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THE CHIEF FUNCTION OF THE PARISH MINISTER
FOR EFFECTIVE EVANGELISM IN THE MODERN
CHRISTIAN CHURCH

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Clydrow John Durbney

May 1954

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Approved by:

Richard R. Drummer
Advisor

Alex H. Gubert
Reader

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My gratitude is extended to each author
whose work I consulted and used in the preparation
of this report.

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CHAPTER I

INTRODUCTION

One of the greatest needs of the modern Christian church is a revival of evangelism which through prayer, preaching and personal testimony, reaches those people who are lost and others who have drifted from faith in Jesus Christ back into the world. The primary duty of the Church is to continuously and simultaneously persuade people throughout the world to believe on the Lord Jesus Christ and to encourage them to seek to win others to Christ.

The Lord Jesus Christ gave this responsibility to the Church and at the same time placed over the Church leaders whose obligation is to serve the Church by making each member conscious of its primary task and to help them to engage in that God-given duty. A Church that does not know its primary function or has a knowledge of its responsibility but does not put what it knows into action becomes cold and in that state can never witness convincingly to an indifferent world. However the membership of the church at large will not be awakened to engage in its primary function by itself. This awakening must come, or should come, through the called servant of God, the minister, who stands as the leader of the congregation. When the ministry sees the responsibility of the church clearly; when the minister has the flame of the Holy Spirit burning within his own heart giving him the passion for souls; when the minister possesses the New

Testament message to win souls and is informed as to the best method of interpreting this primary function of the church to his congregation and the best methods of organizing to train the congregation to spread the gospel throughout the community and throughout the world, and possesses a knowledge as to the promotion of an extensive program of integration of the new members and for the rediscovery and integration of inactive members of the parish, evangelism will become a powerful spiritual flame. The churches will generate spiritual heat and power. Many souls will be won to Jesus Christ and the church will be effectively executing its main function. In order for the church to obey the great commission of the Lord Jesus Christ, the minister may well ask himself the question: What is the chief function of the parish minister for effective evangelism in the modern Christian Church? I shall proceed to answer this fundamental question in the following chapters of the thesis.

CHAPTER I

THE MINISTER BEHIND THE SCENE OF THE MODERN CHURCH

WITH REGARD TO EVANGELISM

The Decline of Evangelism in the Twentieth Century

The middle period of the nineteenth century found the United States in the midst of a severe economic panic. Many banks failed, thousands of people lost their jobs, and there was much pessimistic despair throughout the nation. This critical situation, although burdensome, proved to be a great blessing to the people, for in their separate extremities they became conscious of the need for help far beyond

PART I

THE MINISTER MUST INTERPRET THE PRIMARY FUNCTION OF THE

CHRISTIAN CHURCH

to turn to God for help and a wide-spread revival of prayer and soul-winning. Many of the people who prayed were so conditioned by the prayers they offered that they were constrained by the power of this renewed relationship with Christ to seek to introduce Him to others that they might share His newly found joy with them, resulting in more than a million people uniting with the churches during the year 1858.

The latter part of the nineteenth century found the evangelistic fervor mounting higher and higher. Central America was opened to Christian missionaries and David Livingstone went to Africa as a missionary, giving millions in that land opportunities to hear the gospel

¹Richard G. Leavelle, *Evangelism: Christ's Imperative Commission* (Shelville, Tenn.: Broadman Press, c.1951), p. 82.

CHAPTER I

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The middle period of the nineteenth century found the United States in the midst of a severe economic panic. Many banks failed, thousands of people lost their jobs, and there was much pessimistic despair throughout the nation. This critical situation, although burdensome, proved to be a great blessing to the people, for in their desperate extremities they became conscious of the need for help far beyond their limited resources. Consequently many people began to turn to God for help and this resulted in a wide-spread revival of prayer and soul-winning. Many of the people who prayed were so conditioned by the prayers they offered that they were constrained by the power of this renewed relationship with Christ to seek to introduce Him to others that they might share this newly found joy with them, resulting in more than a million people uniting with the churches during the year 1858.¹

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¹ Roland Q. Leavell, Evangelism Christ's Imperative Commission (Nashville, Tenn.: Broadman Press, c.1951), p. 82.

message. Such outstanding evangelistic personalities as Charles Grandison Finney, who pioneered in conducting the protracted meeting; Dwight L. Moody, who specialized in evangelism which combined mass evangelism and personal soul-winning; Sam Jones, an evangelist of humor; and Billy Sunday were mightily used by God to win many souls to Jesus Christ.

The twentieth century found the Christian church far removed from the mid-century evangelistic enthusiasm, which had become a vital experience in the lives of any people which constrained them to seek to introduce Christ to others. While it is true that God had consecrated workers who were devoted to the cause of evangelism, during the first four decades of the century there was a steady decline of evangelism. The situation was regarded as alarming by many clergymen and other consecrated Christians who sensed that something had happened to the traditional New Testament Evangelism. The picture portrayed by a compilation of statistics pertaining to the church for the year 1943 should serve to remind the church of the low state to which the church had fallen and to awaken branches which are in such a state today, and also to inspire and encourage others to renew their efforts to win sould to Jesus Christ.

In Canada, eight hundred United churches in 1943 did not have a single accession by confession of faith. Fifty-two per cent of the Baptist churches were in similar circumstances. In America, when five thousand Southern Baptist churches, four thousand Southern Methodist churches, three thousand Northern Methodists churches, two thousand Northern Baptist churches, three thousand Presbyterian churches, report that in a whole year they did not have a single convert²

² Arthur C. Archibald, New Testament Evangelism (Philadelphia: The Judson Press, c.1946), p. 14.

While it is admitted that there is a renewed interest in traditional evangelism in many Protestant circles; however, there is yet an underlying current which prompts Christians to say that "evangelism is outmoded" or "this is an atomic age," "things that have been in the past cannot be today," or other expressions which reveal a lack of interest in evangelism. There are many things which are preventing the modern church from engaging in its primary task of evangelism. In many Protestant churches evangelism is rapidly disappearing.

Distractions Which Divert the Church From Its Main Purpose

In the place of evangelistic fervor, the modern Christian church has often become absorbed with secondary issues. In some Christian circles, the so-called social gospel emphasizing the ethical principles of Jesus has become so predominant that the task of evangelism cannot be seen clearly. Many other followers of Jesus have become submerged in the sea of liberalism and modernism. Some of the followers of liberalism have regarded the doctrines of redemption and justification by faith as a theological teaching peculiar to the Apostle Paul, rather than the Christian prerequisite for salvation. The doctrine of good works is also stressed as the means of man's salvation. Many in modernistic circles have denied the transcendence of God, the unique Saviourhood of Jesus Christ and the inability of man to save himself; instead of being the heralds of the "Good News" of Jesus Christ which God has offered on their behalf, some of them complain that evangelism contradicts man's freedom and violates personal individuality.

The illusion that Christian nurture is sufficient for salvation and

discipleship, and the emphasis on various aspects of religious education as a form of evangelism, have to a certain degree diverted the attention of the church from its main task. It has dealt a severe blow to theology and the methods of traditional evangelism of the New Testament. There is an emphasis on "integration of personality," "adolescence," and upon "surges of interest." The presence of sin in the world is often denied. Some who acknowledge the presence of sin in the world describe it as "that which is produced when certain instincts within man are not controlled." Others proclaim that "the personality does not need to be changed and that one only needs to have his inner conflicts resolved into coherence and unity." The reality and necessity of conversion is also often denied. Some consider conversion to be the "sublimation of instincts." Persons who are persuaded thus naturally have little or no interest in aggressive evangelism which seeks to win the "lost."

The modern Christian church has also been distracted by several primary tenets which have captured the faith of many people who have been persuaded that these tenets are acceptable alternatives to the Gospel of the Lord Jesus Christ. In embracing these tenets their faith has been far removed from the Lord Jesus Christ and the cause of evangelism has suffered. Most of these tenets are in one way or other humanistic. They center all that is worthy of loyalty on factors or aspects of the human world. They advocate that the goals of human life must be found in the nature of man. Their hopes are upon the further development of technical skill. For many other people in the modern church, the democratic faith is the main creed, and this creed has resulted in their exclusion of faith in Jesus Christ. They have become absorbed with the

ideology that man can master himself in the world and they hope to establish a structure which will support the decisions of the common life on a basis of equality with freedom of inquiry, criticism and action. The secular democratic faith is regarded by most modern Protestants "to be more easily reconcilable with the Christian way of life than other political forms of government and social order."³

Socialism, another major tenet of the world, has found millions of adherents, particularly in western society, and has made its inroad into the thought life of the Christian church and has persuaded many to substitute its way of life for the way of life as it is in Christ Jesus. "The outlook of socialism is humanistic and democratic but radically distinguished from that of the scientific humanists and democrats, in that socialism advocates a social economic revolution."⁴

Communism also made its bid and obtained many followers who have made communism their religion. This faith is based on the doctrines of Karl Marx, who advocated that the basic feature of any civilization is the system whereby the people in the civilization produce clothes, houses, and all the material goods which they need, and there is to be an abolition of all social economic classes. The abolition of these classes makes it possible to organize the natural class struggle in such a way that a proletariat can be prepared to seize power and establish a dictatorship whose whole task is to inaugurate and to maintain a classless society. It is further advocated that this program cannot

³Pauck, Wilhelm, Man's Disorder God's Design (World Council of Churches, New York: Harper & Brothers, c.1948) Vol. II, p. 42

⁴Ibid., p. 43

fully succeed unless it is put into action all over the world. This faith encourages people to believe that communism will change the world for the better.

Then there is nationalism which has its many believers. While nationalism is not altogether a universal faith, it has been adhered to by many to the exclusion of faith in the Lord Jesus Christ. It does not claim to unite men in a program of world transformation and human betterment; it is a faith that arises from the recognition that human destiny happens to be so ordered that different groups of people are held together by the bond of membership in specific nations. Nationalism affirms that by virtue of the workings of God's providence, these nations are endowed with a common spirit that manifests itself identically in all stages of the national historical development. This binds each member into a unit which transcends the past, present and future. An example of this faith in action is the German nation, which exploited the idea that "Germany is eternal therefore all other values are secondary and are derived from this primary one."⁵ By the twentieth century nationalism had grown so strong that neither the Christian church nor international organizations of labor or other interests could prevail against it. Nationalism still captures the faith of many people today; such people are persuaded that unless nationalism can provide solidarity, the historical states and communities of the world will be dissolved in chaos. In addition to those modern distractions, which we have called primary tenets which are influencing people from true faith in Jesus Christ and thus weakening the spiritual power of the church and clouding

⁵Ibid., p. 46.

its vision of the primary task of evangelism, are the many non-Christian religions. There has been a powerful re-awakening of non-Christian faiths in the twentieth century which has been supported by the already mentioned rising tide of nationalism.

The introduction and development of various programs which advocate that theirs competently directs mankind to the good life is natural. It is also natural that they seek for support of the people of this age. However, it is alarming to observe that many people today are accepting these tenets and their programs as valid substitutes for Christian teachings or that they represent a religion of their own. These tenets, while we admit do have some truth or contain some good in them, cannot be offered as valid substitutes to the Gospel of Jesus Christ, and the Christian churches that do substitute them for the Gospel of Jesus Christ will die spiritually and will find themselves ineffective if not far removed from the main task of the Christian church--to seek to win souls to Jesus Christ in the spirit and example of the Master.

Other Influences Which Hinder the Church from Engaging in Its Primary Function

There is a spirit of negativism that is voiced in much modern art and literature and a variety of nihilistic moods which disseminate their doctrines that the social order is so bad that for its own good, destruction is desirable, independent from any constructive program. This ideology reflects the progressive succession of traditional beliefs and mythologies. The effect of the social sciences and psychology has also exerted a deadening influence upon the faith of many Christians.

The church often becomes preoccupied with secondary things. It has

become too tolerant with many outside influences, and many of its members have become fearful of putting their Christian religion first. They developed the idea that the best and natural thing to do to promote better human relationships would be not to assert their Christian faith but to "give in" to other points of view. Consequently the church has been persuaded to rely on other things than the presence and power of the Lord Jesus Christ; it has been led to rely on the security of man, or property, or the support of secular powers. The church has often fallen under this temptation to be absorbed and maintain itself and to compromise the Gospel in order to entice those who will have none of the Gospel but who have the money. These factors have diverted the church from the true Gospel message and not preaching Christ crucified as the objective but preaching something else which may be called "spiritual reconstruction," or "spiritual values," or some other inadequate substitute. The tragedy lies in the fact that so much of the thought and energy of the church goes into undertakings which become unrelated to the humble places where the people live. The church often follows the trend of the world.

