the fastest growing church in America and aims to become the largest church in America. The church makes no apology for emphasizing numbers.

Mass media introduces new techniques to communicate to all people concerning all topics in all manner of ways, yet the average church exists in a communication ghetto and doesn't communicate its message. Why? Thomas Road Baptist Church uses any media possible to reach every person possible and seems never contented with status quo.

Sex exposure has exploited movies, television, advertisements, so that homosexuality, adultery, pornography, and perversion have become to many an acceptable way of life. Yet the church, with a supernatural power to stem the drift to self-annihilation appears message-less. Why? The Thomas Road Baptist Church has individuals who are weekly being captured and delivered from the slavery of sin. And the staff has a desire to reach many others in bondage.

Contemporary existentialism drives men in a search for meaning and identity. When modern man explores the established church, he finds it a spiritual vacuum and searches elsewhere. Why? The Thomas Road Baptist Church provides the answer in old-fashioned biblical faith and thousands are attracted to worship within her doors.

The established church emphasizes the inner city as the location of the "action." Money, time, and personnel are poured into "city ministry," with the multitudes located in small towns and suburbia ignored. Why? The Thomas Road Baptist Church is located in a suburban setting of a small town, yet experiences the blessing of God. Why?

Theological liberalism and German rationalism have captured the mainline denominations of America and inflicted anti-biblical theology on its members, resulting in reduced membership, sterile Christianity, and humanistic programs. Why? Thomas Road Baptist Church is growing in attendance, membership, outreach, financial income, and spiritual vitality.

Sophisticated theologians in the established churches teach that fundamentalism and the old-fashioned religion is dying, with a few "pockets" of lower-class ignorant people worshipping in their churches. Why? The facts reveal the opposite. The largest churches in America are fundamental (only five of the 75 largest Sunday schools embrace a humanistic theology). The growing denominations are fundamentalist or evangelical in doctrine. The Thomas Road Baptist Church, unashamed of its fundamental stand, attracts millionaires, middle-class white-collar workers, the poor, the farmer, and the educated. This book is written to reverse some of the defeatism and pessimism in the

church world. Its purpose is to show Bible-based Christianity prospers and the blessing of God on those who are true to the Word of God.

The Thomas Road Baptist Church is not perfect, even though this book talks of the successes and miraculous feats done by God. As long as sinful people are involved in a church (the members and pastors are sinners saved by grace) it cannot be perfect. The intent was not to criticize and reveal the faults, but to analyze and share the principles that caused this church to grow. Perhaps other churches can grow and the blessings of God in Lynchburg can be shared with others who attempt to serve God.

The book was written by both Falwell and Towns even though several chapters are written in an interview style with quotations from Falwell. The final product reflects the combined thoughts. Towns brought his insights from his study *The 10 Largest Sunday Schools*, and Falwell related how he had built the fastest growing church in America.

The authors attempted to go farther than the explanation in *The 10 Largest Sunday Schools*, showing how one church was built. Yet, no volume could analyze every detail. The authors have tried to eliminate extraneous details and include the vital data. Still, some will think this book is too long. It is, for all that's necessary in building a large church is spiritual power, preaching, soul-winning and prayer. Yet, the growth of a large work involves an attention to every detail. Ministers in churches recognize there are a thousand-and-one details that must "fall in place" for continued growth. Therefore, this book is too small, for we could not tell every detail. Yet, *Church Aflame* is more than a "how-to-do-it" book. The accounts of conversions, answers to prayer, and hard work should inspire the heart of every layman.

When Dr. Towns began writing *Church Aflame* he was Associate Professor of Christian Education at Trinity Evangelical Divinity

School, Deerfield, Illinois. He approached the book as a reporter, searching for a new story. The integrity of Dr. Falwell, the evident working of God and the challenge of Thomas Road Baptist Church so gripped his life that when the invitation came to begin the Lynchburg Baptist College, he quickly accepted the challenge. "This is the closest to a New Testament church that I have seen," Towns announced to the members of Thomas Road Baptist Church.

The book was finished on the first day of January, 1971. The authors' prayer for this New Year is that a new day of revival through evangelism may visit many churches in America. For if other churches would grow as Thomas Road Baptist Church, then perhaps we could see more than a *Church Aflame*, we could see a world aflame.

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Thomas Road Baptist Church

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CHAPTER ONE

The Thomas Road Baptist Church Is People

The Thomas Road Baptist Church is people. It is a congregation of approximately 5,000 persons. When viewed together, they are a formidable multitude. On an average Sunday morning an almost endless stream of people can be seen heading to the buildings called Thomas Road Baptist Church. As you approach the auditorium you sense the expectancy in the crowd; as you join the congregational singing, you are gripped with the enthusiasm. You sense God is present in the service and He is going to do some-thing.

The presence of God is evidenced in the lives of individuals who make up the Thomas Road Baptist Church. This church is different from many dreary congregations that meet in dim sanctuaries where light strains to find its way through stained glass windows. The sanctuary at Thomas Road Baptist Church is bright. The service is warm, and people smile because they are happy. The morning service is different from the average liturgy, where ministers follow rigid formal programs and preach with theological words that only scholars understand. People attend Thomas Road Baptist Church because they enjoy hearing the Bible preached, and it is one of the few churches in America that has over 2,000 present for the Sunday evening sermon. "I really miss church when I have to work," stated David Horsley.

Jesus Christ is real to the people at Thomas Road Baptist Church. Falwell preaches that sin has ruined life and will condemn a man to hell. "Jesus has died for your sins," pleads the young pastor from the pulpit. Falwell announces . . .

"Salvation is not agreeing with a church creed . . . not joining a church . . . not being baptized . . .

"Salvation is asking Jesus Christ to come into your life and acknowledging Him as your Lord and Savior. He will clean up your life and give you new purpose in life."

The people of Thomas Road Baptist Church are different be-cause God's Son, Jesus Christ, lives in their hearts. Therefore, when they gather to sing, worship, or pray, God is present.

The Thomas Road Baptist Church is families. Some drive four-year-old Chevys and others come in pick-up trucks. Cadillacs and Ford Station Wagons also bring families to church. Mothers stop by the nurseries to leave toddlers. Visiting families walk apprehensively into the auditorium, there to be met by friendly visitors. The Thomas Road Baptist Church is a family church and is growing because Falwell recognizes the family as an institution established by God.

The Thomas Road Baptist Church is teenagers . . . hundreds of them. They eagerly attend services, play basketball in the gym or testify of their appreciation for the Christian influence of Lynchburg Christian Academy. Laughing teens chat with friends between Sunday School and church. "Hi, Jerry," they call out to Dr. Falwell. A deacon may remind them to respect their pastor, but Falwell calls them by name. While American teens are evacuating the average Protestant church, other youth are flocking to the Thomas Road Baptist Church. Teens seek life and action. They find answers to their search at the Thomas Road Baptist Church.

The Thomas Road Baptist Church is acceptance to lonely people. A lonely senior citizen rides a Sunday School bus and eagerly anticipates seeing his friends. Two primary children in un-ironed clothes are brought by a Sunday School bus from a tenant farm. A former prison inmate, now living at the Elim home, gets out of the church carry-all, looks up at the three-story sanctuary and doubts if he will like the "big" church. Ray Horsley places a hand on his shoulder, and they sit in church together.

A young married couple park their sports car and look for Rev. Jim Vineyard's Sunday School class. They accepted Christ in their home last Tuesday evening, and today they are prepared to walk forward during the invitation as public confession of their faith. Vineyard led them to Christ.

The Thomas Road Baptist Church is the Great Commission in action. Falwell is committed to influencing all the world. The church is committed to sending foreign missionaries and helping establish churches here at home. The church is committed to presenting the gospel to every person in Lynchburg. The church wants to reach every person in America through the Old Time Gospel Hour and has plans to televise its morning service to over 100 major American cities.

The Thomas Road Baptist Church is compassion. A six-year-old boy misses Sunday School, and a concerned teacher calls at his home. A ten-year-old girl accepts Christ, and a pastor visits the parents. "May she be baptized?" Then the pastor witnesses the love of God to the parents. Pastor Falwell appears in divorce court to help reconcile families. He also frequently visits the juvenile court on the behalf of a youthful offender. Late at night he calls in the home of a family who has recently lost a loved one.

Compassion is reflected at Elim Home, where alcoholics are shown the love of God. A prostitute walks down the aisle during the invitation and kneels in the counseling room. A wife and mother from a typical American home places an arm around her, and together they pray.

The Thomas Road Baptist Church is people and is a growing church because every person is important. Falwell believes many churches place priority on buildings, committees, organizational structure or the Sunday morning bulletin. "People are our priority," remarked the pastor. Falwell stated, "People eat at restaurants that serve good food, they buy at stores that sell quality merchandise and give good service." Then he explained the success of Thomas Road Baptist Church. "People have their lives changed, they learn God's Word and they meet God here. That's why they come." Falwell makes use of buildings, committees, organization and literature, but they must be kept in a secondary place.

AS BIG AS ALL-AS SMALL AS ONE

The Thomas Road Baptist Church is big, over 5,000 in average attendance and approximately 10,000 members. But the church is much larger. The Thomas Road Baptist Church is as big as all-all the world. Yet, the church is small, as small as one. Falwell is concerned about reaching all the world, every creature. But he is concerned about the individual. On an average Sunday morning he speaks to every person possible and can almost call every member by name.

Falwell challenges his workers, "Remember, the greatest sermons of Jesus were preached to one person-Nicodemus, the woman at the well, or the woman taken in adultery." The aggressive pastor wants the Thomas Road Baptist Church to be a sensitive, person-centered church. This is the only path to growth.

A SHOE SALESMAN-RONALD ALLEN

Ronald Allen testified that as a small boy in Lynchburg, Virginia, he was sent to church with his aunt. When he was a little older he joined the church across the street from where he lived; however, he never went to Sunday school or church regularly.

In high school, he ran around with a large gang of boys, most of whom smoked and drank. He testified, "We knew places that would serve beer. We could usually find someone around that would buy liquor for us if we would give them a drink."

After high school Ronald was drafted into the army. This got him away from home where he didn't have to answer to his parents so he could do about as he pleased. In the army he married.

After being discharged, Allen went to work for Craddock-Terry Shoe Corporation where he is still employed as a salesman. He and his wife joined a Methodist church. The couple never attended regularly as he traveled. On the weekend he felt more like sleeping.

The preacher had Ronald elected to the Board of Stewards. Looking back now, Ronald thinks that was the minister's way to get him to take a more active part, but it did not work.

Allen learned from other salesmen that he had to entertain to sell, he thought. That included a lot of drinking, since he was away from home usually four nights a week, and was drinking each night. However, he didn't drink much on weekends.

Mr. and Mrs. Allen did not have children, even though they had been married for eight years. They adopted two boys.

They became concerned over the children and started visiting some churches to find one that offered something for the children. The couple had heard Jerry Falwell over television. They were invited by a friend to go with them to Thomas Road Baptist Church. They liked the Thomas Road church because children and adult classes were taught from the Bible, taking a chapter each week and studying it verse by verse.

Mr. and Mrs. Allen were in Thomas Road Baptist Church for a year before he surrendered his heart to God. He was convicted of smoking and drinking, but he thought they were needed to help reach customers. He still carried liquor in his sales case. It wasn't long before the Lord showed him that other people think more of a person when he stands for something.

Since they have been fully trusting in the Lord, God has blessed them with a baby girl after fourteen years of marriage. God has also helped Ronald do a better job in selling more shoes, thus making a better salary. The family knows the joy of tithing and also adding offerings to the tithe.

A BUSINESSMAN AND LANDOWNER-WILLIAM H. BURRUSS, JR.

Burruss was involved in a car accident on a dog-leg curve on April 29, 1968, when his car flipped on its roof and slid approximately 250 feet. During this ordeal, Burruss realized he was un-saved and headed for hell. Miraculously he escaped with a few bruises, although the car was totally demolished. As Burruss stood on the bank overlooking the wrecked automobile and thought of his life, he questioned why God would have spared him. He surmised God must have a plan for him, so he determined he would genuinely try to find it. He promised God to serve Him.

Burruss was facing severe domestic problems. He was attempting to give leadership to his business involvements. His wife was expecting a child imminently. Instead of trusting and serving the Lord, he became disgusted and began backsliding on God and the promises made to Him. A five-pound, three-ounce daughter was born in the midst of the spiritual distress and he hoped this would bring his wife and him closer. It didn't.

Domestic difficulties worsened. His own spiritual condition hit rock bottom. Finally, through a number of circumstances, Burruss was brought to realize his need of Jesus Christ. He had watched Jerry Falwell many times on television. On November 1, 1970, he attended the morning service at Thomas Road Baptist Church and kept the promise he made to the Lord.

He testifies, "I gave my life completely to the Lord and was baptized the same night." His testimony now is vibrant: "As a Christian businessman, I have a lot of catching up to do. I plan to do it. I belong to the Lord. I still have many problems. But now I have Jesus Christ to help me through them. I am so grateful for my salvation."

A MILKMAN-JOHNNY WEST

As a boy, Johnnie West attended a little Methodist church on the south side of Lynchburg. All that he remembered was about Jesus of Nazareth and His ministry around Galilee, Capernaum, and Nazareth. Not one word about how Jesus shed His blood for the remission of sin and was raised from the dead that all might have eternal life.

West worked as a route salesman at the Westover Dairies and would see Reverend Falwell two or three times a week on his way to his 7:00 A.M. radio broadcast. As West would tell about his problems, Falwell always said, "Skippy (his nickname), you just need Christ."

He attended Thomas Road Baptist Church and everything that Rev. Falwell said seemed to be preached right at him.

The burdens of his sins became greater. On a Sunday night he came, broken, to the altar. He testified, "When I got up from the altar the load of sin and guilt was gone. After thirty years I had stopped running from God."

A FORMER BALLPLAYER-DICK TATE

In December 1966, Dick Tate was lying on a cot in a road camp in Troutville, Virginia, hating himself. He had never experienced such a feeling of hopelessness, darkness, and emptiness. He felt lost, with no sense of direction for his life.

Tate was serving a one-year sentence for being arrested drunk three times in one year. Tate picked up a Gideon Bible. He thumbed through the pages and stopped on a

page in Proverbs. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." After reading and pondering this verse several times, he felt God was showing him His way of life after forty years.

Tate came from a good family, went to Sunday school as a kid, but was never told about the saving blood of Christ. He left school when he was sixteen to go to work for Western Union. Tate loved baseball above all things and worked up into the semipro's leagues, and then hit the pro's. Tate belonged to the St. Louis Cardinals and also the Pittsburgh Pirates. He never made it to the big times, but played in most of the farm clubs. Baseball gave him a chance to travel and meet important people. During his baseball years, Tate fell into the drinking habit. Drinking to him was just like baseball. Tate got so that everywhere he went, he wanted to be with the crowd, people that talked big and drank.

Tate left the road camp in August 1967, with an eagerness and desire to find God. That night Tate asked God to help him. He remembered in his mother's letters how she had prayed for him to go to hear Jerry Falwell preach when he was discharged from the road camp. Tate met Ed Martin who was heading up the Halfway House at that time. He started attending the Thomas Road Baptist Church regularly, and could feel the presence of the Holy Spirit the first time he attended." He started reading his Bible regularly, and helped in the visitation connected with the Sunday school buses. He was asked by Reverend Jim Matherly to help start a class. The Faith Bible class is now the third largest class in Thomas Road Baptist Church, but all the other teachers and workers are so aggressive, it's hard to stay in the same standing. He enjoys knocking on doors, witnessing on the job, and now teaches eight-year-old boys for the second year. God is using Tate and has given him something to live for. Tate says about teaching, "I honor this above anything in this life. Just think-I was nothing but a drunken bum, full of pride, self and headed for hell. I was nothing. God took my life and made something useful. That is creation, a miracle."

*Tate walked forward during the invitation, August 20, 1967, to surrender his life to Jesus Christ.

AN ELECTRONICS TECHNICIAN-JAMES WILLIAMS

James Williams joined a large Methodist church in Lynchburg years ago. After a few weeks, he realized there was something wrong and his attendance became less and less frequent. He testified, "Finally I began running around with the party crowd rather than the church crowd." Taking stock of his spiritual condition, he asked God for something real. As a child James was raised under the sound of "fire-and-brimstone Methodist preaching." He attended Baptist, Methodist, Christian and Nazarene churches, searching for God.

A neighbor invited James and his wife to Sunday School at the Thomas Road Baptist Church. The children went along. He testified, "When we walked in the front door, that old-time feeling came back. The people were studying from the Bible instead of literature. People believed in God and that He answered prayer." The pastor asked everyone to hold up his Bible. Williams testifies, "There were hundreds of them in the air." The pastor began to preach about Jesus-this wasn't a speech, but the gospel. And at the end of the service, people went forward to receive Christ. Williams remembers,

"holding on to the pew and refusing to go forward even though his soul cried out, 'this is real.' "

Two weeks later Williams gave his life to Jesus Christ. Williams' profession is electronics circuit design. He now serves Christ through the radio and television ministry at Thomas Road Baptist Church. He says, "I believe radio and television are God's twentieth century plan for reaching the multitudes. I am dedicated to nothing less than technical profession for the glory of God." To this testimony, James Williams adds, "If it were not for the ministry of the Thomas Road Baptist Church, I would still be spending my time in the nearest bar, my children would not be saved, and our family would have been destroyed."

A TYPICAL YOUNG COUPLE-DAVID AND JUDY HORSLEY

Most of the seventeen years that David Horsley remembers at home were not the happiest of his life. His dad usually came home drinking at night and would argue with his mother, which most of the time ended in a family fight. During these years he could only remember a few times that he attended church. He did very poorly in school because of his home life and his only thought was to quit when he reached sixteen. He gave his teachers a lot of trouble. However, he was always careful to be very helpful to the older people. People said he was polite and quiet. He used to watch his dad and a friend make beer at homes and sometimes he would help put it in bottles. He learned to make beer and when he was thirteen he was making his own.

He joined the Air Force, what he had waited for all of his life. It wasn't long before he found himself falling into a pattern of life just like his dad. He spent most of his off-duty hours drinking and gambling.

He married Judy Mowery, and in June of 1960 was discharged from the Air Force and moved back to Virginia.

The first few years of marriage were miserable. David did not have a high school education, and was not able to get a good job, working for \$1.00 per hour. Lack of money caused many hardships on the family. Judy and David would argue and he would leave and start drinking. He confessed sometimes he would start an argument just so he would have an excuse to leave and start drinking. In 1961 David was able to obtain a job with General Electric in Lynchburg. There he met a man who asked him to work part time surveying land. As Dave surveyed a lot for a new church, Rev. Jerry Falwell came out and introduced himself. He invited David to come to church and asked him if he was a Christian. He just passed it off because he had not been going to church and did not plan to start then. About a month later his mother, who had been listening to Jerry Falwell on the radio, called and invited them to go with her to the church service. He said he would like to but didn't have anyone to care for the two children. He thought this would be an excuse, but a sister volunteered to babysit, so he agreed to go the next Sunday night. David testified, "The devil must have known what was going to happen that night." All day Judy and David argued and on the way to church he got mad and decided not to go in but to wait in the car. Then he thought what a fool he would look like, sitting alone in the car. They went in but sat near the door so they could get out quickly. That night Jerry Falwell preached on hell and for the first time both realized they needed to be saved. When the invitation was given David and Judy walked down the aisle and were both

saved. David didn't know what had happened but he had an inward peace he had never known before, and for the first time had joy and happiness in his life.

Their whole life changed. David and Judy enjoyed being together. He lost any desire to drink, gamble, curse, and be away from home. He wanted to read his Bible, pray, and for the first time wanted to go to church. David and Judy began to pray for his mother and father. In July of the same year they were both saved and now are Directors of the Elim Home for Alcoholics. After that both sisters and their husbands and children were all saved. Many of David's uncles, aunts, and cousins have been saved.

David and Judy work with boys and girls in a Junior Church. He is a deacon and teacher of a College and Career Bible class. God has also made it possible for him to attend school and finish his high school education and attend college. He now has a good job. David and Judy have been blessed with three boys. He testifies, "Praise God for Thomas Road Baptist Church and for the salvation God gave so freely to our family and for the joy we now have in Him."



CHAPTER TWO

There Was a Man Sent from God

January 20, 1952, is the most important day in the life of Jerry Falwell. It is the day of his conversion. He was a big strapping football player in high school, valedictorian of his graduating class, and considered "good-looking" by the girls. His black wavy hair and infectious smile had won Jerry many friends. His was not a spectacular conversion, but a conversion with eternal consequences. Jerry visited the Park Avenue Baptist Church the previous Sunday evening. He was impressed with the sermon and seriously considered going forward during the invitation. Obviously he was under conviction.

Jerry Falwell was a eighteen-year-old sophomore at Lynchburg College, taking a pre-mechanical engineering course. Jerry wheeled his 1934 blue Plymouth sedan over to pick up a buddy, Jim Moon. The Park Avenue Baptist Church was packed with over 300 people attending the service that cold winter evening. The ushers put the two young men on the front row.

Falwell eyed an auburn-haired girl playing the organ. "I'm going to get a date with her," he told his friend, Jim Moon. Moon picked out Macel Pate at the piano. She had on a black dress, trimmed in white, the most beautiful girl he had ever seen. (Both boys married the opposite choice they made that night. Jim Moon married Delores Clark, the organist, and Jerry Falwell married Macel Pate, who has been the only pianist at the Thomas Road Baptist Church.) Jim has been a lifelong friend of Falwell, an Assistant Pastor at the church and teacher of the second largest Sunday school class.

Reverend Paul Donnelson preached that evening on hell and the Second Coming. Falwell recognized the revival style of preaching as similar to the type he had heard over radio by Dr. Charles E. Fuller on the Old-Fashioned Revival Hour. As a young teenager, Falwell's mother would leave the radio tuned to Dr. Charles Fuller on Sunday morning, knowing full well that Jerry would not get out of bed to turn the program off. Today, Falwell makes no apology for fashioning his televised Sunday morning service "The Old Time Gospel Hour" after that early influence on his life.

Jerry pondered the sermon that cold winter evening in a simple cinder-block church building. Falwell came to church that evening with the intention of going forward, but now he lacked courage.

An elderly white-haired gentleman put his hand on Falwell's shoulder, and said, "I'll go with you." Garland Carey knelt at the altar with Falwell and led Falwell to Jesus Christ. No one spoke to Moon. He just followed and was also converted. The example of Garland Carey speaking to Jerry Falwell continues in the Thomas Road Baptist Church to this day. During every invitation, Christians are seen speaking to the unsaved. Even teenagers can be seen reaching over pews with open Bibles to witness to other young people, inviting them to go forward. Seldom does an individual come down the aisle alone. There is someone walking with him. "I'll go with you," is a common invitation to those who attend the services.

Jerry Falwell was born during the Depression at a time when families did not plan for children. Carey H. and Helen V. Falwell were greatly surprised on August 11, 1933,

when two bouncing baby boys were delivered to them. Jerry was born twenty minutes before his brother Gene. The father was a businessman. The birth of twins, plus the Great Depression must have set him back several years. Falwell's mother attended church all of her life and she gave great attendance to spiritual matters. Falwell testifies, "in my 37 years I have never seen my mother angry or even display a fit of impatience." Falwell's father was very aggressive and had been quite successful in his field. He passed away when Falwell was fifteen. Although Falwell's dad never attended a church in his life, as far as Falwell knows, the father was led to Christ three weeks before his death by a Christian layman in the city. Since young Jerry did not know the Lord at that time, he did not know why there had been such a change in his father during the last three weeks of his illness. After Falwell was pastoring in Lynchburg for several years he came in contact with a dear old man, Josh Alvis. This was the man who visited his father during his illness and led him to Christ.

Falwell's mother gained the assurance of her salvation and joined the Thomas Road Baptist Church in its second week of operation in 1956. She has served the Lord faithfully in the church all these years. Falwell confesses, "I am sure I am prejudiced, but my mother has to be the finest woman who ever lived." His mother still lives in the home place, where Falwell was born and raised. Everything remains as it was when he was a child. His mother has never sold any of the acreage or properties left her by his father. His twin brother, Gene, lives with his wife and son at the home place also.

Virginia, Falwell's only sister, is the oldest child. She received the Lord as Savior during the first year of Falwell's pastorate in Lynchburg. She works in the bookkeeping office of the church. Her daughter Laura is likewise one of the employees in the data processing department. On July 12, 1970, Falwell's older brother, Lewis, was led to Christ in his study by Bob Harrington, the Chap-lain of Bourbon Street. His wife, Margaret, received Christ later that evening at home. They have been baptized and are likewise serving the Lord faithfully. Their children are also dedicated young people. Both Lewis and Gene operate several successful businesses.

Jerry Falwell joined the Franklin Street Baptist Church as a twelve-year-old boy. He and his twin brother, Gene, had become church members because "it was the thing to do." He was baptized but not saved. As Falwell would listen to Charles E. Fuller, he was aware of his lost condition. On occasions he had wondered where he could hear the gospel, preached as Dr. Fuller preached it.

Young Falwell was an "A" student through grade school and high school, graduating valedictorian of the class with a 98.6 average. During his junior year, he lost in the state spelling championship, over a word he had never heard. "That won't happen again," the young student told himself. He read the entire dictionary during his senior year of high school. Not so much to memorize every word, but to spell it to himself, understand its meaning and pronounce it. He has almost a photographic memory, and if he can scan some material, he will remember it.

Falwell was to have transferred to V.P.I. (Virginia Polytechnical Institute) the fall after his conversion. He had received an award as a sophomore from the B. F. Goodrich Rubber Company for having had the highest average in math in the college. Gradually, Falwell realized God was speaking to him about something but he didn't know if he was

to preach, enter youth work or what. Reverend Donnelson advised Falwell to make application to Baptist Bible College in Springfield, Missouri. He did.

That summer Falwell was invited to the St. Louis Cardinals baseball camp for a tryout. Jerry had dreams of playing for the St. Louis Cardinals or the New York Yankees. He lived sports, although baseball was his first love. Falwell made the first string varsity football team as a junior in high school and was captain his senior year, playing fullback. He was involved in every play, defensive and offensive, for the whole season. "I was afraid to limp, thinking they might take me out." Bulldog determination characterized young Falwell. Yet, he left the Cardinals' tryout camp the second day. Jerry was wrestling with the call to the ministry and the Baptist Bible College. "I completely lost interest in playing baseball after that," stated Falwell. He and Jim Moon entered Baptist Bible College that fall.

Jerry's roommate turned out to be a fellow who was engaged to Macel Pate, the good-looking piano player at Park Avenue Baptist Church. Both Falwell and his roommate wrote "love" letters to Macel, of course unknown to his roommate. Falwell confessed that it took him until Christmas to get the other ring off her finger. When asked how he did it, Falwell shyly remarked, "My roommate gave me his letters to Macel to mail; I just didn't do it." Falwell saw Macel at Christmas-time and his roommate did not. At a youth meeting Macel needed a higher stool to play the piano, Jerry sat on the stool and Macel on his lap. "Spies" wrote to the roommate and the engagement was off. Falwell came by the house with a ring and Macel accepted, but it was five years before they actually married. They agreed he should finish school before marriage.

When Falwell entered Baptist Bible College, he was a typical first-year student, searching for answers to questions. Through the years at Baptist Bible College, Falwell was not aware of what he was going to do. He had never preached. During his first year an event changed his life. He asked for a Sunday school class at the High Street Baptist Church and was given a little area with a curtain around it, a class book and one eleven-year-old boy. Young Falwell taught this boy for three or four weeks; finally the embarrassed boy brought a friend. Falwell got discouraged and went to the superintendent with the intention of giving up the class. He told young Falwell, "I didn't want to give you the class when you asked because my better judgment told me you were not serious and dedicated." Then the superintendent criticized the immature preacher, "I don't think you will make it in the ministry, but I went against my judgment and gave you the class." The middle-aged man finished, "I was right in my first judgment; you're worthless, so give me the book." Falwell's eyes spit fire. The young student replied, "I won't give you the book. I'd like to consider the class and pray about it." Falwell went back and asked the dean of students for a key to the empty room on the third floor. Each afternoon for a week, Falwell went and prayed from 1:30 to 5:00 P.M. There was no mattress on the bed and Falwell stretched his body over the springs. God broke his heart over his failure with the small Sunday school class. "I realized if I wasn't going to be faithful in little things, God would never bless me in big things." Falwell prayed for that boy, his family, the other boy, his family. Next Jerry prayed for himself and his own needs, praying that God would lead him to the right place. God blessed the class and new kids came. Falwell prayed for them and their friends. On Saturday he cut a swath across every playground and empty lot, seeking eleven-year-old boys. He would gather the class

members, then go looking for their buddies and friends, for anyone who was eleven years old. When Falwell left school in May of that year, he had fifty-six eleven-year old boys in that class. All had been saved and many of their mothers, dads, and friends also. Falwell realized for the first time, that if he would pray and work there was unlimited potential in the service of Christ.

Falwell attended Baptist Bible College for the first and second year, then dropped out. He worked that third year in Lynchburg at the Park Avenue Baptist Church. The church was having great difficulties. Falwell worked under the second pastor, who was attempting to salvage the situation. Young Falwell went back to Baptist Bible College in 1955 for his final year. During that year he worked as an associate to Dr. Wendell Zimmerman of Kansas City (Missouri) Baptist Temple. Falwell taught the professional and business young people's class. He drove his new red-and-black Buick Century one hundred and eighty miles to Kansas City after his last class on Friday noon and spent Friday night, all day Saturday, Sunday morning with the class. He then drove back Sunday afternoon to Springfield for Monday morning class. Dr. Greg Dixon of the Indianapolis (Ind.) Baptist Temple, a fellow student stated, "I'll always remember Jerry for building Sunday School classes while a student at college."

Toward the end of the year, Zimmerman asked him to preach. Falwell was frightened to preach in a church with seven to eight hundred in attendance.

Falwell asked God to give him a sign proving he was called into the ministry. The young pulpiteer's title that day, "Christ the Sanctifier," from the text, "By the which will we are sanctified through the offering of the body of Jesus Christ once and for all" (Heb. 10:10). Nineteen came forward during the invitation. An elderly lady, who was a charter member, was saved. She told Falwell, "This morning I realized for the first time I am not saved." She had transferred into the church by letter. Even though she had heard biblical preaching from some of the greatest preachers of the day, God had used young Falwell to bring her to Christ. This was his sign. God had called him to preach.

The Baptist Bible College didn't have a football or baseball team, so Falwell played forward on the basketball team for three years, and was co-captain the last two years.

When Falwell graduated from college and left Kansas City Baptist Temple he intended to go to Macon, Georgia. A man and his wife, whom he had spiritually influenced at Park Avenue Baptist Church in Lynchburg, were transferred to Macon. Falwell planned to organize an Independent Baptist Church in Macon with the help of this couple. The young graduate wanted to come home for a couple of weeks first. He came to Lynchburg and was asked to preach in Richmond for two Sundays while the pastor was away. Meanwhile, in the early part of 1956, Park Avenue Baptist Church was going through deep waters. Thirty-five adults had left the church. Falwell was asked by this group, including some other new Christians, to organize them into a local Baptist church in Lynchburg. Realizing the problems of forming a church through a church that had had troubles, Falwell went to the pastor of his former church and discussed the problem and the future of the new church. Falwell reports, "I felt the pastor was agreeable, because I had agreed to organize the church across town."

These thirty-five adults met in Mountain View School, the third Sunday in June, 1956. The young congregation learned of a grocery store, that had gone bankrupt, located on Thomas Road. More recently the building had been the Donald Duck Bottling Company building which also had gone bankrupt. The building was in the west end of town, a section of the city that was growing, so they felt it would be a good move. The dedicated band of people worked day and night cleaning all the cola syrup off the walls and floor. They rented some chairs and moved in.

Falwell began the second week with a half-hour weekly broad-cast on Sunday over WBRG. The infant church paid him \$65.00 a week salary, which continued for the first year. The broadcast was shifted to a daily half-hour broadcast because the radio station was also newly formed and the church was given an inexpensive price. Falwell still broadcasts on that station, WBRG, these fourteen and a half years. The local program is live, and a master is taped, with copies shipped to other stations. The program has a conversation format every morning at 9:00.

The young pastor Falwell kept a close eye on his piano player, Macel Pate. He kept asking Macel to set the date for the wedding, but she stalled. "I let her get away with it, because I was so busy, building the new church," says Falwell. Christmas, 1957, he gave her an ultimatum, "Now or never." Macel still didn't respond. Many of her friends in town and church members thought the shy Macel would continue to put the pastor off.

Jerry began dating another girl and went out with her a couple of times. The next time Jerry called by the Pate residence, Macel said, "Do you still want to get married?"

"Yes . . . when?"

Macel indicated, "As soon as possible." April 12, 1958, was set as the date and the church had never been so packed, many to see if Macel would go through with the ceremony. The beautiful, petite Macel, in full white, cried all the way through the service. Today, when Mrs. Falwell is asked her role in the church, she comments, "To mind my own business, to raise my children, to never lead an organization, and to play the piano." She went on to comment, "if I do too much or too little, I'll be criticized, so I just do what I feel the Lord leads."

God has blessed Macel and Jerry with three lovely and healthy children. Jerry, Jr. was born on Father's Day, June 17, 1962. Macel had played the church piano up until several days before Jerry was born at 9:13 on Sunday night. Falwell preached that night at Thomas Road-a very brief and nervous sermon-and then rushed to Virginia Baptist Hospital just in time for Jerry's debut into the world.

Jerry, Jr., is a student. He is more attached to and dependent upon his father than the other two children. When he fails to make A-plus on a subject at Lynchburg Christian Academy he is very upset. His chief desire is to be like Dad.

Jeannie, born November 7, 1964, is totally opposite in every way. She is very independent. Though an A student, she is oblivious to most of the things that bother other children. She is deeply in love with her Papa Pate, Macel's father. She constantly reminds mother and father that she will probably love them "most" after Papa is in heaven. Jeannie is spiritually-minded. She prays earnestly for the salvation of people she knows.

In the family prayer time each night, she asks God, "Don't let anyone else die on the mission field until the missionaries can get there."

Jonathan was born September 7, 1966. His bright flaming red hair is a dead giveaway to his personality and disposition. He doesn't get out of bed in the morning-he jumps out. He cannot walk-he only runs. He has limitless resources of energy and his vocal chords are never in neutral. Jonathan belongs to Macel. If Mom does not go, neither will Jonathan. His father predicts he will be the world heavyweight boxing champion in 1986-or sooner. Or more likely, the next pastor of Thomas Road Church.

The Thomas Road Baptist Church is Falwell's life. It is the only institution in which he holds membership. This is not because he necessarily thinks all other institutions are evil, but he has no time left for anything else. Falwell finds himself involved in the church seven days a week and twenty-four hours a day. He stated, "I am grateful for my dedicated Christian wife who is willing to sacrifice so that I can perform my calling. While many husbands are home in the evening and on Sunday afternoon, I often find myself out in crusades in various parts of the nation." Because of a beautiful Cessna 414, he is able to fly out and back to meetings nightly. This enables him to spend the night at home. He repeated, "Macel must often be father and mother to the children. She puts in more hours than I and is probably one of the most talented persons I have ever met. God could not have given me a more perfect wife to join with me in this ministry. I am grateful."

God has given Falwell some wonderful members-many are personal friends. They love Falwell because they know he loves them. Recently, several of the businessmen in the church felt a concern for his welfare. They felt the present church plane, a Cessna 310 with many hours, was unsafe. They got together and bought a \$200,000 pressurized plane. This plane has de-icing boots, radar and thousands of dollars of avionics. It is a fast plane and enables Falwell to conserve a great deal of time.

During the Sunday morning telecast, Falwell leaves the auditorium to appear on the TV camera in a small room behind the platform during congregational singing and the offering. His personal magnetism is so great that something is missing when he is out of the sanctuary and upon his return, a spark is added to congregational singing.

In a local restaurant most everyone speaks to Falwell. Many times his food gets cold while he greets those who drop by to chat. Falwell is probably the best-known person in the city. Millionaires, as well as the poor, call him Jerry.

Recently on his way to prayer meeting Falwell stopped at a funeral home to visit a bereaved family and dropped into another home where a death had occurred. He knows how to conserve time, carrying a pocket recorder to dictate letters, memos, and sermons as he walks about the church or drives in the city. Falwell knows how to work through a secretary. Mrs. Hogan is a right arm, extending Falwell's ministry and time.

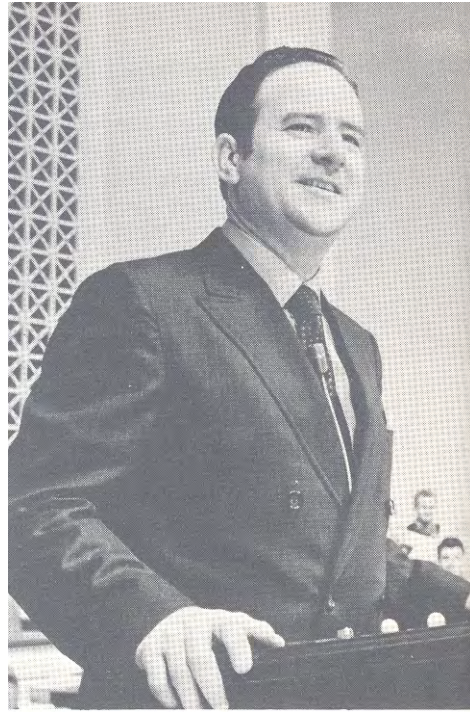
Falwell is still a sportsman at heart. The high school kids love to get their pastor "Jerry" involved in a touch football or basketball game. The fellows think of him being "rough as a cob" or a "head cracker." The young pastor still plays with abandon as in high school. Recently he charged two blockers and cracked some ribs. He did not miss a service, preaching with taped ribs.

Jerry may be on the way to a funeral and pass a "pick-up" game of basketball in the gym. Off come the coat and tie and he drives for the boards, aggressively. Just as quickly, he is off to the funeral. The fellows love his humor and give it back. When he got too aggressive in the game at Treasure Island last summer, they threw him in the pool, fully dressed.

The kids love to hear him preach the Word of God. Falwell always has something to say. He gives "content" in his sermons. Someone has characterized his preaching "Knowledge on Fire." The ministers on the staff enjoy Falwell's preaching, even though they preach and they have heard the best preachers in America. "Jerry is the greatest preacher in America," replied Reverend Soward. He continued, "I lead singing for Jerry in evangelistic meetings, and I have heard one of his sermons over sixty times. Each time I hear it, God speaks to me, and I want to go forward and rededicate my life for greater service to Christ."

Falwell has an excellent memory. He spends an hour a day reading material other than the Bible. Generally, he reads at night, spending his time on the great works of God. He reads the biographies of great men of God. Andrew Murray, Norman Grubb, and H. A. Ironside are his favorite authors. He says, "I don't waste my time reading novels, or other contemporary works. I read only that which will relate to what I'm doing-building a work for God." Falwell believes a minister should be dedicated and single-minded. When he visits other cities, he does not visit museums, tourist attractions, or well-known landmarks. "I visit every growing church to learn how the pastor did it." He believes a person can only be good at one thing; and building a church is his passion.

He scans other men's sermons, but declares he cannot preach another man's message, even though he gets ideas from them. With an infectious grin, Falwell confesses to reading the sports page in the newspaper. "I can't get away from my competitive nature."



Pastor Jerry in his favorite pulpit.



Jerry travels to evening speaking engagements at pastors' schools and conferences in a new Cessna 414 recently given to the church.



Jerry with his Mom on Mother's Day of 1971.



The Pastor and his family: Jeannine, Macel, Jerry, Jonathan and Jerry, Jr.

CHAPTER THREE

Why Should a Church Be Large?