Within the fellowship there is often found ambition, rivalry or conspiracy. This began very early to corrupt the Christian church. In the fourth century, at the election of Pope Damasus, the church where his followers had met in armed conflict with those of his rival Ursinus was strewn with the bodies of those who were slain. In modern times, party passion within the church does not perhaps go to such extremes; however, it may still happen that elections to offices in the church are accompanied by the same kind of lobbying, canvassing and intrigue as secular politics. The worth of a minister is often assessed in terms

more appropriate to a skilful promoter than a follower of Jesus Christ.

Within the fellowship of the church there is also an uncertainty of the "Good News"--there is an ignorance of what the Christian life really means. Many Christians receive their religion second handed. Many know God by hear-say and not by a deep, rich personal experience. Consequently (not having a deep religious experience) many Christians do not have anything to give away to others who need Christ. Having a spiritual emptiness, they have no zeal to win souls to Jesus Christ. This is an important factor because the Christian church cannot evangelize until it is certain of its own Gospel and recaptures something of that buoyancy of hope which the early Christians possessed. Christ must be so present in word and life that the total life of the Christian church expresses Christ with power in the community so that people will be confronted with the good news of the Gospel and come to the point of decision and commitment to Jesus Christ as their Saviour and Lord.

There are several impressive and recent trends in evangelism which have developed within the past several years, which have scattered sparks of evangelism throughout the nation; however, the church generally has not become ignited by these sparks and still needs to be awakened to its primary function.

CHAPTER II

The Minister Reviews the New Testament Instruction to the Church

The Christian pastor who would do God's will must know what God's will is, especially as it applies to his chief function which God requires of him. The will of God for the minister is revealed in the Holy Scriptures, therefore the minister who would know his chief function and receive clear instruction concerning his great task must consider this holy Book. In particular the minister should review the New Testament instruction to the church, for God outlines his will for his servants that they might know.

Evangelism Is Central in Scripture

The Bible may rightly be called the Book of Redemption or the Manual of Salvation, for it is a Divine-given volume especially devoted to confronting man with redemptive truth, so that man might be brought into right relationship with God and in turn seek to help others come into the same knowledge of the truth. In the first chapter of the Bible we read that God created man in his own image and at that time man was not in need of redemption for he was holy and in perfect harmony with God. However, the image became blurred due to sin; man disobeyed God and through disobedience fell from his holy state to a state of sin. This necessitated cleansing from sin, or redemption, that the previous harmonious relationship with God might be restored. In order that this be realized, God lovingly devised the system of redemption and set it in motion. The Bible contains an account of this system in

action and for this reason it may also be called a Book of Evangelism; it contains the method God used to proclaim his "good news" to the sinful who needed to be restored or reconciled unto Himself and it contains the method which God recommends to His followers who assume the divine responsibility of evangelism.

In the Old Testament God made it known that man was a sinner and that man needed to be saved. "All we like sheep have gone astray; we have turned every one to his own way."¹ "Look unto me and be ye saved all the ends of the earth."² God further made it known that He alone was Saviour and that his followers were to be his representatives and proclaim his message to man. To His Zion, to the members of His church under the Old Dispensation, the Lord calls out:

"O Zion, that bringeth good tidings, get thee up into a high mountain! O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"³

God also forcefully warned those people who failed to assume their evangelistic responsibility.

"When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

While evangelism was prominent in the Old Testament, and it was God's will that man might be redeemed from sin, the evangelism in the Old Testament did not rise to the same heights of clarity, urgency, and universality as in the New Testament. Evangelism during the Old

¹Isaiah 53:6

²Isaiah 45:22

³Isaiah 40:9

⁴Ezek. 3:18

Dispensation was "those efforts of Old Testament believers to bring men to worship and serve the one true God."⁵ The Evangelism in the Old Testament proclaimed a Messiah and Saviour who would yet come and emphasized his holiness, justice, severity and his wrath. Personal evangelism was practiced in the gates of the homes, and they were instructed by God to train their children, but it did not reach the scope as it did in the New Testament. Evangelism was mainly in the hands of the leaders, officials, patriarchs, judges, priests, prophets, and kings. God set evangelism in motion by using the nation of Israel as a special instrument to bring the world to know Him; therefore salvation became largely set forth on nationalistic terms and the emphasis was placed on keeping commandments, performing ceremonies and doing good works. Evangelism during this dispensation knew little of the fatherhood of God. Worship was centralized into one tabernacle or one temple located in the sacred city of Jerusalem, which became the center of worship.

The New Testament introduces the best that God can do in the world and presents the complete realization of God's eternal redemptive purposes--the complete unfolding of God's redemptive plan. There is an evangelistic dynamic throughout the entire New Testament which reveals the will of God for His church and for each member of the church. The Gospels were written when the extent of the conditions of the witness of Jesus made it impracticable to rely longer on the verbal accounts concerning Jesus.

⁵Paris Daniel Whitsell, Basic New Testament Evangelism (Grand Rapids: Zondervan Publishing House, c.1949), p. 26.

To preserve the true message of the Gospel and to make it accessible to others who would be inflamed by the passion for souls, the evangelists committed the truth to writing. John wrote when the apostolic interpretation of Jesus was in question. He wrote among the Gentiles for the needs of evangelistic work already widespread. The writings of Paul were uniquely evangelistic and were called for by the needs of his missionary labors to follow up the work he had begun through evangelism and to expound the universal principles of the Gospel. The General Epistles and James and John were written for the instruction of those converts which had been won to Christ during recent evangelistic conquests, that they might know the true way to righteous living. First and Second Peter were written to encourage converts under persecution. Second John serves as a warning to the new converts. The Epistle to the Hebrews may be said to be an apologetic for meeting the hindering contentions of the Jewish religion and illustrates a very good method of dealing with any religion which Christianity meets in its world wide evangelistic conquests. The entire New Testament therefore, is a product of the evangelistic efforts of those Christians who themselves became personally acquainted with Jesus Christ, the Master of Evangelism.

The centrality of evangelism in the Scriptures may be more clearly seen in the Central Figure of the Bible, the Lord Jesus Christ who served as an example for all Christians who would win souls. The New Testament portrays Jesus as a soul-winner who made special personal contacts with people under all manner of circumstances and while doing so used every method of evangelism. The Lord not only served as an example

soul-winner, but He commissioned His disciples, and every member of the church thereafter, to do likewise. The central note of evangelism is the great commission of the Master Soul-Winner: "Go ye into all the world and preach the gospel to every creature . . . he that believeth and is baptized shall be saved."⁶

The Great Commission is the Magna Charta of evangelism. It is the marching order of the supreme Commander. It is the proclamation of the King of kings to all his kingdom citizens. It is Christ's imperative for all who name his name.

In this commission there is one dominant and controlling imperative, while all the other verb forms are participles. In the original Greek the central verb is formed on the noun for "disciple" and should be translated "make disciples" as it is in the American Standard Version. It is a first aorist imperative, second person plural. The word translated "go" is a participle and could be translated "going" or "as ye go". Likewise the words translated "baptizing" and "teaching" are participles. While these participles are immensely important, the imperative "make disciples" is of superlative importance. That means that soul-winning is central, that evangelism is the divine imperative, that world wide missionary endeavor is the very heart of Christ's command's to his disciples.⁷

Evangelism Is an Imperative Need in the World

The Gospel of Jesus Christ is the world's greatest need; this is true in every experience and in every relationship of life. The great social, industrial, and political problems, the changing moral standards of the age, the general unrest, the challenging non-Christian world, and the many sinning and doubting people bear witness that the world's great need is for the Gospel of Jesus Christ through the

⁶Mark 16:15.

⁷Roland Q. Leavell, Evangelism Christ's Imperative Commission (Nashville, Tenn.: Broadman Press, c.1951), p. 3.

medium of evangelism.

A glance at the condition of the world a little before and during the life of Jesus Christ the Master Evangelist, magnifies this need for evangelism. The Gentile world had probably reached its lowest state of corruption and was conscious of its own moral degradation. There was intense cruelty and the killing of infants was widespread. The state of morals was very low; insolence, arrogance, greed, and the superabundance of wickedness filled Rome with whisperers, liars, slanderers and professional informers and other horrible vices.⁸

This influence penetrated far and wide and man developed the conviction that the life of man was a matter of indifference; suicide was no longer regarded as a crime but was looked upon as a noble act. The people were hardened in their wickedness. The Jews were influenced by Herod the Great and his sons who were adherents to idolatry everywhere except in the city of Jerusalem. The darkest vices were practiced in the Herodian palaces and this caused the people to disrespect the governmental leaders. Divorce had become disgracefully common; adultery was prominent. The great Jewish historian Josephus declares that "the nation had become so wicked and depraved that the holy city would have been swallowed up by an earthquake or over thrown by Sodomitic lightning had not the Romans executed judgment upon it."⁹ In the dispersion, people hated one another and their religion was nothing more than a mechanism

⁸F. W. Farrar, The Life of Lives (New York; Cassel and Company, Ltd., c.1908), p. 172.

⁹Farrar, op. cit., p. 178.

used for survival. They had failed to accomplish their God-given mission which intended them to be the moral religious teachers of the ancient world. Josephus further added that "no age had ever bred a generation more fruitful in wickedness since the beginning of the world."¹⁰ The Galileans with whom the Lord spent the greater part of His life and to whom the main part of His teaching was addressed were more cosmopolitan in their tolerance and far less scrupulously bigoted than the Jews. While they sought for personal honour they allowed Hellenic and other influences to enter into their thinking; however, they remained true to the traditional beliefs of the Jews.¹¹ The general state of religion also indicated an imperative need for evangelism. There were many aspects of religion and they penetrated deeply into the thinking of the people. There were the Essenes who were scrupulous in all matters of ceremonial cleanliness, avoided trade, lived a life of celibacy and labours. They were exclusive self-righteous ascetics who abandoned the world. The Sadducees exercised a wider influence over the fortunes of the people and played a far greater part in the politics and destiny of Palestine than the Essenes. The Sadducees were the aristocratic party which boasted of the membership of the priests; however, they degenerated into "typical opportunists" who strove to hold fast their own rights, privileges, and immunities. There were the Pharisees whose main characteristic was devotion to the Oral Law with its masses of inferential tradition, and a slavish reverence for the lawyers, scribes and Rabbis. Pharisaism

¹⁰Ibid.

¹¹Farrar, op. cit., p. 188.

sank more into a system and ignored all that was noble and most spiritual in the whole teaching of the Old Testament Scriptures.¹² They showed far less real sincerity than the blindest pagan devotees even though they posed as religious teachers. The true spirit of religion was poisoned at its roots by them and they made it petty and unreal; throughout there was an instinctive tendency to substitute outward observance for heart religion and true holiness.

The condition of the world just before and during the life of Jesus as briefly considered has been reflected in every following period of history and during the middle of the twentieth century is reflected again in a marked degree, which vividly reveals an increasing need for evangelism. In most of our Christian countries contemporary society has lost the principle which promotes an integrated society and has either fallen into a spiritual vacuum or has accepted principles which are disrupting instead of uniting. This is the general predicament of our times and the cause of its predominantly self-destructive traits. The Gospel of Jesus Christ has furnished the uniting principle, but Christianity has become so infected by the general contemporary disintegration that many people now regard it incapable of reintegrating secular society within Christian countries. The secular mind does not look to the Christian message as the answer. The fact that people are insecure is evident, and the people are conscious that they are insecure; there is a state of mental weariness due to the pressure of the times, and to many life seems flat, stale and unprofitable. The diagnosis of the world by Pierre Maury is significant:

¹²Ibid.

Man is plainly afraid and in search of security; he is proud of his unprecedented technical achievements and absorbed in his material success To me personally it seems that the sin of modern man, and his wretchedness, are shown in three special fields; modern man believes in history, he knows nothing of forgiveness, and is fumbling after a working morality It is this modern man, the victim of his own vain trust in history that the church addresses It is not surprising that modern man, who places his faith in history, repudiates the idea of forgiveness. For history does not forgive. History deals with what has happened and is therefore beyond repair and pardon. Hence those who place their confidence in history alone can no longer grasp the essentially Christian reality of the remission of sins Modern a-moralism does not satisfy those who profess it. Never had moral professions been so frequent. Every international discussion stalks behind the swelling phrases of the Pharisee. Doubtless despair (which is universally recognized as the dominant note of our generation) throws into relief this vast masquerade. Man today longs for the "good life"; he longs for society to be "just", for the nations to cease doing "evil" to one another. He longs for all this but he no longer believes that these ideals can be real.¹³

Taking our view of the condition of the world from still another angle which also bears the same spirit of evil that existed during New Testament times, we see that the world is full of revenge, hatred, and strife. Materialism is the philosophy of multitudes and the acquisition of money has become the goal of others. The religion of many today is a new economic order, to others a totalitarian state, and as we described in the first chapter there is a perpetually increasing influence of communism, nationalism, humanism, and other forms of atheism. The serious fact is that there are so many lost people throughout the world who need the Gospel of Jesus Christ. There is no village large or small, no rural community anywhere in the world where people are to be found, that does not have within its borders people

¹³Pierre Maury, The Gospel in Its Relevance to the Present Time, The Amsterdam Assembly Series (New York: Harper and Brothers Publishers, c.1949) II, 99-107.

who have not accepted Jesus Christ as their personal Saviour.

From one-half to three-fifths of the people of the world today are yet without a preacher, teacher or doctor. Because of the increase in world population there are more unsaved people in the world today than when Christ trod the hills of Old Galilee. The pagan population of the world is increasing annually and about 6,000,000 faster than Christians are winning pagan people to Christ

Even America is not becoming Christian at any rapid rate. About half the people in the United States have no religious affiliation whatever, neither evangelical Catholic, Jewish, nor otherwise

Statisticians say there are 10,000 villages in the United States without a church, 30,000 villages and towns without a resident pastor and at least 13,500,000 children who are receiving no religious education¹⁴

The deplorable condition of the world spiritually, presents a direct challenge to each Christian and especially to the Christian pastor or minister.

The Objective of Evangelism

Evangelism is a word very much misunderstood by the Christian church; this perhaps partially accounts for the failure of the church to grasp her God-given responsibility of evangelism and be effective in his holy calling. The objective of evangelism is likewise too little understood by the church; consequently, a church may be exerting much energy supposedly to the directing of evangelism, however in reality be functioning in a course whose aims and objectives are far removed from evangelism. Many people mistakenly consider evangelism to be a method instead of a message and a process; some make it synonymous with the term "revival." Several clear and satisfactory

¹⁴ Leavell, op. cit., pp. 15 f.

definitions of evangelism are presented in a book on evangelism written by Charles W. Brewbaker.

Christian evangelism is the remedy for the recovery of both man and society from sin and its terrible consequences.

"Evangelism is the winning of individual men and women for Jesus Christ, with all that means in reshaping of outlook and character."

"Evangelism stands for a thoroughgoing adjustment of the entire personal life to the purposes and ideals of the Father God as they work themselves out in human relationships.

....."

Dean Luther Weigle gives a most satisfactory statement when he says that "evangelism is not to be defined in terms of method, but in terms of attitude, spirit and faith. It is a great mistake to limit our thought of evangelism to itinerant revivalists or even to preachers and preaching. Any method, any movement, any institution that brings the Gospel of Jesus Christ to bear in vital effective saving power upon the lives of human beings, men, women, and children, old or young, is in the true sense evangelistic."¹⁵

The meaning and the objective of evangelism are closely related.

The objective of evangelism is to make both the individual and society Christian according to the ideals of the teachings of the Lord Jesus Christ; it is a dynamic challenge to better living, to estimate properly the worth of man and to help all life Christian. In other words the supreme objective of evangelism is salvation, the complete salvation of the individual and society on earth. The word "salvation" includes a whole series of other great doctrines and revelations in which the Father, Son and Holy Spirit are seen working toward the transformation of the individual body, soul and spirit into a celestial being and a partaker with Christ of the heavenly glory. The objective of evangelism goes a step further; its objective is also to get men

¹⁵ Charles W. Brewbaker, Evangelism and the Present World Order (New York: Fleming H. Revell, Co., c.1932), pp. 27 f.

and women who themselves have embraced Jesus Christ as their Saviour and are growing in grace and knowledge, to seek to win other people to Christ, that they too might be in right relationship with God.

As it has been said this means far more than to give the new converts a comfortable feeling now and a sense of security for the future, for the immediate inference of right relationship to God is right relationship to man. The task of evangelism is for the salvation of all of mankind--all nationalities, all races of people. That is more than the saving of one soul or a few souls; it means there must be a continuous, aggressive effort on the part of each Christian to seek to win every unsaved person, within reach, to Jesus Christ.

and therefore is in a large degree to be blamed for her lack of spiritual effectiveness, particularly so in the matter of evangelism.

"Evangelism in the local church means the endeavor to present the claims of Christ and His Kingdom to every man or woman, boy or girl in the community, who is not now living for His and His cause. Ideally the pastor and his associates ought to bring up everybody as a Christian from childhood . . . An evangelistic congregation means one in which the pastor and all the lay workers have this cause near to their hearts."

In this brief definition of evangelism by Blackwood which also defines New Testament evangelism in modern terms, we can observe the true responsibility of the pastor of the local church--to be a soul-winner and stimulator of others to the task of soul-winning. Therefore if

Edward S. Blackwood, Pastoral Leadership (New York: Abingdon-Cokesbury Press, 1949), p. 13.

ibid., p. 14.

ibid., p. 15.

CHAPTER III

THE MINISTER REVIEWS HIS RESPONSIBILITY

The Minister Is the Key to Effective Evangelism in the Local Church

Emil Brunner wrote sometime ago that " in recent centuries the church has lost increasingly the consciousness of what the church is and what the church is for."¹ In commenting on the statement of Brunner, Blackwood said: "Wherever such a state of affairs exists locally, one or more pastors of yesterday or today must bear part of the blame."² I agree with Blackwood and others who say that the ministry has failed on many occasions to maintain its responsibility, and therefore is in a large degree to be blamed for her lack of spiritual effectiveness, particularly so in the matter of evangelism.

"Evangelism in the home church means the endeavor to present the claims of Christ and His kingdom to every man or woman, boy or girl in the community, who is not now living for Him and His cause. Ideally the pastor and his associates ought to bring up everybody as a Christian from childhood An evangelistic congregation means one in which the pastor and all the lay workers have this cause near to their hearts."³

In this brief definition of evangelism by Blackwood which also defines New Testament evangelism in modern terms, we can observe the true responsibility of the pastor of the local church--to be a soul-winner and stimulator of others to the task of soul-winning. Therefore if

¹Andrew W. Blackwood, Pastoral Leadership (New York: Abingdon-Cokesbury Press, c.1949), p. 15.

²Ibid., p. 16.

³Ibid., p. 153 .

the local church is failing to make a passionate effort to present the claims of Christ and His kingdom to every man and woman, boy and girl in the surrounding community who is not now living for Jesus Christ, the minister is to be blamed. This is due to the fact that the church moves as her ministers move, for the preacher is the pivotal man in the church. If the world is to be taken for Christ, the ministry must have a passion and power to stir the people for aggressive service for Jesus Christ. If the minister has no passion for souls, his congregation will not have a passion, for the congregation will reflect him. There must be a revival of soul-winning interest in the pulpit if there would be a revival of soul-winning interest in the pew.

Professional evangelism is very important and does have its place under certain conditions, but God calls not only certain people to serve as professional evangelists who are to be specialists in soul-winning; He also calls the local pastor to be a specialist in winning people to the Lord Jesus Christ. It is true that there will always be a place for the vocational evangelist, but in the last analysis he must depend upon the evangelistic spirit in the hearts of the pastors to whom the training of the converts won during such meetings is committed. Therefore we could say emphatically that the call of the hour, even as it was during the days when the Apostle Paul wrote his pastoral epistles, is for pastors who possess a flaming heart and will be all things to all men, and do the work of an evangelist so that they might win many souls for their Lord and never be quite content until their personal friends in the parish are also personally devoted to the Christ whom they love and seek to serve. The minister who will prayerfully

and faithfully use his evangelistic gifts every month during the year can expect a fruitful ministry to the honour and glory of Jesus Christ. Charles Haddon Spurgeon is often spoken of as a man of power and he was a man of spiritual power, however, few realize that his marvelous success was, after all, the success of personal effort. For forty years in the great city of London, Spurgeon averaged one convert a day won outside his pulpit, in addition to hundreds of souls won from his pulpit. He exerted much effort to win people where he found them.

The Subject of the Minister's Message

The message for the modern minister, or for the minister of any age, is the message of salvation by grace. In every age God sent His messengers to His people to make known to them His saving grace. The Israelitish nation had been created in a great act of God's redemptive power. As the need of Israel grew more profound, and with every new realization of human need God declared His purpose and power to redeem and to save His people. This declaration is the very essence of evangelism and it may be said that evangelism dates from the deliverance of the Children of Israel from the Egyptian bondage for the message from that time forth through the years was that Jehovah saves them that trust in Him, and that God would not forsake His people.

The message of the modern minister may be more clearly seen in the message of the Master Himself as recorded in the New Testament, for the Message of Jesus is the subject of the minister's message who would preach the truth of God. Jesus began his work by going through Galilee preaching "the kingdom is at hand." The kingdom of God was the main

theme of the preaching and teaching of Jesus. He taught that He was the Kingdom and that He helped people to repent and get a new heart. He taught that to gain the kingdom was the most important thing in life; it was worth the sacrifice of hand or eye or all of one's possessions or anything else that stands in the way. Jesus further emphasized that to enter into the kingdom one must do the will of God, and upon entrance love must be the central element in one's life. It is not identical with a set of deeds or habits which one may call good works--it is an inner attitude finding natural expression in concrete activities; the teaching of love expresses itself in forgiveness. The reception of such knowledge meant repentance of sins and assurance of forgiveness; the acceptance of the "good news" of the message of Jesus resulted in eternal life; the rejection of His message resulted in eternal punishment. The main themes of Jesus could be placed under three great heads--God, Man and Life. (1) God. To produce a restful confidence in the nearness and goodness of God, Jesus made the task of His preaching to proclaim the news of God. Men were blind and deaf to the great realities; they were eating and drinking and selling and marrying and giving in marriage; these made up the principal sum of life. God sent Christ to redeem man and bring forgiveness. God was the God of the past, known in tradition, or a God of the uncertain future. Apart from the common daily routine of existence, the chief common interests were the irritating disputes of political factions, casuistries and controversies of religious schools. For the most part the people had departed from God. Many were shut out from all approach to a God of mercy and love by their impossible demands of an external righteousness which they endeavored to attain. Jesus came with His incomparable words of grace and declared His message of gladness which would become real to all

who would accept it. He emphasized that God was a God at hand and not a God afar off. Jesus preached in the language of childhood that God would be their Father through Him, and they could become sons of God through Him. (2) Then Jesus preached Man. He noted that man was a sinful creature; He declared the infinite worth of the soul not only to itself but to the Father and to the kingdom. To the person in humble condition who was despised by his fellowmen and to the man who was conscious of moral failure and despising himself, Jesus proclaimed the Gospel and emphasized that such a person might repent and be redeemed. Jesus knew that if sinful man came to know God all right they would rise conquerors of their own weaknesses and the forces of evil surrounding them. The preaching of Jesus was always filled with illuminating truths which entered into the mind of the disheartened and produced a bright prospect of recovery and complete redemption. This laid upon the heart of the disciple the responsibility of exhibiting this high human esteem in his own conduct in order that all other men should come to recognize it and be blessed by it. (3) Life. Life--the Spirit of God in the heart of man. Another phase of the message of Jesus' preaching was the overcoming and the destruction of sin which would result in one's living an abundant life in a sinful world. Jesus traced sin to the heart and gave concrete exhibitions of it. His preaching on this subject is severe at times, or tender as the case seemed to require; the most noticeable feature of it all was his friendly attitude toward all sinners themselves. Jesus warmly proclaimed that His mission was specially to them that were sin-sick. Jesus saw the whole widespread tragedy which sin had wrought among men and which then re-wrought itself back into repeated and multiplied sin. This led to further moral chaos of unjust and

unhappy social conditions and over the ruin of individual character. Jesus preached the good news of deliverance; He preached forgiveness; He preached redemption; He preached that He had come to save the people from their sins that they might have eternal life. On the whole, the preaching of Jesus was constructive and full of hope.