Dr. Jerry Falwell is often criticized for having a church too large to be effective. When asked about his critics, he replied, "I don't listen to them; they want to destroy, I want to build." The critics follow the present emphasis of Christianity on small groups and individual Christianity. The Thomas Road Baptist Church is numbered among the ten largest Sunday schools of America and has the goal of becoming the largest Sunday school in the world. "Why?" is a natural question. Falwell feels deeply that a New Testament church should be large.

SHOULD A CHURCH BE SMALL?

Recently, Dr. Falwell allowed a visiting minister to tell him the reasons why the Thomas Road Baptist Church should not be large but in fact should divide itself into several neighborhood churches to adequately minister to the Christians of Lynchburg. Falwell had heard the reasons before but agreed to listen.

"First," the visitor said, "churches in the New Testament were small; most of them were located in the houses of Christians. Second, a church should be a small group based on fellowship and study of the Bible." The visitor continued, "The church is not a building where the unsaved are brought but rather a place to reinforce the Christian through intimate relationships and prepare him to go out into the world and witness. In the small church people become intimate friends and feel needed. However," the critic continued, "in the large church Christians are lost, and their individual needs are omitted. Third," the visiting minister continued, "in the small church each person can get to know the pastor and be fed from the sermon." The visitor, taking a dig at Falwell, then said, "Your people can't get to know you because Thomas Road Baptist Church is too large, and Christians are not fed by your sermons." Falwell listened patiently. "Fourth, the city of Lynchburg should be reached with the gospel, and there should be a fundamental church in every section of the city, ministering to people in their own geographical neighborhood. When Christians leave their neighborhoods to attend church, they can't bring their neighbors, nor are they able to make an impact on the neighborhood. Fifth," the visitor waved his arms at the massive physical plant and indicated, "it costs too much money to run this huge church; a small neighborhood church would not cost each believer as much money to purchase buildings, employ staff and pay for the overhead." Finally the visiting minister said, "I want the whole world saved, but not in one church."

REASONS FOR A LARGE CHURCH

"I've listened patiently to your reasons," began Falwell. "Now I'd like you to listen to the reasons why I feel a church ought to be big. There is nothing wrong with a small church, as long as it is growing. Every church was small at one time. We were small here at Thomas Road Baptist Church; however, if we stopped growing, that would have been a sign of spiritual sickness or sin. A baby who stops growing physically has something wrong with him. But, let us look at the reasons why I believe in a large church.

1. *The large church is biblical.* Falwell stated, "The greatest church that ever graced this earth was at Jerusalem. There have been some great churches in the past, and

there are some great churches now, but there has never been a church that approximates the size of the church of Jerusalem. Let me read with you a number of verses beginning in Acts, Chapter 1. I want you to follow with me where it says our Lord was about to ascend back to the throne, to the right hand of His Father, 'And being assembled together with them (that is, the disciples) Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father (that was the outpouring of the Holy Spirit) which saith he, ye have heard of me' (Acts 1:4). Then he promised, 'but ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:8). The spiritual power for growth came from God, and expansion was inevitable. 'These all continued with one accord with prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren ... (the number of names together were about an hundred and twenty' (Acts 1:14, 15). The Holy Spirit included numbers, because God is interested in numbers. He could have just said there was a group, but instead the Holy Spirit instructed Luke, the inspired writer, to write that there were approximately 120 in the upper room. This would be a small church.

"Peter preached a great sermon on the day of Pentecost and 3,000 souls were saved. 'They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls' (Acts 2:41). By simple arithmetic we now have 3,120 in the first church in Jerusalem, and they're just getting started. One day old, no one has ever built a church that fast. 'And they (the 3,120) continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers' (Acts 2:42). 'Praising God, having favor with all the people. And the Lord added to the church (not just on Sunday) daily such as were being saved' (Acts 2:47). Every day people were getting saved, and the Lord was adding them to the church of Jerusalem.

"The next occurrence of growth is found in the fourth chapter of Acts, 'Howbeit many of them that heard the word believed, and the number of the men was about 5,000' (Acts 4:4). In the Hebrew tradition, the men (the Greek word indicates male) that were numbered were the heads of households. This is supernatural growth. With these 5,000 men, there were 5,000 women nearby, and very likely the 5,000 men and 5,000 women have at least 10,000 or 15,000 children. So at this point the church in Jerusalem numbered above 25,000. Now the population of Jerusalem in that day was about 200,000, as best we can determine. So there's a great segment of the population already saved.

" 'And believers were the more added to the Lord, multitudes both of men and women' (Acts 5:14). Entire families were now being saved and brought into the family of God. Now the church is a multitude, great throngs, great numbers. If you're against numbers, you can stop counting your Sunday school after you pass 25,000 and be scriptural, because now the Bible simply calls the church a multitude.

" 'They were accused by the enemy of 'having filled Jerusalem with their doctrine' (Acts 5:28). Wouldn't that be wonderful for the enemies of this church to accuse us of having filled Lynchburg with our doctrine? That's our aim, to have our town filled with biblical doctrine. You can't have that if you have a small church. 'And daily in the temple, and in every house (here's how they did it), they ceased not to teach and preach Jesus Christ' (Acts 5:42). 'And in those days, when the number of disciples was multiplied (now God changes His form of arithmetic, from addition to multiplication) . . . And the

word of God increased; and the number of the disciples multiplied in Jerusalem greatly' (Acts 6:1, 7). At the end of the first seven years of the church, history tells us that the church in Jerusalem exceeded 100,000 in number. No wonder, they had filled Jerusalem with their doctrine. Fifty percent of the population of that city was saved and serving the Lord."

Falwell continued answering the first criticism, "I know that some churches in the New Testament met in homes, but this was the beginning. A church should gear up to grow."

2. *A church should be large because of the biblical mandate of evangelism.* Most large churches are based on evangelism; this is one of the reasons why they are large. Their task is to reach and win as many people as possible. The marching orders for a New Testament church are found in Matthew 28:19, "Go ye therefore and teach (disciple) all nations." Falwell explained that the word "disciple" means to evangelize and this task is not done until every person is reached with the gospel. "We are commanded to do more than get professions of faith, we are to disciple the young convert. The best way to disciple a young convert is to get him in the church. If you disciple a person and get him in the church, the attendance will grow. The aim of evangelism is all nations." Then Falwell added, "I would like to see us evangelize the world in my generation, but I don't know if we will." Falwell added that most churches in America place their main aim on worship or a teaching ministry from the pulpit. He feels this is the wrong priority and will ultimately kill the growth of a church. "Growing churches are evangelizing churches," reaffirmed Falwell. Referring to a geographical neighborhood, Falwell indicated he did not see a neighborhood boundary in the commission, "All nations and every creature."

Falwell continued that he cannot be responsible for the jealousy of other ministers, even if they are fundamentalists. He will go into their neighborhoods and win people to Christ. But he uses discretion, "I would rather not offend other ministers by winning people to Christ in their neighborhoods; however, I have a greater fear of offending my Lord by letting anyone in Lynchburg go to hell." Then he said with conviction in his voice, "There are lost people within a block of my church, and I wish that other fundamental ministers would help me win them to Christ. The task of reaching the lost is too big to have jealousy in the ministry."

"Most small churches are not getting the job of evangelism done." Falwell was quick to add that some small churches are effectively reaching their neighborhoods. If they are evangelizing they will be growing in fruit, which is reflected in numbers. Falwell deeply believes that the large Thomas Road Baptist Church will be a source of encouragement to many small struggling churches throughout Virginia, as his goal is to become a stimulus to churches throughout the nation.

"The large church should be the showcase Sunday school," indicated Falwell. By that he means the large Sunday school should be a pattern to other churches, having the best teaching program, an effective reaching program, outstanding facilities, and efficient organization. "We should be a pattern of excellence as well as encouragement to smaller churches."

Falwell continued, "Most people think Sunday school is dead. We had 10,163 here on harvest day, Thanksgiving 1970. One of my aims was to convince the skeptic that

Sunday school is alive and that people still go to Sunday school." He shook his head, "We had to turn away over 2,000 people who couldn't get into our parking lot. I trust this reverses some of the defeatism in the world concerning Sunday school."

3. *Large churches can reach large metropolitan areas.* The day of the small neighborhood geographic parish church seems to be passing away. Eighty-five percent of American life is in sprawling metropolitan areas. These areas seem to be expanding faster than churches can be built to minister to each new suburb. There does not seem to be enough ministers to serve these areas. Anonymity seems to plague the large city where people are lost in apartment buildings and suburbia alike. The large church can reach the large city, when the small church cannot. First, the large church has the commitment to evangelize the city in every way possible. Second, the large church has the manpower to visit every home or attempt to reach every area. Third, the large church has the finances to purchase TV time or provide Sunday school buses. Both First Baptist Church, Hammond, Indiana, and Landmark Baptist Church, Cincinnati, have over 100 buses that are used to reach every area of the metropolis. Finally, the large church has the status to hold special meetings that attract multitudes. The Thomas Road Baptist Church will attract more to its evangelistic meetings than all the churches of most cities can attract to a city-wide cooperative program of evangelism.

The principle of a strong witness reaching an area is biblical. Paul went to Ephesus and from the metropolitan area reached Asia Minor. "And this continued by the space of two years; so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). Paul did not apparently visit every rural hamlet, and yet they heard the gospel. Many rural churches are closing their doors, yet God is not leaving Himself without a witness. A family can drive as far to church as they drive to work or for groceries. Mobility is a way of life in America. The large church in the metropolitan area can minister to families thirty and fifty miles away. Also, the outreach of radio, TV, church newspapers and Sunday school buses can pull them over long distances.

The authors believe the large church is a strategy that God is raising up in this decade to reach the metropolitan-dwelling American. Historians will probably look back on the decade of the 70's as the beginning of the large church movement. They believe that over 300 churches will be raised up in this country that will be averaging over 2,000 in attendance in this decade. This amounts to one large church for each of the 300 major metropolitan areas of America.

4. *The large church attracts the respect of the unsaved.* Falwell pointed out that big shopping centers, big corporations, and big business have provided jobs and prosperity for our nation. Then he pointed out that the consolidation of many small public school districts has provided the public schools of America with a more efficient educational system, even though not Christian. "Sports, entertainment, universities, government and the military are big. We live in a big country. What's wrong with a big Sunday school?" Falwell indicated that if we stay in the horse and buggy days, the public will not respect the Sunday school. But, since big business can serve the needs of individuals and make them feel welcome, why can't a big church overcome impersonalization and minister to individuals? "I shop at K-Mart and find everything I want. It's big, but the sales girls are friendly. Our church is just as friendly, and our

business is a lot more important." Falwell related the story of Dr. Billington, pastor of the world's largest Sunday school, giving an invitation to come forward to join the church. "Billington said, 'Some of you folks don't want to join my church because it's big . . . then you won't like heaven. It's going to be big up there.' "

5. The large church can give a well-rounded ministry to the total needs of Christians. Falwell pointed out that the pastor without a staff in the small church must promote, organize, visit, counsel, preach, finance, teach, administer, and police the flock. We have always heard that the jack-of-all-trades, who is a laborer in all fields, is a master of none. "In our church, we have specialists for every need, hence giving a better balanced ministry for all of our people. We have a youth minister to counsel our young people in their Christian struggles. Also, we have ministers who visit in the hospitals, and I believe a sick person from the Thomas Road Baptist Church will get more and better visits than Christians from any other church in the city of Lynchburg. We have Mr. Ray Horsley to work with our alcoholics in the Elim Home, and Rev. Soward in the Sunday school." Then Falwell pointed out the specialists in finances, teachers of the Lynchburg Academy, public relations people, printers, and those in plant supervision. "I honestly believe that the people in my church get more attention and a quality ministry because we are large and we employ specialists."

Business is usually on the cutting edge of innovation and change because of its quest for finances. As a result, it places much emphasis on research and purposeful change. Education and other institutions (the church) follow suit-in that order-at a rate of three to ten years later, respectively. Therefore the church would be wise to look at business for a prediction of future innovation. The greatest innovation of business in the last twenty years is the development and building of the giant shopping centers. Here is the synergetic principle of placing at least two or more services at one location to attract the customers. One major store in a shopping center usually will not attract the multitudes. However, a combination of services (providing competition and more services) of at least two large companies, with small supporting stores has been the secret of the success of shopping centers.

The Thomas Road Baptist Church believes that the combined ministries of several agencies in one church can not only attract the masses to the gospel, but can better minister to each individual who comes. The multitudes will not only be reached with the message of the gospel, but Pastor Falwell deeply believes he can give a quality ministry to the total man for the glory of God.

The concept of multiple services is a practical application of spiritual gifts. "Every man hath his proper gift of God" (I Cor. 7:7). God has given different abilities to each person. One pastor is gifted to preach (I Cor. 12:28), another to counsel (Rom. 12:8), and another to administer (I Cor. 12:28). These gifted men are then led to a church where they exercise their gifts for the glory of God. The large church allows many gifted persons to use their talents and, in the final analysis, each member can receive more, hence grow more. (Towns has said on repeated occasions that he feels the Christian life in members of large churches is more vibrant, their Bible knowledge more extensive and their walk with God more diligent than is usually found in members who attend small churches.)

6. *A big church can be the conscience of the city.* The Thomas Road Baptist Church has a city-wide influence because it is large. When a small neighborhood church speaks out on an issue, the community usually ignores the church. "I believe the large church becomes the conscience to the city council," remarked Falwell. Last fall, the Junior Chamber of Commerce petitioned the Lynch-burg city council to expand the liquor law in the hours and conditions under which liquor is served by the drink. Letters were written and Falwell spoke against the vote in his sermons and over TV. The church members turned out for the city council hearing. The vote was going to be close. The pressure was so strong that the vote was 7 to 0 against expansion of the liquor law. The opposition expected a close vote. A city of 53,000 people cannot ignore the opinion of a church with over 10,000 members.

Falwell concluded, "When the Lord has a big job, he raises up a big church. God raised up the Thomas Road Baptist Church because we have a great challenge in Lynchburg and Virginia. Because every major city is a needy place, I believe God will raise up a great church to meet the desperate need in the big cities of America."

7. *The large church replaces the need for denominations.* The large church can have the enlarged ministry that is often relegated to denominations. "if all ministry is kept under the control of a local church, it will stay in the hands of the people who pay the bill," noted Falwell. He believes a centralized denomination is unbiblical but the extended ministry carried on by a large local church is biblical.

The denominational church has historically provided many services to the small church such as financing, homes for orphans and senior citizens, literature, counsel, centralized programming and advertisement. However, the large church can provide all of these services for itself and does not run the risk of encouraging "institutionalization" or "centralization" of authority.

8. *The large church is more efficient.* Falwell turned his attention to one of the criticisms of the large church. "You mention the large church is not efficient, which is not so. When many people carry the financial burden, the result is efficiency in the long run. Just as the American large business can cut prices on volume sales, so the large church can provide better facilities, more staff members, better publicity, and quality ministry with less financial overhead per member." Falwell believes the large church gives more money to missions than does the small church.

A study done by students at Trinity Evangelical Divinity School revealed that the average church member was on a speaking basis (called people by their first names) with sixty individuals, whether the church had sixty, 600 or a thousand members. Therefore, it is wrong to accuse the large church of being impersonal. The average person will speak to approximately sixty people no matter what the size of the church.

CONCLUSION

"We aren't going to argue with anyone about how big Sunday school should become," Falwell concluded. "We're just going to keep winning lost people to Jesus, keep teaching the Word of God to every convert; and when we have natural growth, we'll build another building for the new converts. If we keep on ministering in the future as we have

done in the past, we will continue to grow; and if we offend anyone, we'll have to leave that matter to God."



The Pastor's Sunday School class meets in the original auditorium in 1956.



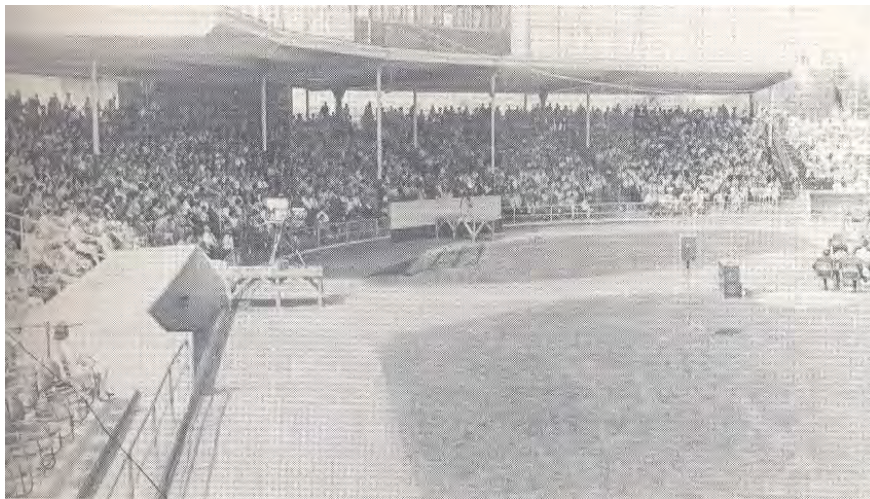
Jerry preaches to the congregation in the second auditorium on Easter of 1960.



The invitation is answered in the new sanctuary.



By 1964 the third auditorium was completed and the Pastor's Sunday School class uses it.



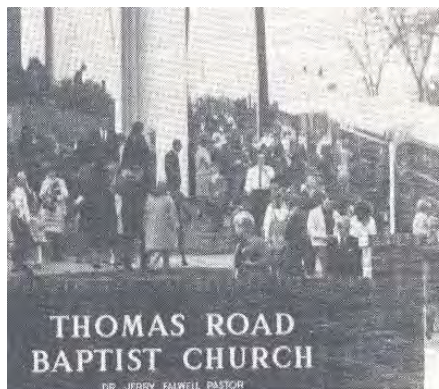
Seven thousand two hundred fifty were present at the ball park for Sunday School on the thirteenth Anniversary.



In June of 1957 there were 887 in Sunday School for the first Anniversary Sunday that included dinner on the grounds.



On the twelfth Anniversary there were 5,040 in Sunday School. One hundred forty-one were saved on that day.



The morning service is dismissed and Thomas Road Baptist Church goes out to serve.

CHAPTER FOUR

Strategy Based on Scripture

The major complaint against the Thomas Road Baptist Church and other like churches is that they emphasize evangelism, making the church service a revival meeting. The corresponding criticism is that continual preaching of the gospel produces superficial Christians. Falwell reacted, "There's nothing I'd rather be criticized about than evangelism, because that's the priority of the church." He believes evangelism is the primary mandate on the church, and that churches where the lost are not being saved are out of the will of God. Falwell observed, "There were 6,000 Southern Baptist churches that didn't baptize a person in 1969." God's strategy for work in this world is centered in a local church, and the first purpose of a church is to win the lost to Christ.

Jesus promised, "I will build my church, and the gates of hell shall not prevail against it," Matt. 16:18. Hell is pictured as a medieval castle and the church attacks by preaching the gospel, and the gates of the castle cannot hold against the charging church. This was Jesus' promise. The Son of God established His church, and the gates of hell hold strong against her onslaughts. Why is the church apparently failing and the gates of hell prevailing? The wrong message causes failure in some churches (the unsaved have not heard the gospel). Liberal churches that do not preach the gospel cause people to go to hell. Some fundamental churches preach the correct message, but use the wrong method. Because the wrong method is used, people never hear the gospel and as a result are lost. If a person goes to hell because of having the wrong message or because Christians follow the wrong method, what difference does it make? Hell is forever, and punishment is unrelenting. Fundamental churches are advised to employ the right message, which they have always followed. But just as important is the employment of the right method. In some churches, wrong message causes failure, in other churches, wrong method accounts for just as much failure.

The Great Commission contains strategy from the Commander to His troops. Here is found the aims for a church. Often the Great Commission is applied to missionary messages, but never related to the home church, hence it might be called the Great Omission.

Strategy for church outreach is found in the Great Commission (Matt. 28:18-20). The strategy of the Great Commission is reflected in three aspects; (1) evangelism, (2) baptism, and (3) teaching. The Great Commission has three aspects, but it is one command. Christians cannot choose what aspect of the Great Commission they will obey. That is, some want to obey the command to evangelize only, but not baptism. That's like a small boy who responds to mother's command, "Go upstairs and take a bath," saying he will go upstairs but not take a bath. Complete obedience is needed for success. Christian educators cannot select the command to only teach, and claim to be in the center of God's plan. Also, a college campus worker doing personal work at a university cannot claim to be carrying out the Great Commission if baptism is not included in his ministry. The Great Commission is one command, not three. God's strategy is evangelism, baptism and education. Church programs that do not include baptism are not biblical Christian education, although what they are accomplishing may be good. The biblical method and message must go together. The first aspect of the Great Commission is found in the word

"teach" (vs. 18) which is translated, disciple. Implied in disciple is reaching the lost, communicating the gospel to them and leading them to Jesus Christ. When we are discipling (evangelizing) we are getting results. A disciple is a follower and Jesus expected results as an outcome of His command to disciple. Jesus did not intend for us to only present truth, or have dialogue. He indicated there should be fruit-souls saved as a result of our preaching. The word disciple means to produce followers. Implied in the Great Commission is success. There is no success in the Lord's work without successors.

The following outline gives the full implications of a program of evangelism. The Thomas Road Baptist Church is successful because she applies all facets of evangelism.

I. EVANGELISM (DISCIPLE) MATT. 28:19

1. *Vision.* You cannot have evangelism without vision. Before one can build a large church, he must have a large vision. Vision involves foresight, and this lies in the pastor. The man of God must have the ability to: (1) see first, (2) see most, and, (3) see farthest into the future. The Old Testament prophet was called a seer. Today, the man who would build a great church must first have a vision of the lost. He must see the degradation of sin and the damnation of sin. Jesus had this type of vision, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people, but when he saw the multitude, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd" (Matt. 9:35, 36). One does not build a large church on the basis of prestige, reputation or success in the ministry. A large church is built by a vision of the needs of lost people.

A second aspect of vision is foresight into church work-the ability to see the work of God in the lives of a congregation. The Thomas Road Baptist Church was large in the heart of Dr. Falwell long before growing to its present size on Thomas Road. The man of God must have vision to see what God desires to accomplish when he yields his life to Christ and follows His strategy.

The third aspect of vision concerns seeing God. One must have a clear and correct vision of the person and nature of God. He is the foundation of the church. Building a church based on Sunday school techniques alone is foolhardy; however, a large, powerful Sunday school can be built with Jesus Christ Himself being the foundation. One cannot have a correct vision of God without a correct understanding of Scripture, for in the Bible is found a correct doctrine of God. The first step in building a large Sunday school is to ask God for a proper vision concerning sinners, the work, and God Himself.

2. *Compassion.* Many pastors attempt to build large churches based on Sunday school organization or administrative techniques, but have little compassion for people. When Jesus saw the multitudes He was moved with compassion. Compassion is love translated into action. A small boy travelled halfway across Chicago on the trolley car to attend the Sunday school conducted by Dwight L. Moody, the famous evangelist. When asked why he went to so much difficulty to attend Sunday school, the lad said, "They sure know how to love a guy over there."

Evangelist Jack Van Impe recently talked to a small boy after the preaching service. "What's your name?" asked the evangelist. "James," was the dignified response.

Then with a toothless smile on his freckled face, "But you can call me Jimmy like the pastor does." The love of Dr. Falwell for people at Thomas Road Baptist Church is evident by his many contacts and ability to call most everyone by their first name.

3. *Reach.* One cannot say he is evangelizing a community until he is reaching a community. Reaching is simply using every acceptable means to (1) make contact with lost people, (2) motivate them to attend church, and (3) bring them under the hearing of the gospel. Falwell believes this point is most neglected in the average fundamental church. He states, "Many ministers hang out the shingle, like an invitation, 'Come in, you lucky sinners, and get saved.' " However, this is not God's plan. The Thomas Road Baptist Church is a large church because it is a reaching church. Every available means is used to reach into the community through buses, radio, TV, newspapers, house-to-house visitation, telephone evangelism, and many other media that can be found.

"If we don't reach them with the gospel," Falwell challenged his staff one morning, "they will die in their sins and we will be responsible for their souls." The responsibility for reaching Lynch-burg, Virginia, is taken seriously by Falwell and the staff of the Thomas Road Baptist Church.

4. *Testimony.* Tied to evangelism is the mandate to be witnesses (Acts 1:8). A witness is one who shares his experience. A person who sees an automobile accident and is called into court as a witness, is not expected to give his opinion of fault or cause of the accident. He is to testify in court what he has seen, what he heard or experienced in the accident. His opinion or interpretation of the accident is not needed.

Just so, in sharing one's testimony, Christians are to witness, (1) what they have seen of Jesus Christ, (2) what they have heard concerning Jesus Christ, and (3) what they have experienced. They are to tell how their life was changed. When Peter and John were called before the council concerning their preaching, they gave the following witness: "For we cannot but speak the things which we have seen and heard," (Acts 4:20). At this occasion, they were not allowed to preach or to interpret the Scripture. They were witnesses. In this same account, the healed man, who had been lame from birth, stood with Peter and John. He gave his testimony as to what had happened, "And beholding the man which was healed standing with them, they could say nothing against them" (Acts 4:14). Testimony is an effective tool of evangelism.

Thousands of saved individuals from the Thomas Road Baptist Church have gone into Lynchburg "witnessing" what they have seen Jesus Christ do in their lives and in the lives of their friends. Those recently saved, who cannot explain "how to be saved" can go out to give a testimony of their conversion. Falwell encourages each Christian to testify to neighbors, work companions, and relatives. The Thomas Road Baptist Church is a growing church because it is a witnessing church.

5. *Preach.* Christians should do more than witness (share their experience). They should present the gospel. This is called preaching Old-fashioned preaching attracts the masses to the Thomas Road Baptist Church. In spite of modern trends to conversational or dialogue preaching, Falwell indicates old-fashioned preaching will never be deleted from the Thomas Road Baptist Church. One of the secrets of growth in the Thomas Road Baptist Church is the great preachers of America who are brought to this small town to preach the gospel. "We want the very best preachers in America to come to our church,"

indicated Falwell. "Our people will grow under great preaching and we hope to inspire the heart of these great preachers when they see the receptivity of our people."

Preaching is simply a clear and complete presentation of the content of the gospel to lost people. Yet, preaching is more than teaching. Preaching gives biblical content with persuasion and compassion to convince the audience of the gospel message. As one analyzes the sermons at the Thomas Road Baptist Church, the cross of Jesus Christ and His death for sinners is the focal point. "If a visiting minister doesn't preach forgiveness of sins through the blood of Jesus Christ and give an invitation for the lost to be saved," answered Falwell, "I will take a few minutes to give the gospel and extend the invitation before closing the meeting."

Those who are trained in soul-winning are proclaiming the gospel on an individual basis. This actually is preaching or telling people the gospel.

The gospel is twofold. First, it is the propositional truth, the fact that Jesus died for sins, He was buried in a sign of separation of God from sin, and He arose again on the third day as victory over sins. Christ died for all people and all people should hear the message. However, the second aspect of the gospel is the person of Jesus Christ. The lost person may understand the propositional truth of the gospel, i.e., the fact that Jesus died, was buried and rose again, yet not be converted. There must be more than understanding. The lost sinner must receive a person-Jesus Christ. Christ lived and the lost person needs the Son of God in his heart to become a Christian (John 1:12).

A seminary president once announced, "You haven't preached the gospel until you have given people something to believe." Every person who attends a Sunday School class or the church service is presented with the content of the gospel. "We are a Bible-teaching church," emphasized Falwell, "and visitors will hear the gospel and the Bible before they leave."

6. *Persuade*. The last point of evangelism is persuasion. This is a conscious attempt to motivate the lost to accept Jesus Christ and repent of their sins. We must urge them to repent and believe. Falwell indicates, "Many ministers preach the gospel-that is, they tell the truth of the gospel-but they don't preach with persuasion." Falwell indicated that soul-winners and preachers should "preach as a dying man to dying men." He feels there is little persuasion in the soul-winning and preaching, and therein lies the weakness of the church today. This persuasion was found in the ministry of Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1). In this same desire to persuade Israel, Paul states, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren" (Romans 9:2, 3). The motivation of reaching the lost was so great on Paul that he was willing to be cast into hell. Falwell indicated, "We need an old-fashioned itch in our hearts to reach the lost." Then he smiled, "Too many preachers scratch themselves where they don't itch."

The success of the ten largest Sunday schools in America is directly attributed to the priority given evangelism. These Sunday schools are in the business to win souls to Jesus Christ and base their growing membership and attendance on the use of principles found in the book of Acts.

II. BAPTISM (CHURCHING) I MATT. 28:19

The second major thrust of the Great Commission is to baptize the new convert immediately after salvation. Baptism is identifying with Christ in His death, burial and resurrection. This is an outward symbol of an inner reality. When the new Christian is placed under the water, he is identifying with Christ in His death and burial; when he is taken out of the water, he is identified with the resurrected life of Christ (Romans 6:4, 5). But baptism has a second identification. The new believer is also identifying with a local church of baptized believers. Therefore, when Christ commanded the disciples to go and "baptize" He was commanding them to go "church" people, i.e., get them identified with a local church.

If a church does not use the right strategy, its programs are ineffective and unfruitful. Emphasis on the local church evangelism and education is missing in Christian education today, and the lack of emphasis on the church is hurting God's cause on earth: Christians are weak, evangelism sees little results, and the cause of Christ has little respect in the world. Much emphasis is placed upon home Bible classes, Good News Clubs, camping, Christian colleges, Christian radio and television programs. These organizations may have a place in God's plan, but were never intended to take precedence over the local church. We live in a day when it is fashionable to attack the church for its hypocrisy, lethargy, failure, or lack of relevancy. Interdenominational agencies are glorified as successful ways to serve God, and the public is told the interdenominational agency is needed because the church has failed. But the church, with all of her failures, is still the institution founded by Christ. The local church still has priority in God's plan of evangelization, education and edification.

Christians need to be reaffirmed in their loyalty to the local church. A child of God does not have the option to choose whether or not he will be loyal to a church. The doctrine "the priesthood of the believer" has been wrongly interpreted, and has led to license on the part of many Christians who feel obligated only to God. Such Christians wrongly feel they have no obligation to the claims of the church upon their lives. Such Christians not under the authority of a church are the easiest led off on doctrinal tangents, live unproductive lives and are slothful in service. Christians have freedom in Jesus Christ, but this liberty is under the authority of a local church. The church is an organized body of believers with the responsibility of evangelizing the unsaved, educating Christians, worshipping God and administering the ordinances.

The local church is an organized army, equipped for battle, ready to charge the enemy. The Sunday school is the attacking squad: a Christian is under the discipline of the local church to reach his community. God expects the Thomas Road Baptist Church to reach Lynchburg with the gospel. Every Christian is reminded of his obligation to back his church and its program to reach Lynchburg. A Christian is obligated to his church to carry out the following objectives.

1. *To get believers under the discipline of the Word of God.* The Thomas Road Baptist Church attempts to get every believer to join the church, hence, under the discipline of the Word of God. Discipline is both positive and negative. Positive discipline is the ministry of the Word when preached (I Cor. 14:3). This ministry of the Word is to edify, exhort and comfort. It sets doctrine straight and gives the believer a

basis by which to live. Negative discipline corrects false doctrine and false living. The Word of God admonishes those straying to return and repent. Discipline is not found in "consensus" of deacons or of a congregation. This discipline is found in the Word of God and men are judged by it.

New believers are encouraged to become members of the Thomas Road Baptist Church, hence coming under the discipline of the Word of God. "Our members are challenged with the obligation of living by the Word of God," stated Falwell. "However, we will not hesitate to apply corrective discipline to those who participate in open sin." Falwell believes that many people who are not associated with a local church can stray in false doctrine or back-slide into sin. He believes that the local church was instituted by Christ and every believer ought to be identified with a New Testament church to guide his belief and practices.

2. *To develop gifts.* The second purpose for churching people is to prepare every Christian for service. Since every believer has a gift (an ability to serve God), then every believer ought to be involved in service. Paul indicated, "Every man hath his proper gift of God" (I Cor. 7:7). Therefore, the aim of churching people is to utilize their abilities in service to God. If every believer becomes involved, first the local church grows, then the individual Christian grows. "We hope that in our growth, no believer is ever overlooked," Falwell pointed out. "Our aim is every believer taught, every believer spiritually trained, every believer active in service."

3. *To worship God.* The purpose of a New Testament church is to worship God and help every believer worship God. Worship is not an optional choice, it is an obligation. Jesus stated, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him" (John 4:23, emphasis mine). Since God wants worship from man, it is our obligation to worship Him. Worship is not man-centered, but rather God-centered. Worship is not concerned with the needs of man, it is concerned with magnifying God. The accepted phrase worth-ship defines worship, for it is giving to God the worth due to Him.

God is not worshipped through worship and formal liturgy in the Thomas Road Baptist Church. Believers give an honest, open heart response to God under the preaching of the Bible. Falwell agrees with Dr. Jack Hyles, First Baptist Church, Hammond, Indiana who states, "The greatest worship a man can have is when he says Amen in his heart when seeing a sinner going to the altar and becoming converted." Therefore, true worship is centered around man's relationship to God and the spiritual reality of the Holy Spirit working in a man's heart.

"But we are not against providing a good atmosphere for worship," stated Falwell. "We have rugs on the floor, a colonial type sanctuary and simple decorations that add to, rather than take away from a man's worship of God." It is easy to see that the church itself is functional, not based on liturgy. Worship is carried on in the heart of every Christian, not in the order of service, stained glass windows or 18th century music.

4. *To fellowship with other Christians.* Many churches do not provide opportunities for Christians to fellowship with one another. The Thomas Road Baptist Church, even though large, provides fellowship for Christians to associate with other Christians. They share in their testimonies, both defeats and victories. Falwell uses

personal testimonies in the Wednesday night prayer meeting so that those who have experienced God working in their lives can become examples to others who are defeated. In a day when many Christians place emphasis on small groups and dialogue, Falwell believes that even in the large church, intimate fellowship among Christians can be realized through the power of the Holy Spirit and the preaching of the gospel. "The gospel places all men at the same level so they can have fellowship with one another," announced Falwell. "We can never have fellowship based on social action, humanitarian needs or community background; this becomes schismatic. The gospel makes us one in Jesus Christ and gives us a center on which we can have fellowship."

5. *To serve through time, talents and tithe.* Since Falwell believes that God works primarily through the local church, he feels Christians should place their priority in the local church. It is their obligation to attend the primary services: Sunday school, morning and evening church and prayer meeting. "I don't think any Christian has a right to miss these services unless providentially hindered," remarked Falwell.

When it comes to the tithe, Falwell commented, "I just assume every Christian will follow the Scriptures and do it. I never beg for the tithe, we just announce that the tithe for the local church is scriptural and those who don't tithe are disobedient to God." When Falwell was asked if he believed in storehouse tithing, his answer was a simple, "Yes!"

The average church in America has approximately 15% of its membership active in a serving capacity. This includes Sunday school teachers, officers, ushers, and general church workers. The Thomas Road Baptist Church far surpasses this level. For a Sunday school averaging 5,000 there should be 750 workers, however, 1500 laymen are involved at some place in the Thomas Road Baptist Church. Those who charge that a large church makes it easy for Christians to get lost and become inactive, are speaking out of ignorance. The reverse is usually true-the larger the church, the higher percent of workers involved in service.

6. *Support church leadership.* Television has done much to degrade the image of the pastor. He is usually portrayed as an anemic, backboneless sissy who sings "Shall We Gather at the River." The other extreme shows the minister as a hell-raising Elmer Gantry. Both are wrong and degrade the minister. Christians must recognize the leadership of the pastor. The pastor is the under-shepherd of the flock and the leader in battle. Of course, Jesus Christ, the Head of the Church, is the source and strength of the local church, the pastor is the under-shepherd and the sub-leader. But, just as the farmer is indispensable in plowing the land, planting and gathering the crop, just so the pastor is indispensable in leading the congregation in evangelism, baptism and teaching. The Christian education program of the church begins with the pastor, not the minister of Christian education nor the youth director. The Sunday school superintendent or youth director is the extension of the pastor's ministry into their area of responsibility. The Sunday school teacher is under the superintendent, he in turn is under the pastor, who in turn is under Christ. The minister is "pastoring" the flock through his influence on the Sunday school.

The church is in a struggle and she fights for her life. Her greatest enemies however, may not be among the atheists or God-denying men. Her greatest enemies are

within her doors. Napoleon once commented, "Deliver me from my allies," and the church might make such a prayer. Churches are eroding through anemic financial programs and by those who refuse being drafted into service. The church should be a disciplined, charging army. Irenius in the first century gave the march orders, "Christians, like slaves and soldiers, ask no questions."

III. EDUCATION, MATT. 28:20

The third aspect of the Great Commission is teaching or education. The church carries on the example of Jesus the teacher. He taught as one having authority, not as one of the scribes. He spent time with his twelve disciples instructing them. The Sermon on the Mount begins with this observation, "His disciples came unto him and he taught them" (Matt. 5:1, 2). The content of Christian education is suggested in the Great Commission, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

The Southern Baptists built the largest protestant denomination in the United States on the premise that "the Sunday school is the evangelistic arm of the church." But their Sunday schools were also instructional. They taught the Word of God for decisions. As a result, eighty-five percent of their converts to Christ and church members by baptism came from the Sunday school.

Not all Sunday schools are balanced in their ministry. Some place educational objectives before evangelism, others de-emphasize the church. The priority is evangelism, the focus is the church. Education is a means to an end, never the goal of one effort. The following list of educational objectives will give direction to a biblical Sunday school.

1. *Teaching biblical content.* The main educational priority upon the church is to communicate scriptural content: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). The aim is for every pupil to know the core doctrine contained in the Bible, so that he will be protected from the contamination of sin, will be built up in the Christian life, will understand God's purpose for his life and will become a productive Christian that brings glory to God (Titus 1:9, 2:7). This is why emphasis is placed on Scripture memory and the course, Treasure Path to Soul-Winning.

The subject matter of teaching is the content Jesus gave His disciples, "Whatsoever I have said unto you" (John 14:26). Therefore, education must be transmissive in nature and indoctrination in focus. A teacher must impart doctrine into the pupil, hence indoctrinate. Much of the former attitude toward indoctrination lacked compassion, experience or enjoyment. Indoctrination was thought to mean "rote learning" or simply "parroting" back facts without understanding. Indoctrination can be enjoyable through which students experience God's Word and have their needs met. Indoctrination involves understanding and insight. Teaching at the Thomas Road Baptist Church is for the purpose of understanding the Scriptures so students may intelligently apply Scripture to their life.

Falwell feels strongly that "Sunday school teachers should indoctrinate biblical truth, not simply discuss the issues of a lesson." He goes on to indicate that Sunday school teachers should not spend time on "questions" for a student's interests are not

always reflective of his needs. "Questions can get a teacher off the subject," indicates Falwell. He wants his Sunday school teachers explaining the Word of God, which he believes, when correctly explained, will produce the right questions. Falwell is quick to explain, "I want teachers to be concerned with questions that pupils have concerning the Bible, but not questions that come from their whim or fancy."

2. *Training in skills.* If teaching content is the first half of education, then training in skills is the second half. Training puts into operation what is taught through theory. Both teaching and training must be present for a well-balanced ministry. "Teaching them to observe" (Matt. 28:20). The aim of the church is to train Christians to be able to adequately carry out their responsibility of evangelism, worship, and service; faithfully in and out of the church.

The arm of training is good churchmanship, behaving in the house of God. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God" (I Tim. 3:15).

The Thomas Road Baptist Institute held at 6:00 P.M. each Sunday is conducted on the Bible college level and trains the workers of Thomas Road Baptist Church for service. There are eight classes conducted by the full-time staff members and a diploma is awarded for successful completion of each course.