This is the message of the modern minister: Christ is our only Saviour; everything for us today is in Jesus. There is no alternative, for in no other name except the name "Jesus" will man find salvation. The key word in the message which the minister is to proclaim is "salvation". The New Testament verb for "save" is sozein and is used in two ways, a negative and a positive. Negatively the word means to make safe, to give security, to deliver, that is from some danger that threatens to injure or destroy us. Many stop with this definition that to be saved means to be safe. The other use of the word, the positive use, means to make sound or whole; to give new vigour and power to a maimed or restricted life, so making it a bigger and lovelier thing, the thing God meant it to be in the beginning. To make safe and to make sound are the two ideas in the word salvation as seen in the New Testament; the message of evangelism therefore must take into account the environment of man. It must not speak to a person as if he was not a part of his environment; it must have his environment in mind all the time. When environment is mentioned there is a reference to something bigger than physical and economic conditions; it refers to the whole totality of conditions, physical, economic, mental, moral, and spiritual, as they bear upon the individual. The New Testament reveals the Christian's vision--a vision of a redeemed society the holy city, the heavenly kingdom,

the New Jerusalem. Therefore the minister uses this message inviting men, women, boys and girls to accept God's rule in their personal lives and at the same time become members of a redeemed community. This is God's gift to all men, for in Christ God is reconciling the world unto Himself.

The kerygmatic preaching of the Apostle Paul and Apostle Peter also serves as an example of the subject matter of the preaching of the modern minister. They preached the fulfilment of the prophecy of the coming of Christ, His death and resurrection, His second coming, and the offer of forgiveness.

This is the message of the modern minister: Christ is our only Saviour; everything for us today is in Jesus. There is no alternative, for in no other name except the name of Jesus will man find salvation. The message of the Gospel is a challenge for people to repent of their sins and accept forgiveness of sins in Jesus Christ; the emphasis is on a change of heart and surrender of life to Christ.

Effective Evangelistic Preaching

Preaching was one of the major factors in New Testament evangelism. John the Baptist was a great preacher. Jesus came preaching and continued to preach throughout His public ministry. Jesus chose disciples and instructed them in the art of preaching. The Book of Acts records some of the details about the preaching of Peter, John, and others. The Apostle Paul is particularly emphatic about the importance of preaching in his ministry. It is significant to note that the preaching of the New Testament is the preaching that brings salvation

and is doctrinal in content. In the Book of Acts the main emphases of the preaching are on the life, death, resurrection and Lordship of Jesus Christ. To the Jews, the message concentrated on the Messiahship of Jesus, explaining how He fulfilled the Old Testament prophecies and was the long-awaited Messiah. To the Gentiles, who were relatively unacquainted with the Old Testament, the emphasis was on the resurrection of Christ, His exaltation and sovereignty.

The preaching methods of Jesus provide a perfect pattern for the minister who would engage in effective evangelistic preaching. The methods of Jesus may be characterized in several ways. (1) Jesus maintained definite objectives. A real preacher or teacher must have both strategy and tactics; that is, he must have both objectives and means for attaining them. Without strategy, tactics have no goal; without tactics, strategy has no means of attainment. Jesus had a number of precise objectives. (a) He purposed to do his Father's will and work. "My meat is to do the will of him that sent me and to accomplish his work."⁴ (b) He purposed to win learners and to train them as witnesses of His. He called many and chose few to be His apostles and sent them forth two by two and said unto them: "Ye are my witnesses." (c) He purposed to substitute vital religion for present formal religion. This covers a great deal; it includes the prayer of the publican, the benevolence of the poor widow, fasting in secret, the elimination of the motives of murder and lust and hatred. (d) He purposed to show by example and to teach by precept the way of life. "I am come that they

⁴John 4:34.

might have life and that they might have it abundantly."⁵ Jesus sought to save the lost. He preached that men might be saved; He came to bear witness to the truth that by losing life one might gain it. (e) Then He purposed to quicken the faith and hope in man. He added to the Gospel of John the Baptist the words "believe the gospel." Jesus insisted that men accept as true the good news of God's love and act accordingly. His concern was that at His coming again He should find faith upon the earth. (f) He purposed to break the bonds of race prejudice. Jesus talked with a Samaritan woman at high noon. He made the Samaritan a model neighbor of one of His stories. He healed the daughter of a Syrophenician woman and the servant of a Roman centurion. (2) Jesus made use of all occasions. Jesus was ready to preach the Gospel to people wherever He found them and under any circumstance. He turned the occasion into good advantage and spoke to the edification of all present. This is one of the reasons for the vitality of His teaching and preaching. Jesus never let an occasion slip; He was so conscious of His mission and His personality was so dominating that He simply mastered every occasion. (3) Jesus had an original style. It would be trivial for one to attempt a technical examination of the mere rhetoric of Jesus' speech. It is quite obvious however, that there were no formulas of logic or homiletical arrangement in His method. His discourse was rich in metaphor, and He was unapproachable in the invention and use of the more developed similitude which is called parable. Jesus set Himself to reach the hearts of men and

⁵John 10:10.

He adapted his discourses to them. So personal were His messages that they were received into the hearts of men with such a personal application that it seemed as if it had originated within themselves. Jesus was a model in the art of condensation. He could sum up a world-wide problem and solve it in an apothega: "a house divided against itself shall fall." The style of Jesus may be characterized as: interesting, profound, serious, practical, formal as well as informal, persuasive, full of variety, direct, thoughtful, searching, transforming, intellectual, truthful, gracious, social in application, personal in application, and in many other marked characteristics. (4) The preaching of Jesus was authoritative. That is what preaching is: it is the means of transfusion of the spirit of God. It is the announcement upon the authority of personal knowledge, of truth that blazes within. Preaching is the ministering of man to the whole world's need out of the truth of God and as the agent of His spirit. Nothing else so fully describes the work of the Lord Jesus from the time of His first announcement of the kingdom until the last word he uttered on the cross. (5) Jesus preached a God given message. He preached the doctrine which was from above under the three headings already noted--God, man and life. (6) Jesus preached by exemplification. It is apparent that Jesus taught and preached by action as well as by words. Properly to study His methods, one should begin with His birth; His death on the cross was likewise an object lesson. The chief glory of Jesus as a preacher or teacher is that He exemplified and personified everything He taught. Jesus is never a theorist, the abstract reasoner; He always is what He preaches. He could therefore say unto all: "I have given you an example." The Apostle Paul was also a dynamic preacher.

The preaching methods of Jesus provide a perfect pattern for the modern minister who would effectively engage in evangelistic preaching. The methods of Jesus may be characterized in several ways: Jesus maintained definite objectives. (He did His Father's will; He purposed to win learners and train them to witness; He purposed to substitute vital religion for present-day formal religion; He sought to save the lost; He purposed to quicken faith and hope in man; He purposed to break the bonds of prejudice.) He made use of all occasions; He was ready to preach the gospel anywhere people were to be found, under any circumstances; He preached with authority; He preached a God-given message.

The Apostle Paul offers us an exemplary method of preaching. Paul expounded the Scriptures; he placed the truth of the Gospel carefully before the people and proclaimed the Person of His Master as the fulfilment of the Old Testament prophecies. In his work at Corinth another word is used to describe his method. He reasoned in the synagogues and appealed to mind and heart. Paul persuaded Jews and Greeks. In Rome we are told he preached the kingdom of God and taught the things concerning the Lord with all boldness. At Colossee we learn yet another method of Paul. We read of him as admonishing and teaching every man in all wisdom. The admonition was for warning and the teaching was for instruction.

CHAPTER IV

THE MINISTER EXAMINES HIMSELF

The modern minister is often regarded as one who speaks words. However, the main emphasis is not upon the words alone which the minister speaks. Christ has not called ministers to defend Him, for He can defend Himself; he has called ministers to demonstrate Christ and to proclaim Christ, in word and by life. A religion of words which is not a part of the life of the individual who speaks does not mean very much; a religion of words always breaks down in a crisis. There is a vast difference between religion and theology; religion is an experience which men have with God; theology is the attempt to express that experience in words. The greatest single contribution which anyone can make to the building of a Christian order is to have as a living reality within one's self the teachings of Jesus Christ in day-by-day living. This trend of thought creates a reflective attitude in the mind of the minister who would serve effectively in the Christian church, and makes him ask himself such questions as whether or not his religion is a voice or echo, is it a conviction or is it an opinion, is it an experience, or is it an argument, or is it a religion of a book or is it the religion of a life. As the minister reflects upon these questions, several things are suggested for personal examination.

His Call

All true ministry to God must begin here; there must be a divine

call. This call must in some way be the immediate appeal of God to the soul; this call will not be primarily through the church or a particular denomination, but it is the internal work of the Holy Spirit urging one to preach the Word of the Lord.

The Holy Scriptures emphasize God's call of men into His service in a marked degree. The ministry commenced with a spiritual experience usually designated as the prophetic call. Such experiences are narrated of the greatest prophets. The call of Moses was the scene of the burning bush and is detailed at great length in his biography. The next outstanding prophet was Samuel, who reveals how the Lord called him to be a reformer of an evil age. Each of the three great literary prophets, Isaiah, Jeremiah, and Ezekiel, has left an account of his own call; that of Ezekiel covering nearly three whole chapters. These men and others who were called to God were separated by this summons from all other occupations which would interfere with the service for which God had called them. God took possession of their whole being; they lived under the sway of divine inspiration and were known as men of God.

The New Testament apostles were similarly called of God. The Apostle Paul indicates that he did not preach simply by choice but of necessity, for Christ put him into the ministry. "For though I preach the Gospel, I have nothing to glory for necessity is laid upon me, yea woe is me if I preach not the gospel."¹ Again Paul says, "I thank Christ Jesus our Lord who hath enabled me, for he

¹1 Cor. 9:16.

counted me faithful, putting me into the ministry."² Titus and Timothy were men called of God and pastors who responded to the call and endeavored to follow the Lord fully, serving as an example to the modern pastor who would follow in the footsteps of Jesus Christ. The main emphasis is response to a definite call from God.

His Religious Experience and Personal Life

Godless ministers are the real cause of the decline of the church spiritually. They have been in all ages. The purest light shining through a colored medium, becomes colored. Worldly, time serving preachers promote a worldly religion. They may multiply converts, but their converts mold the church more than the church does them. Constantine secured a greater accession to the church more than the apostles did, but the church to this day has not recovered from the idolatrous spirit and heathenish spirit practices which his converts introduced.³

This observation by B. T. Roberts is very significant. The natural man can learn Hebrew and Greek, and science and history and oratory and theology; but no amount of knowledge of this kind can qualify one to preach the Gospel or to labor for souls. Such a one may amuse but he will not convict of sin; he may touch the sensibilities but he will not awaken the conscience. Ministers who are lacking in religious experience not only cannot build others up in a faith and holiness which they do not possess; but they will be very likely to bring down to their own level those under their care who have a deeper experience than themselves.

If a minister would be effective and execute his chief function to which he is called, the minister must be saved himself; the most important

²1 Tim. 1:12.

³B. T. Roberts, Fishers of Men (Chicago: Free Methodist Publishing House, c.1930), p. 46.

qualification is personal piety. Following Jesus Christ and advancing from victory to victory is the test of this most important experience, conversion. It is the best evidence of Christianity and it is the power of preaching. We believe Christ not only because there is sufficient historical evidence that He existed nearly two thousand years ago, but because He proves Himself to be living now by the transformation which He brings to pass in the lives of those who put their trust in Him. We are certain there is a Saviour because we are saved ourselves; this is the vital force of preaching. The minister is a witness to Christ, not merely to the Christ who lived many years ago and did wonders; he is a witness to the Christ who still lives and who yet does miracles. The virtue of the minister's testimony lies in his being able to say that he himself has seen the Christ whom he preaches to others, and has himself experienced the power which he recommends others to seek. The testimony of John Wesley is very significant. He said:

I did go thus far many years using diligence to eschew all evil, and to have a conscience void of offense; redeeming the time, buying up every opportunity of doing good to all men. Constantly and carefully using all the public and all the private means of grace; endeavoring after a steady seriousness of behaviour at all times, and in all places and God is my record before whom I stand, doing all this in sincerity, having a real design to serve God and a hearty desire to do his will in all things to please him who had called me to fight the good fight and lay hold on eternal life. Yet my own conscience beareth me witness in the Holy Ghost that all this time, I was but almost a Christian.⁴

Wesley was educated for the ministry; yet if he had refused to yield his conviction to confess his true condition before God and to seek

⁴Roberts, op. cit., p. 51.

for a thorough change of heart, he might have gone on and become a respectable minister and perhaps a bishop of the Established Church; but the world may never have heard of him as the originator of the greatest religious movement of his age, a movement of seeking souls for Jesus Christ.

His Motives

There are many motives which move men in this age; there are several which are peculiar to the minister. There is the motive of self-preservation. Some one called this motive, an endeavor to obtain success without work. A person may enter the ministry and remain in service simply as a result of merely personal consideration; that is, because he prefers it to any other of the leading professions or because he thinks it a more honorable way. He may have the desire to make a living and choose this as a unique way to do so; such a motive often results in pulpit competition, or pulpit seeking in an unchristian manner. There is also the motive of self-aggrandizement. Some ministers are in the ministry because of the desire for social distinction or because of the desire for attraction or publicity. Ministers who are motivated by this impulse sometimes resort to plagiarism, for they use the sermons of others instead of hard work. Another motive which may be the chief motive which propels some ministers is the motive of altruism. The sense of altruism is an inadequate motive; it is based on one's feelings and is without an imperatively needed higher authority for our services. Still another motive is one which is suggested by the Scriptures: "It is more blessed to give than to receive." The highest motive must be one in which there is no element of selfishness.

Many who endeavor to live according to this passage are motivated by personal acquisitiveness. One's selfish desire to receive the most possible for one's self is taken for granted. There are many other motives, among them being the motive of patriotic service, satisfying and exhilarating employment to all the powers of the mind. Some of them are inspiring; however, more important than them all is the motive of inner compulsion, or a strong personal attachment to Jesus Christ. This is the motive of the ministry which goes deepest and wears the longest. The prophets of old served under this compulsion, the apostles of Jesus served under this compulsion. God called them and laid His hand on them and they spoke as they were moved. This is the example of Jesus and His motive, for He was always under the divine imperative as He said: "Know ye not that I must be about my Father's business?"; "I must work the works of Him that sent me."

His Methods

Every true preacher should endeavor to employ the best methods in his ministry. The best method of preaching is the evangelistic. All preaching that is really to count must be in some sense evangelistic, for every person who would religiously bless the world in the highest degree must be at heart a soul-winner. The pastoral function is nothing more or less than to watch over the sheep and to bring those who are straying back to the fold. This means that all preaching must be evangelistic; for preaching, to be Christian at all, must be a declaration of the word of God; this word about God and about His purpose in Christ for man. Evangelistic preaching is the statement of the message of salvation, the setting forth of what God has done in Christ to make

possible His salvation to all who will receive it. It is not any special type of sermon or method of preaching necessarily, although the effective minister will take advantage of the best methods which God has given; it is not merely talking about conversion or the special needs of men, nor the making of appeals, nor the presentation of powerful challenges that men should surrender to God. These elements or topics may properly find their place within the evangelistic message; but at heart it is the presentation of the good news of what God has done to bring men back to Himself, a presentation which carries with it the imperative that those who hear must either accept or reject what God has done. Effective evangelistic preaching therefore involves several things:

(1) The minister should have a dominant theme. The theme of the minister is of necessity a person rather than an idea or truth in the abstract. It was the person of Christ that constituted the theme of apostolic preaching; it was the person of Christ crucified, Christ as Lord. It is only in this manner of preaching that the sermon becomes living, personal, and not merely intellectual and abstract. Truth is always to be associated with the Lord Jesus Christ. And our ethics must always be associated with His love, His grace, and His spirit.

I now clearly see every sentence should suggest Christ and every sermon, even though His Name had not been mentioned nor His words quoted, should leave the hearer at the feet of Christ. In Christ there is an irresistible charm; without Him the sermon may have beauty, it will not have fragrance. With Christ everyone is satisfied, although men may differ widely about Christian creeds and Christian customs. After Him every human soul is feeling, and in Him alone all human souls meet. As it now appears to me, the chief effort of

every sermon should be to unveil Christ, and the chief art of the preacher to conceal himself.⁵

(2) Evangelistic preaching also involves a definite aim. Knowledge is not an end but only a means in preaching. Herein lies the difference between the essay and the sermon. The minister has to convince the intellect, stir the heart, and quicken the conscience as well as to move the will. The aim of preaching is threefold: salvation, sanctification and service. If this aim is to be realized, the sermon must contain the ingredients of man's need, the Gospel of God's act in Jesus Christ and the response of faith. No preaching can be evangelistic which does not stress the utter and essential need that a man, however cultured and civilized, has for God; man without God is lost, and, in Christ, God has come to save him. This requires the preacher to pray and to preach. After this need has been known, the facts should be explained; simple information, which states that Jesus Christ died upon the Cross of Calvary. This allows for a wide variety of preaching, all of which may be truly evangelistic. There is room for apologetics shown why the Christian Church discovered, with true insight, that here in the human Jesus the Word had become flesh, and that in Him was the glory of the Eternal. Here is an opportunity for exposition, pointing out to the understanding the character of God as revealed in His mighty act in Christ; then there is the wonderful opportunity of explaining the Resurrection, not only the evidence for it but its inner significance, demonstrating the victorious power of the victory that Christ won and that all men can

⁵ Dan Maclaren, "British Weekly", quoted in W. H. Griffith Thomas, Ministerial Life and Work, (Chicago, : The Bible Institute Colportage Ass'n, 1927), pp. 164 f.

share. The element of personal experience is essential in all true evangelistic preaching; but it must be kept subordinate to the declaration of the facts about Jesus Christ, the great acts of God and their meaning and the main picture of His work through the Church in the world.

The third ingredient of the content of evangelistic preaching is the response of repentance and faith which the hearer must make. In this closing section of the sermon there is need for simple decisive language, direct challenge, a call to accept or reject the message of Jesus Christ. After people are won to Christ the minister still has the great responsibility of inspiring the people won, to a full or mature Christian life and service to the Master.

(3) Effective evangelistic preaching also involves a systematic study of the Bible and human nature. The minister must be a devoted student of the Bible, because in no other literature will he find such an interpretation of the higher spiritual experience of men, such an exposition of the divine remedies for the sins and sorrow which afflict mankind. The Bible is the source book of the minister who would be effective in soul-winning; therefore, He should master its contents. Whatever may be his methods of study, he should know the contents of the Bible and study the Bible itself first and chiefly instead of what others have said about the Bible in commentaries and in other books. The minister of necessity must study human nature. The best literary material for such study is furnished by the great novelists, poets, and dramatists who interpret life. The purpose of such study is to ascertain the motives which actuate men and look

under the masks which they wear. The minister must also study human nature sympathetically in the individual members of his parish; he must be a man among men, and must cultivate in himself the receptive habit of mind, the habit of listening and considering the views and sentiments of others.

(4) Careful preparation of the sermon is necessary. Whether the sermon is written and committed to memory, written and read or not written at all, it ought to be carefully conceived and thoroughly prepared.

CHAPTER V

THE MINISTER OBSERVES HIS FIELD

The Home

Evangelism cannot be at its best or reach its fullest fruition without the interest and sharing of the entire family which constitutes what we call the home. God works out His saving purpose along the lines of human nature, and the home is this divine institution through which He seeks to work. The home is the most potent influence in the development of personality. Whether one wishes it or not, learning constantly takes place within the family circle; it never ceases. Ideas are fashioned and the emotional quality of the family relationship transforms ideas into prejudices and ideas and purposes. The cumulative experiences of this intimate group determine lasting attitudes and habits. Because of these and other important factors the home may be said to be the most effective means of Christian education.

The International Council of Religious Education, through which more than forty Protestant church bodies on the North American continent operate, views the family as "potentially the most important means of Christian education for all its members."¹

A better reason for the evangelism of the home lies in the fact that God has ordained the home to be the center of evangelism. In both Old

¹ Wesner Fallaw, "The Home and Parent Education," Orientation in Religious Education, edited by Philip Henry Lotz (New York: Abingdon Cokesbury, c.1950), p. 239.

and New Testaments there is an emphasis on the home as being the seat of evangelism and religion.

Hear O Israel, Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might. And these words, which I command thee this day, shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou liest down and when thou riseth up . . . and thou shalt write them upon the door-posts of thy house and upon thy gates.²

Tell your children of it, and let your children tell their children and their children another generation.³

Train up a child in the way he should go and when he is old he will not depart from it.⁴

In the New Testament the value of religious home training is recognized as found in Luke 2:40.51.62:

And the child grew and waxed strong, filled with wisdom and the grace of God was upon him. And he went down with them (his parents) and came to Nazareth, and he was subject unto them, and his mother kept all these sayings in her heart.⁵

Jesus gave little children the first place in His kingdom or rule of God which He came to establish, and no church leader, pastor in particular, or parent can afford to ignore His teachings or example.

For the past few decades, religious education, like the social work and progressive general education, has emphasized that the home should provide unifying experiences so that personality development could be more assured than it is when divisive and fragmentary events are allowed to pull the person one way or another until he is isolated and rooted

¹⁹ ²Deut. 6:4-9.

¹⁹ ⁴Proverbs

¹⁸ ³Joel 1:3.

²⁰ ⁵Luke 2:40.51.62.

neither in family nor in society. Modern educators know the value of the growing person's having common experiences within the family, household improvement, hobbies, cultural and recreational activities. Social workers understand that emotional stability comes from a nice sharing of intimacies within the family and from diligence in pursuing the ways of mutuality and cooperative living. And most assuredly, the religious educator knows it to be essential that persons find within the family support for moral conduct and guidance aimed at reverent living in which Christ is the center.

The family of today has degenerated to a general secular attitude because it is set down in an urban civilization, in which many or most of the decisions for living are made without regard to the moral law or a personal God through Jesus Christ. There is either indolence on the part of the parents by their own low type of religious experience or no religious experience at all. If religion is to be a joy and strength to them, if they feel it to be a burden or if they have no religious experience, they will naturally be unwilling to or be incapable of sharing those necessary and vital influences which be most valuable to their children and raise the standard of the home.

It could be concluded therefore that there is no need in the modern Church more pressing than a revival of family religion, a renewal on the part of the parents of the sense of their own obligation to Jesus Christ and the sense of obligation for their children's knowledge of Christ. The chief function of the pastor clearly shines forth as one who observes this field and endeavors to help create a Christian atmosphere in each home through the medium of evangelism. The pastor should be a constant

visitor in the homes of the people of his parish, carrying the message of Christ with him; preach sermons on the home, elevating Christ as the head and unseen guest in every home; encourage the officers and leaders of the church to make regular visits to the homes under his supervision. Visitation lists can be prepared and distributed among the officers and leader; regular letters from the pastor with Christian literature enclosed will also be helpful to make each home Christian; special home services, or family services, at which time members invite families living nearby the church and in the community where the members live, may serve to introduce Christ into many more homes and encourage the parents to make their homes Christ-centered.

The Local Church

The local church congregation is the immediate field which affords the pastor the unique opportunity to engage in the work which has been assigned to him by the Lord Jesus Christ. The pastor is the divinely appointed evangelist of his own congregation, and the minister who seeks the highest good of his congregation will do as the Apostle Paul has exhorted in his epistle to Timothy, "do the work of an evangelist." The minister who is true to his calling will not leave this work alone to the traveling evangelist, but will throughout the year in addition to the periods which he may call for the assistance of a traveling evangelist, seek to win souls to Christ. Many sincere and devout ministers who earnestly believe in evangelism doubt their possession of the evangelistic gift, and defer evangelistic work in their parishes until they can secure the services of one whom they regard as being more competent than themselves. The

question may be raised, however, should the parish minister wait until he can secure the services of some traveling evangelist before he personally engages in this great work of soul winning? Is it certain that he does not possess the evangelistic gift? Perhaps the minister who doubts himself and feels incompetent fails to look at the unlimited power and resources in the One who has called him to this special task. Perhaps the minister failed to obey his Master.

In thinking of the minister engaging in his duties as a parish evangelist, it is not meant that the minister who realizes his obligation shall proceed to add new machinery to that which he already has in operation. It may happen that his deepened sense of duty will suggest new lines of action. What is most needed in most congregations is not that the pastor do something more or other than he is doing, but that he realize as he has perhaps never yet done, that his primary work is that of an evangelist. His chief function is to endeavor to win lost men, women, boys and girls to the Lord Jesus Christ.

A number of well-known, yet ordinary methods lend themselves to effective evangelism in the local church.

(1) Conducting the public worship services. Sometimes there is a distinction drawn between the so-called ordinary or regular service held in the church at stated hours on Sunday or the mid-week service, and the so-called evangelistic meeting which may be held in the same building at different hours or on other days. However whenever worship services are held, the spirit of evangelism ought to characterize the whole conduct of public worship. The minister ought so to discharge his duties in the pulpit that in each act of worship Jesus Christ shall

be lifted up before all in attendance as the Saviour and Lord. The prayers which are offered should point the worshippers to Jesus Christ; the praises should be addressed to Him and magnify His person and work; the reading of the Scriptures, a perfect instrument of evangelism, should be prayerfully selected to bear witness to Jesus Christ; the offering which is in a real sense an act of worship can be used to direct the minds of the people to Jesus Christ who gave His life for them. Most assuredly the sermon should be Christ-centered and have the appeal to surrender the life to Christ. The administering of the ordinances of the church also afford the opportunity for the pastor effectively to engage in his chief function. Baptism in the case of adults cannot be rightly administered unless there has been close personal dealing, and unless it has meaning only as the symbol of a definite acceptance of the Gospel on the part of the one who is to be baptized. The Lord's Supper may be said to be near the peak point of parish evangelism, for in its symbolism it is a vivid presentation of the Gospel of Christ who loved us and who gave himself for us.