3. *Transforming of attitudes.* Much of historic education has been concerned with content and skills, but has ignored the attitudes of life. Yet, the attitude a person has toward the Christian life will reflect the quality of his life. A church's purpose should communicate values and a life style for the Christian life in accordance with the standards of Scripture. A person's attitude is based on his knowledge, but not all people with biblical knowledge have biblical attitudes. Negative attitudes relate to worldly amusements, sin, bad habits, and companions who will contaminate the life. Positive attitudes involve church service, constructive habits, and those actions that will strengthen the life.

4. *Spiritual understanding and growth.* Christians should grow in their spiritual insight of the Scriptures. "The God of this world hath blinded the minds of them which believe not" (II Cor. 4:4). The unsaved cannot understand spiritual things (I Cor. 2:14), and after salvation this inability to perceive remains in part. Biblical education takes away blindness and causes a person to grow.

Even though Thomas Road Baptist Church has a large Sunday school teaching staff, there is only one teacher in the church. The Holy Spirit is the one teacher who takes away spiritual blindness and causes Christians to understand the Scriptures, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Paul wanted this spiritual growth for those he led to Christ. He wanted to give these young babes in Christ more than Bible content, he wanted to give them his soul, "We were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thess. 2:8). Spiritual growth is the ultimate in educational objectives. As one observes the Thomas Road Baptist Church, the desire

that each person grow in Christ is evident. Even though this is a large church, every person is important and the growth of every person is a concern to Dr. Falwell.

The pupil must put into practice the lessons of the classroom, or there is no Christian education. Once again, the Christian teacher must get results-the correct behavior of the student. First, the Great Commission expects successful evangelism. Next, the converts are baptized, which involves identifying with the local church. Finally, the student practices or obeys his lessons in the local church as well as outside the church.

CHAPTER FIVE

Each One Win One

The success of the evangelistic thrust at the Thomas Road Baptist Church perhaps began by an incident in a local Lynchburg hospital. Falwell was called into the emergency room of the hospital; an accident victim was being worked on by a doctor. "I'm not ready to meet God," the suffering man whispered. The man had heard Falwell preach the gospel over the radio-and knew .he was headed to hell. Falwell dealt with the man concerning his soul, for he obviously was under conviction.

"Please step out of the way for a few minutes," the doctor asked Falwell. The bleeding had not been stopped. From the other side of the room Falwell watched-and the man died. "I will never let anyone interfere with my soul-winning again," stated the determined preacher.

But Falwell believes faith must be joined to dedication for successful evangelism. Faith is an assurance that God will save the lost through the message of the gospel. The lights in Falwell's office were on late one evening and a member of the church who was visiting dropped in to see Falwell. "I can't seem to lead anyone to Christ," said the discouraged layman.

"How many did you expect to reach this evening?" asked the pastor.

"You can't expect someone to get saved every time," was the excuse.

"That's why you can't win any," reasoned the wise pastor. Falwell expects to win every person to whom he witnesses, and he expects sinners to get saved every time he preaches. This faith in God and compassion for the lost explains the phenomenal evangelistic results at the Thomas Road Baptist Church.

There is no "secret key" to explain the attendance growth success. Advertisement, Sunday school buses, contests, and campaigns are all means to an end. Any careful observer of the church will realize that evangelism is the key to the success of the church.

Evangelism at the Thomas Road Baptist Church is defined as: Witnessing the gospel to the total personality of man in his sinful condition so that he may respond to Christ in evangelism. The following explanation is given for each phrase in this definition of evangelism.

Witnessing is sharing what has happened to us. It is what we see, feel, or experience. We share Christ who indwells. The Gospel is the message, death, burial, and resurrection of Jesus Christ (I Cor. 15:1-3) which a person needs to know to be converted.

The total personality involves intellect, emotion and will. All three factors are involved in a conversion experience.

Each man must realize his sinful condition. This means that man can do nothing to gain merit before God because he has broken God's law.

A man's response to Christ is belief and repentance. Note the order of the words. Paul describes the sequence, "How ye turned to God (belief) from idols (repentance) to

serve the living and true God" (I Thess. 1:9). [Elmer Towns, *Evangelize Thru Christian Education* (Wheaton, Illinois, the Evangelical Teacher Training Association, 1970), p. 8, 9.]

Personal evangelism is the dynamic influence behind pulpit evangelism. Falwell testifies that almost every person who comes forward at Thomas Road Baptist Church has been dealt with personally by someone from the church. Laymen are busy in the work of evangelism, witnessing on the job and through church outreach. The full-time staff members also are engaged in evangelism. The story of Victor Smithers reflects the continued witnessing of laymen in the city of Lynchburg.

Victor Smithers gave his testimony that in November of 1967 he first encountered a genuine testimony from an old beer-drinking friend whom he had not seen in years. He casually offered Boyd a cigarette only to find that much had happened to him since their last meeting. Boyd gave a strong testimony and Victor states, "After what I now knew as a witness, I fled from the scene as coolly as I could without seeming too concerned."

This incident took place at Babcock and Wilcox's Navy Nuclear Fuel Division, in Lynchburg, where Victor is employed.

Boyd, a Roman Catholic before his conversion, was involved with the bus ministry at Thomas Road and was highly instrumental in bringing in large numbers of people to Christ-people who may otherwise never have entered into any church.

Some months passed by before Victor saw Boyd again. Victor Smithers was a member of a dance band, and playing trombone kept him very busy on weekends.

While on a break at Babcock and Wilcox, Smithers met Herbert Lankford, who appeared to Victor to be the happiest man he had ever known. Herb witnessed for Christ and invited Victor to church. Victor said to him, "Man, this church must be really special!"

Herbert, also known as "Deacon," had heard Victor was a jazz trombonist in a popular group and indicated interest. Then, once again, he invited Victor to church. Feeling somewhat guilty, he said "it was a bit difficult for me to play a 'gig' on Saturday night, consume the beverages that accompany such an occasion, then get up Sunday morning and look the preacher in the eye."

His response was warm and understanding. "Vic, I used to drink beer, but, when I received Christ as my Savior, He took it away from me. Just come to church and listen . . ."

Next Victor met Roy M. Dillard, a rather gigantic-looking man. Roy was a veteran, having served in the Marine Corps four years as a drill sergeant. Roy gave his testimony and asked Victor politely, "Are you saved?" The net was tightening.

Victor's wife, Linda, was pregnant and due to have a boy at any moment, but they went to church out of curiosity. At the end of the sermon, Rev. Falwell offered what he acknowledged for the first time in his twenty-five years, an invitation to receive Christ. He did not respond, but was struggling deep inside. The seed of the Word of God had indeed been planted.

They visited from time to time to hear Falwell, evangelists Bob Harrington, Lonnie Graves and others. Each time, his heart tried to shake off his pride and go down the aisle. Each time, however, he refused and hardened his heart. Finally, Victor Smithers quit going.

However, there was the continual message on the radio and television. Many dedicated people from the church always were witnessing to him.

In October, 1970, Freddie Gage held an evangelistic crusade. Smithers was invited. For one reason or another he could not come to hear a single sermon. He apologized to "Deacon" Lankford concerning this, but Lankford only smiled and said, "Carry your TV set to the lake with you this weekend. At 8:00 A.M. Sunday you can see and hear Freddie Gage's last sermon!"

Victor carried his TV to the lake and woke up at 7:30 A.M. to watch the sermon. When Freddie offered the invitation, Victor actually broke down with tears. "I knew something was happening to me." During the next week a startling event confirmed that he indeed feared God. His mother's life suddenly appeared to be at the brink of disaster. Roy Dillard had time to listen to Victor and, through Christian love, explained how the Lord reaches out to the unsaved through disaster.

The next day, November 4, 1970, Roy led Victor to Christ during the lunch hour.

THE PASTOR'S EXAMPLE IN EVANGELISM

The example of the pastor sets the stage for evangelism. A church can never have a greater soul-winning spirit than the compassion and vision for soul-winning that is inspired by the pastor. The desire to win people to Christ may not be as great in the congregation as it is in the pastor, but the concern for the lost by the congregation will never rise above the concern of the pastor. Therefore, a great responsibility rests upon the shoulders of the pastor to reach his community for Christ.

Falwell has said on a number of occasions that he would be content doing personal evangelism in homes all day long-this is his greatest joy. But he also has the total ministry of the church to think about.

Paul set the standard in his letter to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). Many churches are failing because of the false assumption that the pastor's only job in evangelism is to prepare people to be soul-winners. Along with this wrong assumption is that the pastor's main duty is to study the Scriptures and pray. He is to study and pray, but his primary duty is to lead the evangelistic thrust by winning the lost to Christ. Dr. Jerry Falwell and the assistant pastors at Thomas Road Baptist Church are leaders in the evangelistic outreach. A pastor who would "make full proof of his ministry" should set aside time each week to engage in evangelistic soul-winning, actually trying to win lost souls to Jesus Christ. The Holy Spirit never calls a man as the pastor "overseer" of a church and an under-shepherd of a flock, who is not a soul-winner. Therefore, pastors who are not seeing souls won to Jesus Christ should examine their motives and call into the ministry.

Three things happen when a pastor wins souls. (1) He becomes an example to the flock. It is difficult for a minister to motivate his congregation to win souls when he does

not show fruit for his ministry. (2) The church grows and the ministry is expanded. Soul-winning is the pastor's responsibility. Satan would hinder every Christian from winning souls. If the devil can sidetrack the minister with a busy schedule or some other obstacle to evangelism, he can sidetrack an entire church. The pastor is probably the busiest man in his church, but also should be the most dedicated soul-winner. However, the pastor must balance his ministry. Time should be spent administering the church as well as time set aside to contact the lost for Jesus Christ. (3) The pastor is edified and becomes a greater man of God through successful evangelism. The pastor must be growing in his own walk before God. Reaching lost people is one path for his own nurture. If a Christian does not have an outreach of evangelism, he dries up. If a pastor is not winning souls, his sermons become "a tinkling cymbal."

FOLLOW-UP

When a person makes a decision on Sunday at the Thomas Road Baptist Church, if at all possible a pastor visits that home by the following Sunday. In the counseling room the person receives a preliminary book on the Christian life covering baptism, Bible study, church attendance, tithing, and prayer life. The new Christian also receives a church manual, acquainting him with the church and its related ministries. It includes pictures of the pastors so the new convert will know the workers and the staff members of Treasure Island, Elim House for alcoholics, and some of the staff of Lynchburg Christian Academy. During that visit, the pastor welcomes them into the church. The new members get a letter from Dr. Falwell the next day. The new members are introduced to the Bible memorization course Treasure Path to Soul Winning, which by using five minutes in the morning and five minutes in the evening, in one year a person can have memorized 180 verses of Scripture which will equip him to deal with most of the difficulties encountered in personal growth or soul-winning. The person also receives his book of financial envelopes for the year. Tithing is explained so that the new believer will immediately begin scriptural giving, which a new convert should do. At the same time he is told the nature of Sunday School and the class for each member of his family. In a large church such as Thomas Road Baptist Church, it is perplexing to arrive on Sunday and not know where to go. The new family needs to know about children's church, that the young have a place between 11:00 and 12:00 noon. The visiting pastor tells about the nursery. In other words, they try to put the new convert at ease, making them feel at home, as if it were a small church. If a person does not like a large adult class, there are eleven classes, some of them small, so they can attend any class of any size they wish. If a person wishes, he can attend different classes until he finds the class that meets his needs. Most new members get located the first week or two. The visiting pastor also attempts to get the new convert immediately enrolled in the Thomas Road Baptist Institute, which is a Sunday night program from 6:00 to 6:45 P.M. taught by the pastors with the purpose of equipping Christians to serve God.

Thomas Road Baptist Church does not have an organized visitation program because in a town of 53,000 prospects, if some went into homes "buttonholing" and high-pressuring individuals, that would prevent others from reaching that person. Also, it would create a bad image for the church. Likewise, Falwell does not allow people to go out in the audience and do personal work during the invitation, unless they are absolutely approved, trained and know how to do it inoffensively. The Thomas Road Baptist Church

is careful concerning evangelistic contacts in homes. With the population limitations, the church has to be sure that everyone that is won is kept. Falwell never takes lightly the fact that someone has walked the aisle, or has come into the church. His honest attempt is to recognize every person as an individual and work with him thoroughly. For example, he will not baptize a child who makes a decision unless the parents give consent. He realizes this might offend and his ultimate aim is to win the parents.

The church baptizes every Sunday, not necessarily those who come forward, although they are informed they can be baptized immediately. New converts are instructed to be baptized as soon as possible-next Sunday. In the book of Acts, those who were saved were baptized the same day. Upon baptism a person is accepted into church membership in full fellowship. Members are re-baptized if they had not been scripturally baptized following their conversion. To be scripturally baptized, a person must-as a confession of his identification with Christ in death, burial and resurrection-be baptized in water and joined to a Bible-preaching New Testament church. Baptism is an outward confession of an inner relationship with Jesus Christ. Baptism is identification with Christ and with His body-a local New Testament church.

HOW TO LEAD A PERSON TO CHRIST

The following practical demonstration on leading a person to Christ was presented by Reverend Jim Vineyard in the Thomas Road Baptist Church. Vineyard does not instruct soul-winners to follow his words or illustrations, but the general principles will form a road map to guide the soul-winner in successfully leading people to Christ.

Danny, I'd like to tell you something the Lord has done for me. Six years ago in a motel room in Moline, Illinois, I realized that I had not experienced the new birth. Jesus told Nicodemus, "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God" (John 3:3). I realized that I had not experienced that new birth. The Bible promises, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23). That night I accepted Jesus Christ and was born again. The Bible says concerning Jesus Christ, "He (Christ Jesus) came unto his own, and his own received him not" (John 1:11). Jesus Christ has come into the world, but each of us must respond to him. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12, emphasis mine). When a person receives Jesus, God gives that person power. God gives that person the Holy Spirit and that person becomes a child of God. He is born of God. Notice verse 13 which says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So a man is born of God when he receives Jesus Christ. Now let me ask you this question. Have you experienced this new birth?

No.

You haven't experienced it. May I ask you this question. Would you like to experience the new birth? Would you like to have the assurance in your heart that if you died today, that you would go to heaven? Would you like to have that assurance of salvation? Yes, I would.

I appreciate your honesty, Danny. If I take the Bible and show you in God's Word how you could be born again, would you receive Jesus Christ today as your personal Savior?

Yes.

You would. You are sure you want to go to heaven. There are a few facts that you need to know in the Bible about yourself and about God. First let us see the type of person that Jesus came to save. The Bible says, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). Jesus came to save sinners. Next, the Bible teaches, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Sinners are lost, Danny, that is why I used the term save. Jesus came to die upon the cross to save us. But what kind of person needs saving? The Scripture says, "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin" (Romans 3:9). Everybody on the surface of the earth is under sin. The next verse teaches, "As it is written, there is none righteous, no, not one." The word righteous simply means being right with God. When the Bible indicates there is none righteous, that means there is none right with God. When the Bible says none righteous, it means that you and I are not right with God. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12). In the eyes of God, no one does good because God set a standard in Jesus Christ. You and I fall short of the standard. "That every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). We are all guilty, we are guilty of being sinners. Here is the verse that condemns us, "For all have sinned, and come short of the glory of God" (Rom. 3:23). All means you and I have sinned. Everyone who has ever lived has committed sin.

Notice the definition of "sin." The Bible says sin is the transgression of the law, a breaking of God's Word. (I John 3:4). You do not have to be a murderer, a drunkard or a bank robber to be a sinner. These are sins and each is breaking God's Word. You do not have to be a terrible person to be a sinner. Being a sinner is breaking God's Word. Before you can receive Jesus Christ you must see your sin and acknowledge it to God.

Do you see yourself as God views you, do you see yourself as a sinner? Have you broken God's Word?

Yes.

All right, the second fact concerning the plan of salvation is the penalty of sin. The Bible says, "For the wages of sin is death" (Rom. 6:23). The price of sin is death. The Bible says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). God made a man, Adam, and a woman, Eve, and He placed them in the garden of Eden. They had a command to follow, "You can eat of the fruit of every tree in this garden except one." God pointed to the tree of knowledge of good and evil and said, "Adam, don't eat the fruit of that tree, because in the day that you do thou shalt surely die." There is that word death. Satan in the form of a serpent came into the garden and he tempted Eve. Eve ate the fruit. Then she gave it to Adam, and he ate it. The moment Adam ate that fruit four things happened. First, he disobeyed God's Word and broke God's Word. Second, as a

result of that disobedience he sinned against God. Third, he obtained the ability to know good from evil. And fourth, he died spiritually to God. "And so death passed upon all men, for that all have sinned" (Romans 5:12). This destiny is passed down to you and me. You were born as a sinner, but in the eyes of God you were innocent of sin, and had you died you would have gone to heaven. But you grew, and somewhere in life reached an age when you knew good from evil. When you reached that age, you became accountable to God for your sin. And accountability leads to judgment and death, just as Adam in the Garden of Eden. That is the state you are in today. "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15). Your name is written in the book of life when you are born again. And if you have not been born again, your name will not appear in God's book. The wages of sin is death. The second death is the lake of fire. If your name is not written in God's book and you die physically, the fact that you are a sinner will take you to the lake of fire.

Does that apply to you? Are you a sinner? Yes.

The third fact concerning the plan of salvation is God's provision. This is the wonderful part. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8). Jesus Christ died for you and me. "For he (God) hath made him (Jesus) to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (I Cor. 5:21). Jesus was made sin for you and me so that we could be remade into God's righteousness. "For Christ also hath once suffered for sins (one time), the just for the unjust (Christ the just, we are the unjust) that he might bring us to God," (I Peter 3:18). As a result of His death there is only one way to heaven. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The only way to heaven is through Jesus Christ, not through the Thomas Road Baptist Church, not through any church, but through Jesus Christ. He was put to death in the flesh. But three days later Jesus rose from the dead, quickened in the spirit. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). Jesus Christ bore my sins and your sins. When Jesus hung upon that cross, He took our sins on His person. From the sixth to the ninth hour the world was darkened. God could not look upon sin, and because our sins were upon Jesus, God had to turn His back upon His only Son. Jesus cried out, "My God, my God, why hast thou forsaken me?" During that period of time, Jesus paid the price for your sins.

Let us review. The Bible says you are a sinner. The Bible says the price of your sin is death or going to hell. Now the third fact is Jesus paid the price individually for you.

Do you believe that when Jesus died upon the cross, he paid the price for your sins?

Yes.

You said if I could show you the plan of salvation in the Bible, you would receive Jesus as your Savior. Did you mean that? Yes.

Let us look at the last fact, the principle of personal response. This shows how to receive Jesus Christ as Savior. "That if thou shalt confess with thy mouth the Lord Jesus,

and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). The Bible promises thou shalt be saved. In salvation there are two reactions: repentance and faith. "If thou shalt confess with thy mouth the Lord Jesus-" that is talking about repentance. Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3). Paul preached, "And the times of this ignorance God winked at; but now commanded all men everywhere to repent" (Acts 17:30). God commands us to repent. Next, Paul testifies, "Testifying both to the Jews, and also to the Greeks, repentance toward God" (Acts 20:21). Repentance is turning from sin and turning to Jesus Christ. Six years ago in that motel room I turned from my sin and I turned to Jesus Christ.

Would you be willing to turn from your sin and turn to Jesus? Yes.

The second part of salvation is faith. This truth is taught in the Bible: "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). The last part of Romans 10:9 teaches "And shalt believe in thine heart that God hath raised him from the dead." Faith is believing in Jesus as your personal Savior. "For by grace are ye saved through faith; (not feeling, but faith) and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8,9). We are not saved by works, but through faith in Jesus Christ.

If you are willing to turn from your sins and put your faith in Jesus Christ, God would recognize your faith and give you the righteousness of His Son. Would you be willing to trust Jesus Christ?

Yes.

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). Ask God with your mouth to forgive you your sins and ask Him to send Jesus Christ into your heart. Believe in your heart as you pray with your mouth; the Bible says confession is made unto salvation. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). By calling upon God's name we are saved. Do you believe that God would tell you a lie today?

No.

God would not lie to you. When God says to call upon His name, He will save you. You said that you would like to be saved, did you not? Would you still like to receive Jesus as your Savior? Bow your head and let us pray together, I am going to pray for you. In church, people come down the aisle and there they usually receive Jesus Christ as their Savior. You do not have to be in church to be saved. You want to receive Jesus Christ today as your Savior. Let us bow our heads and close our eyes. I am going to pray for you.

Heavenly Father, Danny realizes he is a sinner. He realizes Jesus died so that he might not have to go to hell. He says he wants to receive Jesus as his Savior. God, I ask you to save his soul. Amen.

Danny, I want you to ask Jesus Christ to come into your heart to save you. Before you do that, I want you to do this. If you are willing to take God at His Word and you are willing to believe Him, my Bible is out in front of you. I want you to take your hand and lay it upon the Bible which is there in front of you.

(Danny responds.)

I want you to call upon the name of the Lord and ask Him to save you. You may not know what to pray, but in your own words, go ahead and pray. If you do not know what to pray, I'll help you.

(Danny asks for help.)

I want you to use what the Bible calls the sinner's prayer. We find a man prayed and said, "Lord be merciful to me a sinner" (Luke 18:12). You are not talking to me, but to God. If you believe this prayer in your heart as you speak with your mouth, God will hear you and will save your soul.

Heavenly Father, please forgive my sin, and send Jesus Christ into my heart to save me. As best I know, I do now turn from my sin and trust the Lord Jesus as my personal Savior.

(Danny prays the above prayer.)

If you say that prayer in your heart, you are accepting Jesus Christ as your personal Savior, putting your faith in Him, and depending upon Him to take you to heaven when you die.

Would you take my hand, man to man, if you meant that prayer in your heart.

(Danny clasps his hand.) God bless you.

Heavenly Father, bless this man and make him a strong Christian. Amen.

Now that you are a Christian, you must base your new life on the Bible. There is one thing that God cannot do. "In hope of eternal life, of which God, that cannot lie, promised before the world began" (Titus 1:2). Now, God cannot lie and if the Bible is His book, then we can accept as fact what he says in the Bible. "He that believeth on the Son of God hath the witness in himself" (I John 5:10). Did you just now believe on the Son of God as your personal Savior?

Yes.

God says you will have an inner witness. God gave you His Holy Spirit when you believed. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The Bible says, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 5:13). You have God's Spirit in your heart.

You can have assurance of salvation because you took God at His Word. "And this is the record, that God hath given to us eternal life" (I John 5:11). Danny, eternal life does not end. It never does. Life goes on forever. And is this life in the church? No. It is in His Son. Eternal life is in God's Son; life is in Jesus Christ.

Life is not in Thomas Road Baptist Church. Did you join the church this morning?

No.

You received Jesus. "He that hath the Son hath life, and he that hath not the Son of God hath not life" (I John 5:12). If you received Jesus this morning, then He is your Savior. You have life. "These things are written unto you, that believe on the name of the

Son of God, that ye may know that ye have eternal life" (I John 5:13). The Bible does not say we "guess, hope or wish." The Bible says we know that we have eternal life. The Bible says that because you believe on Jesus Christ, you can know you have eternal life. "He that believeth on the Son hath everlasting life" (John 3:36). Danny, if you believed on the Son, according to your belief, you have everlasting life. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," (John 5:24). I showed you the Bible this morning, I didn't tell you what Baptists. Methodists, or Catholics believe. You saw God's Word.

We saw that wages of sin is death, and the second death is the lake of fire. That means because you believed on Jesus you have passed from death in the lake of fire, to life in Jesus Christ. That life is in heaven for you. Jesus Christ said, "I am the door, by me if any man enter in, he shall be saved" (John 10:9). Did you go into the door today, did you receive Jesus as your Savior? Then accordingly, you are saved. God forgave you for all your sins this morning through Jesus Christ. Paul and Silas were in jail and the Philippian jailer came to them and said, "What must I do to be saved?" (Acts 16:30). The answer was to believe in Jesus Christ. Did you believe on Jesus? That means today you are saved.

Some people do what you have done this morning. Some people make a profession of faith in Jesus Christ as their Savior, but do not live up to their confession in Jesus Christ. I don't know whether you were serious this morning or not, but you say you are. God is going to judge you. And God's Word will be my judge. Now you must make a public confession of your faith. "For the scripture saith, whosoever believeth on him shall not be ashamed" (Romans 10:11). You tell me that you believe on Jesus Christ as your Savior. You should be willing to tell your wife that today you believe in Jesus as your Savior. You should not be ashamed of that. Tell the men down at work that you believe in Jesus as your Savior. You should be willing to go to church and let all the people know that you believe in Jesus by walking down the aisle. Are you willing to tell the whole world that you believe in Jesus as your Savior?

Yes. I'll be in church and come forward on Sunday.

All right, that's wonderful. Jesus Christ said, "Whosoever there-fore shall confess me before men, him will I confess also before my Father which is in heaven. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). When I got saved I walked down the aisle and publicly let people know that had trusted Jesus Christ as my personal Savior. I want you to come to Thomas Road Baptist Church this Sunday morning and hear Dr. Falwell preach. When he gives the invitation at the end of the sermon, you should get up out of your seat and walk down that aisle, and publicly confess Jesus Christ as your Savior. Let us promise God in prayer today that you will do that. Bow your head and pray this prayer Heavenly Father, I promise you today that I'll come to Thomas Road Baptist Church next Sunday morning and publicly confess Jesus Christ as my Savior. Amen.

I want you and your wife to come to church with my wife and me. We will come by for you about 9:20 Sunday morning and pick you up. We have a station wagon and

we'll pick you up and take you to church. We'll sit with you and when Dr. Falwell gives the invitation, I'll walk down the aisle with you.

ROY DILLARD-WON THROUGH PERSONAL EVANGELISM

Roy Dillard is one of the outstanding lay witnesses in Thomas Road Baptist Church. Out of his appreciation for being reached through personal evangelism, he now feels personal evangelism can reach many lost people in Lynchburg, Virginia.

Roy was a member of one of the major denominational churches and as a youngster attended Sunday School regularly but never once does he recall anyone taking the Bible and showing him how to be saved. Later, as a Marine he came in contact with various chaplains, in fact was married by a chaplain. He considered them nice men but not once did they tell him how to be saved.

After returning home he joined two different churches which consisted of nothing more than shaking hands at the altar. The only visit he ever recalls from the church was two days after joining one of the churches, a couple of members approached him to discuss giving.

Later in life when Roy was rushed to the hospital with a hemorrhaging ulcer, two pastors visited him and engaged in small talk. Each time he was in contact with the church, he came away feeling empty. He concluded that Christianity was vague.

Roy began looking elsewhere for answers. Nietzsche, Tom Payne, Voltaire and Darwin made sense to a point, but he felt there were gaping holes in their philosophies. The same was true with H. G. Wells, Gautama and others. Although he wanted to be an atheist, he could not bring himself to believe in the universe without benefit of a divine architect.

Roy tried alcohol and other so-called pleasures. He found that they had temporary satisfaction and had to be refilled again and again. The sin burden was growing.

During a time of his deepest struggle, Roy was approached by a person from Thomas Road Baptist Church. She witnessed to him, but he was rude. (When Roy was saved four years later she was ill in the hospital but was one of the first people he told of his experience.) Later a man Roy knew to be rough in several respects approached him with Bible in hand and witnessed for Christ.

In 1966 Roy became active in the local councilmanic election for one of the candidates, Dick Hoskins, who asked Roy's help in organizing Lynchburg politically. Instantly they became friends. Dick was quite an intellect and was interested in history.

Dick invited Roy to church, but he politely refused. The invitation was extended several times, but each time Roy refused. One Sunday night Dick called and said he wanted to talk to Roy about some political matters. He went on to say that he was headed for church, and that he would pick him up and after church they could talk. It was more than a coincidence that he was a member of Thomas Road, and ironically Roy had moved within two blocks of the church.

Roy went reluctantly, not wanting to offend. When he walked in the front door he knew that something was different. He could sense the Lord's presence. Several times Roy felt like leaving because his stomach bothered him. Several weeks later he returned

on his own, alone. Later he attended with regularity on Sunday night. One Sunday night during the invitation, he responded and raised his hand for prayer. Roy left the church shaken and bought a 6-pack of beer. He drank it before he went to bed. Next Sunday night he raised his hand for prayer again and did not respond to the invitation. After the invitation, Mr. B. C. Davis, an adult class teacher, approached and asked him very humbly if he could have the privilege of praying for him. Roy wrote his name on a card and gave it to him. This left him speechless; never had he been so moved. He visited the supermarket for a 6-pack of beer because he felt once again he would have trouble sleeping.

Next morning he met Percy Hall at work and remembered seeing him at church several times. (Hall turned out to be the Chairman of the Board of Deacons.) Roy told him of his experience of the past two Sundays and told him that he was unable to comprehend what caused him to be sleepless and to raise his hand for prayer. He told him of his desire to respond to the invitation, but that perhaps it was the emotional atmosphere of the church.

"Roy, the Holy Spirit is trying to draw you to Christ. You have no guarantee He will ever ask you again."

Roy thought about the statement and determined to go forward the following Sunday night.

Suddenly the battle seemed to be subsiding. He was anxiously awaiting Sunday. However, that night, Monday, May 8, 1967, in the privacy of his bedroom, Roy accepted Jesus Christ as Savior, and made his public profession the next Sunday night. Suddenly his desires turned 180°. The things he once loved he now hated. The things he once hated he now loved. No more did he have a desire for alcohol. He had been smoking for twenty years and at the time he was saved was smoking three packs a day. During that Sunday evening service the Lord convicted him that the smoking habit was a hindrance to his testimony. After prayer the Lord took away the habit.

Thomas Road Baptist Church is a unique place. It is a place where you see dirty-faced or barefoot kids. It is a place where people who do not seem to be wanted by most churches are not only welcomed but are bused to the services. It is a place where an intoxicated man might come into the service and sit next to a stable family man. Instead of drawing away, the well-clothed man smiles and hands an open hymnbook to the visitor. The church is a place that has compassion for the lost, that cares about the souls of men. Thomas Road Baptist Church is a place made up primarily of Christian people who have put Christ first and attempt to share Him with others.

CHAPTER SIX

Evangelism Through Saturation

The Thomas Road Baptist Church is an aggressive, local, New Testament church. These days of great potential and population explosion give every church an unlimited field of souls to reach for Christ. There are nearly four billion persons on the face of this earth; the vast majority of them do not know Jesus Christ as Lord and Savior. The local church is the instrument of our Lord to bring the gospel of salvation to everyone in the world. Jesus said to Peter, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). He has established such a church. The local church should be the launching pad for evangelistic ministry, soul-winning, enlistment, and Christian training. Today there is a need for Bible-centered, Christ-exalting, aggressive local churches that are reaching lost people for Christ.

THE PRINCIPLES OF SATURATION

Saturation is preaching the gospel to every available person at every available time by every available means. There must be a saturated population. In order to build an aggressive church, the Word of God must be spread to the people.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This is a description of phenomenal church growth. Three thousand had just been saved and baptized in one day. The Christians continued steadfastly in the work of God.

1. *Christians made contact with every person in Jerusalem.* Contact is essential.
2. *Christians were continuous in their ministry.* They were accused of having filled Jerusalem with their doctrine.
3. *Christians had a consciousness of an unlimited ministry.* Absolutely unlimited. There were no mental limitations to their ministry. The Christians realized that although only a few thousand people were in their church, they had the responsibility of reaching the world. They also realized outreach was as extensive as their faith and vision. Later they were accused of having turned the world upside down. A local church is a world mission center. Falwell recently stated, "I am not interested in any other organization except the local church, because the church is the tool God established to reach the lost." Christ said, "The gates of hell shall not prevail against it." The program of the church is contact, continuous contact, and a consciousness of no limitation. Falwell challenged some ministers in small churches, "You may be in an area where the field is perhaps limited to 5,000 or 10,000 people in the immediate vicinity; that should not be reason for thinking you'll soon saturate and be out of prospects. I found in Lynchburg, Virginia, a city of 53,000 people, that there is no limitation of what can be done." Falwell gave an example for the surprised preachers, "When our church started fourteen years ago with a handful of people, we thought that reaching 500 would make a large church. Five hundred would be a lot of saved people regularly serving the Lord. When we reached 500 we found our-selves reaching for 1,000. When we reached 1,000 we then reached for 2,000, next 3,000, and finally 4,000. Now we've averaged over 5,000 per Sunday for several months."

The church at Jerusalem was accused of having filled Jerusalem with their doctrine (Acts 5:28). That simply means they had personally talked to every individual in Jerusalem and presented him with the claims of the gospel. Several years later they were accused of having turned the world upside down. They did all of this without television, radio, a printing press, automobiles, airplanes, or telephones.

The population explosion today is a frightening thing. We have over four billion persons in our world and experts in demographics predict that by the year 2000 the population of the world will more than double. With the increasing numbers of people, the question is how are we going to heed the Great Commission of preaching the gospel to every creature? How are we to get God's Word out to everyone? God never commands us to do anything, but what He also enables us to do it. Nothing can take the place of the teaching and preaching of the Word of God. "Daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Likewise, two by two visitation is still God's ultimate way of reaching men for Christ. We can never expect anything to be a substitute for personal soul-winning in the homes. Because of this, Thomas Road Baptist Church spends more time training soul-winners than in any other area of ministry. However, unless the church goes beyond these conventional means of teaching, preaching, and visiting, the masses of people will not be reached.

Saturation is demanded for several reasons. First, the population explosion demands it. Primitive methods of evangelism will not suffice. Second, the imminent return of the Lord Jesus Christ demands that we reach every man with the gospel-soon. We do not have much time. Third, people are dying every day. Falwell believes the church will stand accountable at the judgment seat of Christ for its failure to utilize every means available to us to reach "every creature."

RADIO

Falwell was saved in a local church where radio was used effectively. As a boy, he listened to Dr. Charles E. Fuller on "The Old Fashioned Revival Hour" radio broadcast. After his conversion, he became acquainted with such great programs as the Radio Bible Class, Back to the Bible, and a host of other national radio ministries.

Because of this background, Falwell had deep convictions that his new church in 1956 should be on radio. Therefore, a one-half-hour broadcast was purchased. Several weeks later, this was changed to a daily one-half-hour broadcast. For a number of years, Falwell drove to radio station WBRG and made the broadcast live each morning at 6:30. It was not until God gave Dusty Rhodes to the church, the radio and television production manager, that the broadcast facilities were constructed and installed in Falwell's study. In the past few years, the broadcast has gone out live from the study each morning at 9:00 A.M. This broadcast has wielded a great influence for Christ in this city. It is encouraging to us that the broadcast, according to surveys, is the most-listened-to program on any station in Lynchburg during the time slot.

Several things are necessary in producing a good radio broadcast. First, determine the type of format you plan to use. Many preachers with good intentions never really reach the hearts of the people. It has been Falwell's experience that a conversational, low-key Bible study approach is very effective for a local church program. Radio provides a wonderful opportunity for promoting the local ministry.

People do not become weary of a conversational approach over a long period of time. Loud screaming on the radio will not build an audience. Christian people will not listen to a broadcast regularly that is geared only to the unsaved. A broadcast should be directed to all people. A fifteen- or thirty-minute broadcast enables you to use music.

A typical "Old Time Gospel Hour" radio broadcast begins with a theme song. About ten seconds into the theme, Falwell introduces the broadcast by name and then introduces himself. He spends a few moments greeting the people and sharing with them a few words. He generally places his announcements in this area, followed by a song. The Bible study lasts approximately eighteen minutes. During the closing minutes of the broadcast Falwell offers books, booklets and materials. All the radio and television programs are self-supporting.

Do not spend time praying on the radio. A pastor should do his praying at home. If it is necessary to pray for certain persons who have made special requests, make your prayer brief. Do not fight other churches and preachers on the air. This is not only useless but it turns the audience against you. Use this expensive time for the presentation of Jesus Christ. Learn to cultivate a good radio voice. Become conscious of your speaking mistakes.

If you are broadcasting from an office or elsewhere, or if you are tape recording the program, be sure to have good equipment. A poor quality microphone or tape recorder will greatly damage the effectiveness in reaching people. A good microphone will cost at least \$50.00 wholesale. Use only professional tape recorders for broadcasting purposes. If you are broadcasting live from your office, be sure your telephone line is balanced. A "baseball line" is not sufficient. The telephone company will know what you mean. Usually, the radio station carrying the broadcast will need to order the line but you can request the type of line you desire. The monthly cost will be a little higher, but quality equipment is well worth the price.

Although a weekly broadcast is effective, you should attempt to change to a daily broadcast as soon as possible. A once-a-week program will secure minimum results. Also, try to procure morning tune-7:00 A.M. until 11:00 A.M.

TELEVISION

Without question, the most effective medium for reaching people today is television. No matter how poor a family may be, there is very likely a television set in their home. It is not always possible for a local church to make use of this innovation. However, when it is possible it should be used by all means.

Lynchburg, Virginia, is a small city. With only one television station. When the church was approximately one year old, Falwell approached the television station concerning a half-hour program. They had no videotape facilities and he therefore began making a jive telecast each Sunday afternoon at 5:30. There was little musical talent in the church at that time. But since Falwell's was the first church in the area to use television, he was able to immediately reach hundreds of people. Later, he began making a half-hour broadcast for several other stations in the general area of Virginia. In 1967 Dusty Rhodes and Falwell were able to find a number of black-and-white television cameras and equipment in a Virginia station which began broadcasting in color. The

church purchased this equipment and Dusty Rhodes and his team of workers set out immediately to build a television installation. In April, 1967, the first telecast went out from the Thomas Road Baptist Church auditorium at 11:00 A.M. until 12:00 noon. This one-hour program was soon enjoying a greater response than the half-hour studio program. The studio version was eliminated and the church went full force into broadcasting the morning service from the auditorium. In November, 1970, God enabled the church to purchase four new General Electric color cameras, zoom lenses, and all the accompanying equipment necessary to produce a professional color program from the sanctuary. Of all the means used to reach people, this single outreach has, in Falwell's opinion, brought more people to the Thomas Road Baptist Church than anything else. The program covers a five-state radius. At this writing the church is negotiating to enlarge the television outreach to cover a large portion of the United States. By use of A T & T facilities, the Sunday morning service is sent over the lines to Roanoke, Virginia, where a master videotape is made. The program is not aired live anywhere. The program does not compete with any church service anywhere. Time is purchased on Sunday mornings between 7:00 A.M. and 9:00 A.M. and Sunday afternoon from 4:00 P.M. to 7:00 P.M. One-hour videotapes are purchased in bulk for less than \$300. A tape will last for approximately twenty-six runs. These tapes are duplicated at Roanoke and shipped to stations which carry "The Old Time Gospel Hour." In most areas, depending on distance, the program is seen on a one-, two- or three-week delay period. Since the telecast goes to many areas where local announcements are not relevant, Falwell does a personal "from the pastor's study" talk with the people at home during the offertory and local announcements. A small studio is set up just behind the choir area. Falwell steps off the platform for about seven or eight minutes. This is what he calls the "commercial." Through this presentation the program has been able to support the television ministry through the years.

Time costs vary with the size of the area covered. In some areas, it costs as little as \$100 for one hour of time. Other areas charge as much as \$500. In Los Angeles, one hour of Sunday morning television time costs approximately \$1500. Prime time, 7:00 P.M. to 11:00 P.M., is usually not available at any price. The program is not seen over many UHF stations, although advertisers report that people are watching these channels. The financial response does not bear this out, and few UHF stations in America can compare in audience with the regular VHF outlets.

The technical brains behind the million-dollar television outreach of Thomas Road Baptist Church is a small, humble man, J. I. (Dusty) Rhodes. His father was on WPA during the Depression and as a child, Dusty contracted a disease that left him with a daily fever and a frail body. Of course college was out of the question, but Dusty Rhodes was a diligent student with a searching mind, and it was unthinkable that he could become a drifter. He became interested in electronics and received employment at General Electric in Syracuse, New York. During the mid-fifties, General Electric transferred Dusty to the Lynchburg, Virginia, plant with a fine promotion. Dusty wondered what God had in mind for his future. Lynchburg had many churches and Dusty visited many of them. One Sunday he attended the small congregation in a run-down-looking building called the Thomas Road Baptist Church. "The building did not impress me, but as soon as Rev. Falwell started preaching I knew my search was over."