(2) The work of visitation.

"More souls are won for the Master by the day in and out, personal house-to-house evangelistic visiting of the devoted pastor than by all the other agencies combined. . . . The pastor must know that he is the church's chief recruiting officer."⁶

Visitation is a very good medium for the pastor to cover his field, the local congregation. In pastoral visitation there is a wide area of

⁶Eugene Dinsmore Dolloff, The Romance of Doorbells (Chicago: The Judson Press, c.1951), pp. 146 f.

opportunity. The pastor visits the sick and shut-ins, the bereaved, others in trouble; many of such calls are in the home. There is the opportunity to encourage and help parents in the evangelism of the home and there is the opportunity for the pastor personally to speak to the unsaved parents, children or other relatives and friends who may be present. The minister may not always speak directly of Christ, but he must witness for Christ by his actions and life in the presence of those whom he visits.

(3) The church school also affords the parish minister a wonderful opportunity to evangelize. Perhaps the most effective work which the parish minister can do for his Sunday school will be in the connection of inspiring and training his teachers and officers. He should primarily set before his leaders the evangelistic aim of the work and guide them in its realization. Additional opportunities for the parish minister lie in his speaking to groups within the local church, the Bible class or other auxiliaries of the church. With tact and love he can stimulate the members to be soul-winners and appeal to the unsaved if such should be present.

The Community

The local church of necessity must look beyond its own walls into the community in which it is located, for there is a fertile field ready to harvest which needs the services of the church. In the community there are various classes of people who need the Gospel of the Lord Jesus Christ. There are the poorer classes of people who loiter along the city streets. They have no purpose in life, but move aimlessly about, seeking their

needs from any available source. Then there are the poor class of people who live in the slum or blighted areas of the cities. Then there are the middle class, the wage earners, and the wealthy. All of these people comprise the community in which rests the local church. The individual may be very poor; he may be a working man or a capitalist; he may belong to one of the groups into which society is divided; but the fact is that he is a man, one for whom Christ died, and as such in his mere humanity stands in God's sight as the object of His grace and love. The New Testament local churches were nerve centers of evangelism, and serve as a pattern for local churches of all ages who would make a dynamic spiritual impact upon the community.

"And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. . . . And they continued daily with one accord in the temple and breaking bread from house to house and did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved."⁷

The local church is suited to the needs of human nature, and is yet the best instrument of evangelism; for it is established in the community and reaches upward to God by its faith and prayers and outward toward people in its witness.

The minister has not done his duty if he has left one soul in his care unsought by definite individual approach. The unsaved in the community around the local church are the field of responsibility of the pastor and his congregation.

² 7 Acts 2: 4.46.47.

The World

The evangelistic outlook penetrates even further than the local church and the community, for "into all the world" the words of the Lord Jesus apply. Not only in the "personal worlds" about us, but the "geographical world" as well. The local church is responsible for the support of missions in all parts of the world. The local church is responsible for inspiring young people to respond to God's call on the mission field. People of all nationalities, in all parts of the world, must hear the Gospel and be won to Christ.

The chief function of the pastor again finds its responsibility to be the main instrument in the local church to see that there is a continuous flow of missionary workers, finance and other needed supplies. The congregation should be "sold on the idea" that it is her responsibility aid in the work of Christ in other lands. The minister must be this salesman who constantly reminds his friends of this divine commission to his people.

CHAPTER VI

THE MINISTER ORGANIZES AND ORGANIZES HIS CONGREGATION.

At this point the minister should ask himself a few pertinent questions. Are we really concerned about those who do not yet know Jesus Christ? Is my congregation actively committed to winning people for Christ? Is it this way in my congregation? Is my congregation really committed to win the world, or is it just a church that is

PART II

THE MINISTER MUST ORGANIZE AND TRAIN THE CONGREGATION TO SPREAD THE GOSPEL THROUGHOUT THE COMMUNITY AND THROUGHOUT THE WORLD

The minister, the leaders of the congregation and the entire congregation must frequently look at themselves in the light of these questions and others which are equally important with regard to evangelism. We must keep before us the realization that something must be done immediately in order that the congregation be aroused to change its chief objective. The congregation's chief concern therefore is to be toward those who, with love and grace who are outside the walls of Christendom, at the time, in the community and in the far corners of the world.

The past records the congregation must endeavor to be the same for Christ in a systematic way. There is certain to be confusion without a definite program to work toward. When we look at the early church, we find that Jesus organized his missionary program and he gave us a definite program by which we should try systematically follow.

CHAPTER VI

THE MINISTER ORGANIZES HIS CONGREGATION FOR EVANGELISM.

At this point the minister should ask himself a few pertinent questions. Are we really concerned about those who do not yet know Jesus Christ? Is my congregation actually committed to winning people for Christ, or is this more or less an afterthought? Is my congregation really organized to win the unchurched, or is my church program more or less a "hit and miss" proposition? If we have a missionary organization in the congregation, is it actually concerned about enlisting more people in personal mission work, or does it have the idea that it is to do the work of the congregation? If the pastor, the leaders of the congregation and the entire congregation would frankly look at themselves in the light of such questions and others which are equally important with regard to evangelism, no doubt they would come to the realization that something must be done immediately in order that the congregation be aroused to engage in its chief function. The congregation's chief concern therefore is to be toward those men, women, boys and girls who are outside the ranks of Christendom, in the home, in the community and in the far corners of the world.

For best results the congregation must endeavor to do its work for Christ in a systematic manner. There is certain to be confusion without a definite program to work toward. When we look at the early Church, we find that Jesus organized his missionary program and he gave us a definite program by which the church may systematically follow.

Before any successful work of lay evangelism can come into being, the average church must be given renewed conviction of this great mission. This is the pastor's responsibility, and the pulpit which he occupies gives him the wonderful opportunity.

I have planned each autumn, to take my people through a series of morning sermons bearing upon and expounding the various phases of evangelism, world wide and history wide. I have endeavored to build up, Sunday by Sunday a tremendous and convincing accumulation of testimony as to the meaning and might of evangelism. I have sought to show my people how every aspect of church-endeavor--educational, missionary, stewardship, fellowship, recreational--depends for its on-going upon the seeking and saving spirit living at the center. When that spirit languishes, it is as though the sap in the tree had dried up Fellow pastor, face this item boldly and courageously. Our churches must be reconvinced of the centrality of evangelism in their total program.

Following this series of sermons on "The Centrality of Evangelism" preach at least two sermons on New Testament methods of evangelism. Trace Jesus' methods--two by two, his instruction and evangelism. Exalt New Testament examples of personal endeavor.¹

A Congregational Evangelistic Program Is Prepared

With the main objective being to establish and keep in operation a year-round evangelistic program, the minister proceeds to prepare a program of evangelism which will have at its center the chief concern of working at this main business of soul-winning day after day in such a manner that the greatest results will be obtained from the effort which may be spent. This implies that the minister will use every method of evangelism available which he can successfully adapt to his own local parish, and that he will go before all the organizations of his church, at

¹ Archibald op. cit., pp. 70 f.

their very next meetings, to explain that as a part of the church they now become centered on the task of evangelism. There are a number of methods which have been tried and found to be fruitful. However, "whenever the Church is alive and honestly facing its task towards the non-Christian world, men and women will discover fresh ways and means of making the Gospel of Christ real to their neighbors." ²

Visitation. A program of visitation evangelism in the church is the systematic endeavor to follow the example of Jesus. There are several variations of the usual plans which may be noted. There is the continuous planned visitation. This is a year-round congregational visitation program. A certain afternoon or evening is set aside, usually once a month, for visitation. People go to the church for prayer and then the names of sick, unconverted, and needy people are given out to teams of two interested persons. They then go in to various parts of the community. The groups reassemble at a certain time and share the visitation experiences. Another form is the visitation campaign. This is a special campaign set for a specific time. It may be for one or two weeks or as desired by the pastor and congregation. In such a campaign, visitation workers meet for a period of prayer and instruction, perhaps at an early evening hour, each evening during the campaign. After instructions they go out, either as individuals or in teams of two to call on persons who have been assigned to them. Two or three calls can be made by each team in an evening providing the conversation is directed to the main purpose, to win persons to Christ. Then there is individual or spontaneous visitation.

²Green, op. cit., p. 166.

Many people prefer individual visitation. This is usually the type of visitation made by the pastor. Such visits afford the pastor and worker an opportunity to encourage and help parents in that evangelism of the home, to reach the children directly--not repelling them by unnatural solemnity, and yet very distinctly leading them to Jesus and to endeavor to win others who are unsaved to Jesus Christ, and to reclaim those who have backslidden or who are not connected with a Christian church.

A carefully prepared decision card should be used by the visitors and filled in as decisions are made, or to record other pertinent data. Finally it should be signed by the prospect when he accepts the truth. Workers, however, have to be warned that if salvation is at stake, the prospect must have a definite experience. He must not only sign a decision card after acceptance, but he should promise to learn more of the Christian Gospel and to come out boldly and make a public confession, and should attend the next service of the church.

Church attendance crusades. This can be a very effective means of winning people to Christ, as well as a stimulus for inactive members to return to regular attendance in the fellowship. From time to time we need to stir the members of the congregation and its auxiliary organizations to a fresh loyalty to the services and activities of the church, however to a greater loyalty through love to Jesus Christ. The church is not rendering the fullest service to its members, and it is unfair to the church if some of the members are in "good standing," even though they never attend Sunday services, prayer-meetings and other essential services of the church. Loyalty crusades often waken the right spirit. "Catchy" names are sometimes given the crusades such as "March to Church in March"

or "Rustling October," or just "Spring or Fall Loyalty Crusade." The need for such crusades is presented to the heads of all branches and departments and they are instructed regarding the organization and management of such prospects. Goals are set for Sunday school and every other department and an attempt made to reach new and higher goals.

Preaching services. Every service should be an evangelistic service; however, there are certain times when scheduled services for a week or more may prove valuable as an instrument for enriching the spiritual life of the congregation and result in many souls being won to Jesus Christ. These services should be prayerfully planned and given as much publicity as possible. The pastor should encourage every member of the congregation to attend these services and to bring as many unsaved people as possible to share in the experience.

The Street Service

The street service has long been an effective method of reaching individuals who pass by. When prayerfully planned by consecrated workers it can be the means of introducing many to the Lord Jesus Christ. The rapid progress of society has discouraged these forms of evangelistic approaches and many people of the church have considered them outmoded and lacking in dignity. However, they are the methods used by the Master of Evangelism, the Lord Jesus Christ and whatever Jesus did could never be said to be lacking in dignity.

The Church on Wheels

A comparatively new way of adapting the methods of Jesus to the modern

situation is the "church on wheels." The first phase of the work of the "church on wheels" was introduced during the spring of 1948 by the Central Baptist Church, Saint Louis, Missouri. This was the "Bus Sunday School" phase.³ The Church bus was sent to certain areas in the community each Sunday morning and carried the "church" to the people on Sunday mornings. Church workers canvassed the neighborhood where the bus was to stop for service on Sunday mornings and obtained parental permission before the children were allowed to attend the bus services. The workers also inquired concerning the status of other people in the home. When the worker encountered a destitute family a social worker, employed by the church, checked to see what aid was needed and the church supplied the money, food and clothing until help was obtained from a regular charitable agency. On the morning of the service, workers called for the children and sometimes assisted the parents in getting the children ready for the service. The service was conducted by a church deacon who was assisted by other workers from the church and was amplified throughout the neighborhood by the sound system which is installed in the bus. After a certain period of time, many children usually accept Christ as their Saviour; others began to appreciate Sunday school attendance, and are trained to go to the regular church Sunday school. As a result of the children coming to Christ, a number of the parents have also been won to Christ. After the bus was in an area for a certain period of time, usually determined by the results of the services, it was then moved to another area for similar services. Members of the evangelistic commission of the church made calls in the old neighborhood

³Charles L. Dickins, "The Church on Wheels," The Sunday School Informer, (Dec. 1948) p. 4.

and contacted parents of children who attended the services and a general follow-up procedure was maintained.