The following Sunday Falwell mentioned to Dusty that the little room in back of the building was for radio broadcasting. Dusty's face lit up. From this point Dusty became production manager of the radio and, eventually, the television ministries. The decision was made to go first class in radio from the very beginning. Dusty had contact with an industrial surplus outlet and helped the church purchase an audio console that was being released by Metro-Goldwyn-Mayer of New York City. The \$2,350 piece of equipment was far better than anything he had ever seen in a church.

As the radio ministry grew, Falwell began feeling strongly that the church needed its own television facilities. They had been doing all their televising from local stations. Some progressive churches were talking in terms of television. Dusty knew nothing about TV, but began studying on his own. A local TV station made basic parts for a TV studio available. He once again turned to his industrial supply outlet. Because of Rhodes' commitment to the church and his belief in the hand of God, the outlet gave the church priority on equipment. It took nearly a year, but one by one, every needed piece of TV equipment was secured, from a \$30 camera mount to a \$6,000 zoom lens. Today, Rhodes sits in the television room approximately four stories above the street level looking down into the church sanctuary, directing the technical aspects of the service.

God has blessed this young man without college education. He is the first recipient of the Silver Inventors Medallion that was awarded by General Electric at the Lynchburg plant for having ten or more patents on inventions. Also he is the inventor of the "integrated circuit audio amplifier." But with all of the notoriety, Rhodes testified, "I really don't think I have done anything worth noticing. I find it hard to believe that the Lord has entrusted me with this opportunity to help spread His word." He continued, "It's just my way of serving the Lord."

Some pastors and churches launch into a radio or television ministry with the expectation of supporting it immediately through mail response. This seldom happens. By experience, Falwell has learned that much preparation, time and experience is necessary to generate sufficient income to support radio and television pro-grams through the listening audience. The format must be just right. A church must have its own print shop where it can inexpensively publish the material offered. Through many months, some-times years, the program must build a loyal audience. It is necessary to devise a systematic program for regular support. The facts are that in the beginning, the local church must be willing to carry the cost for a while and consider the investment a missionary offering.

TELEPHONE EVANGELISM

It is a very simple matter to organize a telephone brigade in any church. Almost every lady and many of the men can become involved. Falwell has used this means of contacting people for many years.

Saturday is the best day for telephone evangelism. In the Pastor's Bible Class, there are 61 telephone brigade captains. The class roll of 2,400 homes is divided among these 61 ladies. The 100 group captains also have the telephone numbers of all the class members. This means that every class member can be called weekly, a very effective means in curbing absenteeism.

The ladies use city directories in contacting certain groups of people on Saturday. For instance, an entire Saturday can be spent calling persons living within ten blocks of the church. The message is written and mailed to each telephone brigade captain. The message might read: "Hello-I am Mrs. Jones from the Thomas Road Baptist Church. My pastor, Jerry Falwell, asked me to call and invite you to our services tomorrow. Dr. Falwell will be speaking on the subject 'Will We Know Each Other in Heaven'. He felt you might have some interest in this message and asked me to invite you as his personal guest to our Sunday school class in the morning." The ladies are instructed to keep the conversation very brief, courteous and to the point. By using imagination, the possibilities of telephone evangelism are unlimited. The church has made at least 2,000 calls in a given day. The ladies call from their homes.

The church also uses Dial-a-Prayer phones. These telephones have a recorded Scripture reading, word of instruction, and prayer. The message is kept within two minutes. These phones receive approximately 10,000 calls monthly. Most of the calls come in between 6:00 P.M. and 6:00 A.M.

CASSETTE EVANGELISM

Cassettes are a means of saturation. All the services at the Thomas Road Baptist Church are recorded on tape so if a visitor or member desires a copy of that service, it can be made available to him. The cassettes are then made available by mail to the television and radio friends. These C-60 cassettes can be mailed out at very inexpensive rates. The church provides C-60 cassettes, sixty full minutes of the church service, for \$1.50 per cassette. Shut-ins in convalescent homes, servicemen, college students, and anyone away from the church can get a copy of the service. Cassettes are another way of getting out the Word of God.

SUNDAY SCHOOL BUS EVANGELISM

Sunday school buses are the most powerful productive means available to local churches to reach the masses. The Thomas Road Baptist Church has been in the bus ministry a short time. Rev. Jim Vineyard is the full-time director of the bus ministry. The church has full-time mechanics and a bus barn. In the first two years in the bus ministry fifty buses were purchased. The church plans to soon have 100 buses. Falwell wants to not only cover the Lynchburg area, and a twenty-mile radius around the church as they are now doing, but he wants to eventually reach out fifty miles in radius from the church. This means increasing their outreach from the 53,000 people of Lynchburg to 160,000 in a three county area. There is no limit to what a church can do.

CONCLUSION

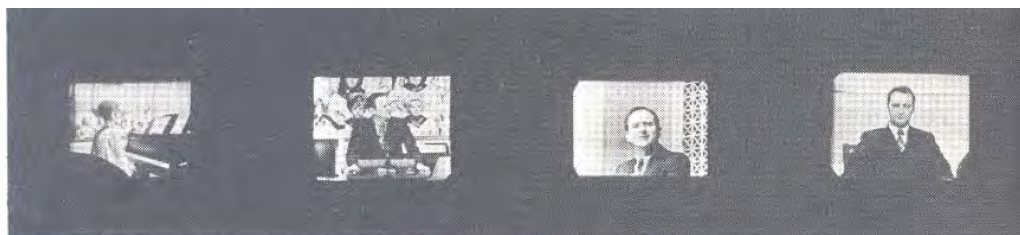
Behind continuous contact there must be a powerful pulpit. Powerful pulpiteering can never be substituted. Falwell brings in the great preachers in America to challenge the hearts of his people. These men keep the church stirred for souls. The church brings in Bible teachers and missionaries for conferences.

A well-rounded preaching program in the pulpit is necessary. The pastor himself must be forceful and he must be a spiritual man. Dr. Lee Roberson has said, "Nothing rises any higher than its source. The church rises and falls upon pastoral leadership."

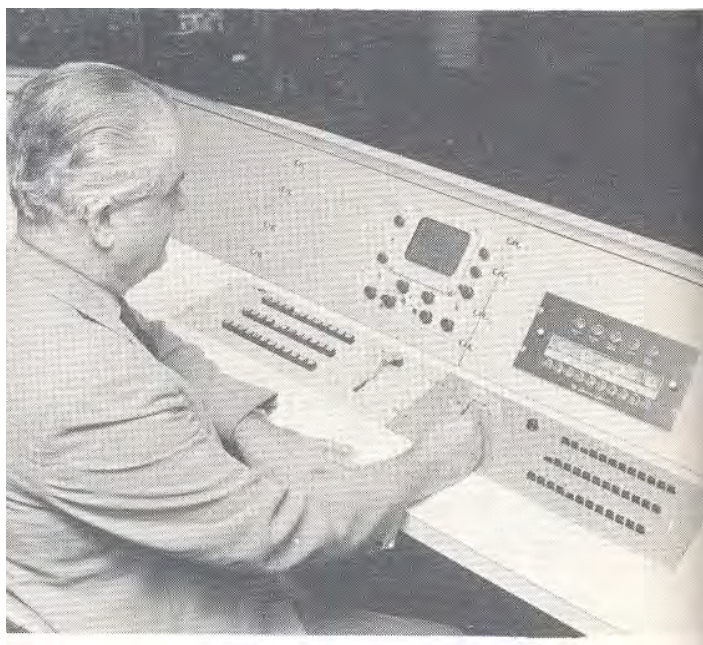
Falwell recently challenged, "Whatever your church-whether you are a pastor, a layman, a Sunday school teacher or a deacon-God can use you to be a spark to set a fire in your local church." God is looking for local churches with a vision that will conquer and capture towns and cities for Christ. A church must begin at its Jerusalem and capture that city for Christ and then reach to the regions beyond: Judea, Samaria, the uttermost part of the earth. Falwell recently preached, "I am challenged by the multimedia available to us for reaching billions of people with the gospel. I thrill that I have been privileged to live in this age. Because I believe in the imminent return of the Lord Jesus Christ for His church, then I must be doing all I can as quickly as I can. I realize we don't have a long time to reach the lost. I believe we shall stand before the judgment seat of Christ accountable for not utilizing every available means at any cost to get the gospel out to every creature. May God challenge our hearts to total saturation. Contact, continuous contact, no limitation."



The "Pastor's Study" TV set used for talking to the TV audience only during the telecast.



The monitors during the telecast



Tom Morrison up in the control room during the Sunday morning telecast.



The cameramen and engineers of the television crew.

CHAPTER SEVEN

Saturation Through Printing, Promotion and Mailing

(These topics were mentioned in the previous chapter, but here they are dealt with more extensively.)

Saturation is preaching the gospel to every available person at every available time by every available means. The concept of saturation is scripturally reflected in Acts 5:28 where the church leaders in Jerusalem were accused: "Ye have filled Jerusalem with your doctrine." Falwell states plainly that his intention is to fill all Lynchburg with the doctrine of the Scriptures. The method by which the early church disciples accomplished the saturation of Jerusalem is, "Daily in the temple and in every house they ceased not to teach and preach Jesus Christ" (Acts 5:42). Later Paul reaffirms this method of saturation, "And have taught you publicly and from house to house" (Acts 20:20). "I cease not to warn every one night and day with tears" (Acts 20:31).

SATURATION THROUGH PRINTING

The Great Commission, "Go ye therefore and preach the gospel to every creature" is a command to present the gospel to every individual of every age. He was not speaking to the generation living at the time He made the statement, but to the church in all generations. Christ would not have commissioned a church THEN to do something and restrict us from that responsibility in the 20th century. Falwell responded, "That's exactly why I believe God has given the printing press. It is very much of an insult to the Christian church that the printing presses are controlled almost entirely by ungodly interests. In the field of religion, the cults own most of the major printing concerns. The largest religious printing press in the world is owned by the Watch Tower Society. The Communists mail tons of literature into our nation every year." As a result, the energetic Falwell exclaimed, "We're willing to use the means of printing as a gift from God in reaching people."

There was a time when the majority of Americans were illiterate. That is not true today. Someone has said the missionaries taught the natives how to read and write and the Communists gave them literature to read. "If that is true, we will have to bear that judgment," responded Falwell. Churches have a solemn responsibility to utilize printing to the maximum advantage for the saturation of our cities and nation with the gospel of Christ. Many churches do not even have a multilith, mimeograph, or any kind of duplicating machine. Therefore, they are almost helpless in their task of reaching their Jerusalem.

Printing is an inexpensive means of getting out the gospel. Paper is an inexpensive item. A printing press can be obtained for a very reasonable price. Start with a mimeograph. Then, get an adequate machine to print some pictorial work, to make your printing attractive. Falwell believes every church ought to get an offset press at the minimum. An offset press can print photographs, and with today's poloroid cameras the picture can be taken and a plate made in minutes. In the church meetings, resolutions are voted upon. They are typed and immediately carried to the print shop. In the church's darkroom, negatives are made, in the composing room a metal plate is burned. The metal plate is put on a press and, in less than two hours, 2000 copies of the resolutions are on

hand. Falwell recommends that each church begin with a small, used printing press which could generally be obtained for approximately \$600. The Thomas Road Baptist Church types The Word of Life newspaper with an IBM Selectric. But Falwell pointed out to a group of ministers recently, "But any electric typewriter with carbon reproduction tape can do the job, and in any city, you could go to a local engraving company to make your plates." He challenged the ministers, "This plate can go on your own press and run hundreds or thousands of copies that took only minutes to prepare."

A church should print decent, readable material to be mailed to the general public. Falwell confesses, "When I pick up a piece of paper without pictures and headlines, the chances are I'd never read it." He confesses, "Most of us are mentally lazy. Unless there's something to catch our attention, we aren't going to read the message. Just a picture-people, a man, a building, anything-makes your church literature more interesting. Then include headings and subheadings; people will read it."

Church papers should be printed by every church for a continuous contact with all the homes in your area. A church could never reach into thousands of homes each week, but it can through the printed page. In early days Thomas Road Baptist Church printed a church paper down both sides, folded it, addressed an empty spot on the bottom, and mailed it to church members or any other person who requested it. Through the years, the mailing list has proven to be the greatest prospect file. Any person who walks inside the Thomas Road Baptist Church for a service at any time and fills out an attendance envelope is placed on the mailing list. He receives the Word of Life newspaper permanently, unless he requests to be taken off the mailing list. Mrs. Grooms, wife of J. O. Grooms, works in the addressograph department and puts between 500 and 700 new names on the mailing list every week.

A visitor may not return the following Sunday, but will continue to get the newspaper and other mailed material from time to time. The purpose is to keep in contact. The person will realize the church has not forgotten him and is showing a continued interest in him. The purpose is to cultivate friendship; public relations at work is evangelism at work.

Sermons and Sunday school lessons can be printed to better implement the teaching program in a church. Falwell prints some of his preached sermons for a continued impact on the people and as a means to reach the unsaved. Falwell challenges young ministers, "Thousands of unsaved people in your city should be hearing the message of your church, at least occasionally. You can do this best through the printed page."

The printing ministry grew at Thomas Road Baptist Church and it became necessary to employ first one printer, then another. Also the church has had to add more printing presses. In the last twelve months the church printed four million items: books, booklets, and pamphlets in the print shop for free distribution. That averages approximately 80,000 per week. These items are all mailed. The church plans to double that output this year. Falwell confesses, "If we're only getting a small percentage of people to read our literature, we are making a terrific impact." He believes printing is one of the main reasons why there are so many visitors and guests coming into the church,

aside from the TV, radio, the visitation program, the alcoholic ministry, and Treasure Island Youth Camp.

Some have accused the church of wasting postage, money, and paper because recipients probably throw the church paper away. Falwell believes the day will come when God will convict that person or will break his heart. When that day comes, then the church, God, and Bible will be available to that man. Falwell often announces to his people, "The day will come to many of our readers, when that pressure beyond measure will cause them to look for God. We want to be there, on the spot, when that day comes." Falwell continues, "If we keep going back through the mail, we will reach the person with salvation. I think that is what the Bible means when it uses the word 'compel.' It means going back twice, ten times, a hundred times, a thousand times. We must compel them to come in."

SATURATION THROUGH PROMOTION

The church prints promotional material. Falwell announces, "We've got to get over these silly ideas that it's carnal to use promotion to win people for Christ. The more we reach with the gospel, the more we will win to Christ." The children of darkness are wiser than the children of light in this respect. It ought not to be, but it is still so. Falwell announces, "Read your newspaper this weekend. K-Mart will have at least one full-page advertisement. Kroger, A & P, and the large department stores will do the same thing. If promotion is wrong, then K-Mart, Kroger, and A & P are wasting money. If promotion is not working, they have some inefficient public relations people working in their organizations. But that is not the case. They build new buildings. People are going to purchase at their stores. If it will work for them, why not for the Lord." Dr. Jack Hyles said, "Most preachers will do anything scriptural to get people to the house of God, but I will go a step further. I will do anything that is not against Scripture to get people to the house of God." The attitude is right, we must reach the lost. Falwell says, "I will use any method for a biblical aim to accomplish a biblical result." He quickly replied, "I'm not as the pragmatist who will let 'the end justify the means.' It must be controlled by Scripture and accomplish a scriptural result."

Building a Sunday school building, building a local church, and reaching the unsaved requires everything a church can do and every day to do it. Falwell believes there is no such thing as attracting a crowd through preaching a great homiletical sermon. He believes if Charles Spurgeon preached today, he would not gather the crowds he attracted in London. (This is certainly no lack of respect for Dr. Spurgeon.) A hundred years ago there was no television, movies, and automobiles to attract away from the church as there is today. People had nothing else to do. They went to hear sermons. But today, if a church gets people away from all the attractions of the world, it needs a program of advertisement. Falwell has often said that building a great Sunday school is 75% administration promotion and 25% pulpiteering. (The 25% better be good.) There are some modern churches with great preachers who are not reaching people. And there are some large churches with poor or average preachers that are reaching multitudes. These pastors are godly men who love the Lord, but have never been overly blessed with a pulpit ability. But they are reaching people. A great pulpit man is enjoyable, but a person does not go to church for enjoyment. People come to church because they are invited or they are brought. When they get in church and come under conviction through

the preaching of the gospel, they get saved. Next, they dedicate themselves to the Lord, and then they get involved in the Lord's work. Soon, they cannot go anywhere else but church. The church building or location in town has little to do with attracting people. Falwell realizes everyone is stressing that a church should be located in a place where it can be often seen. "I'd like to be on the expressway, I'd like to be in the accessible part of Lynchburg," confesses Falwell. "People have a difficult time finding our church, but since we deliver the goods, they beat a path to our door." Akron Baptist Temple (Ohio) was at one time out in the country. The town has grown out to them, and in thirty years, it became the largest church in the world. If a church uses every means available, it can reach the people.

The following principles are practiced through promotion and advertisement at the Thomas Road Baptist Church.

1. *Promotion involves as many people as possible.* If you want 5,000 people to attend your church, you need to get 5,000 people involved in the special push. Give every member a sheet of paper; ask them to indicate how many they can bring. Collect the papers, total the count and set a goal that equals the count. This way everyone is "involved" and feels the responsibility to bring in outsiders. Mass media gets the listener involved in contests where they guess, find, draw pictures, predict, judge, explore, or participate. Soap companies know that if a person writes a "jingle" about their soap, the person will probably start using the soap. Involvement is the key to promotion, just as it is the key to education and revival. A person cannot be spiritual without being involved. Christianity is involvement.

2. *Promotion must be personal.* In church work, there are many methods to attract visitors that can be utilized, but nothing more successful than making an attendance campaign personal. Church members must feel they are important for the success of the campaign. The lost person must feel personally wanted at the church. "You" becomes the magic word in promotion because it is personal. We want "YOU" to attend.

3. *Promote in advance.* A church may have the best advertisement in the world, but if sufficient time is not given to saturate the public, the best promotion is useless. First, give people enough time to plan their schedules to attend and second, have such a compelling promotion that people must attend. We live in a busy age with many interesting activities to occupy people's minds and activities. The public will respond when a program meets their interest, and they know about it early enough.

4. *Personal testimony* is perhaps the best advertisement media used at Thomas Road Baptist Church. Testimonies are given spontaneously by members at work, although Falwell admonishes his people to share their faith with their friends.

DIFFERENT KINDS OF PROMOTION

Personal invitations are effective. Each member is continually reminded to invite his friends to church to hear the gospel. Hand-bills are another effective media for advertisement. They are handed out in homes, shopping centers, and on an individual basis. This accomplishes two goals: first, strangers are invited to the church, and second, those who are distributing the handbills are "reinforced" on attending the church. Posters throughout the church remind people of campaigns and programs. Posters, small signs,

even neatly typed announcements placed on bulletin boards all add to total saturation. Don't limit posters to bulletin boards. Place them on windows, in stairwells, in the church bus, and on doors. Make sure announcements can be seen by people.

Announcements by church leaders are important. Many "sophisticated" churches attempt to eliminate announcements as an unnecessary part of the morning service. This is like doing away with your lungs to breathe. Announcements keep people mentally involved, leading to their actual involvement. Sunday school teachers, superintendents and the pastor should all stress the different meetings of the church so that the people remember the church in their plans.

A church should never neglect advertising through communication media. There are several media of publications that can be utilized. The public service programs on the radio and TV will make announcements free. Make sure to keep them brief, to the point, and include all of the vital information. If an announcement that is sent to a radio or TV station is typed, it is more likely read.

Also, newspapers are an important media of promotion. If you purchase advertisement for the church page, the editors are more likely to print news articles about a church when and if they occur. Someone in the church should be delegated with the responsibility of supplying the local newspaper with information articles. Once again, include all the facts, and make sure to deliver the article to the editor personally. Ask him if there are any other facts you can supply to make the story more complete.

Bumper stickers are an effective means of promotion. They imply relevancy and recency. Bumper stickers are inexpensive, yet give a maximum coverage, because most drivers watch the car in front of them. Two cautions on bumper stickers-first, secure permission from the owner of the car before you attach the sticker, and second, remind the church members to remove them when they are out of date, because they lose their appeal.

Special speakers. At the Thomas Road Baptist Church, Falwell realizes that his people grow by sitting under the ministry of out-standing speakers in the pulpit. Also, well-known Christian leaders draw the "fringe" elements to the service. This Fringe is composed of persons who might come four or five times a year, and are most likely to come for special events. The church will invite a special speaker such as Dr. Jack Van Impe or Bob Harrington, the Chaplain of Bourbon Street, and many casual attenders will show up. The intent is to move them from casual attending to spiritual commitment and regular attendance.

Special music. Just as casual attenders will attend to hear an outstanding speaker, there are others in this category who will attend to hear special music. Recently the Murk family with violins and sophisticated music presented a concert. At Christmas the church choir presents a concert and the Gethsemane Quartet (the only outside gospel quartet that is used) is invited several times a year to sing.

The High Day philosophy. Two or three times a year, every endeavor is made to get as many people as possible to attend the Sunday school. Last Thanksgiving, the "Harvest Day" attracted 10,163 to Sunday school. Many of those who come on a special day, of course, will not return the following Sunday when Sunday school enrollment

tends to drop to normal. However, many prospects have been gathered, many lost people have been exposed to the gospel, and the church has been encouraged with the enthusiasm of a large audience. Many have been saved who will continue in the church, and the city has been made aware that the Thomas Road Baptist Church is active. Because of these reasons, Falwell believes in exerting every energy to get as many people in attendance on his high day.

Contests. A Sunday school contest can be in competition with another church, departments among themselves, or classes within a department. The theory behind Sunday school contests is that responsibility for bringing others is hence delegated to every person. When every person feels the responsibility of bringing someone, the attendance rises and all Christians become involved in the local church.

Promotion attractions. On certain days, gifts are given to children for those who attend the church or ride the bus. This might be "picture-taking day" in which pictures are taken and distributed, "goldfish day," in which everyone who rides a bus is given a goldfish, or the "charm bracelet campaign." On seven successive Sundays, a charm is added to a bracelet for those who attend. Of course each charm is tied to a biblical theme. Some may criticize gifts or contest as extrinsic motivation. Falwell replied, "Extrinsic motivation gets extrinsic results. I'm interested in getting that person to attend and hear the gospel. Then, I'll use intrinsic methods to get intrinsic results, or to get him to personally respond."

EVALUATION OF PROMOTION

Advertising and promotion are key factors that reflect the philosophy of total saturation. However, not all promotion and advertising techniques are used at the Thomas Road Baptist Church. Some "gimmicks" that might be used at other Sunday schools are considered unfit at the Thomas Road Baptist Church. The following principles guide the selection for promotion techniques for the church.

1. A promotional technique must be scriptural, fitting in with the biblical aims of the church (see chapter 3). Paul gave the guidelines that apply to promotional techniques, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). The purpose of promotion and advertisement is to reach people with the gospel and motivate them to come to church. Promotion does not save anyone.

2. The evangelistic nature of the church controls the promotional techniques used by a church. In keeping with biblical evangelism, God requires a church to reach as many people as possible. Therefore, techniques that help to reach the masses are used. The term "reach" must be interpreted as that which attracts, draws and motivates people to listen to the gospel. Promotion is used to "win a hearing" so that the unsaved will listen to the gospel. Techniques that "repel" of course, would not be used in evangelism. Some techniques are too cheap, others too unsophisticated, and others are plain crude.

3. A promotional technique must be judged by scriptural results. The Thomas Road Baptist Church wants to reach people, but not at all costs. Reaching people only for the sake of large attendances is not the goal. When people are "bribed" into coming or are "deceived" by promises that are exaggerated, those who come are insulted, feeling they are being "used." The Thomas Road Baptist Church will not use these kinds of

techniques. Recently a Midwestern church awarded a trip to Florida to the person who brought the most to Sunday school. The person winning the contest paid people \$2.00 each to attend, hence winning the contest. Not one of the persons who attended was converted nor was he even open to the gospel. This type of promotional technique is "out of bounds" at the Thomas Road Baptist Church. Falwell indicated the Thomas Road Baptist Church had dignified services, yet friendly. "We must represent God in our service." He went on to comment, "I wouldn't bring a horse in the church for a contest; that borders on blasphemy." Many churches will not use promotion. There are many churches satisfied with the existing attendance. The motivation behind an advertising campaign is to reach as many people as possible. A pastor should never be satisfied reaching one thousand when he could reach five thousand. More people will attend your church if more hear the messages of your church and receive news of your activity.

Never forget that promotion begins at home. The deacons must first be sold on the new campaign. Next, the Sunday school teachers and bus workers must be convinced that this campaign will work. Therefore, the pastor must spend time in his deacon meetings and Sunday school teachers' meetings convincing those closest to home. Just as the rock thrown into the lake will form higher waves at the center, so the Sunday school contest must generate more enthusiasm at the core of the church. Since enthusiasm is commensurate with spiritual zeal, a Sunday school contest can be the vehicle for revival.

SATURATION THROUGH MAILING

A church can have an attractive paper, but it is another thing to get it delivered to the people. It is impossible to reach the masses if a church uses first class postage. The price is prohibitive since the basic first class postage is eight cents per letter. For mailings of general letters, short of a newspaper, third class is available. A church can own a third class mailing permit for a few dollars per year. That enables a church to mail each item for 1.6 cents, about one-fourth the present cost of first class mail. That 1.6 cents means a church can mail to its members, Sunday school prospects, or a mass mailing to people on a mailing list for twenty-five percent what it would cost at the first class rate. The Thomas Road Baptist Church uses third class mailing every week, saving thousands of dollars annually. A pastor may say, "I don't have two hundred on my mailing list yet, and cannot use it because two hundred is the minimum." No. A sender PAYS for the two hundred even if he only mails twenty-five. Suppose a church mails 100 items at 1.6 cents. This is \$1.60 postage, but you pay the full two hundred postage, so it costs \$3.20 to mail one hundred items. If a church mailed that one hundred items at six cents each it would pay \$6.00, so it has saved \$2.80. It will not take you very long to get two hundred on a mailing list. Falwell believes that every visitor who walks through the church door should go on the mailing list. Get the zip code, because it is absolutely obligatory today. It does not matter to Falwell if the person belongs to another church, it will not hurt him to receive literature from the Thomas Road Baptist Church. He may direct a lost person to his church, even if the recipient goes to a New Testament church. If he goes to a liberal church, the time may come when he becomes disillusioned with the liberal church. The Thomas Road Baptist Church not only adds the name of people who attend, but if a person shows an interest, he is placed in the Sunday school prospect file. Apart from visitors, if for some reason Falwell thinks someone is a prospect, or if he thinks that someday a person may be reached for the Lord, he will add that name to the mailing list.

Second class mailing is for newspapers and periodicals. Second class mailing is used for regular mailing to a list of subscribers, paid or not. A church does not have to charge a subscription to use a second class mailing permit. The permit costs, depending on the mailing list, \$60 minimum, and a maximum charge of \$120, payable only one time. Any church is eligible to receive a second class mailing permit.

The Word of Life newspaper is mailed second class. It costs one-eighth of one penny per paper. It costs the church \$12.50 postage to mail 10,000 copies. If we mail 100,000 copies, going to 100,000 homes, it costs the church \$125.00 postage. It is inexpensive to print and mail the Word of God and promotional material into homes. The Word of Life newspaper is primarily promotional. It contains a message by Reverend J. O. Grooms on soul-winning, and a message from the pastor. There are pictures, headlines, and church news, something everybody will read. If the newspaper came to a person's home with the headline VAN IMPE CRUSADE CLOSES WITH 10,163 IN SUNDAY SCHOOL, and that person had never heard of the Thomas Road Baptist Church, he would probably read the account to find out the news. The person might ask, "Where is that place?" or "Why did they go to that church?" Two colors are used to make it attractive.

Second and third class mailing is a must for church mailing. A church can mail the bulletin and its newspaper on second class. Envelopes and letters are mailed on third class. (Postage rates are constantly increasing; the rates mentioned were effective 1 / 1/71.)

Anyone who writes to your radio broadcast should be placed on the mailing list. Everyone who shows an interest, everyone who attends church, anyone who might remotely be interested in what the church is doing, should be placed on your mailing list.

Does mailing to masses of people who may not be necessarily your church people do any good? How do you do it? Falwell thinks it is healthy to blanket the entire metropolitan area several times annually. Churches which cannot finance the cost of the mailing, should get boys and girls together on a Saturday and distribute a mailing to each home. Falwell has found that second class mailing can cover the entire city for a small amount. This is easier and less expensive than trying to use boys and girls to circulate the notices because they may miss a home that needs the gospel. He blankets the area periodically with portions of Scripture, with promotional material, and with the newspaper from the Thomas Road Baptist Church.

The city directory is used to get these names, not the phone directory. This mailing is addressed by hand, including every street number, covering every street. Any particular area may be included or excluded if need be, because the directory is listed alphabetically by names and also alphabetically by streets. When the church desires to reach everyone within a mile of the location, it is simple to find the list of streets by means of the directory. A special crusade is a good time to mail an advertisement to everyone. At the same time, include a gospel message. Do more than promotion-give out the gospel.

Use the newspaper advertisements to reach the lost. The Thomas Road Baptist Church will purchase a half page on the weekends. The church carries the largest church ad in the paper on the weekends. When the church was first started, no one carried a

church ad. Falwell bought a three-column-by-four-inch advertisement. That was large enough, because that caught everyone's attention. Other church advertisements began appearing, so Thomas Road Baptist Church went to a four-column-by-six-inch advertisement. He noticed a four-by-six ad would appear from other churches, the competition was getting aroused, so he decided to go a little larger. Today, the Thomas Road Baptist Church purchases whatever is necessary to keep the message prominent. As Falwell states his philosophy on advertisement, "Not just as good as others, but larger and more prominent than anyone else's."

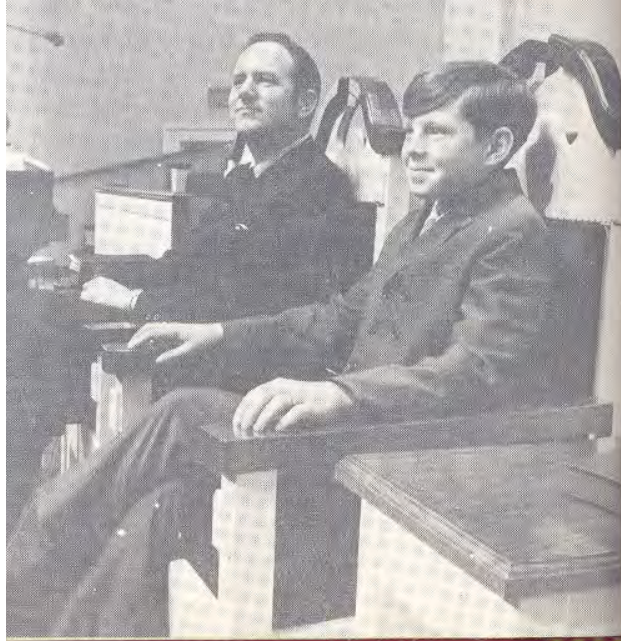
A church should use some ads to tell the story of what has happened, as well as announcement of future events. The story of what happened last November when the 10,163 attended appeared after the Harvest Day. Falwell believes some ministers are too "spiritual" to tell what they are doing. Therefore, they will not reach the multitudes they would like to reach. Falwell believes this definition of "spirituality" is carnal. It is based on unwillingness to pay the price. "We should advertise our ministry for the glory of God," states Falwell. "Some are afraid that advertisement might cost. When Jesus had taxes to pay, he simply caught a fish. If a church goes fishing, winning people to the Lord, it will get the finances it needs." Falwell shares his success, "We have never had a special day that we did not get in return, everything we put into it." Someone asked, "How do you pay the speakers on your big rally days?" On Harvest Sunday there were a number of guest speakers. Evangelist Freddie Gage spoke to the teens, Reverend Frank Wellington spoke to the boys and girls, Dr. Jack Van Impe spoke to the adults, the Murk Family sang, the Gethsemane quartet was present, and there were other guests for the day. The church gave each one at least \$500 honorarium. Some received more. You ask, how can the church afford that? The fact is, if outstanding servants of God are invited to the pulpit, the visitors who would not have been there, give more than enough to offset any expense. Harvest Day cost \$15,000. That is how the church got 10,163 in Sunday school. Falwell spent money. Two hundred and seventy-two professed salvation that Sunday. If only one-third remains with this church and tithes (the church has a higher retention than this), in three months the church will have received back the \$15,000 it invested in Harvest Day. Falwell maintains that other churches must stop thinking cost, and begin looking at the Lord's work as a businessman views a corporation's projections for the future. If a church invests in reaching people through promotion and printing, it will grow. A church will reap what it sows. That is the simple Bible principle. The 20th century church must use 20th century methods or she will be extinct.



Bob Harrington, the Chaplain of Bourbon Street, is a favorite guest preacher at Thomas Road.



Freddie Gage speaks to the Junior High Class during a crusade at the church.



A young servant of God in the making, Mark Andrews.



Senator Harry Byrd visits the church on Dedication Sunday.



Dr. Jack Van Impe chats with Jerry before preaching at Thomas Road.



Evangelist Oliver B. Greene has held 14 revivals at Thomas Road.



The TV cameraman catches Doug Oldham during the morning service in October of 1970.



The Murk Family bring inspiration to the church as they sing on a special day.



Billy Grammer gives a fervent and effective witness in Jerry's Sunday School class.



Al Yungton, popular composer and arranger, rehearses with Jack Rollings for special music for the televised morning service.



The Gethsemane Quartet are frequent visitors to the church.

CHAPTER EIGHT

Organizing the Sunday School for Growth

Four years ago the Sunday school at Thomas Road Baptist Church was averaging 750 in attendance. The church was primarily a preaching center; over 75% of those who attended were adults. Children and youth ministries were minimized. Teaching took a back seat to preaching.

Reverend Falwell visited the Highland Park Baptist Church in Chattanooga, Tennessee. He was greatly impressed with the strong church he saw—the Sunday school, the mission work, and the Tennessee Temple Schools. That trip to Chattanooga changed him and ultimately changed his church.

Falwell cancelled many of the evangelistic meetings he was holding. He decided to remain home and build a strong local church. He couldn't do that traveling over the country, preaching revivals. Falwell began hiring a staff; Reverend Jim Soward was brought in to build the Sunday school and work with the church music. Other talented men were also added.

The Sunday school attendance doubled in 1966 and hit 2,000 in 1967. Within four years, average attendance has grown from 750 to over 5,000.

THE PURPOSE OF THE SUNDAY SCHOOL

Many Sunday schools in the U.S. are declining while the Thomas Road Baptist Church is experiencing phenomenal growth. Soward believes the reason for the growth is directly attributed to the biblical nature of the Sunday school at Thomas Road Baptist Church, while other schools are turning away from the scriptural principles.

The Sunday school is an extension of the pastoral ministry. Soward feels that when a pastor does not give leadership to the Sunday school, the interest and attendance will decline. He believes there should be no dichotomy between Sunday school and preaching. Both are means of ministry. The pastor is the head of the Sunday school. He teaches through his example and preaching ministry. However, the pastor cannot teach every age and every Sunday school class. Therefore, the pastor extends his ministry through the Sunday school teacher who is the under-shepherd of pastoral ministry into the life of every student in his class. As a result, the Sunday school teacher is the shepherd of his class (flock). Since a flock can only have one shepherd, the pastor's leadership must be recognized. Hence, the Sunday school teacher is the extension of the pastor's ministry into the life of his students.

The aim of a Sunday school is therefore the aim of the church. This means that the Sunday school teacher has the aims of the local church. Since the priority of the local church is evangelism, the main aim of a Sunday school class is evangelism. (See chapter 4.) The Sunday school teacher expresses this aim of evangelism through the following:

- (1) *Compassion*, i.e., he must have a deep, abiding love for each pupil in his class.
- (2) *Vision*, i.e., the Sunday school teacher must have a clear vision of:
 - a) what he wants his class to become;

- b) what change will take place in each student; and
- c) the lost students whom he can reach through his Sunday school evangelism.

(3) *Reaching*. Just as the church evangelizes through reaching the unsaved, the Sunday school teacher must be involved in reaching unsaved members of his class.

(4) *Witnessing and Testimony*. The Sunday school teacher must have a life that exemplifies the gospel, and his life-style becomes a "silent testimony" that reinforces his "verbal testimony."

(5) *Preach or proclaim the gospel*. Each Sunday school lesson must contain enough content of the gospel so that unsaved students who are visiting will have sufficient data to become converted.

(6) *Persuasion*. The Sunday school teacher must do more than give the content of the gospel. He must make a conscientious attempt to persuade each student to accept Jesus Christ (Acts 20:31). A teacher fulfills his evangelism goal by trying to win each person to Jesus Christ.

The educational aim of the Sunday school. A Sunday school exists for more than evangelism. It exists for education. The Sunday school teachers teach the Scriptures so that pupils may receive Jesus Christ. "We teach for decisions," answers Falwell, who continually reminds that Sunday school teachers must give attention to evangelism. However, Falwell wants his teachers to be more than spiritual obstetricians, giving birth to new Christians. He wants them to be spiritual pediatricians, guiding the growth of young Christians into maturity.

Soward maintains the purpose of the Sunday school is to teach the Word of God, both for evangelism and education. He continues, "in and through proper teaching, we are able to maintain the Christian character of the student." He wants students under the guidance and enabling power of the Holy Spirit so they can make the proper choice in questionable matters and to keep the proper testimony and outlook toward others. Soward also demands strong teaching of Bible doctrine in the education program of the church. He says, "Proper biblical doctrine strengthens and builds the individual and the democratic society in which he lives."

Soward says Sunday school attendance declines where the Scriptures are not taught. "The church that properly teaches the Word of God and maintains high standards for its staff of teachers will flourish. Many churches have a well-organized Sunday school program with proper class delineation, proper records, and adequate facilities in which to hold classes, but they fail in the teaching ministry of the Word of God."

Another purpose of the Sunday school, according to Soward, is to challenge the student to live a dedicated, separated, Christ-centered life, living as a Christian should live and acting as a Christian should act on every occasion. Soward maintains, "Proper teaching of the Word of God is a method of fruit culture and pruning that will enable the harvest of fruit to be more bountiful."

The influence of the Thomas Road Sunday school in the lives of children is seen in many children who are brought in by buses from underprivileged homes, and therefore

receive the attention and love that they do not receive at home. But adults ride the buses also.

A major task in the Sunday school is to show forth the love of Christ to those in need, maintains Soward. "We ought to comfort the afflicted, give rest for the weary, give succor to those in want and also to provide a haven in the storms of life. A tremendous blessing can be received by the church that provides a place for the underprivileged in its Sunday School. The teacher may have in his class individuals who need a friend, help financially, psychological counseling, medical help, as well as those who are going through mental anguish and other disturbing factors of life. A child may come from a broken home, or may be the victim of poverty because of alcohol and other problems. A husband and wife may need marital counseling and have heavy hearts because of a quarrel. Young people may be in the throes of courtship and need advice concerning God's will. Elderly people may be pressed with the burden of poverty and the lack of ones who care. All of these problems can be effectively answered by the Sunday school in its teaching ministry."

Many Sunday school critics accuse the Sunday school of being a babysitting agency for children and young people, enabling parents to attend the Sunday worship services without interruption. Not at the Thomas Road Baptist Church; over fifty percent of the attendance are adults, and a predominance of attenders do so as families. It is Soward's opinion that every person must be involved in a graded class whereby he may find his life enhanced by the effect of the Word of God. Soward believes children learn at a startling rate and are influenced by simple things. Therefore, children are brought in arms to Sunday school at the earliest possible age in order to rear them in "the nurture and admonition of the Lord." Soward believes the reason for many "drop-outs" in church is that they were not doctrinally taught in Sunday school.

INDIGENOUS SUNDAY SCHOOL LITERATURE

The Thomas Road Sunday school does not use published material from a Sunday school publishing house, but the material is prepared by the staff. The first reason the staff writes its own material is a desire to teach only the Bible. Falwell has a deep commitment to teaching Scripture content, and he believes when the Bible is properly taught, it will lead a pupil to salvation. A second reason why the staff writes its own material is to meet local church needs and solve pressing problems. Soward, who prepares the material, notes, "When you are sick, you don't take a pill from the next bottle on the shelf; you take a prescribed medicine to meet a need." The curriculum is flexible, so that if an immediate need arises, Soward can write the lesson, present it on Wednesday night, and the lesson will be taught the next Sunday. A third reason for writing the Sunday school material arises from the influence of curriculum writers. Falwell recognizes that denominational executives can lead local churches into unbiblical teaching by controlling Sunday school curriculum. Also, the literature can be used to introduce "creeping institutionalization" into a local church. Falwell believes that literature can influence a church to place education as a priority before evangelism. The Thomas Road Baptist Church is not a member of a denomination* and could not possibly be controlled through literature, but Falwell recognizes that most of the independent publishers, even though they may be conservative in doctrine, have a wrong emphasis. Most Sunday school publishers place education as the mandate for the Sunday school,

whereas Thomas Road Baptist Church believes evangelism is the logical and chronological priority of a church. (See chapter 4.) Soward and Falwell believe there are good materials being supplied by Bible-believing publishing houses that can be successfully used if properly chosen and can enhance the ministry of the Sunday school if properly used. But the Bible should never be relegated to a place of re-search or as background material for the Sunday school lesson. Education should never take the priority over evangelism. The Bible should be placed at the forefront of every lesson, and other books and materials used to illustrate and draw attention to specific Bible truths.

Soward selects the literature and writes the lessons, based on the following criteria: (1) the biblical aims of the church, (2) a systematic, comprehensive, complete coverage of the Bible, (3) the emphasis of the church program at present, (4) seasonal themes, (5) questions by the people, (6) the godly life and scriptural attitudes of each pupil, and (7) a survey of the people to determine their interests and needs.

Soward attempts to cover a broad scope in writing Sunday school literature. Emphasis is given to doctrine, direct Bible study, with equal attention to history, poetry, prophecy, the gospels, and epistles. Soward attempts to study first a short book in the Bible followed by a longer book. He attempts to study first an Old Testament book, then a New Testament book, so that the students may get a broad scope in the Scriptures.

In the younger ages, Child Evangelism Fellowship material is used, with a heavy emphasis on Bible memorization, flannelgraph, and Bible stories. A Bible content cycle is established and CEF material is integrated into the curriculum. The children's lessons follow a three-year cycle. Last year they studied Genesis, Exodus, Acts, John and the plan of salvation in Romans.

The Sunday school lesson is taught to the teachers each Wednesday evening before prayer meeting. Mrs. W. W. Lincoln, a former state president of Child Evangelism Fellowship, teaches the younger children's teachers and Soward teaches the youth and adult teachers. The weekly teachers' meeting begins with fifteen minutes of inspiration and promotion; each teacher is reminded of his great responsibility to teach the Word of God and reach young people for Jesus Christ. Next, the Bible content is taught to the teachers. Finally, the superintendents and/or coordinators of each department go over the age-graded material, discussing methodology, visual aids and practical applications. The superintendents at the Thomas Road Baptist Church are master teachers, and each Sunday school teacher is considered a counselor-teacher. The counselor-teacher gathers the students around a table and is concerned about "interaction" where the master teacher is concerned with presentation of Bible content.

The material is given to the teachers on a week-by-week basis; however, the teacher has an entire year's cycle, so that he may build each lesson into a "whole." Last year for part of the year the adults studied *The Major Doctrines of the Bible* by Mark Cambron.

THE PLAN OF THE SUNDAY SCHOOL

The successful Sunday school operates on a prescribed plan. The first basic need is that the system be as simple as possible without sacrificing the other two basic needs, being accurate and thorough. The record system at Thomas Road Sunday School consists

of the pupil's name and address, his age, birth date, phone number, and a record of his attendance. This is recorded in a small notebook kept by the teacher. A weekly report and list of absentees is sent into the Sunday school office so that a tally can be made of attendance. A simple record system is one that does a complete job of placing the student in the proper Sunday school division and keeps statistics concerning his attendance.

Above all else, Soward maintains, "Teachers and workers must be educated to always keep accurate records." Soward tells other churches to handle Sunday school records carefully but not to make the procedure too simple or complex. The classes receive their roll books, visitor slips and other pertinent information concerning the class from the department superintendent, who picks up these records in the Sunday school office and distributes them to the various classes in his department. The records are then placed outside the door or in a receptacle outside of the room. Each teacher checks the roll according to the established procedure and then places the roll and visitor slips in the pouch along with a card telling the number present in the class for that day. A head count may be obtained and compared with the number on the roll present and the number of visitor slips totaled. This gives an accurate count of those in the class. The teacher then places the material in a folder and places the folder outside the door for a "runner" to pick up and carry to the department superintendent, who in turn brings it to the Sunday school office.

THE SUNDAY SCHOOL ORGANIZATION

Sunday school organization can be as simple or as complex as one makes it. Successful men are those who are able to accomplish the most with the least amount of effort. A great athlete is known by the ease with which he performs. The organization of the church Sunday School must reflect ease in organization and not resemble an industrial-military complex corporation that reminds the outsiders of an archaic impersonal institutional organization. The large Sunday school can be efficient yet have simple organizational structure. Soward is responsible directly to Falwell for the quality education and continued growth of the Sunday school. Each age-level coordinator is responsible to Soward. Under each coordinator there is a department superintendent to whom each teacher is responsible.

The Thomas Road Baptist Church is administered by an executive committee that is made up of Dr. Jerry Falwell as the pastor and chairman of the committee; Rev. Jim Moon, co-pastor of the church, represents the Sunday School on the executive committee. J. C. Combs represents data processing, Dr. A. Pierre Guillermin represents the Lynchburg Christian Academy, Dr. Jack Rollings represents public relations and Mr. Sam Pate is the church business manager. This committee deals with the entire ministry of the Thomas Road Baptist Church, and the Sunday school comes under its jurisdiction.

The executive committee discusses special promotions which are born, hatched and planned at this level. Also, they "trouble-shoot" any problems that the church is having. Employees are discussed at the executive level, indicating how they can be most efficient in reaching the community for Christ.

Each department of the church is evaluated by the executive committee and is given direction for its continual outreach. The executive committee keeps the calendar approximately six months in advance so that each person is aware of his responsibility in

the church outreach. The executive committee spent the last week of December discussing Homecoming Day, June 27, 1971. At that time they planned to have the largest audience in the history of the church. (They did-10,171)

A Sunday school needs a definite "chain of command" for Sunday school personnel to go to for solutions to their problems. The average Sunday school staff consists of the General Superintendent, the Department Superintendent, the Sunday school teacher and the Sunday school class worker. The Thomas Road Sunday School staff and the various leaders use the following organization:

The general superintendent. Rev. Soward has this position. He has the duty of preparing the program, selecting the personnel, and promoting the work of the Sunday school. He is spiritual leader under the pastor and considers himself the extension of pastoral duty into the Sunday school. Soward makes most of the decisions but consults with Falwell and the executive committee for direction on major decisions and problems. Soward believes the Sunday School Superintendent should be a full-time church employee. If a church is unable to pay a full-time Director of Education, or Sunday School Superintendent, one of the associate pastors or the pastor himself may perform this duty. The reason for this is that it keeps the Sunday School in a position of importance and gives authority to the Sunday School Superintendent. There may be times when authority is needed, such as in disciplinary action and in difficult matters pertaining to personnel problems. A full-time staff member who has as his task the job of running the Sunday school can spend more time on the job than a lay person. The average lay person does not have time, training, enthusiasm, or the skills to administer a large Sunday school. Soward would like to see a co-pastor in every church administer the Sunday school just as a principal administers a public school.

The coordinators. The Thomas Road Baptist Church has six major divisions. At the head of each division is a "coordinator," with allegiance to the church and its leadership. The coordinator is a key figure in the Sunday school organization. Working directly under the Director of Christian Education, or the Sunday school Superintendent, he is responsible for the welfare, growth and promotion of his department. He assists in the procurement of teachers and materials for the superintendents and teachers under his direction. Problems, both disciplinary and material, that affect his department and personnel are handled by the coordinator. The coordinator answers directly to the Director of Education on matters concerning his department. His responsibility is to his department.

1. He is to see that the basic needs such as records, lesson material, and room furniture are readily available to the superintendents and teachers of his department.
2. He is to constantly check on the quality of teaching being done in the classroom and is to give aid and advice where necessary.
3. He is to be in close contact with the superintendents and teachers of his department. He is to see that they follow the lesson plan, promotional campaigns and other activities of the Sunday school as assigned by his superiors.

4. He is to assure, by interest and aggressive attitude, that he is totally committed to the task of making his department the best it could be. He is to see that the department superintendents working under him are briefed on all subjects concerning the department. He is to see that all problems, both spiritual and physical, are handled properly. He is to see that every superintendent, teacher, and worker under his leadership is faithful, dedicated and loyal to building a great Sunday school. He is to see that the teachers in his department receive the honor and respect due them in their position. He is to see that they are informed in all matters pertaining to the function of the Sunday school. He is to see, with the aid of the superintendent, that new teachers are properly oriented concerning the function of the Sunday school. He is to see that the pupils in his department receive the best in graded Bible training by properly performing the duties of his office.

The department superintendent. This person works directly with and is under the supervision of the department coordinator. The department superintendent should be dedicated to the local church. He builds and promotes the church by faithfully performing his duties as a superintendent. Commitment to the church and loyalty to the pastor, director of Christian education, and his coordinator are necessary ingredients in the success of a superintendent. The superintendent is a strong link in the chain of command of the Sunday school organization. Working closely with the teacher, he is able to see the need of both pupil and teacher. Simple problems are his to solve, keeping the coordinator and Director of Christian Education free from the task of looking after all the minute details and freeing them to tend to the larger, more complex difficulties of the Sunday school operation. His responsibility to his department and coordinator is as follows:

1. To see that every problem and detail is solved at the classroom level if possible, thus enabling the coordinator to handle the major difficulties.
2. He is to see that all information given to him by the coordinator is passed on to the teacher and therefore to the pupil.
3. He is to see that all pupils are in their proper classes (age groups, etc.).
4. He is to see that all roll information is properly filled out.
5. He is to see that discipline is practiced by every teacher.
6. He is to see that promotional ideas and material are placed in the hands of every pupil in the department.
7. He is to work with the coordinator in procuring teachers and workers for the department.
8. He is to see that teachers are presenting the proper materials in the proper manner at the proper time.
9. He is to insure, by a good attitude and a willingness to work, that his department is growing and that the teachers and pupils are inspired to greater efforts for the glory of God.

The Sunday school teacher. The teacher is important in that he is in personal contact with the pupil. Soward refers to the teacher as a molder of minds, an expounder of truth, a builder of character and a motivator of lives. The Sunday school teacher should

be the most informed, most dedicated, and most interesting person the pupil contacts at church. Total commitment to the lesson and to the pupil is expected of the teacher. No matter how small the child or how aged the adult he can be influenced by a teacher. Loyalty to the local church and its programs and obedience to those in leadership will enhance his abilities and accomplishments. His calling to expound the Word of God, no matter how simple or how complex, and his close relationship with his pupils places the teacher in a very responsible position.

Sunday School teachers and workers must be dedicated. This involves salvation, baptism, membership in the church, tithing, and attendance at all church services. This is basic. But dedication also involves abstinence from habits such as social drinking, the use of tobacco, attendance at movies, dancing, or any other practice that would be a hindrance to their testimony. Lack of dedication in the above would be a disqualification for teaching or serving in the choir or in any part of the ministry. Dedication applies to time. No teacher can build an aggressive class without investing hours in visiting class members and prospects. Two hours of visitation are required each week by the teachers and three hours of visitation by bus workers.

SUNDAY SCHOOL TEACHERS' COVENANT

Realizing the importance, privilege and responsibility of the teaching ministry of the Thomas Road Baptist Church:

I HEREBY DECLARE:

1. That I have accepted Jesus Christ as my personal Lord and Savior. (John 1:12)
2. That I have been baptized as a believer in Jesus Christ, and am an active member of this church. (Acts 2:41-42)
3. That I believe the Bible to be the inspired Word of God. (II Peter 1:20-21)
4. That I believe teachers should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity-giving attendance to reading, to exhortation, to doctrine-for in doing this they shall both save themselves, and them that hear thee." (I Timothy 4:12-16)
5. That I believe God has called me to serve Him and that this opportunity to teach is from Him.

FURTHERMORE, I WILL ENDEAVOR TO BE FAITHFUL IN THE FOLLOWING AREAS:

1. That I will regularly attend, and urge members of my class to be present at the Sunday morning, Sunday evening, and midweek services, realizing that the Sunday school and church are inseparable. (Hebrews 10:24-25)
2. That I will be faithful in attendance, arriving at least 15 minutes early to welcome each pupil as he arrives. If at any time through some unavoidable circumstance I am unable to be present, I will notify the superintendent of my department as far in advance as possible. (I Corinthians 4:2)
3. That I will carefully prepare my lessons and make each class session a matter of earnest prayer.

4. That I will regularly attend the weekly workers' meetings. 5. That my highest aim as a teacher will be to help my class members find Jesus Christ as personal Savior, to publicly confess Him, and to grow in grace and knowledge in the Lord. (Psalm 126:6)
6. That I will visit prospects and visitors and be responsible for the absentees in my class, calling upon them in person if possible, or getting in touch with them in some other way to learn the reason for their absence. (Luke 15:4-6)
7. That I will teach from the Word of God, using the lessons approved by the Pastor and Education Director, teaching in accord with the distinctive Baptist principles held by our church. (Hebrews 4:12)
8. That I will work out and follow a plan for my own growth as a teacher by including whatever opportunities are offered by my church, such as teachers' training classes and teachers' meetings. (II Timothy 2:15)
9. That I will adhere to the church's policy concerning separation from the world (drinking, dancing, smoking, movies, modest dress, etc.). (Colossians 3:17)
10. That I will cooperate with my fellow workers, serving for the greatest good of our school. (Ephesians 4:1-3)
11. That I will be an example unto my class by giving one-tenth of my income to support this local church. (Malachi 3:10) 12. That I will be loyal to the Pastor and program of the Thomas Road Baptist Church.

THE CHRISTIAN EDUCATION COUNCIL

The Thomas Road Baptist Church has a Christian Education Council. This is comprised of twelve people, two from each division. Soward appoints the personnel for the council, based on their qualifications and contributions to the Sunday school and Christian Education program of the church. The council is not constructed to set policy or make decisions concerning the Christian Education program of the church. The main purpose of the Christian Education Council is to discuss problems and offer guidance to Soward and the staff for the direction of the Sunday school. Soward indicated, "We need a flow back to the staff on the needs of the Sunday school. The Christian Education Council helps us to keep an ear to the problems and needs of the grassroots of the Sunday school." Sometimes policy is set in the Council, because staff members are present and the opinion of the Council members is heeded. However, the authority to make decisions and policy for the Thomas Road Baptist Church is found in the full-time staff members. Of course, being a Baptist church, the congregation has the final say and could overrule the staff members; however, that has never happened.

INNOVATIONS IN THE SUNDAY SCHOOL

Soward believes that most American Sunday schools are trying to reach 20th century people with 18th century methods. He feels that the necessity for small classes has passed away and that a modified team teaching plan is a must for the contemporary Sunday School. But in the middle of new innovations, Soward warns, "The child is indoctrinated by TV. Saturday morning is the greatest indoctrination program in the world." Therefore, he makes no apology for indoctrination of Scripture content in Sunday

School. "All our new innovations are only to help teach the Bible and win people to Jesus Christ."

Soward plans to go to "carpet teaching" with the small children in the near future. Here, the teachers will use a modified team teaching class structure. The classroom will utilize the wall-to-wall carpet and have children and teacher sit on the rug.

Each classroom in the Thomas Road Baptist Church is wired for closed-circuit TV. The teaching center is designed with a monitor, utilizing four channels. Falwell can talk with the entire Sunday school on all four channels, or there can be four separate programs telecast simultaneously throughout the Sunday school. A film can be shown on one channel while slides are being shown on a second channel. A master teacher can be presenting a lesson on a third channel, and the fourth can be used for announcements or communicating a message. The pastor can speak live to each Sunday school teacher at the beginning of the Sunday school hour. He indicates he will do most of his promotion at this time, trying to instill motivation in the hearts of the students.

Within the next two years the entire Sunday school will be organized in the grade-school-sized rooms under a modified team teaching approach. Soward indicated, "Every teacher-counselor will be a trained soul-winner as well as Sunday school teacher." He believes that teachers are more fulfilled through winning souls to Jesus Christ than through merely teaching content. The change to modified team teaching will enable the Thomas Road Baptist Church to get more use out of their buildings in the future. At present, only half of the 42 classrooms in the Lynchburg Christian Academy are being used for Sunday School. Soward believes the Sunday School can expand to 7,500 with their present buildings without adding additional space.

Soward indicates that the Sunday school does not supply pianos to each room. "That would take over 100 pianos to supply all of our teaching centers. At present we are planning to install and use pre-recorded cassettes and tape recorders for both background music and accompaniment for class singing." Soward indicates that they do not have enough piano players for each class, but that cassettes will give lively, quality music for each age level.

1. Number of Sunday school teachers (not substitutes) 63
2. Number of volunteer staff of the Sunday school 120
3. Number of full-time paid staff, including secretaries, janitors, business assistants 36 in the church plus 40 in the school.
4. Building value (today's estimated value, including property) slightly over \$5 million.
5. Number of off-street parking spaces provided by church 1500+ (500+ on church side of Thomas Road and 1000 + now being completed on opposite side of Thomas Road).
6. Seating capacity of church auditorium 3180 without folding chairs
7. Educational space (list in square-floor footage) 169,000 63 rooms used for teaching at present. 90 teaching centers available that are not used at present.

8. Total income for the church in: 1970 \$1 \$207,452.29; 1966 \$164,026.46.
9. Number of adult Sunday school classes (age 18 and over) 11
10. The average attendance of adults (total) slightly over 3000
11. Number of youth classes (age 12-17) 10
12. Attendance at youth Sunday school classes 336
13. Number of children's classes (birth-11) 42
14. Attendance at children's classes 1300+
15. Church membership 9,000+, January 1, 1971
16. Number of teachers who attend the weekly teachers' meeting 90%
17. Teacher appointment, permanent (as long as he meets qualifications).



The children's class in the original building soon after the organization of the church.



Jim Vineyard tours the children's department as "A Clown."



The group attendance from Pastor Falwell's Adult Bible Class.

CHAPTER NINE

Reaching the Unsaved Through Sunday School Bus Ministry

Alvin Gunter, a big man, drives an oil truck for a living. He accepted the challenge of driving a Sunday school bus at the Thomas Road Baptist Church. Alvin went out to canvass his route on Saturday morning, attempting to get riders for the following day. His wife, Peggy, gave him opposition. She didn't like the idea of Alvin spending that much time away on Saturday. "After all," she complained, "you work twelve hours a day driving a truck." She didn't like her husband with the responsibility of all those children.

A pastor went by and talked with her. He asked frankly, "Are you saved?" She had been a Methodist all her life but had never received the Lord. Although she had attended spasmodically the Thomas Road Baptist Church for ten years, she was not saved. That Saturday afternoon Peggy received Jesus Christ, and her life was transformed. Now she is the assistant on the route and their three boys (ages 8, 11, and 12) are happy in the Sunday school. Together they average bringing in over forty pupils a Sunday to hear the Word of God. The ministry of Sunday school buses has changed their home.

The following questions will be dealt with in this chapter. What is the bus ministry? What is the means of getting the bus ministry to grow? Who should work in the bus ministry? What can promotion do for the bus ministry and is it necessary? Which is better to be on a bus route, a bus captain with a driver or a bus driver and an assistant driver as the captain? What are the results of the bus ministry for a local church? The answers to these questions should help begin a Sunday school busing ministry in a church.

The first pastor to use Sunday school buses was probably Dr. Dallas Billington at Akron Baptist Temple, Akron, Ohio. He supplied transportation to his church members scattered over the city prior to the Second World War (1939-41). This was convenience busing. Today many churches provide this service to its members. Some pastors have begun a busing ministry, only to have it fail or produce little growth for the church. That's because of the wrong busing technique. Convenience Busing does not work today as it did in the past. Thomas Road Baptist Church uses evangelistic busing. The Sunday school buses are used as a media to reach people and bring them under the hearing of the gospel, this is a biblical aspect of evangelism.

1. *What is the bus ministry?* The bus ministry is an arm of the church that is reaching into neighborhoods, bringing adults and children to the church. The bus ministry is reaching more people per dollar invested in promotion, than any other ministry in the Thomas Road Baptist Church. Many pastors will ask, "How much will a bus ministry cost?" The answer, a church should not consider the cost but how much will be lost if they do not have a bus ministry. Many are amazed to find out how the bus program almost pays for itself, financially speaking. In some places, buses bring added income to the church and pay for themselves. The Landmark Baptist Temple, Cincinnati, received the offering on the sixty buses over a period of four months. At the end of its research, the cost factor spread over the total cost of buses would more than break even over a five-

year period. However, this is not automatic. The bus ministry must be organized correctly.

The plan of reaching those around a church is biblical. "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind. Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:21, 23). "And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8). Some churches are not growing because they are more concerned about the rest of the world than about the children in their own neighborhood and city. Paul was concerned about reaching the neighborhood. "And how I kept back nothing that was profitable unto you, but have shewed you and have taught you publicly, and from house to house" (Acts 20:20).

Why is God blessing the bus ministry? Because it is a program of getting churches back to God's way of reaching people, which is house to house, door to door witnessing. Most of the growing churches in the United States have a bus ministry.

2. What can the bus ministry do for your church? When a church follows the Great Commission of Jesus Christ, there is only one thing that can happen, it will be blessed from God. The Landmark Baptist Temple grew from a 2,500 average to over 4,000 in less than three years with the bus ministry playing a large part in this growth. Reverend Derry Norman introduced bus ministry at the Brightwood Baptist Church, Greenboro, North Carolina. His first Sunday the buses brought in 75 people and there were over 425 in Sunday school. In less than five months the Sunday school attendance increased from 425 to over 1,000. In five months the bus riders grew from 75 to more than 600. This church averaged over 25 persons saved per week during the same period of time. God blesses the method of reaching people and busing is one method of reaching people. Not only will the buses add to attendance but will give the people of a church an opportunity to serve the Lord.

3. How to get a bus ministry started and what are the means to keep it growing? The first thing a church must have is a bus. Many churches have made a serious mistake by trying to buy new buses. A new bus will cost at least \$6,000 up to \$20,000, whereas a used bus costs from \$400 to \$1,500. A bus may be old, but for once-a-week use an old bus will do the job. If there are long distances to travel for other church uses than Sunday school, perhaps a new bus is necessary.

A centrally located area is necessary for an effective bus route. It should be where there are many signs of children, such as swing sets, toys, bicycles, tricycles or things of this sort. Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (Jn. 4:35). Some believe the only place for having a good bus route is in a low-class or a low-income area. Thomas Road Baptist Church has thriving bus routes in all parts of the city; this excludes Jewish and exclusively upper-class areas. Each bus brings in from 40 to 100 children per Sunday from the low-class, middle-class, and even upper-middle-class areas. The church has been successful with routes in areas which have almost 95% Catholic homes. These children can be won to the Lord when someone attempts to reach them for the glory of God. Routes in Catholic neighborhoods take a

little more work in some of these areas than others, but become more regular than those in a lower-income bracket.

The bus ministry is hard work. The success of the bus ministry is work, but there is not another task in the church that will result in a larger attendance for an equal amount of work hours invested. A bus route is begun and maintained by taking a house-to-house survey. Go to the home, ask the family if they will allow their children to ride the bus. According to Falwell, "We begin by asking for the child, but our aim ultimately is the entire family." When a bus worker knocks on the door he introduces himself, "Hello there, I'm Joe Doaks from the Thomas Road Baptist Church. Our church has a bus that comes through your area. Would you allow your children to ride my bus to Sunday school?" If they do not attend church, it is likely they would like the idea of their children being taught the Bible every Sunday. He requests their name, address, telephone number and the children's names and ages. This information is important for then the worker has prospects to cultivate. Most bus workers suggest that little attempt be made at personal evangelism while surveying because of the time involved. In surveying, attempt to cover as many homes as possible. If the worker meets someone with whom he would like to talk concerning salvation, then go back later and see that person when more time is available to spend talking to that individual about his soul. Survey work should be done on Monday, Tuesday, Wednesday, or Thursday. This is the first visit the worker will make to that home. On Saturday, the worker should go back to visit those same people who were prospects for riding the bus, attempting to commit the children to ride the bus the first Sunday the route will begin. The family that was discovered during the week by survey work, will receive two visits in one week, which gives a better chance of getting riders on the bus the following Sunday. To keep the bus route growing, bus workers must do continual survey work every week to get new members. Without new names and addresses, there are no new prospects, resulting in decreasing attendance on a bus route. Every Saturday the worker attempts to visit the homes where there are children riders, committing them to ride the following Sunday. The worker should visit the home until the family is saved and brings the child, or the worker is confident the child will ride the bus without a commitment visit. This visitation program should be done weekly throughout the year.

A successful bus route must have a potential of 150 homes to average 50 riders on the bus. The church experiences about 60% to 80% return of the first-time riders, who become regulars.

4. *Who should work in the bus ministry?* The worker is the most important part of the bus ministry. A person is called by God to be a bus worker just as a person is called by God to be a pastor. Many have the mistaken idea that if a man does not teach, usher, or sing, then he will make a good bus worker. The best men in the church should be working on the buses. The bus workers are often called "the Marine Corps" of the church. They hit the enemy first, hardest, and most efficiently. A bus worker represents the church and the Lord Jesus Christ to the neighborhood. If Sunday school buses fail to break through the enemy lines, there is little else a church can do to win a neighborhood to Jesus Christ.

Some of the best bus workers are new Christians, because of their zeal. Also a new Christian remembers the futility of sin and out of gratitude is not afraid to work.

First, he wants to see others saved but usually is not skilled enough in the Word of God to be an efficient soul-winner. However, the new convert can go and ask boys and girls to ride his bus and in that way reach the unsaved while he is growing. Second, working in the bus ministry will build a new Christian in maturity.

Jesus sent the disciples out by twos. Because of this, the Thomas Road Baptist Church prefers that the driver and the bus captain be the same, with an assistant driver or an assistant to work with him on that particular bus (some churches call the leader of the team a bus pastor). When a new driver or captain is needed, the assistant is promoted, the one who was in training. An assistant driver means there is always a man in training, learning as much as possible about the bus ministry, preparing himself to take a route. Then the bus director only has to give direction to one person, the bus captain. Some churches use a captain and a driver, then there are two people to supervise. When beginning a new route, new drivers are recruited from assistants and two men are recruited to work as assistants on the two routes. The only exception is if there is a lady who wants a bus route and needs a person to drive for her. Husbands and wives working together make an excellent team. Carl and Alberta Neal had a bus route for the Landmark Baptist Temple in downtown Cincinnati. They built the attendance within a few weeks to fifty. Then they used an additional bus, which was named a "boy bus" and the original bus a "girl bus." Alberta worked vigorously to beat her husband with more girl riders than he had boys. They averaged between 70 and 100 on their two buses.

Children respect the man behind the wheel on the bus more than anyone else. This is another reason why the bus captain should also be the bus driver. A driver should work to fill his bus instead of sitting back and saying, "I'm only the driver, I don't need to visit." A good man can be spiritually hurt by putting him behind the wheel of the bus and never asking him to do anything but drive. Thomas Road Baptist Church has thirty-six buses with an average of 1,000 riders. The aim is to have fifty buses in operation this year and 100 buses within two years.

5. Are promotions for the bus ministry necessary? Promotions are one of the most important ingredients of the bus ministry. A survey gets a route started and helps it grow. Some children will ride the bus and others will not. In order to attract children who may not want to ride the bus, promotion is necessary. Promotion excites children and gets them involved in bringing others. Children can bring other children better than some adults. Some of the promotions used on a church-wide basis are Kite Sunday, Baseball Sunday, Apple Cider Sunday, and Race Car Sunday. Some of the drivers use promotions on their individual bus as mystery seat or quiet seat.

6. What are the results of the bus ministry in the local church? The two largest bus ministries are at the Landmark Baptist Temple, Cincinnati, Ohio, with Dr. John Rawlings, and the First Baptist Church, Hammond, Indiana, with Dr. Jack Hyles. Each of the churches averages over 2,000 on its buses with more than 50 conversions recorded each week of those who ride the bus.

Wayne Holder of the Brightwood Baptist Church was a meat cutter. After praying for several weeks, Wayne was led to take a bus route. He visited every Wednesday for approximately four hours on his bus route and on Saturday he went back and visited the prospects found earlier in the week. After four weeks, Wayne was averaging over fifty

riders on his bus. He began a second bus and averaged between a hundred and one hundred and twenty weekly. Later Wayne Holder was called into full-time ministry and now is the director of the bus ministry at the Brightwood Baptist Church.

CHAPTER TEN

A Successful Youth Program Based on the New Testament

Danny Smith, a sixteen-year-old junior in high school attended a revival meeting at Thomas Road Baptist Church, Lynchburg, Virginia. He struggled during the invitation but finally went forward at the end of the service and accepted Christ. His conversion was not spectacular; he was only an average Christian teen who wanted to serve God. Danny, like most teens in the church, leaped into the Christian life with eagerness and enthusiasm. He visited lost teens with the different pastors of the church and was soon elected president of the Youth Department. But that was five years ago. Since then he has studied for the ministry at Tennessee Temple Schools, Chattanooga, Tennessee, and now is a pastor.

Dr. Jerry Falwell, pastor of Thomas Road Baptist Church, encouraged Danny to begin a church. Last August 9, young Smith began the Open Door Baptist Church, Richmond, Virginia, with eight in attendance. "Youthful superficiality," some might have criticized, but four months later, attendance reached 150 and income averaged \$400 a week. Danny is now the full-time minister of the church. Today, although Danny Smith is still mistaken for a teenager, he is known as a man of God by his congregation. Falwell conducted revival meetings for the infant church. The older pastor, obviously pleased with his young son in the ministry, publicized the new church over television and radio broadcasts. Over 55 conversions in Open Door Baptist Church the first four months proved God has called young Danny into the pastorate. Also, it is evidence of a new extension of the ministry of the Lynchburg church. "I feel like a grandfather," commented Dr. Falwell. "The prosperity of the young church pleases me as much as the 10,163 who attended our Sunday School on Harvest Day." With a twinkle in his eyes, Falwell predicted, "Our youth will begin one hundred churches like this in the next ten years."

Thomas Road Baptist Church believes the Sunday school is the place to ground teens in their Christian life. Rev. Dan Manley, youth pastor, employs the master teacher principle, teaching all the senior high students. The youth would rather have an outstanding teacher explain the Bible than share their ignorance in small group discussion with average teachers.

The traditional "swap out" Sunday evening youth meeting has been dropped. You don't find the traditional training union program with kids reading to one another out of quarterlies, or "swapping" three-minute talks. The Thomas Road Baptist Institute begins Sunday evenings at 6:00 p.m. with nine study courses for adults and youth. Taught on the level of a Bible institute, high schoolers feel they are being prepared for service by the 45-minute classes. After the young person completes a course, he is given a diploma and then permitted to work in the counseling room during the invitation and visit with the different pastors. After the Baptist Institute, the youth attend prayer meeting from 6:45 till evening service at 7:30 P.M. Some kids practice singing with the main choir. Sometimes the teen choir sings dressed in robes or matching blazers.

The Bible Institute courses are: The Christian Home, Work in the Counseling Room, Cults, Personalities in the Scriptures, Evangelistic Visitation, How to Study the

Bible, Deaf Ministry, Child Evangelism and Camp Counseling (preparation for serving on the staff of the church camp, Treasure Island Youth Camp).

The Christian kids are anxious to reach their lost friends. They have organized four Bible clubs in five of the surrounding high schools. Youth pastor Manley only attends occasionally as the school authorities frown on his appearance around school. The kids meet three days a week before or after school for prayer, Bible study, films or speakers. The aim of the Bible club is not to bring a gang of lost kids to the meeting, but to equip Christian kids to go witness to the unsaved. "Bible club is a biblical 'going' ministry, and the church service is a place for a bringing ministry," observed Manley. "It works! Chuck Heptinstall, one of our seniors, led five others to Christ this year."

Manley indicated that the Thomas Road Church stresses the separated Christian life, so Bible club reinforces Christians and gives Christ-centered fellowship. Most of the teenagers carry Bibles to school. Each girl has a prayer partner, and they pray together over the telephone.

When Christianity was attacked in a debate in English class, three boys took their stand. Later at a pizza party, over 150 showed up to hear the debate continued. "We've got to be aggressive for God," one teen said.

This year's high point in outreach centered around the church evangelistic crusade in October with Evangelist Freddie Gage, a former dope pusher, thief and drug addict. "Cold turkey and Jesus Christ is the only way to kick the monkey," yelled Gage from the pulpit. Gage's message captured the youth. They went after the lost like a bull charging a red flag. Eight hundred seventy-six made decisions at the altar, 432 were for salvation. During the invitation, teens could be seen reaching over, pleading with friends to surrender to Christ. Open Bibles could be seen all over the auditorium, teens witnessing to other teens. Almost every teen coming down the aisle had a Christian alongside. Fifteen drug addicts and three pushers kicked the habit with God's help.

One glassy-eyed, long-haired, ragged boy prayed with Gage. "Man, I mainline," he confessed. The hooked teen was still in high school but his record filled three pages in the police book. His parents who attended another church in town couldn't help their son. Four months later, the boy was rejoicing in deliverance found only in Jesus Christ.

Treasure Island, the church camp, is another outlet for teen service and activity. Located on two islands in the James River, five minutes from downtown Lynchburg, the camp is free to all who want to attend. Teens serve as counselors for the youngsters, and college students work with the high school campers. "We preach for decisions on the first two days and teach doctrine the next five," stated Jim Soward, co-pastor. Owned by the church, the camp is filled with Christ-centered activity: preaching services, Bible teaching, karate, archery, swimming, softball, and other outdoor activities. Teens prepare to counsel through the eight week training program by earning a diploma at Thomas Road Baptist Institute. "We not only are preparing future workers, we are using teens now," replied Falwell.

The church intramural sports program attracts all the youth. Basketball leagues for both junior high, and high school girls and boys now crowd the gym on Saturday morning. Falwell, who loves sports, insists on an active recreation program for his teens.

To the kids, Rev. Falwell is "Jerry." He is close to each one as a buddy, yet they respect him as God's man. The teens flock to their pastor, and many high school boys reflect the feeling of the young preacher boy, Danny Smith. "The greatest compliment in life is to be called a man of God, the second is to say I am like Pastor Falwell." Perhaps both compliments are the same.

YOUTH DIRECTOR-THE EXTENSION OF THE PASTOR'S PULPIT

The unique population of youth in our country demands a new "specialist minister" to minister to young people. Since their needs and youth culture are different, a person with certain gifts to reach youth is needed to evangelize and educate the teenagers. However, the office of Youth Director is not found in Scripture. Ephesians 4:11 lists the original offices in the early church. They were apostles, prophets, evangelists, pastors and teachers. The apostles were not permanent gifts to the church. They founded the church by giving accrediting signs and were inspired by the Holy Spirit to give us the Scriptures. They are not needed today. The purpose of the evangelists was to spread the Word of God into all places and establish local churches. The pastor and teacher were to continue in the work of shepherding the individual flock of God (the church). The office of deacon is also recognized in the Scriptures to assist the pastor in ministering to the flock. God wisely did not dictate in the Scriptures the specific office of youth pastor or director. God knew that the need of each hour would necessitate pastors to minister to the needs of the church. However, since World War II the concept of the multiple pastorate has been introduced to Baptist churches. The office of youth pastor is a relatively new position. But where does the youth director fit into the scriptural delegation of authority? God calls a pastor to shepherd a flock. The senior minister must either provide personal leadership for every ministry in the church or secure assistants who help him.

God's plan is to call one man to pastor the church. As the various ministries expand, the pastor must be willing to share his ministry through subordinates. The youth group, being an integral part of the total church, is in need of the direct shepherding of the pastor. He must either direct the youth program or secure a youth pastor who can minister to the needs of the youth.

The youth pastor then is an extension of the senior pastor's pulpit ministry into the lives of the youth in the church. Even though the youth pastorate is a subordinate position, God calls men to youth work just as He calls men to the senior pastorate. Just as the senior pastor must be willing to share his ministry, the youth pastor must hold his ministry as a sacred trust with the senior pastor. He must agree in doctrine, policy, and practice with the senior pastor. "Should the time ever arise that the youth pastor cannot agree completely with his pastor, the youth pastor should leave the church quietly."

Communication is of utmost importance. Both men must recognize that they are God-called and servants of God. Their individual personalities must adjust to one another. The senior pastor recognizes that his authority in leadership is due to his position rather than his person. His assistant is not merely an employee but a fellow pastor. The senior pastor protects and supports his assistants in their various programs.

At the same time, the youth pastor recognizes that his position is one of a subordinate. He must recognize that he has no hope or desire for promotion. The youth pastorate is not a stepping stone to the senior pastorate. Nor is it desirable to have the

position filled by a college student home for the summer who needs to "get some experience," unless there are extraneous circumstances. The church youth group is not a place for a young man to gain experience. He could adversely affect the lives of the youth forever.

The position of a subordinate solves many potentially dangerous situations. The youth pastor should have respect for the senior pastor spiritually, agree with him in the areas of doctrine, and follow his leadership implicitly. The philosophy of the work of the local church and youth work should be agreed upon by both men. The youth pastor should always work "through channels;" he should never listen to gripes or criticisms about the senior pastor, or cause disloyalty to him. With loyalty and support by the youth pastor of the pastor's ministry, the dedication of the young people will be to work in the church and follow the leadership of the senior pastor.

The key to growth in a church youth program is qualified, dedicated personnel. The youth pastorate is a position which should be filled by a God-called man who plans to spend the majority of his life in the youth ministry. The purposes and function of the youth program will be determined by the type of leadership given by the youth pastor. Teenagers are not only the leaders of tomorrow, but a very vital part of the church today. The goal of the youth program is the same as the goal of the church. (See chapter 4). The goal of the youth pastor should be to execute a vibrant, aggressive soul-winning program, establish the Bible as the sole authority for faith and practice, and produce youth who live according to the Word of God. To accomplish this plan, the preaching and teaching of the Word of God is primary. When a church youth program degenerates to the point that the youth pastor is nothing more than a "chaperone" of punch-and-cookie socials or a glorified babysitter (coach), the leadership is not scriptural. The main duty of the youth pastor is to preach and teach the Word of God.

A successful youth pastor should know where he is going in his youth program and coordinate the total youth ministry with the total church program. He does this by planning, organizing, executing, and administering. The youth pastor should be well-organized with the right materials, the right people, and delegated responsibility to both adults and teens. After a program is planned, he should see it through. Execution is often the key to the success of the youth program. If it works, work it! A youth pastor must administer the program. Never allow the youth ministry to drift and become purposeless. Although the youth pastor should delegate responsibility, the youth ministry is his chief concern. He should not forfeit the leadership by not overseeing every facet of the program. Organization, buildings, equipment, good programs and money will not produce growth. These are means to an end. The end is spiritual growth, and this comes from the Holy Spirit and the Word of God. This type of program takes leadership. The youth program of a church rises and falls with the leadership of the youth pastor.