The second phase of the "church on wheels" is to conduct preaching services in the Carr Square area or other places prayerfully selected. This is an outdoor-indoor service combined. During the warm weather when it was introduced by the leader of evangelism, the services were held in the park adjacent to Carr Square Village. Hundreds of people were attracted to the outdoor service. The workers included the assistant to the pastor, who is leader of evangelism, members of the deacon board, members of the deaconess board, and members of the missionary society, members of the evangelistic commission and other interested persons. During the warm weather months scores were won to Christ. During the cold weather the services were held inside the bus with a similar order of service which included hymn singing, reading of the Scriptures, and preaching. The procedure of this phase of the bus service is similar to the first phase. Workers invite children or adults to attend the services; meanwhile, a bell is rung to announce the beginning of the service. The persons who accept Jesus Christ as their Saviour are asked their church preference and if they prefer to become members of Central Baptist church, follow-up immediately begins. Those who desire to unite with other churches are encouraged to do so and letters are written to the pastors of the churches involved. Workers visit the home and obtain the permission of the parents when children are to be baptized, and try to discover other needs, and members of the family who may be unsaved or not members of any church in the city. Needs are made known to the church who either through the social worker, or social service department or interested persons to meet the need.

A number of needs have been discovered and administered to; unsaved parents were discovered and some won to Jesus Christ. The bus also calls for persons to be baptized, once a month, on the night of the baptismal service. Children who become members of the church or children who desire to attend Sunday school at the church are taken to the church school at 9:00 A.M. by the church bus.

In addition to these few methods noted, there are many other approaches which the minister should make use of in his planning and organizing for evangelism in the local church. It would be helpful to the minister and to the church if the minister prepares an evangelistic calendar which will indicate possibilities for evangelism month by month, as well as serve as a guide for the congregation's year-round evangelistic program. There is the religious census or survey; a program for re-enlistment of inactive church members; a month's preparation for evangelistic meetings; plans for conservation of new church members; a vacation Bible school with soul-winning plans for older pupils; radio preaching; shop meetings; cottage prayer meetings; services in the schools and cottages; deputation work by various groups in the church who visit other churches for testimony and soul-winning; jail, hospital and other institutional services; establishment of a mission, program for winning the lost already enrolled in the Sunday school; youth revival; cell group meetings (informal meetings of Christians and unsaved people who discuss the Bible and endeavor to win the unsaved to Christ); effort at home evangelism through rebuilding family altars and refilling family pews; and the general distribution of tracts. All of these methods and others may be used to cover a wide area by the local congregation who would effectively

engage in its main business to which it is called by Jesus Christ.

Each church should also make wide and wise use of the printed page, distributing tracts, Testaments, copies of the Gospel of John and other evangelistic literature.

The Minister Notes Where the People Are

One thing which characterized the ministry of the Lord Jesus Christ was definiteness and the fact that he went where the people were. In order to go where the people are the Lord had to first know where they were. We notice also that Jesus sent the seventy "from house to house." He sent them directly to individuals with specific instructions. The same must be true of those today who would follow in his steps; they must go where the people are, if souls are to be won for Christ.

We have briefly and generally defined the minister's field of evangelistic endeavor as the home, the community, the world at large, and the local congregation. However, the minister should take a more detailed glance in the direction in which the unsaved are to be found. As the minister looks about him, he observes that the unsaved may be located through two general sources.

Inside the local church. (1) The church school rolls. The names of those on the Sunday school roll should be checked against the church roll so that the unsaved and the unaffiliated can be found and listed. (2) Church service register, or visitors' register. Here the names of those who attend the service may register; and if they are not noted in the register, the names can be checked by the church roll, or letters of inquiry can be sent to such persons. Members can be encouraged to hand in

the names of those persons whom they know are unsaved or unaffiliated with a church. The personal contacts of the pastor may be a source of prospective members.

Outside the Local Church. (1) A selected area survey. The pastor can pass out mimeographed sheets with blanks for the name, age, address, and other information about every lost person or unaffiliated church member whom the people in the congregation of Sunday school know. (2) Religious census. No type of search for the unsaved is so important or so comprehensive as taking a religious census. This may be done by a local congregation, and in cooperation with other churches. If conducted by a local church it should be done at least six weeks before the visitation program begins. The information gathered should be carefully tabulated. The pastor can personally and also encourage the members of his congregation to observe areas where there is an obvious need for the Gospel of Jesus Christ; and to make contacts in institutions and other places of business, schools, where they would like church groups to conduct worship service and to proclaim the Gospel.

The Minister Appoints Workers

The minister, having observed his field and prepared his program, naturally directs his attention to the enlistment of those persons who will execute the program. Therefore the minister looks for workers in every department of his church. A necessary approach toward evangelizing the unchurched is revitalizing and utilizing the various church organizations. The pastor should endeavor to use every member of the local congregation. As the minister looks about his congregation, he sees

prospective workers among the faithful attendants at church services: those who express concern about the congregation; those who are serving the kingdom in so-called minor ways, or "on their own;" those whose professional or vocational skills suggest similar opportunities for service in the congregation; those who in Sunday school or other auxiliaries give evidence of willingness and ability to serve; those who helped along on some special project years ago; those who are retired from their occupation. The shut-ins should not be shut out from service. Scores of opportunities for kingdom service are open to them (praying for people on a prayer list, sewing, writing letters to the unchurched, telling stories to children from the wheel chair or bed, mailing cards of sympathy to the sick and bereaved, making congregational scrap books, keeping records, etc.).

The minister in many instances can select people who will be valuable in this work of kingdom-building; however, in too many cases, the leader does not know who is capable of doing this work. It must be remembered that culture, social position, and facility of speech are no guarantee to effectiveness, for a man or woman of limited ability and training who is deeply prayerfully interested in soul winning can be more effective than the most facile and cultured individual who enters the work just to please the leader. The voluntary method of securing workers seems to be the best method, for usually volunteers are those who are at the start vitally interested and concerned. They volunteer because they sense the need, are consecrated enough to do the job, and have a mind willing to work. Whatever method be used by the pastor to enlist his workers, he needs to organize them systematically for service. The minister should have working

closely with him a leader of evangelism, a special assistant whose main duties are related to the evangelistic program of the Church. This person should be consecrated to Jesus Christ and have a passion for souls, a knowledge of the Bible and skill in working with people. A committee of evangelism should be organized, consisting of five to twelve members, the number varying according to the size of the church being served. Members of this committee should be thoroughly Christian, consistent in their relation to the church and deeply interested in evangelism. They must be "doers of the word and not hearers only." Age is not of great importance in determining the personnel of this group, although it is useful to include at least one young person if he can qualify. While a few members are delegated to serve on this committee, the pastor should aim at having every member of the church to be on this committee. The specific duties of this committee are to help the pastor plan a years program of evangelism, make all necessary arrangements, organize personal workers' group, assist in compiling prospect lists. This committee is also to be active in securing other workers to serve in the evangelistic program of the church.

The lay workers who will be the most effective soul-winners will be those who have an absolute assurance of their own salvation, living a holy life which is consistent with their profession of faith in Christ--perseverance in service, persistence in prayer, having vision of the task of soul wining, humble, cheerful, joyful mood who diligently study the Bible and have a consuming passion of love for the souls of lost men, women, boys and girls.

Soul-winning is a task so important and so difficult that training for it is indispensable.

Personal evangelists are not just born that way. Christians do not become soul-winners by inheritance, nor by accident, nor by being called to some high task in the church or upon some mission field. Soul winners are inspired by the Holy Spirit. They are trained in the church. They gain experience by self-discipline within their own walls directing them in personal efforts to win souls. Christ paid the price of death in order to save souls; Christians must pay the price of purpose and consecration and self-discipline in order to win souls. One must be soul-minded to become a personal soul-winner.

It is true that a genuine experience of religion and a sound moral character are of course absolutely indispensable, but these alone will not enable a man or woman to do the work the Church requires. Special gifts are needed and these must be discovered and developed in special training.

All kinds of evangelistic workers ought to receive training as thorough as possible in the following: (1) the Bible as a whole in its full scope as the record of God's revelation. (2) Christian doctrine. A knowledge of the truths regarding God and man which are implied in the Gospel, and an ability to state them clearly, both defensively and constructively. (3) Evangelism. The minister must share in the studies required for all evangelistic workers, pursuing them with greater completeness. The New Testament, the History of the church, and the conditions of the modern church must all be studied from the point of view provided by the function of evangelism. The minister can help them specially in three

⁴Leavell, op. cit., p. 158.

directions: through preaching, the message of salvation, and the conduct of the various modes of the evangelistic agency in the church. Then through personal work. Again we emphasize that Christians learn the art of soul-winning by actually seeking to win the lost. However there is a certain amount of help to be obtained from study of methods as they are presented in books. Such studies can be carried on in classes of comparatively small in size and by methods of conference as well as by lecture.

The pastor who would effectively organize his congregation and train his workers will utilize every month in the year as an opportunity for training, as well as using every method of training which can be successfully adapted to his parish. He will take advantage of the leadership training schools, week day classes, study courses, seminars, conferences, special interest institutes. Wherever possible the wise pastor will share his gifts by teaching special classes in evangelism, but above all he will seek to direct every member of his church into those course of studies which will lead them to personal discipline and Christian growth.

THE MINISTER SHOULD BE CONSCIOUS OF HIS OWN

The minister who is heavily conscious of his own responsibility in the work of an evangelist generally finds himself confronted with greater difficult problems which are equally as important as leading to win souls to Christ and which should receive his primary thought attention. The most successful evangelistic program has to do with the problem of conservation of the results of the evangelistic work and the way in which the work begins to shift, or become, to some extent, to return to the world.

PART III

THE MINISTER MUST PROMOTE AN EXTENSIVE PROGRAM FOR INTEGRATION OF NEW MEMBERS AND REDISCOVERY AND INACTIVE MEMBERS OF THE PARISH

- 1. Do you ever give to my cause.
- 2. Do you ever give to my family.
- 3. Do you ever give to my church.
- 4. Do you ever give to my school.
- 5. Do you ever give to my Sunday evening service.
- 6. Do you ever give to my mission.
- 7. Do you ever give to my prayer meeting.
- 8. Do you ever give more family worship.
- 9. Do you ever give a soul to Christ.

The minister is confronted with the question, Why do I have not a number of women could be given. One reason for this condition is that there has been done to us an erroneous and mistaken notion of evangelism and a wrong understanding of the purpose of leading disciples. It has long been thought that a person should become a

CHAPTER VII

THE MINISTER SEEKS TO CONSERVE THE EFFORTS OF HIS WORK

The minister who is keenly conscious of his main responsibility to "do the work of an evangelist" naturally finds himself confronted with another difficult problem which is equally as important as seeking to win souls to Christ and which should receive his painstaking attention. The most successful evangelistic program has in its shadows the problem of conservation of the results of the campaign; for many who are won to Christ soon begin to drift, or become indifferent, or return to the world. Dr. Roland Q. Leavell in his book the "Romance of Evangelism" gives these startling statistics concerning the status of those uniting with our churches.

- 20 per cent never pray.
- 25 per cent never read their Bible.
- 30 per cent never attend church.
- 40 per cent never give to any cause.
- 50 per cent never go to Sunday school.
- 60 per cent never attend Sunday evening service.
- 70 per cent never give to missions.
- 80 per cent never go to prayer meeting.
- 90 per cent never have family worship. ¹
- 95 per cent never win a soul to Christ. ¹

The minister is confronted with the question, Why is this so? A number of reasons could be given. One reason for this condition is that there has come down to us an erroneous and mistaken notion of evangelism and a wrong understanding of the purpose of becoming Christians. It has long been thought that a person should become a

¹Leavell, op. cit., p. 146.

Christian in order to escape from hell and get to heaven. The emphasis has been placed on escape from hell and living happily forever in heaven. The necessity of living the full Christ-like life in this world has often been minimized or overlooked entirely; therefore, this has resulted in a "falling away", a growing apathy and indifference on the part of those who were converted to Christ. Another reason is that the leaders thought that their work was completed when the evangelistic campaign or revival service was over; many of the leaders thought that their work was done when souls were won to Christ and their names were recorded on the rolls of the church. Many churches have been guilty of this practice; they have reported many people who have been "saved" or added to the church, then they allow these people to struggle for their own spiritual existence and religious growth. This manner of treatment can only result in one thing for the new convert: spiritual death. Arthur C. Archibald emphasizes:

Evangelism, as traditionally defined, is not enough. In most of our churches the door is opened every Sunday for the reception of new members. The door we have in mind is the front door. Our fatal blunder is that, while opening the front door on Sundays, we leave the back door open for the balance of the week. On one day the new members walk in; on six days they walk out.²

Inasmuch as the minister is confronted with this problem, and he is the one whom God has called to lead the parish, he of necessity must seek to do something about this situation which exists in his

²Arthur C. Archibald, Establishing the Converts (Philadelphia: The Judson Press, c.1952), p. 13.

own congregation. The question may arise, What must I do? There can only be one answer. The minister must present an extensive program for the integration of the new members and rediscovery and integration of the inactive members of his parish. The parish minister's conservation program must therefore, if he would engage in his chief function for effective evangelism in his parish, be twofold: integration of new members and rediscovery and integration of inactive church members.