BIBLICAL APPROACH TO YOUTH ACTIVITIES

Many churches operate their youth program upon the premise "show the kids a good time and they'll be back." Although there is some truth in this concept, it is not biblical to sustain and build a youth program on the entertainment philosophy. Even if a church had the time, money, and personnel to compete with the world of entertainment, it

would never succeed in keeping teens because churches are not in the entertainment business.

Yet, there remains the problem of youth wanting social involvement. They are alive and loaded with energy and can always find an outlet. Therefore, the church can channel this energy through activities. The answer is not in "socials" designed for fellowship. Young people are, by nature, cliquish, and the "social" concept only tends to increase this problem. A few kids show up for the average church "youth social" for an evening of childish games, in which only a few participate while the rest watch.

The biblical approach to youth activities is in complete contrast to the "party approach." In fact, the word "party" is never used in the vocabulary of a youth worker practicing this biblical concept for fear of giving the young people the false impression they are coming to be entertained.

Principle of Purpose.-Many a youth worker has paused at the close of a well-planned, well-attended "party" and asked himself, "Just what did we accomplish tonight in the lives of our teens?" Fellowship? Fun? Is that enough? Teens do not want to be just entertained. They want a challenge. The biblical approach to youth activities makes each activity a soul-winning venture. The idea is to invite lost teens to the activity, show them a great time, and then preach the gospel and give them an opportunity to receive Jesus Christ. The Christian young people do not come to be entertained, but to entertain the lost. Once this correct motive is established among the teens in the youth program of the church, a number of problems are automatically solved.

Principle of Attendance.-Using a wide variety of activities and executing them properly will often guarantee a basic participation by the teens. However, the biblical approach to youth activities solves the attendance dilemma. Why? Because the teens do not attend just because they want to be at what's happening; they attend because they want to participate in a soul-winning activity. For example, if the youth program is scheduled to have a roller skating activity on the weekend, each teen in the youth department is obligated to attend because his mere presence is a testimony that he is a Christian. Witnessing in the Scripture is not optional, it is an obligation. It is not a matter of whether a teen likes to, can or cannot skate; what really matters is that each teen brings an unsaved guest to the activity. Christians are there to see that others have a good time, so they may be won to Christ.

Principle of Workers.-The right approach to activities will help the youth pastor secure adult workers. Using the "party approach" soon wears thin with adults. To regularly sacrifice a night at home, secure a babysitter, if needed, and attend a "party" to chaperone and "babysit" a bunch of teenagers just so they can have fun is not an adult idea of accomplishing something permanent in the teens' lives. There are numbers of adults who will gladly attend and work consistently under the biblical approach because they know that before the evening is over the gospel is going to be preached, and teens are going to be saved.

Principle of Spending Money.-Youth pastors have a difficult time convincing their senior pastors and others that the money spent at "parties" is a justified expenditure. Just to have fun at the expense of the church is indeed questionable. However, every pastor and officer in the church is in favor of leading teens to Christ. An active, successful,

biblical activities program will produce numbers of teens who will be saved and become involved in the total church program. No amount of money spent for an activity where teens are saved should ever be considered a waste.

Principle of Growth.-The biblical approach to youth activities is not a substitute for soul-winning, though it is a big factor in the growth of a total youth program. It is sometimes easier to get an unsaved teenager to come to an activity than to Sunday school or church. There are also several by-products that are helpful to the growth of a youth program which come as a result of biblical activities. They are recreation, fellowship, and church involvement.

Types of Activities.-Types of activities will vary according to the geographical location of a church and its staff personnel. Convictions on separation differ among churches and therefore activities will differ. However, the purpose of the activity is to design something that will involve all of the young people at once, give them an enjoyable evening and build for a spiritual climax. One of the problems in an evangelistic approach to activities is controlling the atmosphere. If you go away from the church to use a recreational facility and do not rent it or have good communication with the management, the entire purpose can be ruined. For example; a youth pastor cannot control the atmosphere of a public general admission facility with another group in the same building. He does not have charge of the lights, public address system and music unless the entire plant is rented. It is not usually desirable to go someplace for the recreation and then return to the church for the service. Psychologically, this establishes that fun and Christ are separate. Have the service where the activity takes place. If you are in a gym, sit on the floor and have the service. On a hayride, gather around a fire and have the preaching. In the banquet hall, have the service there after the meal and program. It is important to remain at the same logistical situation for the preaching.

It is harder on the leaders to control the activity away from the church, but the results are usually greater. After the teens have had a great time in which the adult leaders and youth all participate and adequate refreshments are served, then the singing should begin. Changing from the natural dynamic of the activity to the spiritual dynamic is not always easy. The transition must be smooth. Every teen and adult worker participates. The singing is informal but controlled. Without the teens ever realizing it, the youth pastor starts preaching. The message should be Bible-centered, youth-oriented, and presented in about twenty minutes. The invitation should be given, with the workers assisting. Keep the purpose in mind. Everything is building for the preaching. From the moment that the teens arrive at church, load on the buses or cars, participate in the games and the refreshments are served, until the singing starts, there is one goal in mind, to reach teens for Christ. Every obstacle is eliminated. Break up clique areas . . . discipline problem teens . . . have the equipment functioning properly . . . vehicles gassed and running . . . be on time . . . have plenty of workers . . . refreshments prepared . . . visitors registered ... everything should be just as prepared as a Sunday morning service.

RESULTS OF THE YOUTH MINISTRY

Lewis Smith, a Lynchburg teen, crashed his motorcycle head-on into an automobile on the interstate, sending the high school senior to the Lynchburg General Hospital at the point of death. G. D. Smith, his father, couldn't believe his eyes when he

saw the mangled body of his son on the operating table in the emergency room. Lewis was a football player and had been a perfect specimen of humanity. The bald-headed gentleman paced the dimly-lit halls of Lynchburg General Hospital praying, "O God . ." but the prayers bounced off the walls. He promised God to quit his hell-bent ways-but he had broken many other promises made to God.

He just couldn't pray. He was the owner of G. D. Smith Lumber Co. and Virginia Appalachian Lumber Corporation but was now faced with a problem money and position couldn't solve. For two weeks Lewis faced the dilemma of death.

Smith had lost weight through worry. As he stared at the halls of the hospital late at night he realized he was a sinner and cried for mercy. He did not have to make promises, but only accept God's promises.

He remembered the pastor of Thomas Road Baptist Church visiting him. He also had watched the church services over TV and received Word of Life, the church paper. He visited the church the following Sunday.

Dr. Jerry Falwell visited both father and son. Falwell prayed for the deliverance and healing of the mangled body of Lewis. Later, the father found out that when Lewis was hurled through the air in the accident, he did not pray for physical safety, but the young man wanted his last breath to be in prayer for his dad.

Lewis lived and recovered. Physical life led to spiritual life, and Sadie Smith, the wife, and later Danny, the youngest son in the family, were both saved. G. D. Smith is now a deacon and tireless worker in the church. Young Danny is a minister, and Lewis Smith is a faithful member of Thomas Road Church.



Jerry "raps" with some of the teens of the church after service.



Over one hundred teens responded to the invitation of Freddie Gage on Harvest Day, 1970.



2500 teens listen to Freddie in high school auditorium.



The pastor scores on a lay-up in an intramural basketball league game.

CHAPTER ELEVEN

The Lynchburg Christian Academy

Dr. A. P. Guillermin, Principal of the Lynchburg Christian Academy, believes in the Christian school movement because the philosophy is biblical, but also because a Christian school changes lives.

Tara and Willa Rigney, fourth and sixth grade students, began attending Thomas Road Baptist Sunday school in a bus. The girls were saved. Mr. William Rigney worked at Montague-Betts Co. with Sam Pate, a witnessing member of the church. Rigney was an atheist but an honest man. The father recognized the sincerity of Pate and realized the gospel had changed the lives of his daughters. Each week Rigney became more interested in Jesus of Nazareth. When the father heard of the Christian approach to education he asked, "Can I send my girls to school?"

William Rigney attended Sunday school and church for a year, carefully examining the empirical evidence for Christianity. He joined Dr. Guillermin's Sunday school class of fifty students. Guillermin's Ph.D. from The University of London and scholarly approach to the Bible answered Rigney's questions. (The Sunday school has several adult classes, some with a folksy approach and others with a classroom orientation. Each adult may choose to attend the class that will best meet his need.)

"Will you go forward with me?" Rigney asked his Sunday school teacher. In the counseling room Guillermin opened the Scriptures and led Bill Rigney to Christ. "I wouldn't be a Christian if it weren't for the influence of Lynchburg Christian Academy," the rejoicing father testified.

CHRISTIAN EDUCATION WITH EXCELLENCE

The Lynchburg Christian Academy is the extension of the ministry of Thomas Road Baptist Church into the educational life of the family. Falwell commented, "The school is not designed for children only; we assist parents in fulfilling their task of educating the child." The pastor believes the educational needs of children fall to parents, not to the state, and that the public schools were created to help the family. "Therefore we have created a superior school to the public school to assist in education," comments the pastor. The Academy is superior for two reasons. First, because of its Christian influence. Second, because of its commitment to excellence. Guillermin reports that according to standardized tests, "Average work in our school is above average in public schools," The principal continued, "We will take only 10 percent from the public schools that fall below a "C" average."

The school definitely is not a "Christian reform school," in that dropouts, expulsions, and dismissals are not accepted at Lynchburg Christian Academy. When pressed on the issue, Guillermin responded, "if the circumstance shows the pupil has had a spiritual experience, and a definite change of attitude, we will accept him, but our emphasis is strict discipline."

Mr. Howard Johnson, one of the janitors, was questioned about discipline. If anyone knows about student misdemeanors, it is the janitor who cleans up. "We have no vandalism problem," he expounded. "These kids appreciate the school because of the

Christian stand. They remember the pressures from the unsaved teachers and pupils in the public schools, so they treat the school like they should; it belongs to God." His biggest clean-up problem stems from unsaved Sunday school pupils and visiting spectators at basketball games who vandalize the bathrooms.

The school is evangelistic in that: (1) Bible is taught each day in every class. The school requires that each teacher be a Bible instructor, so that biblical content will be integrated with regular curriculum. (2) Chapel is held once a week for each division, at which visiting pastors and church staff members challenge the students. (3) A week of evangelistic meetings or a Bible conference is held each fall and spring. The main program is to reach and win unsaved pupils to Christ.

Dr. Jerry Falwell is the president of the school and the chairman of the Board of Directors. He became the "integrative force" between school and church. The million-dollar facilities were purchased by the church and on a lease agreement is used by the school. The two-story modern brick building is superior to many public schools in America. All of the rooms are not yet used for Sunday school, giving Thomas Road Baptist Church room for attendance expansion in the future. There are classrooms, a language-listening laboratory, a modern library, cafeteria, a gymnasium built to college specifications, with accompanying restrooms. Each year the school adds another grade, committing itself to the students that will continue their education at its present level of quality. The plans are to extend from kindergarten through a four-year liberal arts college.

Each year the school operates within the income provided by the \$434.50 tuition per pupil. Tithing church members are given a discount to \$75.00 per year. For those who have more than one child attending the school, the tuition for the second child is reduced 15%, the third and subsequent child 20%.

The staff of forty full and part-time teachers operate the school. Eighteen of the twenty-five are fully certified by the state, and the others have provisional certification. Besides Guillermin, Dr. Edgar Bloom has a Ph.D. Bloom was a professor in chemistry at Ohio State University. When he saw the church telecast and heard of the school, Bloom decided a Christian school as Lynchburg Christian Academy would be an excellent investment of his talents.

Officially, the State Board of Education is neutral toward the school; it can have no opinion. But off the record, Dr. Guillermin has worked closely with the Board. One of the state officials commented, "This is one of the finest private schools in the state of Virginia."

Dr. Guillermin is the past president of Southern Methodist College, Orangeburg, South Carolina. He confessed that he left the college presidency to become a school principal. "My children were not getting the Christian influence they needed. I wanted them in this school and in the Thomas Road Baptist Church." Guillermin's Episcopal background before his conversion and Baptist training after conversion add dignity to the warm evangelistic thrust of school and church.

The Lynchburg Christian Academy had a miracle beginning, like all the ministries of Thomas Road Baptist Church. In 1966, Falwell's oldest son, Jerry, Jr., was four years

old. From a selfish point of view, the pastor stated, "I very much wanted Jerry to have the opportunity of Christian education. Jeannie was two at that time and Johnathan had just entered the world. More than that, there were hundreds of Christian parents in our city who felt the same way. Realizing the need, I had been praying that God would enable us to establish such a ministry in our city."

Thinking that he needed a large amount of acreage, Falwell began looking for property. Believing he was led of God to a 131 acre tract of land in the Evergreen Farms section of the city, Falwell made contact with the owners. The property was for sale. The price was \$143,614. As has always been the story, the church had no money. The owner informed Falwell that he would prefer to finance the entire amount. He did not want any cash payment at that time. He further preferred terms of 25 years at six percent. Falwell accepted before he changed his mind and the deal was settled.

The school began operations in the fall of 1967, with over 100 students, meeting in the Sunday school facilities. This was both economical and practical. The church can operate a school five days a week and Sunday school on the Lord's day in the same facilities with a great savings of the Lord's money. Administrative problems are also greatly reduced. A janitorial crew must work quite diligently each Saturday, moving away the school desks and setting up folding chairs for Sunday. On Sunday afternoon and night, the same crew must again set the building up for school use. But this is a very minor disadvantage when compared with the investment of several millions of dollars in buildings. Since that time, a large amount of acreage has been purchased in the church area and they are in the process of building all the facilities for joint use by church and schools. This necessitated the sale of the 131 acres of property. The property was sold immediately and the profit was \$97,000. What a help to a young school! (Rom. 8:28.)

A CHRISTIAN PHILOSOPHY OF EDUCATION FOR THE SEVENTIES

Progressive education has produced a generation that has not progressed very much. Morality, responsibility, and excellence are not outstanding marks of the average student in the public schools. Education has become a political football. Rather than being allowed to fulfill its original purpose of educating the young, the public school has become the victim of pressure groups, visionary social reformers, and questionable educators. America has the best-educated generation ever produced. We have the most modern physical plants and the finest facilities for educating youth. Yet we are failing in morality, spirituality, character, honesty, and righteousness. As a result, we live in a century of conflict and change, charged with revolution. The age in which we live is marked by international conflict, national decay, moral deterioration, and on every hand we see the evidence of a crumbling society.

The automobile has changed from a rich man's oddity to a personal chariot for every person. The airplane has grown from an untrustworthy machine to a nonstop jet flying around the world. Radio has evolved to television. Science has given us transportation twice the speed of sound. Mechanical calculations in computers are more rapid than the speed of thought. We have communication at the speed of light.

A revolutionary spirit grips the hearts of men and women every-where. America stands at the crossroads. Rebellion is going on all around us. Students rebel against

teachers. Citizens revolt against law and order, children rebel against parents, clergy rebel against God, and society is revolting against life.

Our society is sick, disillusioned, war-scarred, head-dizzy and body-weary. It is a society in despair. Humanism is bankrupt, nations are weary and walk on the precipices of world war. People are distracted by the problems of life. There are many problems that cannot be solved. There are many dangers that cannot be averted. There are many burdens that cannot be borne. There is a feeling that life has no purpose, that life has no hope, and there is no future.

What has brought our society to this place in history? Why are we confronted with these crises? The answer: apart from the spiritual condition of man, is the philosophy of education permeating the lives of our children. Public schools have taught children how to make a living, but have failed to teach them how to live. Modern education is man-centered, makes its own standards and sets its own patterns of truth. Controlled by a rationalistic approach with no standards of right and wrong, young people are being exposed to a life-style that constantly changes its attitudes and views on the most vital matters of life. Christians need to awaken to the terrible secularizing tendencies of education that are robbing them of their heritage, way of life, and the potential of the future. Christians need a philosophy of education that is Christian. They need an education that provides the student with the absolute standard found in the Bible. Christian education provides strength where there is instability, direction where there is indecision, and conviction where there is compromise. Christian education must be comprehensive in spirit, yet practical in approach. Christian education will provide students with a philosophy for the whole man. The spiritual, psychological, intellectual, social, and physical programs are geared to produce students who can cope with the problems of their time. To accomplish this, the church must build Christian day schools. To build a successful Christian school, however, we must first understand the Christian philosophy of education.

The Christian philosophy of education gives a reason for being. A Christian philosophy of education begins with God. "In the beginning-God." the objectives of the Christian school are based upon the Christian view of God and the world. The differences between the objectives of Christian education and public school education are philosophical. In the Christian philosophy of education, God is the center of everything. He made all things, He guides and controls society and the physical universe. God demands that His creatures honor Him as Lord and Savior in everything. This means Christian education encompasses all of life. The Christian school is a protest school in the education world. We protest, not the level of academic work, but the philosophy of life which is taught in the public school. As a result, the Christian day school is an extension of the Thomas Road Baptist Church, for the church is not a reflection of society but stands as a witness to society and a conscience to it. The Christian school proposes to help parents fulfill the promises they made to God to raise their children to know Him and to walk in His ways. This means Christians cannot be satisfied with submitting their children to Christian training at home and church only. Christians are responsible for the total life of their children. Most of the significant training of our children takes place in the public schools. Can Christians leave God out of the picture? A Christian should want his children to learn from his earliest years that God belongs in the center of life, and that

they were made for Him. In science we want the child to know that he is studying God's laws for the universe. In history we want him to see the unfolding of God's plan for the ages and the redemption of His people. In literature we want him to test other writers by Christian standards so that he will appreciate that which is good, true, and beautiful. The child should be able to discern what is false and dishonoring to God. In civics we want him to know that true government is ordained of God and requires our loyalty and support. We want him to learn the principles of honesty, decency, cooperation, and fair play because these are the rules that God has established for the ordering of our lives. These results cannot be accomplished in a day, a month, or a year. It takes total dedication to instill in the hearts of our children that true fear of the Lord which is the beginning of wisdom.

The Christian philosophy of education is dedicated to the task of preparing Christian young people for effective service. The Christian philosophy of education should exert an influence which reaches far beyond mere intellectual instruction. Christian training includes cultural, physical, social, and mental stimulation. These aspects of education must be approached in the proper relation-ship to the Christian philosophy of life. Once a Christian philosophy of education has been established, there are four basic principles underlying the building of a successful Christian school.

1 . *A Christian school has a predetermined blueprint.* Vision always precedes achievement. Before a bridge spans a river, the engineer stands on the bank and sees the completed project. Many churches have failed, not for lack of ability, but for lack of vision. Many Christian schools have been limited, not for lack of potential, but for lack of vision. The Indian stood on the bank of a stream and saw only a place to fish. Later engineers stood in the same place and saw the stream harnessed, the countryside threaded with steel wire and the streams the tireless servants of man. A man sees in a stone a common building material; Michelangelo looked at a stone, and with tears in his eyes said, "I see an angel in that stone, and by the help of God I'm going to set him free."

Ideas and aspirations rule the world. Men are but mere tools in the hands of ideas. When a person accomplishes more than he plans, it is usually an accident. We usually do not hit higher than we aim. Vision is needed for what a Christian school should be and for what it can accomplish.

2. *A Christian school is built upon a plan.* A contractor cannot correct the mistakes in the foundation when he is ready to build the roof. The only time to lay the correct foundation of a successful Christian school is before it begins. A Christian school has almost unlimited possibilities. But those possibilities narrow without a detailed plan. Establish a track upon which the course can be determined. When a student draws a map in school, he first sketches the outline and then fills it in. First, sketch the outline of your Christian school, then build the superstructure.

3. *A Christian school must be Christian in its entire makeup.* There are all kinds of building materials, some durable, some substantial, while other material is not. This reference is not solely to brick and mortar but to the selection of board members, members of the administration, faculty staff, student body, academic curriculum, textbooks, and equipment. The administrator should have as much sense as the cow; she will eat the grass and leave the briars. The bee takes only the best from the flower. The

school administrator must be selective. The school administrator can select the very best or the very poorest or the average, but when he is through, he has built a school.

4. The aim of a Christian school is education of the student for the glory of God. Our ministry will be appraised someday. "Every man's work will be made manifest of what sort it is." Since the ministry will come into review by God, we must build with judgment in mind. We will not be measured with man's tape measures. "To a man's own master he standeth or falleth." Our ministry shall be judged according to God's standards. Therefore let us always remember that we are building lives for eternity.

Somewhere in the secret chamber of the universe, the triune council of God decreed that man should be the masterpiece of God's creation. In the beginning God said, "Let us make man." Since that time, God's program has centered on man. The world was made for man. The chaotic condition of today's world is largely the result of placing value on things rather than man. A building under construction is surrounded by scaffolds. Upon completion the scaffolds are torn away and the building remains. God uses civilizations, governments, churches, homes, and schools as scaffolds to build men. One day the scaffolds will be torn away, but the men they built will remain. When you teach a child, you train the man. A Christian school builds men for eternity.

Man is greater than mighty skyscrapers, he builds them. He is greater than the granite mountains, he tunnels them. Man is greater than the rushing rivers, he bridges them. Man is greater than the mighty oceans, he sails them. Man does not have the swiftness of the antelope, but he outruns him. Man does not have the telescopic eye of the eagle, but he can view landscapes millions of miles away. Man does not have the microscopic eye of the fly, but in essence he can see electrons whirling within atoms. Man does not have the delicate ear of the mouse, but he can hear whispers or seas surging between them. Man does not have the voice of thunder, but he can send it around the world in a second of time. Man is greater than the institutions. And someday churches will be held accountable for the type of lives that they build through the Christian educational process.

HOW TO BEGIN A CHRISTIAN SCHOOL

Now that we have an understanding of the Christian philosophy of education and the underlying basic principles which are the foundation of a successful Christian school, we should apply the practical procedures in starting a Christian school. The school you are envisioning to build is a monumental task. A Christian school requires a careful and prayerful consideration of all the church members interested in beginning a school. There will be many immediate problems, and some difficulties will continue through the succeeding years. Make sure you are led of God. The book on Christian school administration that gave most direction to the Lynchburg Christian Academy was by Dr. Roy Lowry, a pioneer in the field of Christian school administration, entitled *Christian School Administration*. The following principles will help ministers who are attempting to establish a Christian school.

1. *Establish a planning committee.* Until a formal organization can be formed, the planning committee should visit established Christian schools and interview experienced Christian educators. The planning committee should visit local schools to evaluate their success and limitations. This committee should visit the State Department of Education

and write or invite a representative of the State Department of Education to visit with the planning committee.

2. *Define your educational philosophy.* Although the basis of the Christian philosophy of education is the Christian view of God and man, it is necessary to write in detail the aims of Christian education. A Christian philosophy should be explained to parents of prospective students. Most parents who have interest in a Christian school usually make the final decision of registration in a Christian school on the basis of the school's academic standards. Most parents will accept the Christian philosophy if it is based on academic excellence, but they will not accept an inferior education based upon the same Christian philosophy. A Christian school must be prepared to answer parents and the public about the academic standards as well as about the spiritual standard of the school.

3. *Define the educational objectives of your school.* A school can be established to meet the educational needs of any type of student-the gifted, the average, retarded, well-balanced, or emotionally-disturbed. It is virtually impossible for a small school to try to meet all these needs in the same classroom. Therefore, it is necessary to determine the academic and general aim of the school program. Determine which student your school is equipped to educate. A school cannot do everything. School administrators are not wrong in admitting they cannot meet the educational needs of all children, even the needs of some children of Christian parents.

4. *Organize a Board of Directors.* Secure legal counsel to help establish a constitution and by-laws for incorporation. God entrusts the oversight of the Christian school to the Board of Directors. The board must seek God's guidance in all things. First, define the structure of your school organization, and establish well-defined lines of authority. The board has direct authority over the school. Church committees and individuals do not have the authority to establish school policy. They may recommend policies to the board, but the board reserves the authority to establish policies. The board alone establishes policies, and delegates to the principal the authority to carry out the policy. The Board of Directors deals with the teacher through the principal. Everyone has a voice through the proper channel, but teachers are responsible to the principal and through the principal to the board. Teachers must not feel that every parent is their supervisor. If the Board of Directors does not have organizational lines of authority on paper, but they follow an informal organization of power, there will soon be difficulties. Define the roles and responsibilities of the board, administrator, the principal, teachers, and staff. If a school is a church-related school, define in detail the areas of responsibility of the church and school.

5. *Select an experienced, well-qualified, competent school administrator.* The administrator is the educational leader of the school under God and under the board. Ralph Emerson wrote that an institution was a lengthened shadow of one man, the administrator. Therefore take care that the projected shadow reflects the man of God. The principal is charged with the responsibility of implementing whatever policies have been established by the board. He must employ experienced teachers at the beginning of the school year. He must recruit and keep good teachers to administer a successful school.

6. *Select well-qualified teachers who fulfill the purpose of the school and provide a sound academic education.* The standard of the school is the quality of daily classroom work. Among the general requirements of Christian school teachers should be the following: evidence of regeneration and dedication, a call from God to teach in a Christian school, preparation in academic subjects, preparation in Bible, an understanding of the Christian philosophy and objectives of a Christian school, love for the students, understanding of the children and young people, experience in soul-winning, maturity, ability to work with team members, good physical and mental health.

7. *Establish effective public relations for the school.* There are many people, Christians as well as unbelievers, to whom the Christian school is a perplexing dilemma. It is not easy to interpret a Christian school to the public. Try to develop a program of effective public relations. An explanation of the aims of the school should be the foundation of public relations. The objectives of Christian education should be taught to parents, new teachers, pastors, friends, and the public. This requires articulation of the reason for which the school was founded. Promotion should hold strictly to the principle of honesty; all information given to the public must be complete and truthful. Then too, it is necessary to help parents who have enrolled their children to understand the purpose of a Christian school and the academic program of the school. Satisfied parents are still the best public relations of any Christian school.

8. *Establish a realistic approach to finances.* Each school has its own local financial problem. God is personal and does not lead all schools into a standard financial pattern. The basic criteria for successful Christian school management rests with the student recruiter. The number of students per teacher is the most important factor in a financial program. Most schools will be greatly helped by a larger enrolment. Salaries are basically the largest item on the operating budget. The school budget must be controlled because the budget is directly related to the daily instruction of the school.

9. *Require a good program of discipline.* There is a relationship between discipline in a school and the quality of education offered by that school. If students are undisciplined, their education suffers. Students who do not obey people in authority over them will have trouble obeying God. Obedience is still a biblical truth. The first rule in education is discipline. Without discipline (personal and classroom) nothing can be taught.

10. *Provide suitable buildings and playgrounds.* Secure the assistance of Christian professional organizations such as the National Association of Christian Schools or the Christian Educator's Association.

We can return to a life that honors God and His moral law. We prepare by placing God at the center of our schools and teaching the moral law of God. Dr. Guillermin invites the parents of Thomas Road Baptist Church, "Let us join hands to promote the Christian day school movement."

CHAPTER TWELVE

Ministry to Alcoholics and Prisoners

Thomas Road Baptist Church has millionaires, professional men and middle-class businessmen, all transformed by the miraculous power of the gospel. Many of the prisoners, alcoholics and the "bottom layer" of society have found Jesus Christ through the ministry of Thomas Road Baptist Church. These unfortunate individuals have their life transformed by the same power that changed the blue-collar worker and the sophisticated housewife.

ELIM HOME FOR ALCOHOLICS

In January of 1959, because of the great and pressing need for a place where alcoholics could be helped spiritually, and because of the leading of the Holy Spirit, the Elim Home for Alcoholics was established. From its inception, Elim Home has offered only a spiritual ministry. It has never proposed to give medical or psychiatric help. Falwell stated, "We prefer that each man coming to Elim be sober and in his right mind, seeking permanent and spiritual deliverance. Just as we contend that the church in itself has no magic powers to offer the alcoholic, likewise we realize the Elim Home in itself has nothing to offer." The primary reason for the establishment of this ministry was that a man, under the curse of alcoholism, might find a place of isolation away from all evil influences, in an environment of Christian training. Falwell stated, "Our one objective for each man is that he might be introduced to the Lord Jesus Christ as his own Savior and Lord." The men come to Elim at absolutely no charge. They are requested to stay at least sixty days. They are required to follow the rules and regulations of the home, which are designed to teach them a life of discipline in Christ. They each have different chores to perform. They are daily taught the Bible and urged to participate in Christian services. They learn to live with each other, and, at the same time, begin a life of personal fellowship with Christ. Mr. and Mrs. Ray Horsley, the Elim Home directors, offer personal counseling to each man. During the sixty days at Elim, the men have an opportunity to be physically and mentally rejuvenated-as well as to have their spiritual needs met. They eat three solid meals each day. They do not at any time come into contact with any kind of alcoholic beverages. They learn that life can be sweet and precious without the so-called "pleasures" of the world. They are brought into all the services of the Thomas Road Baptist Church in Lynchburg, Virginia. There they hear messages from the Word of God. There they see souls coming to Christ in every service.

Before a man leaves Elim going back into life outside, Horsley stated, "We try to have helped him into a normal Christian life. By this we mean that we try to get him to reading his Bible daily, praying about his problems rather than worrying, and living the life of moment by moment faith in the Son of God. We try to help him see that Christ himself dwells now within his body. We want him to learn that the Lord is as near to him as his very breath. As he leaves the home, he must realize that he is not alone. Although we cannot be with him, the Lord is ever within him." Horsley continued, "We try to be assured that each man has a job waiting for him and a home as well. We lend assistance here when possible. It is very important that he not walk out into a dark vacuum." The follow-up is practically as important as the ministry at the home. This is where other

Christians come in. Prayer, Christian love, consideration, fellowship, and many other kindnesses are very essential.

The Elim Home was first located in Appomattox County, near Stonewall. It is now located in Amherst County, six miles north of Lynchburg. The home is located on property donated by the present directors, Mr. and Mrs. Horsley.

The guidance of Elim Home rests on the shoulders of Reverend Ray Horsley. His deep compassion for those who need help in the battle with alcohol is evident; he was once an alcoholic.

Ray Horsley testifies, "I had drunk alcohol for over 25 years, the last ten years of my drinking I lived almost for nothing other than to drink.

"Every day when I got off from work I would get a bottle and drink until I passed out or fell asleep. I would get up, go to work so sick I could hardly hold my head up, but most of the time I would make it through my shift some way, then get off and start drinking all over again.

"This went on until my wife and family had about all they could take I was also at the end of my rope on my job. My boss had talked to me and told me that he had gone about as far as he could or would with me. I was staying away from work because of drinking and staying away from home three or four days at a time, my wife and family not knowing where I was and most of the time I didn't know where I was either, or where I had been.

"On December 25, 1957, I knew something had to be done or I would lose my family and home. So I stopped drinking, and struggled until July 10, 1962, when I accepted the Lord Jesus Christ as my Savior.

"The last two years of my unsaved life was more miserable than I was before I stopped drinking. I was searching for something. "My son David and his wife were saved. They asked me to go to the church to see them baptized. Rev. Falwell asked if any who were not saved would raise their hand. I had no intention of raising my hand to ask for prayer, but without realizing it, my hand was up.

"I did not go forward until the following Sunday night when my wife and I went forward together."

The ministry of Elim Home is a twenty-four-hours-a-day job. Horsley is on constant call to counsel his men. He could not perform such a ministry without a dedicated helpmate. But how does God prepare a woman to allow alcoholics to enter her life every day? Her testimony of coming to Jesus Christ is the answer.

Mrs. Amanda Horsley testifies, "I was born and raised in a family who cared nothing about the things of God. I was married at the age of fifteen to a man who spent most of his time away from his job drinking liquor or beer.

"Although my family kept liquor around the house, it never bothered me to see people drinking until it was brought into my own home.

"The years passed with growing bitterness. We had three children, two girls and a boy. The drinking grew worse as it always does, quarrels and fights were a daily thing with us, our house was a hell on earth.

"Eventually the girls married and left home at an early age, and our son entered the Air Force at the age of seventeen. On the first Mother's Day after entering the service, he sent me a large family Bible as a gift.

"I was completely alone in the world with my children gone, and my husband away most of the time drinking. It was then I began to look through the Bible, reading a verse here and there, not really interested but only so I could write my son and tell him I was reading the Book he sent me. There was one verse I could not forget; it came to my mind time and time again. 'And ye shall seek me, and find me, when ye shall search for me with all your heart' (Jeremiah 29:13).

"About this time I started pep pills to get up in the morning and tranquillizers to go to sleep at night. I hated alcohol and could not drink it, because it destroyed every decent feeling I had. No one came to our house anymore to visit. If someone came by chance to see my husband, I didn't bother to come in where they were or speak to them. My health failed and my mind was consumed by hatred.

"I heard the pastor of Thomas Road Baptist Church on the radio and began to think about hell and heaven, what it would mean to spend an eternity in a place called hell.

"I tried to leave the pills alone but went into such deep depression that I would take them again. I longed for an escape from life and began carrying a small gun in my pocket that had been given me for protection because we lived so far from anyone, and I was alone so much of the time. Many times while walking in the woods I took the gun and tried to find courage to pull the trigger, but could not. Finally one day I listened to Pastor Falwell give the invitation to come to Jesus and be saved. I knelt beside a living room chair and asked God to save me, but when I got up I knew I was not saved, nothing had changed, I was in despair. Horrible, lonely days of agony of soul followed. I felt as though I had crossed the deadline and there was no hope anywhere for me. Through all this, I still read the Bible and almost daily asked God to save me, weeping for hours at a time. At last, even though I could hardly stand to be in a crowd, I decided to go to Thomas Road Baptist Church and go to the altar and ask God to forgive and save me. That was the last thing I knew to do which I hadn't done, and if I still felt in my heart that I wasn't saved, I would come home and put an end to my life. That night, trembling and wet with perspiration, I took one step toward the altar and the Lord met me and saved me. I went on to the altar but was saved the moment I stepped out from the pew."

Mrs. Horsley now enjoys testifying in a crowd, "I shall never forget that night in July more than eight years ago. There was no great feeling, no light or anything like that, but the peace of God in a lonely heart that had been seeking the answers to life's problems. The Lord Jesus Christ delivered me completely from the drugs and put a new song in my heart."

The work of Elim Home has been more profitable than Falwell or Horsley ever visualized. Alcoholics and prisoners are constantly applying; at times over eighteen men

are residents in the home. But success is not measured by enrollees, but by changed lives. "The gospel . . . is the power of God unto salvation" (Romans 1:16).

George Hogan called himself a bum rejected by society. He was in and out of jail so often, he could not remember the number of times he had been arrested. "One day as I was sweeping the jail floor I picked up a gospel tract, *What It Means to Be Saved*. After reading this tract several times, I wrote Rev. Falwell asking him for help. Falwell referred the letter to Mr. and Mrs. Ray Horseley. They secured the court's permission for parole and wrote back that I could come." The first week there, after hearing the Bible preached and taught daily, George came under conviction, and realizing that he could not help himself, he asked Christ to come into his heart and save him. From that moment on he has been a new creation in Christ; old things are passed away; behold all things are become new (II Cor. 5:17).

George Hogan is now director of all mailing for the church and its related ministries. He is married to Jeanette, the personal secretary to Dr. Falwell.

Hundreds of conversion testimonies similar to George Hogan's have come out of the ministry to alcoholics at Thomas Road Baptist Church. Tucker Harper, a convert through Elim Home, expressed appreciation, "Jesus means I don't have to get drunk to find courage, and I don't have to sleep in the woods anymore."

PRISON MINISTRY

The church has many former convicts in the congregation. A long-time police detective visited the evening service and later told Falwell, "I almost went back to my car for my revolver." He looked around and saw about twelve men he had arrested. Each time he pointed one out, Falwell said, "He's saved and a great soul-winner."

Reverend Ed Martin is the church's full-time minister to convicts. He spends his time visiting jails, chain gangs and prisons in a five-state area.

Ed Martin was born in Bassett, Virginia; his grandfather, John Henry Stokely Martin, was a preacher in the Primitive Baptist Church. Sundays, his family would go to church, usually in a two-horse wagon. The first money he ever earned was a two-and-a-half-dollar gold piece for perfect attendance in Sunday school

Martin spent time as a youth in reform school, and later in chain gangs. His sister Edna became a Christian at a tent revival and wrote her delinquent brother.

Dear Edward,

. . . It is not your being there in the school that hurts me most. The thing that I lie awake nights praying about is that you do not know the Lord Jesus Christ as your personal Lord and Savior. None of us have had very easy lives so far, Edward; but you just ask Jesus to come into your heart . . . and you'll find out that His yoke is easy and His burden is light ...

Ed knew Edna really was a Christian, and that he was not. Edna was studying at Bob Jones University. She had a good many conversations with her roommate about her wild brother in the chain gang, and finally a letter came to him from Edna's roommate. It read:

Looking at your picture on your sister's dresser, I'm sure you have many fine qualities. Edna and I are praying for you, together, every day. Our prayer is that the Holy Spirit may touch your heart and make you want to open it to the Lord Jesus Christ. Oh-I'm mailing you some Dutch cookies-and a book to help you understand why there is no other place to cast your burden of sin but on the Lord. He has already given Himself for you, because of your sins. Now, all you have to do is to receive the salvation that He has so freely given.

Your friend, Alfreda Enders

Ed thought to himself, "That's a pretty name . . . Alfreda ... Alfreda Enders ... wonder if she's as pretty as her name?" From then on they kept up a regular correspondence, but Ed didn't discover the answer to his question, "is she pretty?" until January 9, 1944. That day he was called to the administration office. Sergeant Jennell spoke.

"Let's see . . . you've been corresponding with Miss Enders -isn't that so?"

"Yes, sir."

"Well-there's a young lady in my office says her name is Enders, Alfreda Enders."

They had a long talk in Sergeant Jennell's office. He sat with them almost like a father. He let them talk a longer-than-usual time for a visit. One of the last things before Alfreda left, they went through the 8th chapter of Romans together.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . .

... For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

After the reading Alfreda spoke softly: "That's a true promise. Hang on to it. It's for you when you become the personal property of Jesus."

After Alfreda left, Ed sat on a footlocker in the cell-house, with a heart overflowing. He knew that the thing that his sister and Alfreda had prayed for so long had happened. Ed later testified, "Alone and in chains, but freer than I had ever been in my life, I asked Jesus Christ to come into my life."

Alfreda kept corresponding with Ed through her days at Bob Jones University. He proposed by letter, and she brought a gold ring to prison for him to wear.

After Ed was released from prison, he married Alfreda and went to Bible Baptist Seminary, Ft. Worth, Texas.

Today husband and wife visit penitentiaries, following up with Bible correspondence courses, preach in chapels of jails, prisons and work gangs.

Virginia had a code prohibiting former inmates from visiting inside a prison. Even though Ed had received a pardon from the governor, the Board of Penal Systems refused to allow him entrance. After appeals from the Governor and Congressman, the board allowed him access to the prisons of Virginia.

Falwell has great compassion for all people, especially those whose slavery to sin has made them the derelicts of society. After church service, Falwell will chat as long with a transient in smelly clothes as he will with the distinguished businessmen.

An escapee from a mental institution came in the rear door of the church and asked Rev. Jim Soward for Dr. Falwell. Soward told him Falwell was out, not knowing who the man was. The small man in his middle thirties saw Falwell entering the building. He cursed Soward, calling him a liar.

"I want to talk to you. I've seen you on TV," the escapee demanded, his eyes stretched open.

"Not until you apologize to my co-pastor," Falwell replied. "We have ladies working here and don't allow swearing on our premises." Falwell explained that he had been out but was just returning to the church. The escapee swore at Falwell and stepped toward the young pastor. Falwell sensed the intruder was on drugs.

"I have a message from God for you," the escapee began to scream, "a revelation from God." He jabbed his hand in a jacket pocket. Falwell grabbed him and led him outside.

Falwell did not know he was a mental institution escapee. Later that day the police picked up the young man and found a gun on him.

The members love their pastor "Jerry." Ed Lockhart came in late to service and apologized to the pastor. He had been witnessing to a man, who called Falwell a crook.

"How do you know?" demanded the rough, incensed Lockhart. "I just know because all preachers are crooks."

Ed had been a rough man before his conversion, "Well, I'm a Christian and Jerry led me to the Lord. I love Jerry." Ed grabbed the man's coat lapel with both hands and shook his debater. "I believe God would be pleased if I beat some sense into you." Of course he didn't, but got an apology from the shaken man.

Falwell was asked why so many searching people come to Thomas Road Baptist Church and seek solutions. "We happen to be on the Holy Spirit's side, and He directs 'seeking' people to our church." Then Falwell added, "I hope God can trust us to faithfully preach to every person He sends here."

On the last day of 1970, Falwell's secretary received a phone call from a young man planning suicide. "Don't do it," pleaded Mrs. Hogan. "Let me tell you how God can change your life." Mrs. Hogan witnessed the inner peace of Jesus to the caller. She got word to two pastors who went immediately to the caller's home. Rev. Derry Norman and Jim Moon led the man to Christ. Two hours later he called back to thank Mrs. Hogan for her help and to tell her he had accepted Christ.

The twelve pastors gather each morning in Falwell's office after his live radio broadcast. The pastors share prayer requests, especially prayer requests for unsaved they will be visiting that day. There is hardly a day passes that someone does not receive Christ.

That evening the annual watch night service was committed to testimonies. Drunkards, released prison inmates, gamblers stood to tell how they were saved. Businessmen with empty lives testified the transforming power of God. Several families testified how Christ had reunited them. Successful businessmen told how God had blessed them because they began tithing. Grandmothers told how they were converted in the golden years of life. Several young men, home for the holidays from college, testified of God's call to the ministry. Drug addicts talked freely of past captivity and God's deliverance through the blood of Christ. A young lady talked of the sweet love of Jesus Christ; no one knew she was a converted prostitute. After the meeting Falwell explained, "The most vile sin is found in a small town like Lynchburg-you don't need to go to the big city to find it. Also, the power of God is here; people don't need to seek God elsewhere."



Mr. and Mrs. Ray Horsley, Directors of Elim Home for Alcoholics, in front of the home.



An aerial view of the Elim Home and grounds.

CHAPTER THIRTEEN

Ever-Expanding Ministries

Falwell believes the Thomas Road Baptist Church can make an impact on the entire world-in his generation. New ministries are added when finances are supplied, workers are called and the need is evidenced.

This chapter discusses the ministry of Treasure Island Youth Camp, the deaf ministry, the IBM computer, the Jerry Falwell Evangelistic Association and the Lynchburg Baptist College. All are outgrowths of the Thomas Road Baptist Church, helping to carry the gospel into all the world.

TREASURE ISLAND

For several years, Falwell had been praying about and looking for a suitable piece of property on which to establish a youth camp. Many farms were shown to him in the central Virginia area. He was looking for something that was near the city and would be conducive to reaching boys and girls from Lynchburg. Beyond that, he felt the church needed a remote place, where boys and girls could be away from everything and be isolated from all the interruptions of life. A friend was taking him on a boat ride up the James River one afternoon when they passed the YMCA island. This is a 35-acre island located near the elite section of Lynchburg. There was a beautiful and very large home on the island, and a bridge that connected it with the city. The man-made canal was on the city side of the island while the main body of the river flowed by on the Amherst County side. The island immediately captured Falwell's attention. He asked his friend for the name of the owner. They came back down the river, on the opposite side of the island. Falwell was even more fascinated with its beauty and its perfect location for a youth camp ministry. They circled the island several times. As they made the last circle, Falwell bowed his head and claimed this island for the Lord, by faith. Although the friend assured him the island was not for sale and that the land was priceless, Falwell believed that God would enable the church to procure it. Later that day, he visited the owner and was told that it was not for sale. The man's wife disagreed with him and showed an interest. Several days passed, and Falwell went back again. Both husband and wife were now interested. They suggested he make an offer for the island. He did, and they accepted. Since the church had no money, there were still problems to overcome. Falwell had more praying to do. A local financial institution agreed to make the loan. The island was purchased and construction began immediately on what is now known as Treasure Island Youth Camp.

Just after the turn of the century, the local YMCA had purchased this island and developed it into a recreational center for the entire city of Lynchburg. In its heyday, thousands of Lynchburgers would gather there for Fourth of July and other special celebrations. Tennis, boating and other activities made it the most popular family spot in the city during those days. The YMCA later sold it and it had remained in private hands until the purchase in 1963. Since that time, literally hundreds of boys and girls have received Jesus Christ as personal Savior through the ministry there. There are young people in the ministry today because of Treasure Island Youth Camp. There are young people today who are becoming useful citizens and servants of the Lord in various places

because of this outreach. Treasure Island is a camping-related ministry of the Thomas Road Baptist Church, operating in its ninth camping this season with over 1,500 boys and girls, ages 8-18, expected during the nine-week camping period.

Over 200 campers can be housed on Treasure Island per week. Campers, both underprivileged and rich, come from a 200-mile radius, enjoying a free week at camp. The written purpose of Treasure Island is "to lead youth to a knowledge of Christ, promote Christian living, and provide a wholesome time of fun and recreation."

Treasure Island offers recreation: swimming, soft ball, volleyball, archery, ping pong, basketball, and tennis. The outstanding attractions are the gymnasium and tennis courts and swimming pool.

Rev. Danny Manley of the Thomas Road Baptist Church is the director of Treasure Island.

The strength of Treasure Island is its strong teaching ministry of the Bible, supported by soul-winning of the counselors. The week begins Saturday afternoon, and that evening the minister preaches for decisions. The following morning the students attend the Thomas Road Baptist Church for Sunday School and morning service. Those who have been converted go forward in the Sunday morning services at Thomas Road Baptist Church. They are back at the camp for the noon meal, and once again at the Thomas Road Baptist Church on Sunday evening.

DEAF MINISTRY

The Thomas Road Baptist Church maintains the only "complete" deaf ministry in central Virginia. Nelson Mahanes, Sandra Witt, Barbara Irby, Louanne Guillermin and other lay staff members have dedicated themselves to reaching those without the ability to speak or hear. A Sunday school class for the deaf is conducted each Sunday. An interpreter for the deaf is present in every service conducted in the sanctuary. This also includes special crusades and campaigns.

The Thomas Road Baptist Church also provides free transportation for all deaf children in the state of Virginia who wish to attend the Bill Rice Ranch for deaf children each summer. The deaf community has learned that the church loves them and wishes to be a blessing to them.

THE IBM COMPUTER

The ministry of Thomas Road Baptist Church is so extensive that an IBM computer "Systems 3" is needed to keep records of all names, addresses, income and thousands of other data concerning the church. Rev. Jim Moon is the administrator of the computer program as well as one of the assistant pastors of the church. J. Calvin Combs is the full-time analyst.

The addresses and contributions are kept on IBM cards. These involve the Old Time Gospel Hour, the Faith Partners, the Elim Home, The Lynchburg Christian Academy, the Doorkeepers, the Thomas Road Baptist Institute, and all of the members of the Thomas Road Baptist Church.

The computer keeps the contributions, attendance and birthdays of all of the members of the church. An automatic letter-writing machine is attached to the computer

so that birthday letters, receipts or appeals for funds can be written directly from the computer to the machine.

Moon indicates, "A computer enables the church to be operationally oriented with a personal touch," inasmuch as each letter is personally typed and signed by a staff member. Moon indicated the membership does not go by numbers as used in most computers, but by personal names so that the church may remain person-centered. He indicated that, "Getting the names on punched cards filing, and checking for duplications, takes most of the time in the computer program."

The computer saves the church finances. "Just how much," Moon does not know. When the computer was installed, the addressing department went from four employees to two. "Actually the computer hasn't enabled the church to reduce its operating budget, but we are able to make continual expansion without additional cost." Moon estimates that without the computer the Thomas Road Baptist Church would have to employ thirty to forty in the mail room.

One of the greatest ministries of the computer is following up absentees. They are automatically sent a letter indicating the number of weeks they have been absent. The ministers receive a notice of absentees and immediately visit them. Moon indicates they have been able to cut down absenteeism because of the computer. Also, the records of the students of Lynchburg Christian Academy are kept on the machine, their report cards, billings, as well as the salary of teachers in the school and ministers of the church. This fall the records of the Lynchburg Baptist College will also go on the computer. The potential is unlimited.

The Thomas Road Baptist Church has 17,000 ministers, pastors and Christian workers on its mailing list. Moon indicated that within one working day a letter could be printed, envelopes addressed, letters inserted into the envelopes, sealed, and in the mail bags on the way to the post office.

When Falwell asks for information, he wants it now. Moon has learned not to tell him, "tomorrow." Moon went on to indicate, "if Falwell wanted it tomorrow, he'd ask for it tomorrow."

THE JERRY FALWELL EVANGELISTIC ASSOCIATION

Seven of the men on the church staff make up the evangelistic association. Dr. Rollings is the Executive Director. Each of the members of the team is a specialist in his particular field. Falwell receives so many requests for meetings that usually he has to take one and reject ten. He usually takes those where he can drive, returning the same night. If it is necessary he can fly, as the church has a plane (Cessna 414). Falwell does not take any meetings that keep him away on Wednesday and Sunday. Instead of refusing the many requests, other pastors from the church can go minister to other churches. Many of these churches have zealous pastors who want a ministry, but do not have the "know-how." Each pastor emphasizes his special contribution to the church. In some churches, six-night meetings are conducted in which a different pastor is there each night discussing a different facet of the local church. Falwell has said, "We're more interested in establishing the franchise than selling the customer." By that he means his greatest ministry is helping churches organize to do the job. He confesses, "I used to go out on

evangelistic meetings for a week and come back feeling that we would reach people with the gospel. But while I was gone, the church here suffered. As a result we did not win as many here as we would have. Another problem I experienced in travel was that after I left a church, things dropped back down to the previous level because the congregation was not set up even to handle the people that were won during the meeting. So, instead of quitting evangelism, I have an evangelistic training meeting. Generally, two-night meetings are held in which I have double services. First, teachers and workers meet. Then in the main services an evangelistic service is held. We try to help the church in basic things, to motivate them and to get the Sunday school moving." Falwell sets goals for them. Last year the Association had nine churches that doubled their attendance in one year. Falwell usually takes Jim Soward with him to lead the music. The assistant pastor handles the recordings, books and pamphlets at the table, and all the proceeds go to the evangelistic association, which helps support the Old Time Gospel Hour television and radio ministry.

THE LYNCHBURG BAPTIST COLLEGE

One of the most unique Christian colleges in America is found in the Thomas Road Baptist Church-The Lynchburg Baptist College. The Lynchburg Baptist College is the educational arm of the local church with the express purpose of equipping Christian young people for service in a local church. The United States is witnessing a decay of the institutional church, a decline in church membership because of theological liberalism and a turning away from the Scriptures, with a substitution of social action for Christian ministry. At the same time God is raising up a movement to carry forward His work of building local churches. This movement is centered in a return to the biblical fundamentals, a desire to reflect godly Christian living, a purpose to reach the whole world through aggressive New Testament church evangelism, and a sense that the signs of the time point to the imminent return of Jesus Christ to the earth. The college attempts to reflect this movement by God in the latter part of the twentieth century.

The Lynchburg Baptist College was founded upon the theological foundation that "the best place to train young people to minister in a local church is in a local church." Therefore, the Lynchburg Baptist College is uniquely the educational arm of the Thomas Road Baptist Church. The college holds and teaches the central doctrines of the Christian faith as embraced by the historic conservative, Baptist position. The doctrinal statement of the Thomas Road Baptist Church and the Lynchburg Baptist College are the same. Also, the aims of the college are the same as those for the church. Each student is required to be a member of the Thomas Road Baptist Church, to tithe to the church and to serve in some capacity in the church.

The college seeks to mold each student into the example of Jesus Christ. Therefore it assumes the maturity of each Christian who attends the college and places little emphasis on "negative" rules. However, there are certain Christian standards that are strictly enforced upon students. These are not grievous, but are the same standards that are applicable to Sunday school teachers, bus workers and other workers of the Thomas Road Baptist Church. In essence, students are under the discipline of the local church rather than the discipline of the school. However, the school acts as the arm of the church to administer the discipline. The motive for correct behavior is "Since you serve God in a local church, you must live by the standards of that local church."

The Lynchburg Baptist College reflects the desire for excellence found in the Thomas Road Baptist Church. Therefore, excellence becomes the theme both in practical service and academic life of the college community.

Each fall and spring the Thomas Road Baptist Church conducts an evangelistic crusade. The students of the Lynchburg Baptist College are dismissed from classes and become actively involved in the campaign. The evangelist speaks to the students each morning and the students are organized into an aggressive outreach for the evangelistic campaign, visiting, praying, working and helping to conduct "satellite campaigns" under the direction of the evangelist.

The college brings outstanding Bible teachers, ministers, evangelists and scholars to the college for a number of special lectures. The college is convinced that students become "mature men of God" by coming in contact with "great men of God." On a number of occasions the authors have been asked how a minister could become a pastor of a great church like those found in The Ten Largest Sunday Schools. The answer has consistently been, "You become a great man of God by associating with great men of God." The compassion for unsaved is learned by coming in contact with a soul-winner. A young man learns to preach by sitting' under a great preacher. The college staff desire to motivate young men to go and build great churches like the Thomas Road Baptist Church.

When classes are shortened or dismissed for students to come into contact with outstanding speakers, attendance is required, and credit given upon successful passing of the examination at the end of each lectureship.

The students find themselves in one of the following Christian service assignments: visitation, Sunday School teaching, children's church work, song leading, Sunday School bus ministry, office work, printing ministry, singing in the choir, mission work, preaching in the prisons or chain gangs, or conducting Bible memorization classes with adults and children. Also there are a number of opportunities to participate in the college choir, trios and quartets, or play in an instrumental ensemble.

One of the fourteen ministers of the Thomas Road Baptist Church guides each student into a capacity of service that will help the student grow and mature in his personal life and ministry. Each minister gives personal supervision to see that each student gets a variety of opportunities for service in the Thomas Road Baptist Church.

One of the unique contributions of the Lynchburg Baptist College is the core of courses entitled "church education." A sequence of courses is given the first three years in personal evangelism, Sunday School busing, teaching, saturation, jail ministry, youth work, mailing ministry, church administration, advertising, camping, leadership training, counseling, church planting, pastoral duties, and children's work. This sequence of "church education" is taken under the direction of the ministers of the Thomas Road Baptist Church and in these courses the students learn what has made the phenomenal growth of the Thomas Road Baptist Church.

Falwell believes the Lynchburg Baptist College can help make a great impact on America. The unique aim of the college is to train youth to build local churches. The staff believes that aggressive growing churches can be planted all over America. It is the

purpose of the college to equip young people to go start churches, using Thomas Road Baptist Church as the model. Falwell believes that in the next ten years the graduates of Lynchburg Baptist College can begin churches, all over the world, with over 100 of them as large as the present Thomas Road Baptist Church. "I believe God can send a great revival to America and it can come through local church evangelism," stated Falwell. "I believe Lynchburg Baptist College is another means to help reach our country."



J. Calvin Combs, Systems Analyst, with the new Systems 3 Computer.



Treasure Island, scene of the summer youth camp program, is located near the heart of Lynchburg.



The deaf interpreter gives the invitation on Harvest Day, 1970.

CHAPTER FOURTEEN

Bible Memorization: The Secret Weapon

Marvin Layne had been saved and in the church for eight years, yet not a productive Christian. In the summer of 1970 he enrolled in the soul-winning class and began memorizing out of Treasure Path to Soul Winning. He was taken out soul-winning with J. O. Grooms. He testified, "While an eye witness to soul-winning actually taking place in the home, I saw how important memorized Scripture to the soul-winner really is—a must in reaching a soul for Christ. As the visits were made, God put a desire in my heart to become a soul-winner."

Layne took over a Sunday school bus route and now makes forty calls per week along his bus route. Half the calls are to "commit" riders for the bus the following Sunday. The other half of the calls are to new prospects. Layne led five on his bus to the Lord and has seen the majority of those who ride his bus converted (led to the Lord by Sunday school teachers or went forward during the invitation). Layne commented, "Bible memorization is the tool to get the job done."

The ministry of Thomas Road Baptist Church is rooted in a firm loyalty to the Word of God. The natural outcome of this commitment is to memorize the Bible, a practice that most churches have neglected. The staff considers God's Word as eternal and un-changing as God himself. "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40:8). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The empire of Caesar is gone, the armies of Charlemagne are smoldering in the dust, the avalanches Napoleon hurled upon Europe have vanished, but the Word of thy God still remains and shall stand forever.

Scripture memorization is centered in a memorization booklet, Treasure Path to Soul Winning by Reverend J. O. Grooms, the assistant pastor in charge of the memorization program. Over 850 adult members were enrolled in this program during 1970. Over 70,000 copies of the booklet have been printed, and its purpose is to develop soul-winners, and help mature the believer's spiritual life. The greatest asset to the soul-winner is the ability to quote Scripture as the need arises. Just as a good salesman must know his merchandise, so a soul-winner must know the Scriptures. Treasure Path to Soul Winning is divided into three sections of twelve lessons in each section. The first section is entitled, "Salvation Explained," the second section, "Difficult Problems Solved," and the third, "Evidence of Divine Inspiration." These lessons are designed to equip the soul-winner to deal with at least 90% of the difficult problems he will face in his witnessing. There are five verses to each lesson with over 100 outlined key thoughts in the book. Reginald Wilson as church layman was so challenged that he memorized five lessons a week instead of one, and mastered the 180 verses in three months instead of twelve.

One of the practical features in the memory course is the time element. Grooms suggests a new easy method of memorizing: taking five minutes in the morning and five minutes in the evening the person reads the verses several times, making an imprint on the mind. After repeated reading, the verse "breaks" into the subconscious. Grooms maintains this method places little strain on the brain, because the person memorizes by reading. Adults who are reluctant to begin the course are convinced of its ease. Also, he

will never forget the Scripture or the location. "Anyone who can count to ten, can memorize, regardless of the lack of education or poor memory," maintains Grooms.

Grooms visits other churches, conducting evangelistic meetings. He contends the power of evangelism is properly preparing the congregation. He first does this through prayer. Next he gets people to sign cards that they will memorize the Scriptures. Usually over 80% will follow through and complete the course.

Each pupil quotes his verses to an instructor and the instructor has three pupils.

The doctrine of Thomas Road Baptist Church is found in the book *Treasure Path to Soul Winning*. Similar to the catechism, pupils are exposing themselves to the belief of the church, but they are memorizing Scripture rather than sentences composed by man.

At present Mrs. June Neighbors works for the Thomas Road Baptist Church, administrating the program for Grooms. She "checks up" on the instructors and assigns new pupils in the program to a person who becomes an instructor. Also, Mrs. Neighbors contacts all new members, giving them an opportunity to enroll in the program.

Mrs. Teressa Yeates was attempting to win her husband to the Lord. LeRoy Yeates, a construction foreman, had attended the church sporadically for seven years, but Mrs. Yeates' pleas had failed.

She asked him to be the "hearer" for her memory verses. LeRoy patiently listened and corrected his wife as she hid God's Word in her heart.

Mrs. Yeates enrolled in the soul-winning course and one assignment was to "practice" leading a person to Christ. "Let me practice on you," she asked her husband.

"No," was his reply, "I know it." Later that evening he asked his wife, "Will you pray that my soul will be given to God?" That night she led her husband to Christ. He came to church the following Sunday and went forward as a profession of Christ.

"We should love the Word of God," states Grooms as he quotes from memory the following: "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart" (Job 22:22). "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12). "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:2, 3). "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7). "Oh how love I thy law! it is my meditation all the day" (Psalm 119:97). "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103). "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). "I rejoice at thy word, as one that findeth great spoil" (Psalm 119:162). The direct command to memorize Scripture is found in Proverbs 3:3, 4, "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." Solomon is saying if a person will memorize

the truth in the table of his heart, he will enjoy prosperity and find favor with God and man.

Grooms believes there is a threefold desire in the heart of every normal person born into the human race. First of all, there is a desire to be happy. Secondly, there is a desire to be wise. Thirdly, there is a desire to be successful. Every normal person desires to be happy and wise. No one wants to be a failure. Every normal person born into the human family has an inward desire to be successful. If a person looked forward to being miserable, you would think he was abnormal. Every normal person desires to be wise. Solomon, the wise man, wrote in Proverbs 4:7-9, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

Grooms believes there are many Christians who would be soul-winners, but they do not know how. Carroll Cook, a young man in his late twenties, accepted Christ, July 19, 1970, and soon after his wife was saved. The couple were burdened for the lost. They prayed for their lost friends, mentioning a 75-year-old grandmother who had never been to visit them, although she lived only forty miles away. She unexpectedly came for a visit. Carroll witnessed to his grandmother and she wanted to be saved, but he did not know "how to do it," i.e., lead her to the Lord. He remembered the plan of salvation printed on the last page in *Treasure Path to Soul Winning*. "She closed her eyes, and I read to her," related the eager young Christian, "and she was saved." The following Sunday the young couple walked down the aisle with the new babe in Christ, 75 years young. The gray-haired mother testified, "I have assurance for the first time in my life that I am going to heaven."

1. *The Bible should be memorized because God has commanded it.* We do not have an option of memorizing the Scripture; God commands it. "And these words, which I command thee this day shall be in thine heart" (Deut. 6:6). We ought to obey God because he is our creator. The Bible tells us "we are the sheep of his pasture" (Psalm 100:3). Our breath is in the hands of the living God and since life, both physical and spiritual comes from God, we are obligated to obey Him. Since God is our creator, we ought to obey Him because He made us. He is the One who said, "Let there be man," and behold a creature stirred from the dust, stretched, balanced, and walked forth a living soul. God saw that it was good. But it was not good for long. Hell rose up to vie for God's creation. Satan invaded the earth, knocked at the door of Adam's heart and man by transgression fell. And so ever since that day man has been rebelling against God. God commands us to hide His Word away in our heart and to refuse is nothing short of rebellion.

2. *The Bible should be memorized because it gives wisdom and happiness.* Happiness and wisdom are presented as couplets in the book of Proverbs. Solomon, the major author of Proverbs, pursued happiness in every realm of life. First through wealth. Solomon was a wealthy man, but he did not find happiness here. Second, he searched for happiness through pleasure. Solomon was married to 700 wives. According to Grooms, Solomon had so many wives it took him three weeks to kiss them all goodnight. But still Solomon did not find happiness through pleasure. He had a lonely heart. The discovery of happiness is presented in Proverbs 3:13-18, "Happy is the man that findeth wisdom, and

the man that gives understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things that thou canst desire are not to be compared unto her. Length of days is in her right hand; and at the left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

If you try a daily meditation in God's Word, you will not stay long in the valley of despondency. You will discover happiness and joy for your heart. Grooms testifies, "I have found true happiness in communion and fellowshiping with Him and a daily meditation in His divine Word." Scripture memory brings joy and removes despondency. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16). God's people should be hungry for the Scriptures. The book of Proverbs tells us a merry heart maketh a cheerful countenance. It is an insult to the God we worship to be continually unhappy. Paul suffered persecution, yet wrote, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

3. *The Bible promises success to those who memorize it.* God has a promise for His children, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). Prosperity and success to those who know His Word.

Do you have a desire to be a successful soul-winner? Unless you have purpose in your heart that you are going to daily meditate in God's Word, you will meet with failure in the realm of soul-winning. Dwight L. Moody was not a successful evangelist until he learned the lesson of Bible memorization. When Moody began to rise at 4 A.M. to memorize the Word of God, he had more results during the invitation.

Dawson Trotman, the originator of the Navigators, went to Formosa and met with the ministers in a large city. He inaugurated the famous Navigator Scripture Memorization Program and coupled it with a soul-winning program, to train pastors and laymen to be soul-winners. Five years later, there were over one-sixth of a million converts. Trotman learned a great biblical truth that the seed is the Word of God and the more of the Word you sow the more results you will have. During the first three years of Trotman's Christian life, he memorized 1,000 Scripture verses.

Bill Henry, a Sunday school bus driver at the Landmark Baptist Temple, Cincinnati, Ohio, was saved at the young age of nine and for the next 31 years his spiritual life experienced little progress. At age forty, Bill Henry was still a babe in Christ. Driving a truck for his livelihood, he had a conviction that he should be driving a Sunday school bus, bringing little boys and girls to hear the gospel. He began a new bus route about nine miles from the church. Bill was challenged to begin daily memorizing of the Scriptures. During the next four months, he memorized fifteen subjects on the plan of salvation with 105 verses of Scripture. The first day on his new route, only one lady rode the bus. Six months later Bill was responsible for two buses, and brought 93 boys and girls to Sunday school. Bill answered the question, "Does it pay to memorize the Scriptures?" with a positive note. He testified that the Scriptures gave him a desire to

reach the lost and an ability to deal with people. Charles Haddon Spurgeon won for himself the title "Prince of the Preachers" by spending three hours a day studying and memorizing the Word of God.

4. *The Bible should be memorized because it protects us from sin.* "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). These days when evil is present as never before, the Christian needs to hide the Word of God in his heart. Protection from Satan is promised to the Christian who hides the Word of God in his heart. "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (I John 2:14). Christ was our example in victory over sin. When Christ was tempted by Satan, He said, "It is written." Jesus used the Word of God. The Christian is not only protected from Satan and sin, but the Bible teaches that the Christian is protected from strange doctrines. A Christian needs to familiarize himself with the Word of God so he will know right from wrong. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby we lie in wait to deceive" (Eph. 4:14). How do we know the truth? "If they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). Certainly, protection from heresy is a profound reason why a Christian should meditate and memorize God's Word.

5. *The Bible should be memorized because it cleanses us.* Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3). Paul elaborates further when he says, "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26). Also, young men are challenged, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psalm 119:9). Spiritual cleansing is promised for those that memorize and meditate in God's Word.

6. *The Bible should be memorized because it leads to answered prayer.* Jesus said, "if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Jesus did not make that promise to insult or mock His followers. He meant exactly what He promised. If a follower will abide in Christ and Christ's words abide in him, he shall have answer to prayer. The Thomas Road Baptist Church's new one million-dollar auditorium was completed by faith and an answer to prayer. During a pastor's staff meeting, Dr. Falwell reminded us that in just two weeks \$150,000 was needed for current bills of the contractors. An absolutely staggering amount of money. J. O. Grooms reminded the staff of God's promise, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). Two weeks from that day, the amount of \$150,000 had been sent in, with \$500 over. God answered prayer and sent in the money. Why? Because the promise of John 15:7 still applies today, "If ye abide in me and my words abide in you ye shall ask what ye will, and it shall be done unto you." God still hears and answers the prayers of His children. He still meets the needs of His children as long as they pray according to the guidelines of Scripture.

7. *The Bible should be memorized because it gives answers to the problems facing the soul-winner.* The apostle Peter reminds us: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The evolution problem faces us today. The Bible is not a treatise on science but when it touches scientific truth it is scientifically correct. Evolution is not scientific fact, it's a theory, and scientifically unproven. The Bible tells us in Genesis, the first chapter, that every living being is to produce after its own kind. The Hebrew word kind is specie and we know that species cannot be crossed. There is no evidence from science that species evolved from one form of life to another. The body was created. God formed men from the dust of the earth, and breathed into man's nostrils the breath of life and he became a living soul.

The Word of God has the answer to skepticism. Some people have doubts about the Bible being a reliable Book. But any honest investigator will come to the conclusion that it is God's Word because the Scriptures forecast the future accurately as they record the past. For instance, the entire biography of the Redeemer was written before He was ever born. That's a nut that the skeptics are not able to crack.

Some time ago, J. O. Grooms visited a lady whose two children rode the Sunday school bus. The mother and the older sister, Pat, age sixteen, were unsaved. Grooms was in the home with another visitor, Mr. Charles Harbin, who was carrying the conversation, trying to bring the conversation to spiritual matters. Pat was listening, but was also interrupting in a rude, sarcastic manner. She said, "My mother doesn't have to go to church every Sunday to be a good Christian."

Mr. Harbin replied, "I did not mention going to church." "What then is your point and what are you trying to do?" Pat said.

"I was talking to her about being born again."

With a smirk on her face, Pat said, "Nobody's been born again." At this point Grooms spoke up, even though he was supposed to be quiet, according to the rules and courtesy of witnessing. "Just a minute," he said to Pat, "let me show you a verse of Scripture found in John 3:3. Jesus said, 'You must be born again.' And I will show you what happens unless you are born again. Revelation 20:15 says, 'And whosoever was not found written in the book of life was cast into the lake of fire.' "

Pat became angry. She snapped, "I don't believe that. Who wrote that anyhow?"

Grooms replied, "Pat, it may not mean anything to you, but I want to produce the evidence from God's Word that it claims divine inspiration." He pointed to 2 Timothy 3:16, "All scripture is given by inspiration of God." Then he showed her 2 Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." He reminded her this was the Scripture's claim to divine inspiration. Grooms pointed out several verses of Scripture, proving the entire biography of Christ was written before He was ever born. The virgin birth was foretold in Isaiah 7:14, 742 years before He was born. In Micah 5:2 the place of His birth, Bethlehem of Judea, was foretold 710 years before He was born. Four hundred eighty-seven years before Christ was born, Zechariah 11:12 predicts that He would be sold for 30 pieces of silver. He showed her the prophetic fulfillment of Isaiah 53 referring to the Savior's crucifixion and resurrection.

By this time Pat was fully convinced the Bible was a product of God and not of man. Grooms went through the plan of salvation with Pat and when she saw the Scriptures on the crucifixion, she knelt and prayed, "I want to be born again, I will receive God's Son as my Lord and personal Savior." Pat was converted because answers to her skepticism were found in the Bible. The soul-winner had success because he had memorized the Scriptures.

CHAPTER FIFTEEN

A Continuous Building Campaign Is Healthy

The Thomas Road Baptist Church was begun June, 1956, when 35 adults and their children gathered for the first meeting in the Mountain View Elementary School in Lynchburg, Virginia, a school Jerry Falwell had attended as a boy. It is unlikely that any of them, in their fondest dreams, ever contemplated the phenomenal growth and ministry of Thomas Road Baptist Church in the next 14 years. This has indeed been a twentieth century miracle.

The small congregation only had the use of the school auditorium, so Falwell taught the Sunday school lesson to all, children included. His sermon text was prophetic, "Forgetting those things which are behind and reaching forth unto those things which are before" (Phil. 3:13). The adults were from the Park Avenue Baptist Church, on the other side of Lynchburg. True, there had been problems in the old church, but this embryonic church wanted to reach a new section of the city.

Falwell wanted the new church to remain in the Baptist Bible Fellowship, so he talked with the pastor of the Park Avenue Church and the two of them conferred with Dr. Reginald Woodworth of Baptist Bible College, Springfield, Missouri, Jerry's alma mater. Everything was agreeable.

The new church met in the Mountain View School for one Sunday only, then moved to its present site on Thomas Road. At that time, a 50' x 30' building stood on the property. This building had been a grocery store and later a beverage bottling company. The building was a mess, tall weeds on the grounds, a fine powdery white dust covered the exterior and cola syrup was over the walks and floor. Members worked every night scrubbing floors and washing walls. A platform was constructed at one end of the empty building and church began.

The building was rented for several weeks, then purchased with a small parcel of land. Immediately the people built another 50' x 30' structure for Sunday school. The small congregation raised \$2,000, bought rafters, cinder block and did the work themselves. While this small building was under construction, the children were taught in Sunday school classes under a ragged, dirty brown tent outside the first building. It did not rain for 13 consecutive Sundays while the construction was under way. In mid-fall, the children moved into the new edifice. The floor was not finished, and Sunday school was conducted on dirt for the first winter, with oil heaters in each of the four Sunday school rooms. The adults used the auditorium for Sunday school. The early growth was not built on Sunday school organization, but centered around preaching. Sinners were converted and alcoholics were saved. This building was soon overcrowded.

A small addition was added to the front of the old building. Sunday school had grown above 300 in regular attendance by 1957. Another addition was attached to the lower side of the original building. The upstairs became an 80' x 60' auditorium and the bottom floor became Sunday school classrooms.

In 1963, a new sanctuary seating 1,000 was constructed. The church moved into this sanctuary in the spring of 1964. One thousand, eight hundred sixty-four people were

present in Sunday school on opening day. The original buildings were named Moody Building.

In 1965, Spurgeon Building was erected. This two-story 50' x 100' building helped alleviate the Sunday school space problems greatly. However, the church found itself in the same dilemma almost immediately. Brainerd Building was finished in 1967. Carter Building was erected in 1968. On Easter Sunday, 1969, ground was broken for a new 3,000-seat sanctuary plus two large educational buildings which are attached to Carter Building. The two educational buildings were completed and occupied in January, 1970. The new sanctuary was dedicated June 28, 1970.

During the same years of continuous building programs, the church also procured nearly 20 acres of land on and around the church site. These church buildings, furnishings, equipment and real estate are valued well above \$4,000,000.

The following principles have guided Falwell in construction of buildings at the Thomas Road Baptist Church.

1. *Build walls around your ministry.* By this Falwell indicated "a building is simply a means to an end. The main purpose is preaching and teaching." Too often preachers become involved in constructing buildings that are not usable or practical to an evangelistic ministry.

2. *Do not build to attract a crowd, but build because you have a crowd.* Many churches have placed the cart before the horse. They provide empty space, hoping it will attract people. Space does not attract, if anything, too much empty space tells people you can't attract. Falwell believes people should be attracted to a church through preaching and teaching the Word of God, then when the crowd is overflowing, money will actually be provided for expansion.

3. *Use space efficiently.* Use as much space as possible so there is little wasted space. Because of this principle the educational space is used six days a week, every day except Saturday. Open session rooms are used, rather than small 10' x 10' cubicles formerly used by Sunday schools. "Space should be convertible, expandable and multipurpose," stated Falwell. By this he meant a room should be adaptable for several purposes, a building should be able to be expanded if necessary.

4. *Buildings should reflect a dignified ministry.* Some churches do not look like churches and as a result create the wrong image in town. "A building should not call attention to itself and take away from the God it represents," Falwell stated. By this he meant ultra-modern construction or rinky dinky "chicken coop churches." He continued, "A cheap church makes God look cheap." A church ought to look as nice as the other buildings in town. (The original cinder block built by members of Thomas Road Baptist Church has been covered with brick facing.)

5. *Buildings should reflect the historical background.* The new auditorium was designed by Thomas Jefferson as a church. The present sanctuary was expanded far beyond the original Jefferson estimated seating, but the colonial motif remains. The buildings fit the historic atmosphere of Lynchburg.

6. *Buildings should be economical but beautiful.* Anyone visiting the Thomas Road Baptist Church will agree to its beauty. Yet, the simplicity of its lines and

architecture is the church's beauty. The cost was \$15.00 per square foot for construction, economical by today's standard.

7. *Never incur more than one-third budget indebtedness.* Churches tend to go to two extremes when money is involved. First, the deacons want to get out of debt and seem reluctant to incur a debt for building expansion. They enjoy a "debt-free" building. This is unrealistic in today's economy. Most every building is constructed by loans, and churches are no different. Money is to be used in the ministry, not saved. The parable of the talents instructs the use of money for good. Also, the purpose of a building is not to be "debt-free" but to be an instrument in winning the lost. The second extreme is some churches are guilty of becoming involved in unmanageable debts. Money can be borrowed (by bonds or bank loans) on faith, i.e., the pastor hopes to lead people to Christ who will come in church and pay off debts. If the church has a past history of successful evangelism, this faith has some basis. If lost people are not getting saved, his loan may be grounded on wishful dreams.

8. *Building expansion reflects spiritual growth.* The continual enlarging of walls reflects numerical and spiritual growth. "Never get out of a building campaign," Dr. John Rawlings of Landmark Baptist Temple, Cincinnati, told the author. If a church builds so large it doesn't need to build for ten years, some spiritual momentum is lost. A congregation is encouraged when they see bricks being laid, windows going in place and new floors being laid. The completion of a new building will encourage the faith of believers. They have become a part of spiritual growth by their financial sacrifice to build and work for numerical growth.

CONCLUSION

Buildings are only a means to an end-the purpose of a church is to use its facilities to reach the lost for Jesus Christ and nurture Christians. There are billions of dollars invested in church buildings across the United States. If all church buildings were used for these biblical purposes there would be revival throughout our land, the extent of which we have never seen in history.



Groundbreaking ceremonies for the new sanctuary held in April of 1969.



The Educational Building and new sanctuary under construction.



The grading for the parking lot is shown here under way in 1969.



The Education Building goes up rapidly after the groundbreaking.



The new sanctuary is almost complete and ready for services.



The church plant these days must include acres of parking.



The Thomas Road Baptist Church complex with the beginning sanctuary on the right.

CHAPTER SIXTEEN

And Now Concerning the Collection

The testimony of William Owen illustrates the biblical truth that a Christian cannot outgive God. His story of financial blessing which resulted from tithing can be repeated many times throughout the church.

When William Owen was saved in 1965, he was in debt and thought of filing for bankruptcy. He stated, "It seems when I made one step forward I would slip back two." Falwell encouraged him to tithe. So he began tithing. At first he thought he would tithe when he could afford it but it seemed nothing really worked out for it. His wife asked that he take God at His word and just try Malachi 3:10. He began giving God a tenth of his gross income. God opened the windows of heaven and blessed Owen.

When he first went into business he had an old backhoe machine. Owen asked the Lord to help him get a new one which he needed badly. He promised, "I will give God one-tenth of all my income." God supplied. The next morning the phone rang, a contractor had four hours work for him to do. This amounted to \$40. The following Sunday he gave it all to the Lord, knowing this was all the money he had. In two weeks another call came in. The work this time amounted to \$360. One-tenth of this went to the Lord. God began to pour out His blessings. Owen had to purchase another machine. With both machines working and two rented, he had more work than he could do. The first year he tithe Owen gave the Lord more money than he had made in any previous year.

He asked different people how to tithe. Some would say take out all expenses first, some would say after all bills are paid. But God spoke to him and said give the first tenth. That would have to be gross. The Lord blessed and gave back to him many times more.

Church financing is usually viewed in two perspectives: raising funds and borrowing funds. Most churches place more effort in the last than the first. Fortunately, we have been greatly assisted in this area by Mr. Joseph Pressley, president of Church Investors, Inc. of Atlanta, Georgia. We have done millions of dollars worth of business with this company and their born-again officers.

However, raising money is an absolute necessity for a growing church. First, it is biblical to raise finances (II Cor. 8), then it is practical. Some have the mistaken idea that it is carnal to talk about raising money, therefore, the church budget suffers, outreach suffers, and soul-winning activities are limited. A church cannot run buses without money. A church cannot buy radio broadcasts without money. A church cannot print literature, buy printing presses, pay salaries, or support missionaries without money. The average American does not hesitate to talk about money in any area EXCEPT when he becomes a Christian. Then he changes. Attitudes toward money come from tradition, not the Bible. Church tradition holds that a church cannot commit itself to a planned budget. Church tradition holds that "faith giving" allows a person to give only from the heart. "I don't believe that's proper faith giving," stated Falwell, "A Christian gives freely from the heart and out of obligation to the church." Falwell believes a Christian is under a requirement to give to God. The word pledge makes people mad. They do not believe in a financial commitment. However, they believe in a commitment (installment buying)

when they purchase an automobile. A man will pledge for twenty-four or thirty-six months. A man commits himself financially when he switches on the water, electricity or gas. A man believes in a pledge when he purchases a home, he commits to pay X dollars per month, knowing there are no excuses-the pledge has to be paid.

But in the Lord's work people who are ultra-spiritual are offended when they are asked to commit their finances to a program for God.

A strong doctrine of the local church is needed, because when a Christian is involved in "his local church" he realizes the financial obligation and benefits that come through giving money to a church. Those who hold a "loose" doctrine of the church will not feel the obligation of their church, hence, not want to "obligate their finances for the future." Those who have their church will want to serve God by channeling their money through the local church.

Because people are reluctant to commit themselves to a pledge that they might not be able to meet, Falwell said, "I don't use the word Pledge. I prefer to use the words, Faith Promise." The person is asked to trust God for the money and if God does not supply, the amount is not binding on the individual. Faith Promise is used one time a year for the entire church income-missions, buildings, operating expenses, etc.

The budget at Thomas Road Baptist Church is raised on one day, called a Commitment Day. The ground work is laid, the people are prepared, and the total church successfully joins together and takes a necessary stand to finance the program for a year-a year that will require almost one million dollars.

During 1969 the church giving was nearly \$800,000. In 1971 our budget is in excess of one million dollars. The church needs that amount just to stay above water. When referring to money Falwell commented, "We've found that financial pressures never taper off. We can never say, Now the financial push is over and the pressure is off and we're going to have it easier for a while." If a church is obeying the Scriptures the pressure to reach the world is always constant. Falwell remarked, "When a minister tells me they have \$100,000 in the bank, I know he's not getting much done. If he's saving for a building program or somebody made a gift, perhaps that is understandable. But churches that carry large bank balances indicate spiritual laxity in evangelistic outreach. I cannot conceive of a church having a large bank balance for any length of time because the ministry is so great, people are to be reached, and there are many ways of reaching people. When a church is doing all it can, it is always broke. I don't know of a single aggressive church that isn't broke. Not one."

WHAT IS STEWARDSHIP MONTH?

Church financing is operating on the principle of faith. "Without faith, it is impossible to please [God]" (Heb. 11:6). Faith is believing God, obeying the Lord, investing money to expand the ministry, just because the Great Commission commands us to do it (Matt. 28:19, 20). At times, it doesn't seem logically possible that money is available. Money must be invested in the ministry, not saved in the bank. Whenever a church operates on any principle other than investing money to reach the lost, it cannot be an aggressive church.

When a church operates on the basis of sight, it means waiting until we have all the money on hand before we are able to begin. Then we begin. Waiting until we see the money in hand kills our outreach. It is like a fellow waiting until he is able to start tithing. He never tithes. The longer a person steals from God, the worse shape he gets in. Finally he cannot tithe and cannot pay his bills and support his family. Tithing prospers a man. Living by faith prospers a church. If a church waits until it is financially able to win souls, it will not do it. If a church waits until it is able to build buildings to provide for people, they will not come.

Someone asked Falwell, "When is the right time to construct a building?" He replied, "The right time to build is when you don't have room or space to adequately handle people who are coming. God wouldn't send people if He didn't want you to provide for them. Whether a church can afford to provide a building or not, they've GOT to. The very fact God sent people to your church, put them under your watch care, means that God wants you to minister to them. You can't minister to people without facilities." Falwell then concluded, "The very fact God has given you success in attracting people is proof that God will give you success in building facilities. If you properly minister to your new converts, you can build new buildings through their tithes and offerings."

The ministry ought to be first-rate. When Falwell talks about building, he does not talk about store-front buildings. "That's okay to start in. We started in one," commented Falwell. Churches ought to build buildings that are not only comparable, but superior to public school buildings. Church buildings should not be just as good as the buildings in the city, but better.

The church representing the Lord Jesus Christ should not be extravagant and wasteful in its building programs, but it certainly should be more than adequate. An inferior building reflects an inferior message. We who preach the gospel, believe the Bible, believe the virgin birth and deity of Christ, and preach the death and suffering of Christ-why should we meet in buildings inferior to anyone?

WHAT IS STEWARDSHIP MONTH?

Raising a church budget at Thomas Road Baptist Church is quite an ordeal. One month is set aside called Stewardship Month, usually January. Psychologically, January is an excellent month. First, it is the first month of the year. People normally make resolutions during the first month of the year. January is an idle month in the church calendar. It is not good for Sunday school promotion. In our area, if we plan a big Sunday in January for a soul-winning endeavor, we may find the roads impassable with snow on that day.

A month is given to preparation for Stewardship Sunday. Reverend Soward prepares Sunday school lessons on tithing and stewardship to be taught throughout the Sunday school. The Bible messages from the pulpit center on tithes and offerings. Falwell believes both the Old and New Testaments teach that every Christian is obligated to give God 10 percent of his total income as a basic minimum. And not just 10 percent, but the first ten percent. "The first fruits of all thine increase" (Prov. 3:9). Falwell preaches that tithing is deducted before taxes, before Uncle Sam, before the landlord, before groceries, before retirement; the top 10 percent goes to the Lord. Also, Falwell preaches that the tithe should be given to the local church treasury. "I know there are

some who don't believe in storehouse tithing," replied Falwell, "There are arguments on both sides, but I answer `Even if you don't believe in storehouse tithing, and you are a member of a good Bible-believing, Bible-preaching church, you should support the church by tithes and offerings out of respect for the Lord, respect for the church, and respect for every person in that church.' " Falwell does not necessarily believe in cutting out giving outside the church. Falwell reports, "Many of our people support Oliver Greene, Bob Harrington, the evangelist, and others who are preaching the Word of God. I love these men, I personally support them, and I believe in them. But we ask our people to give to them over and above their regular tithing to their own church." Falwell advocates tithes and offerings; the weekly giving of a Christian ought to go into the treasury of his local church.

When faced with tithing to a liberal church, Falwell remarked, "If your church doesn't believe in the virgin birth, doesn't believe in the total verbal inspiration and infallibility of the Scriptures-then you ought not to be in it. You should get out of it. You've got no right attending there. I wouldn't spend ten minutes in a church where the preacher didn't believe all the Bible to be verbally inspired and infallible. I wouldn't spend my time or my money if that church did not believe in winning people to Jesus." Falwell continued, "if a church didn't believe in the coming of the Lord, I wouldn't support it. I'm more narrow-minded than some others. Furthermore, I wouldn't preach in a church that took such a stand if I knew it ahead of time. I don't want to come in and win people to the Lord, tying them to a church where they'll be corrupted."

Tithes and offerings should be given to a church that is doing the right thing, winning souls. If the church is not a New Testament church, Falwell counsels, "Get out of that church and find one. If there's none in your town, start one. There is no excuse for anybody being a part of something that dishonors the Lord."

Thomas Road Baptist Church prepares for Stewardship Sunday by centering the Sunday school lesson on the message of stewardship. In the morning service, Sunday night, and Wednesday night, Falwell preaches every message on tithes and offerings. Falwell asks, "Can you imagine hearing four Sunday school lessons a month, hearing four Sunday morning sermons, four Sunday night sermons, four Wednesday night sermons on tithes and offerings? The Bible is filled with giving. "In the beginning God created," is giving. Calvary is giving. "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). Why should we give? Because God gave to us. Many churches do not give sacrificially because they have not been taught. A preacher never preached on tithing, although he believed in it, because he said he'd make somebody think he was after money. This minister was not only hurting his church, but was hurting the people because they were missing the blessing of sacrificial giving. Therefore, the minister was robbing God as well as hurting the outreach of his church. Falwell commented, "I don't see how a minister can preach on John 3:16, the Second Coming or the blood without mentioning tithes and offerings."

Falwell has often said that if every member of Thomas Road Baptist Church were a regular faithful giver of tithes and offerings, the church could double or triple its ministry.

No one has given sacrificially until he has gone past 10 percent. Falwell confessed, "I haven't given God anything till I go past 10 percent. The tithe is due to God. Then I begin giving my offerings. The tithe is a matter of how much you love the Lord. The tithe is a matter of what life is all about. The tithe is a matter of why you are living, and what you are living for. When people really get their hearts wrapped up in winning souls and in winning this world for Jesus, they will start thinking of how much they can give to Jesus. Then people begin to consider how much they need for living expenses." Falwell tells the incident of last year's commitment dinner. "We had not reached the financial goal we set, the level of income we felt could be given by the church. The figures were projected up on the screen by an overhead projector. A businessman walked up on the stage, wiping tears from his eyes (members do not have to make their pledge public, but he wanted to). He said, 'I had a job that I had planned a \$10,000 profit. I have already committed myself for a larger pledge than I can do, but I have a \$10,000 profit coming in a few months. I was going to buy myself a boat. I've been wanting a particular boat-but I'll give that \$10,000 to the Lord.' When he returned to his seat another man who owns a trucking company stood. 'I'll add \$100 a week to what I've already committed.' A deacon said, 'Put me down for \$10,000.' Soon we'd reached our goal." Falwell commented on the meeting, "You could have struck a match and the place would have blown up. The meeting was charged with electricity." There is nothing that brings revival any more than people getting right with God on the money issue.

Christ has not captured a man's heart, until He has his pocket-book. "For where a man's treasure is, there will his heart be also" (Matt. 6:21). Until the church gets a man's treasure, it doesn't have his heart. Nobody is spiritual who is not faithful in the matter of tithes and offerings. Falwell commented, "I don't care how well he teaches, how well he sings, how well he prays, if he does not give tithes and offerings, he is not a spiritual man." Falwell quotes as his authority, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 8:7).

WHAT IS THE STEWARDSHIP BANQUET?

The people of Thomas Road Baptist Church have heard tithing taught and preached at Sunday school, Sunday morning, Sunday night, and Wednesday night services. During the Christmas season they won't hear Christmas sermons for the sake of Christmas. They will hear all about giving because giving is the message of Christmas. The first Sunday of January is Commitment Day. Falwell also calls it Resolution Day. During the last Commitment Day, Doug Oldham was present to sing, Falwell did the preaching. The church raised 700,000 on that day in the church auditorium. The members heard stewardship preached all month. Falwell commented, "They have heard tithing so many times that if they are not tithing, they begin to doubt their salvation." A church member commented, "I heard tithing so many times that I felt like a sinner going to hell if I didn't do it." Falwell feels so deeply about tithing that he stated, "If they're not tithing, they're sending people to hell. Their money ought to back the work of their local church in reaching souls for Christ."

When the church was smaller, tickets were sold to a stewardship banquet, about four weeks prior to the last Monday of January. Every person in the congregation who was working was motivated to come to the banquet. Anyone who had any amount of

income was a potential giver. Children were not invited to the banquet. Falwell commented, "We do not invite any distracting influences to this banquet. We want to have the adults and the teenagers there. We sell them a ticket for \$1.00 but the meal costs about \$2.00."

Some complain about selling tickets. Falwell answers, "If you give something free, people may not attend. I learned a long time ago that things you give to somebody doesn't mean very much to them." Falwell's attitude toward selling tickets is vital for understanding the success of Thomas Road Baptist Church. "That's what's wrong with our society today. Our federal programs of giveaway are rearing a generation of boys and girls who feel the world owes them a living, resulting in hippies, yuppies, and freaks marching in the streets. They think wrongly that the world owes them a living, because they happened to be born. The world does not owe anyone anything. If a man will not work, neither shall he eat, the Bible says. The local church must learn the philosophy of work. The church must work to perform a first-class operation for God. If people are going to get anything out of Thomas Road Baptist Church, they've got to work for their church. If people get anything out of their salvation, they've got to invest in it. Salvation is free in its receiving, but is expensive in its dispensing."

Falwell expects about half his congregation at the commitment banquet, for that's about the number of people that are interested in bearing the burden of the church. Maybe a smaller church could get a better percentage. This year the church could not have a banquet because there was not a place large enough. Last year about 1,100 adults were packed into the gymnasium. This year twice that many would have attended and there was no place for this large a crowd. Falwell commented, "It's not as ideal, but it's all we can do."

A banquet is the right idea. Falwell commented, "We always had a company cater the banquet. If you get too many people involved in preparing the meal they forget why they are there. If too many people are serving tables, they aren't sitting there considering what they ought to be giving. We try to do away with anything that involves the people and ties up their time."

Falwell described the banquet, "We ask them to be seated, then we have prayer, and then we eat. We try to do everything as quickly as possible. Around 6:30 P.M. is a good time to start serving food and by 7:15 we are ready for the program. We usually invite in a musical group, and also a noted speaker. Last year, Dr. David Cavin, High Street Baptist Church, Springfield, Missouri was the speaker. We try to get someone who can motivate people on the subject of stewardship. We ask him to bring a twenty-minute message. We don't want a long discourse. One or two special musical numbers are presented while everyone is getting his mind on the subject. All of the program has transpired by 8:00 P.M., at the latest." The message was designed to bring people to a place of commitment. Falwell steps to the pulpit, "Now, let's be about our stewardship; we have heard it all month. Let's sign on the dotted line and get the job done for the glory of God."

The deacons and pastors serve as ushers. They stand immediately and begin dispensing an envelope to every table. This envelope is not to be opened until everybody has one. The front of the envelope has a picture of our new sanctuary. A line drawing of

the half-completed educational complex is printed to emphasize why this banquet must be successful. "Now, let's everyone open the envelope. Let's all do it together." So everyone opens the envelope. Falwell asks them to just take out the annual report, not the card. So everybody takes the annual report out of the envelope. Then he asks them to look over the brochure. The front page, a picture of the hundreds of people attending Sunday school on the thirteenth anniversary. A verse of Scripture is printed: "Enlarge the place of thy tent, let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes for thou shalt break forth on the right hand and on the left" (Isa. 54:2). Falwell traces the accomplishments of the past year.

"This year we need to do everything we did last year-plus," challenges Falwell. "We are going to enlarge our television and radio outreach, increase our staff, give more to foreign missions, improve and enlarge our printing facilities, update our data processing facilities, and meet the increased debt retirement demands."

The young minister then turned to the next page and announced to the great crowd, "Here's how we'll do it. In order to do a maximum job, we need \$3,000 added to our weekly income. This additional income will enable us to upgrade without strain or deficit for the year. If we are to meet this challenge, several things must be done.

"First, every known member in our ranks must obey the Lord and begin tithing. Second, every tither must add an offering to his tithe each week." Herein lies the greatest source of new revenue, according to Falwell. "Third, we must win many souls to Christ this year, who also will begin supporting the Lord's work." Next the members are shown an approximate weekly budgetary analysis for the church, broken down into basic financial disbursements; utilities, salaries, taxes, maintenance, buses, cars, operating expenses, missions (home and foreign), television and radio, postage, debt retirement, pastor's insurance policy (the church carries a two-million-dollar policy on Falwell's life. (He quipped, "It's double indemnity. If I drop dead, the church is in good shape. If I'm killed accidentally, they're loaded.)

"In 1969, the weekly cost of keeping the doors of this church open were \$8,950. In 1970 the cost rose to \$11,950.00 In 1971 the weekly cost is \$15,600.00. If this were put in a corporation, you would say that profit was made after weekly expenditures were paid, and retired indebtedness was satisfied, but we still have \$291,859.54 left which was put in buildings. We invested in the present buildings, having disbursed \$735,747.22. The church was about \$300,000 in the black during the year (in worldly terms) but all was invested in capital enlargement, so the church ended the year broke." Falwell repeated, "And that's the way I think it ought to be."

Next Falwell announces, "All right, reach inside the envelope and take out a card-Tithing is the golden key written across the top of the card. I accept God's plan of giving and will bring a tithe, one-tenth (some people are not sure what a tithe is, so I spell it out for them-ONE-TENTH) of my income to the Lord's house each Lord's day during the coming year." Then Falwell quotes some verses that support the promise of tithing. God has a plan for everything. Tithing is God's plan to support the church. Accept God's plan and His promise is yours. Now, Falwell asks everyone in the building who is already a tither or is about to give above the tithe, to look at him. "If you will continue to tithe during 1970, and to give whatever you are giving above your tithe, I want you to check

this first block." The pencils begin. Falwell reminds the group, "Most of you know your commitment is only as binding as God provides, as your health continues, as the national economy continues." Falwell again announces, "Every-one who is now tithing and maybe giving above your tithe, look again at me. If we're going to reach our proposed budget this year (when we say budget we mean what we would like to do), will you add to your tithe? Before you write down your pledge, let me say we can't get the job done unless you're going to give extra." Although the Thomas Road Baptist Church has some people who are not tithing, Falwell always hopes they will begin tithing. Recently, Falwell challenged a group of preachers, "We have to motivate people who love God to give more than the tithe to get the job done."

In the meeting that evening, a gentleman spoke, "My wife and I feel that God would have us give \$20 a week extra above what we have been giving in this matter of offerings. Right now we are committed to tithe \$20 per week."

Falwell announced to the gathering, "There's no place for you to sign the card because this is not a pledge. We will not send you a reminder. This is between you and the Lord. This is a faith promise. You promise the Lord. Then you have faith in the provision of God. As you provide your tithe to God, He will make it possible for you to give." Falwell continued the challenge, "If you only give what you have, there is no faith. When you give beyond what you can possibly do, with faith in God's provision, there you will receive blessing." Falwell concluded, "We don't want you to give what you have, give what you don't have. You can't outgive God."

After the challenge, the people start writing. The young minister continued, "Don't put your name on the card unless you wish. When your card is ready, lift it up high." The deacons and pastors bring the cards to the recording table where ladies are seated with adding machines. If the cards indicate a \$10 pledge, the ladies multiply 52 times \$10 which equals \$520. Immediately \$520 is put into the adding machine. The cards continue coming in. The musician sings three or four special numbers. The amount is reflected on the wall by use of the overhead projector. The church was reaching for a million dollars, so they kept the accumulative amount posted along the way. Pastor Falwell returned to the microphone. "Ladies, let's have a subtotal." There is \$240,000 projected on the wall. But the men are still gathering cards. The serious young minister announces, "Now I want to talk to everyone who is not a tither. You may have been a regular giver to our church. I challenge you to do what you have not done before, to let God bless you this year. Give God an opportunity to expand your life and influence. I want you to prove the Lord. Put Him to the test and see if He will not open the windows of heaven and pour you out a blessing so there's not room enough to receive." Several take the admonition seriously. Nothing brings the peace of God upon a meeting as Christians sacrificing. Cards are raised from people who are not tithers. This is the beginning of a revival. A few more songs are sung and another subtotal is taken. The level bogs down and Falwell announces, "There is no excuse for us to be defeated today. I don't believe God would be pleased with our defeat." The intense preacher announces that he will add, another \$2.00 a week to his giving. He then asks, "How many of you want another card?" When they reached the goal Doug Oldham came to the platform and sang, "Praise God from Whom All Blessings Flow." The audience joined in the hymn of

praise. Next the large-hearted Oldham sang, "The King Is Coming." People begin to say Amen in the otherwise conservative congregation

WHY THE MEMBERS GIVE

At the Thomas Road Baptist Church no one signs a pledge card and no one knows who has pledged but the person and his God. Falwell is often asked, "Does the person live up to his commit-mew?" Falwell answers simply. "All I go by is the record of what is given. Our people give more than they promise each year, and our church has been blessed because of it."

The Thomas Road Baptist Church involves its members in a love-relationship for the church and the Lord. They manifest their love in the ministry of the church by putting dollars into it. When they give their treasure to the church, they give their heart. When a man is giving \$20 or \$50 a week, he will attend the church service to see what is happening. This commitment meeting is the only business meeting a year. The members take the audit home with them. If anyone desires to know how the finances are spent, he may go to the bookkeeping office and see the records. This is his church and he has a right to know. Falwell indicates, "We spend the rest of the year doing the ministry, not looking for the dollars. Members are sure the church is honest with the money. Every penny is spent to the end of reaching more people for Christ. God keeps the books in heaven. If a local church is not honestly dispensing and administering finances, God will withhold blessings."

Some Christians may say, "I won't give my tithe because I don't like what the church does with it." Falwell's answer is direct, "You give your tithes and offerings, that's your responsibility to God. If the church misuses it, God will take care of the officials. A Christian's responsibility is putting the Lord first." Falwell continues, "We've found this financial program tremendously successful. We raise our money at one time during the year, and then everything we do during the year is supported by these offerings. We do have special crusades and offerings for particular financial needs. Our church is constantly needing finances for expansion, and the only time we have a problem raising finances is when we are not putting God's work first. When God is blessing a church and souls are being saved, the complaints about giving are usually minimized. A church is hurt by a pastor who refrains from pressing the subject of stewardship to every member."

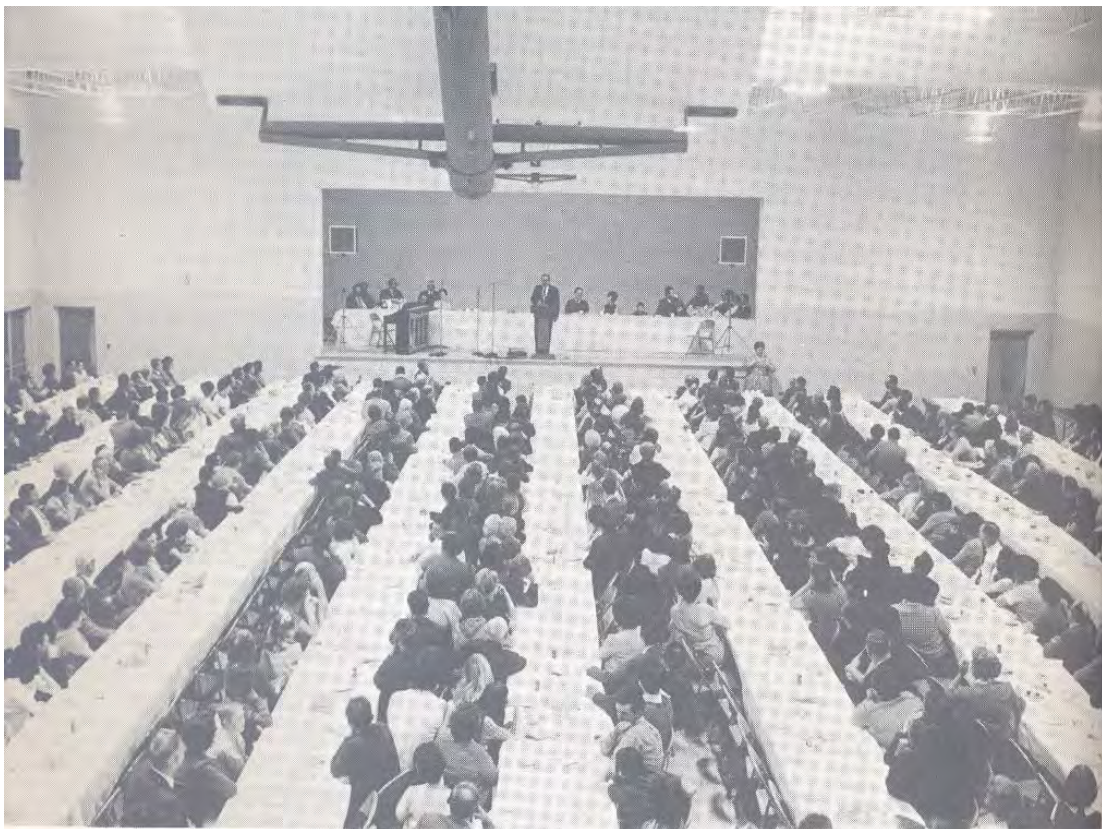
WHO CONTROLS THE FINANCES?

The Thomas Road Baptist Church has twenty-eight members on the Board of Deacons. They meet bimonthly, to discuss all financial matters in detail. The deacon board is kept posted on everything in the church. The secret of harmony in the matter of business is information. The people are kept informed. They do not vote on small matters. Falwell indicates, "You let everyone vote on every little thing and you have a grand mess. If the church can't trust the pastor, the leader with the delegated responsibility, they'd better get somebody they can trust." The pastor is the financial leader in the church both in raising and spending money. He does not oversee the details but in the final analysis, he is the controller. "You can't have ten men running a business or ten people running a church," reminds the young pastor. He continues, "There is one leader in everything. But he must discuss these financial matters and pray about them with the deacons. In the final analysis, the congregation controls the financial spending of

the church, but the pastor is delegated the responsibility to spend the money in keeping with the budget and the aims of Scripture.

"I recommend to the church what foreign missionaries we support, and how much we will give to them," stated Falwell. The people are constantly advised concerning financial matters, but decisions are made by Falwell. When the need arises for personnel, he begins looking at men and talking to God. The Lord impresses on Falwell's heart, and after he is sure he has the right man, the salary is set. No one ever knows the salary but that person and the Lord. Individual salaries are not made public. However, the total salary is published in the annual audit.

As visitors walk around the multi-million-dollar facilities they are impressed with the functional buildings; yet no cost is spared to get the job done. People give their money to the Thomas Road Baptist Church because souls are saved in the services and neighborhoods around Lynchburg are being reached with the gospel. Listeners mail offerings to The Old Time Gospel Hour because God speaks to them through the broadcasts and telecasts. The workers in the church sacrifice, many giving beyond the tithe because God is honored and there is a faithful stewardship of all finances received.



The 1970 Annual Stewardship Banquet held on January 26, 1970, in the Gymnasium.
Dr. David A. Calvin was the speaker.

CHAPTER SEVENTEEN

A Leader and His Staff

Prayer is certainly the most essential ingredient in building a work for God. Faithfulness to the Word of God is another requisite. And then there is recognition of God's sovereign blessing on a work. Finally, people dedicated are necessary to build a great church.

But from the human standpoint, a good full-time staff is the most important requirement for building an aggressive and stable local church. Through the years, God has given the church some of the greatest men in America to work with Falwell. When Thomas Road Baptist Church was born, he was the only employee. Falwell received \$65 a week salary. He did all the preaching, song leading, choir leading, janitorial work and anything and everything else that needed to be done. He also typed the stencils and handled the mailing. This did not hurt him nor will it hurt any other man who means business for God. As a matter of fact, Falwell's faithfulness in small capacities has led to greater realms of ministry.

As the work grew, Falwell found that his first need was for a secretary to attend to the office responsibilities. Of course he had first employed a part-time janitor. For his first secretary, he found a young Bible school graduate who could work with young people and type. Later, he hired a music director. With this staff he built the work for several years.

At this writing the church has forty full-time church employees. Fourteen of these are pastors. There are more than forty employees at Lynchburg Christian Academy. And then there will be many others joining the staff of Lynchburg Baptist College.

A pastor cannot build a large and aggressive work without competent help. Many pastors are unwilling to delegate responsibility. Others are unwilling to trust responsibility and authority in the hands of other people. This spirit of egotism and jealousy is a very great hindrance. If a young pastor is especially energetic and very talented, it is possible that he may build a Sunday school to 1,000 or more. But he will soon reach his limitation. Through the years, Falwell has asked the Holy Spirit to bring talented specialists for every field of need. God has done just that. Falwell has asked the Lord to give him men who are dedicated. God has done this. For this reason, he is able to speak in many other churches, conferences and meetings across the nation on Monday, Tuesday, Thursday, Friday and Saturday. He is almost always in the Thomas Road pulpit on Sunday morning, Sunday evening and Wednesday evening. The work goes on successfully, though he is usually out of the city. A staff meeting is held each Monday morning between 9:00 A.M. and noon. This is generally done at a local restaurant over breakfast and coffee.

Although fringe benefits should not be a compelling factor that brings men into a local church ministry, these are important matters. The church has a group hospitalization program, Blue Cross and Blue Shield; a group life insurance plan, and a plan which pays the salary of a disabled employee until he returns to work. Since no health examinations are required for any of these policies, some uninsurable persons are covered.

Approximately one new staff member is needed for each 100 new people attending the church. There are approximately twenty giving units in the church for each 100 persons. (A giving unit is a tither, a person with a source of income. Children and elderly persons without a fixed income cannot be counted as a giving unit, even though they are exhorted to give at least a tithe of whatever income they have.) Ten new giving units supply enough money to support an additional staff member. Each staff member should live at the level of the congregation, not below or above the average income of the church members. Therefore, the combined tithes of ten members should reflect the average income of church members and be sufficient for a staff member's income. Falwell's salary is \$15,000 annually, including some income from special meetings he conducts.

On the other hand, when a staff becomes large, it is possible for a staff to monopolize the time of the pastor. Falwell believes a staff member should be taught to exercise initiative and to work out his problems when possible. He should not run to the pastor for every little matter. Weekly prayer meetings and staff meetings go a long way toward alleviating this problem. Annual socials for the staff are quite helpful. Since Falwell is driving or flying out to meetings almost every evening, he has found that this is a good time for staff conferences. The fellowship and ministry draw pastor and staff closer together. Sometimes staff members become un-happy and create problems. In most cases, a wise pastor through counseling and understanding, can correct such a situation. When it is obvious that such a situation cannot be corrected, it is the pastor's responsibility that this staff member is informed that such a spirit cannot be tolerated. If a separation from the staff is the only answer, if possible it should be done amiably. Again, open communication lines are essential.

The church and Board of Deacons appropriate the necessary funds for needed staff members. Falwell is charged with the sole responsibility of selecting staff members with whom he works. Therefore, all staff members are answerable only to the pastor. There is no court of appeal beyond the pastor. If a staff member must be removed for some reason, again this falls upon the shoulders of the pastor. He may delegate these responsibilities to departmental heads, but the ultimate decision lies with the pastor in all hiring and dismissing of staff. If a pastor abuses this authority, then the congregation has the right to remove the pastor. But no one can hire or fire a staff member but the pastor.

After a local church has reached a certain size, its further growth is totally dependent upon the adding of staff members. The church has attempted to departmentalize the ministry with a pastor heading up each department. Rev. James Soward, Jr., is the co-pastor. When Falwell is away from Lynchburg, the pastoral responsibilities are under his leadership. When he is home, Falwell delegates as much responsibility to Jim Soward as possible. He is soloist for the Old Time Gospel Hour television program. He also leads in the congregational singing. His leadership in the Sunday school and at Treasure Island has been very effective. Rev. J. O. Grooms is soul-winning director. It is his responsibility to train soul-winners and to organize the soul-winning effort as a church. He is also charged with the duty of keeping people in the Bible memorization program. Rev. James Vineyard directs the bus ministry. This is fast becoming one of the strongest outreaches. Falwell sincerely believes that the largest and strongest bus ministry in the world will be built right in Lynchburg. Rev. Jim Moon,

Falwell's lifelong friend, has been responsible through the years for the data processing department. This is over and above his ministry in the Harmony Bible Class, one of the most aggressive adult Bible classes. Since the addition of Mr. J. Calvin Combs as the analyst in the computer area, Jim Moon has assumed the responsibilities of institutional visitation. This includes hospitals, convalescent homes, etc. Jim Moon and Jim Soward are jointly responsible for the follow-up visitation of all altar requests. Ray Horsley is director of the Elim Home for Alcoholics. Dan Manley, one of our youth pastors, directs the Treasure Island Youth Camp ministry, under the leadership of the co-pastor. Mr. Combs is assistant business manager and is responsible for coordinating the production of the printing plant, the mail room and data processing department. Dr. A. Pierre Guillermin is administrator of Lynchburg Christian Schools, which includes Lynchburg Christian Academy and Lynchburg Baptist College. Dr. Guillermin is also a psychologist and attends to complex counseling cases. Mr. R. C. Worley is responsible for all home visitation involving salvation calls, problem visits, etc. Mr. Sam K. Pate is the business manager and works directly with the bookkeepers. All purchases made by any-one must be authorized by the business manager. Requisitions and purchase orders are used for this purpose. Mr. J. I. Rhodes is production manager of the radio and television ministry. Mr. K. C. Worley is director of maintenance for all vehicles. Mr. Robert Creasy is superintendent of buildings.

These men are not expected to do all the work that is involved in their jurisdiction, but are expected to see that all the work is done. Falwell meets with these departmental heads regularly. Dr. Jack Rollings, besides serving as Minister of Music, is public relations director and Falwell's personal administrative assistant. He organizes Falwell's schedule, in conjunction with his personal secretary, Mrs. George Hogan. There are certain things no one else can do but the pastor. But it has been Falwell's experience that a pastor should not do anything that someone else can do. A pastor's main responsibility is prayer and the ministry of the Word. He must learn to discipline himself and manage his time so that he can give proper attention to Bible study and prayer. If he does not, his pulpiteering will suffer and his people will suffer.

WHERE TO FIND STAFF MEMBERS

Falwell credits the Holy Spirit with singling out and bringing him into contact with the right men at the right time for the need at hand. He has never gone looking for an employee. He states, "Just as I have learned to pray and trust God for the provision of all our mammoth financial needs, I have likewise learned to trust God to give us the laborers we need for this part of His vineyard."

It is important that the pastor does not show partiality to staff members. He must never reprimand a staff member before other people. He must show proper respect to the dignity of each member of the staff. He must keep the lines of communication open at all times so that no employee may feel inhibited about talking with him concerning any matter.

The full-time staff members are a team, each with abilities and desires. God has welded a group of men into a unified team at the Thomas Road Baptist Church to lead the congregation in a world-wide ministry.



A recent picture of the church staff.



Dr. Elmer Towns, Vice-President and Academic Dean of Lynchburg Baptist College.



Reverend James Moon, Co-Pastor.



Reverend James Vineyard,
Director of Bus Ministry.



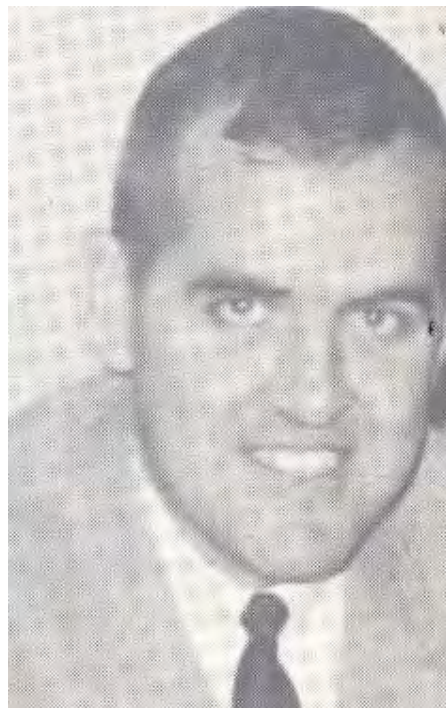
Dan Manley, Youth Pastor and Treasure Island worker.



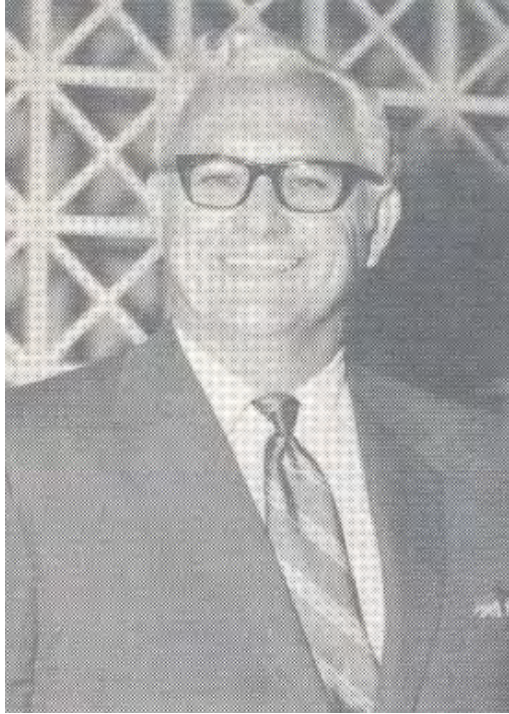
Dr. A.P. Guillerman, Administrator of Lynchburg Christian Academy.



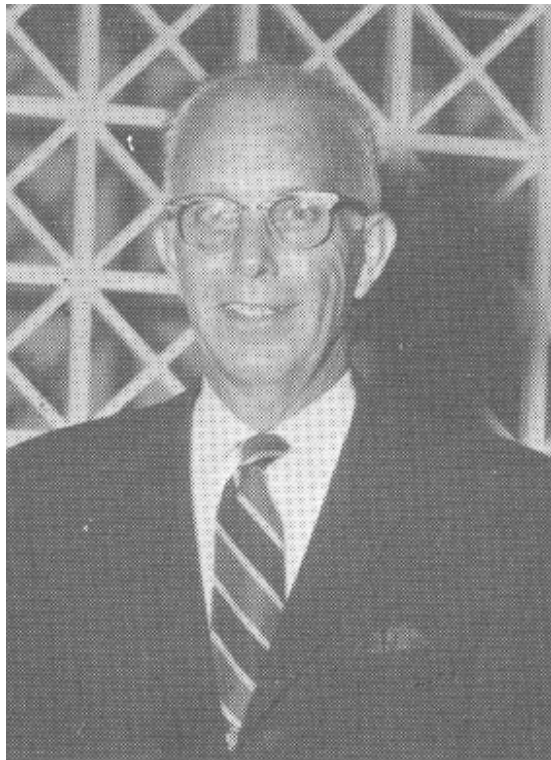
R. C. Worley
Institutional Visitation



Sam K. Pate
Business Manager



Dr. Edward Martin, Director of Prison Ministry



Ray Horsley, Director of Elim Home for Alcoholics.



J. O Grooms
Director, Soul Winning

CHAPTER EIGHTEEN

The City and the Future of the Church

Lynchburg, Virginia, is a small town of 53,000 population located in the heart of the state. One would think the town is too small to provide the setting for a large church, yet nearly 20% of the town's population are members of the Thomas Road Baptist Church. Falwell confesses, "I love Lynchburg. It is my hometown. I have never found another place quite like it. I plan to die of old age right here, if God allows."

Lynchburg, Virginia, is over 200 years old with blue-blood aristocracy, wealth, stability and prestige. One would think it would be impossible to build a large church that identifies itself with the Baptist Bible Fellowship, a little-known fundamentalist movement. Yet, if the Thomas Road Baptist Church is blessed of God in the next four years as in the past four years, Lynchburg may possibly be the home of the world's largest Sunday school and church.

Lynchburg is situated in the middle of Virginia on the south of the historic James River, with Virginia's scenic Blue Ridge Mountains as a backdrop. Charles Lynch founded the city in 1757. Originally chartered with forty-five acres, the city, like Rome, rests on seven hills and today covers 25.28 square miles. As a boy, Lynch came from Ireland to Virginia and indebted himself for passage to Christopher Clark, a wealthy Quaker farmer.

Ambitious Lynch married Clark's daughter, Sarah, and built a ferry at the foot of the present Ninth Street hill. Lynch, who had taken on the Quaker faith, showed his business ability by building a ferry house, and applied to the general assembly of Virginia for a charter in October, 1786, to establish a name of a town named Lynchburg.

After the Revolutionary War, one of Lynch's sons, Charles, led a group of patriots, protecting the city against lawless bands of Torreys. Even though the outlaws were given a fair trial, the rebels claimed that Lynch took the law into his own hands, hanging those he caught. Even though the Virginia legislature commended Colonel Lynch for his services, the term "lynch law" spread throughout the West. Hanging became known as "lynching."

Lynchburg has traditionally had heavy industry including iron foundries, tobacco, wholesale and retail warehouses, and light industry. A decade ago Lynchburg enjoyed the honor of being "one of the wealthiest cities per capita in the United States," according to the Lynchburg Magazine released by the Chamber of Commerce.

The three local colleges and tree-lined streets graced by stately Southern mansions given an air of stability and heritage to the visitor. At the same time, sprawling suburban complexes are growing in metropolitan Lynchburg. Even though the city is declining in population, the metropolitan area is growing, approximately 140,000 people within a forty-mile radius of the church. They can be reached through Sunday school busing and brought to the Thomas Road Baptist Church.

The Thomas Road Baptist Church can average 10,000 in Sunday school in the future. The fact that approximately 10,000 have gathered twice in the past year is an

indication of the future. We have broken the mental barrier of reaching 10,000. Now, the people believe we can average that many.

But the greatness of the church will not be reflected in Sunday school attendance. The Old Time Gospel Hour telecast over at least 100 stations covering every major metropolitan city in America, will extend the ministry of the church. Falwell hopes to expand the radio broadcast over most Christian stations and more secular stations. The graduates of Lynchburg Baptist College will start churches, many as dynamic as the Thomas Road Baptist Church. Within the next ten years, Falwell believes students from the college will begin many churches across America. He would like to double the amount of money sent to foreign missions.

If the Thomas Road Baptist Church can light fires in the hearts of individuals, and if revival spreads to other churches. Americans can be reached in this decade. If this happens in America, there would be more than a church aflame, there would be a world aflame.