Integration of New Members

The minister who feels his obligation to Christ and to his members will be eager to stop this awful loss as well as to continue to help save the lost. To do this requires the careful and prayerful planning on the part of the minister and making provisions for the religious instruction of all converts and for their immediate enlistment in church membership. The minister will feel this responsibility even more keenly when he understands the meaning of conservation and the process taking place within the new convert.

What do we mean by "conserved". Many seem to feel that a convert has been conserved if he is faithful to his church, attends it regularly, and supports it financially. We have known many converts who met this threefold test, but of whose real conservation to the inner meaning of the Christian gospel we are, to say the least, doubtful. Perhaps the term "conservation" is not the best. As popularly understood, it may suggest a negative or passive attitude. The word "development" may be superior. At least "development" suggests growth, movement, advance and the convert is a living individual True conservation consists in the deepening and enlarging of those Christian attitudes of faith, reverence, surrender, love, obedience, co-operation, and service which are born with-

in the soul in that holy moment of conversion when the convert first says; "Here I am; I yield myself utterly to Thee."³

The new convert is a newborn babe and he comes hopefully expecting the church to provide the spiritual influences which will help him become adjusted to the new found life in Christ, and be directed into positive channels of Christian living which will lead to the highest Christian character and make him secure against the forces of the adversary who is never pleased when one responds to the call of the Gospel.

The process for the fullest development of Christian character involves several things which each new convert must experience. The new convert must engage in regular worship, both public and private.

"If the church worship services fail to assist the new convert to achieve a real feeling of devotion to God they have failed their central purpose. Yet ineffective as our worship services may be they remain the central and primary factor in the conservation of our converts."⁴

This worship includes a confession of one's sins and failure, and cultivation of proper habits of devotions. The pastor must know what progress the Christian is making if he is to assist the convert in establishing proper devotional habits; therefore, he must remain close to the convert in years of development. The new convert must also receive Christian instruction and experience the

³Ibid., p. 26.

⁴Ibid., p. 43.

warm fellowship of the church; for Christian personality grows most securely under warm fellowship with other Christians. Effective fellowship in the church must be planned and promoted. The new convert should also receive the opportunity to share his experience in the fellowship of the church through service and to go beyond the local congregation with service of sharing in every day living. Sharing of experience in service, regardless of how limited it may be, helps to strengthen the Christians, because they become strong, effective Christians to the degree that a conviction as to the stewardship of life becomes a controlling factor in their own lives. The new convert should therefore be enlisted promptly in some form of Christian service.

The effectiveness of a pastor and the measure of the contribution he can make to his church are to be judged, not alone by what he personally can accomplish, but also by the number of members he can effectively enlist in some form of Christian service. The pastor who trains others, when he departs, will leave behind him a strong, efficient church; but the pastor who has undertaken to do everything himself, will leave for the next pastor a group of church cripples.⁵

Also included in the necessary experiences of the convert which develops his character, is the privilege of witnessing to his new-found faith in Christ. Every young convert should be taught how to use his God-given power of speech in the service of Christ. Many are timid and must be encouraged; many are afraid of the sound of their own voice and must learn self-mastery. Witnessing to their faith in public is a vital exercise which promotes spiritual growth; this is

⁵Ibid., pp. 72 f.

one of God's appointed means for spiritual growth. God commands this to be done, for He says: "Ye are my witnesses, saith the Lord." In other words, this means the convert should be encouraged to become a soul winner very early in his experience. Through his participation in personal evangelism, he will gain an insight into the meaning of the whole kingdom enterprise which will command his loyalty down through the years.

Several steps may be suggested to the pastor who would successfully integrate the new members into the life of the church.

(1) Special spiritual guidance at commitment time. The pastor should meet the converts shortly after they decide for Christ to welcome them and to explain briefly to them the meaning of the Christian life and what is expected of them, and to encourage them to take up five important habits of life--daily Bible reading, daily prayer, faithful attendance at preaching services, tithing income for the support of the work of the church, and witnessing to some other person about his soul at least one a week-- and to aim at witnessing to a soul once a day. It will also be very helpful if the pastor sends a letter of welcome or a gift book on some subject related to spiritual growth and church membership. The alert pastor will also visit the new convert as soon as possible within two to four weeks after he unites with the church. The new Christian needs the friendly counsel and spiritual advice of his minister, and this visit in the home may be a great asset to the convert. In making such a call the main purpose is to discuss and explain from the convert's viewpoint his prayers, his presence, his gifts, and his service.

(2) Enrollment of new members in membership classes. The membership training classes offer the local church one of their greatest unused opportunities to build Christian loyalty and sound churchmanship. The local church is the training station where the Christian recruit receives necessary instruction and training in the arts of his Christian warfare. The subject matter of these training classes should include the following: meaning of church membership; Christian doctrine; what the denomination stands for; stewardship and tithing; and soul-winning and missions.

(3) Integration of the new convert into the organizational life of the church. Immediately upon securing a commitment the pastor should see that each organization to which the member is entitled to membership by sex and age is given his name, address and telephone number. The organizations are then expected to contact him immediately. The new convert should have visits from appropriate classes and organizations. They can help him to feel at home, to share and express himself in the Christian life. One of the most vital organizations in the church is the church school; therefore, every possible effort should be made to enroll every new member in the church school. It may be helpful to the convert and encourage him to serve by showing him an enlistment card which contains the organizational opportunities in the church, and to ask the convert which one he prefers to serve.

(4) Parish companion or sponsor. Another reported successful way in which new members may be integrated into the life of the church is to bring the new member into happy and active membership in the

church through the assignment of a "Fellowship Friend".⁶ The pastor selects some individual or family who are active in the church and who are similar in age and interest. To this active member or family the new member is assigned so that he will be looked after until he becomes at home and established. This fellowship friend may also be called a sponsor. The duties of the sponsor are to visit the new member, encourage him in the Christian life (particularly family devotions and church attendance), introduce him to others at church, check contributions, call upon him if he is absent from church, and inform the pastor of the progress of the convert.

There Should Be a Continuous Program of Training for the Convert

Opportunity for training should continue long after the convert has made his decision for Jesus Christ. The member should be reminded again and again that he has a holy opportunity to serve Christ and to accept His responsibility. The pastor should further encourage the member to take advantage of all opportunities of training which he himself has carefully planned through the years. This training program should have as its goal in so developing the convert that he will become a well-trained leader in the church.

Re-discovery and Integration of Inactive Members

The evangelistic work of the pastor must go a step farther than seeking to integrate new converts into the life of the church, for

⁶Weldon Crossland, How to Increase Church Membership and Attendance (New York: Abingdon-Cokesbury, c.1949), p. 102.

there are many whose names are on church rolls who are almost totally inactive to the life of the church. In many churches, the names of such persons are placed in an inactive or dead file and the persons are soon forgotten; these files become the graveyard of the church. The re-discovery of inactive members and reclaiming them to a renewed loyalty to Jesus Christ and re-assimilation into active fellowship of the church are extremely important phases of the most adequate program of evangelism.

It is true that the task of re-discovery and integration of inactive church members may be a difficult one, however it is a part of the field of evangelism which can be worked with fruitful success if the pastor, along with consecrated Christian workers, will patiently, prayerfully and sacrificially give themselves to this beneficent endeavor. Again the minister is the key person in the local church around whom Christ centers this great task. The minister may take the following steps to assure success in re-discovery and integration of inactive church members.

The Minister Seeks to Discover Who Are Inactive

And Where They Are to Be Found

This information may be obtained by compiling lists composed of the names of those people who have been absent from the worship services, those who stopped contributing regularly to the support of the church. The pastor can also encourage members to hand in the names of those members whom they know have not been attending the services of worship and others who have dropped out of the church.

The Minister Should Carefully Study Each Case

Such questions should be asked as to the circumstances surrounding the member which might have contributed to his becoming inactive. The member's home, occupation, recreation, friendships, and habits should also be considered. The minister will sometimes find that members dropped because of financial difficulties and the inability of the husband or wife to attend the services have discouraged the other to remain at home, the children which must be cared for or the like. Then there are the fault finders, or those dissatisfied because of the lack of friendliness or certain aspects of the church program or certain people or even the minister. Others have acquired tastes and habits which made them uncomfortable at church. Included in this class of people are the occasional attenders who worship perhaps three times a year, Easter, Thanksgiving and Christmas. Whatever the circumstance may be, the minister seeks to know and to evaluate the real reasons for absenteeism along with his workers and seek to discover the proper approach for each case. There are two distinctions which should be made in dealing with inactive church members. The first is between the excuses that are offered and the real reasons that lie behind the excuses. The other distinction is between the temporarily inactive and the permanently inactive members. The loneliness because of bereavement, personal illness, babies to care for, and overtime employment are perhaps temporary, while old age, invalidism, and deafness are permanent in nature. Many of these common excuses can be solved, therefore:

**The Minister Should Train His Workers How to Visit Various Cases
and How to Answer Various Excuses Offered**

The workers should be trained to handle certain difficulties in a positive, constructive, persuasive and non-argumentive way. The conversation should always be on the high level of agreement and after one has answered many questions, criticisms, or objections as tactfully as possible, one should always return to the main objective of the visit. The worker should always bring the mind of the prospect back to those broad foundations of our Christian faith, such as God, Christ, the value of the church, Christian ideals, and Christian character where there is substantial and friendly agreement. The best approach, however, will be one of Christian love, kindness, and deep concern, a genuine concern that reflects itself in the voice and manner of the worker for the inactive church member, the concern of God lest he drift away.

The worker might also use the enlistment card to an advantage to endeavor to discover any talents which the person might have or any particular interest in certain organizations of the church into which he might return to serve Jesus Christ in the church.

**The Minister Should Also Seek to Integrate the Inactive Member
As He Did the New Convert**

The returning member should receive a hearty welcome, and should be made to feel that the church is glad he returned. The returning member should be re-directed to opportunities of service, and be surrounded by a sponsor or friend who will watch over him for a

period of time to endeavor to help him become readjusted and discover resources of spiritual fellowship which he never experienced before. The returning member should be led into experiences which he will receive fellowship, have the opportunity to share in service, opportunities to witness to his faith. Above all the returning member should be made conscious of the fact that the time of his return was a sacred time of re-dedication of himself to loyalty to Jesus Christ and His church.

CHAPTER VIII

THE MINISTER MEDITATES ON HIS CHIEF FUNCTION

Great men of the past have always meditated upon their supreme object of pursuit. This act of discipline, to a large degree, has been responsible for their achievement of success. The Christian minister, who represents the greatest cause in the world, must also be a meditator; he must give himself wholly to his work by giving thought to it. The effective minister must be one who meditates on the things which God reveals to him, and expects him to do. This necessarily applies to the chief function of the minister.

In the preceding chapters we discussed the chief function of the parish minister for effective evangelism in the modern Christian church. In this chapter we shall summarize this chief function for the purpose of meditation.

The Preliminary Step: The Minister Studies the Status of the Modern Christian Church with Regard to Evangelism

The twentieth century entered into history and found the Christian church far removed from the traditional New Testament Evangelism. While there has been renewed interest in traditional evangelism in many Protestant circles, there is an underlying current which discourages evangelistic work. There are many things which are preventing the modern church from engaging in its primary task of evangelism. The following are some of those distractions which diverts the church from its main purpose. Secondary issues. In some Christian circles, the so-called social gospel emphasizing the ethical principles of Jesus has become so predominant that

the task of evangelism cannot be seen clearly. Liberalism and modernism have become the stumbling block of others. Illusions. The illusion that Christian nurture is sufficient for salvation and discipleship, and the emphasis on various aspects of religious education as a form of evangelism.

Primary Tenets. Several tenets have captured the faith of many people who have been persuaded that these tenets are acceptable alternatives to the Gospel of the Lord Jesus Christ. In embracing these tenets their faith has been far removed from the Lord Jesus Christ and the cause of evangelism has suffered. Most of these tenets are in one way or other humanistic. They center all that is worthy of loyalty on factors or aspects of the human world. These tenets include, the secular democratic faith, Socialism, Communism, Nationalism, and many non-Christian religions.

Negativism. There is a spirit of negativism that is voiced in much modern art and literature and a variety of nihilistic moods which disseminates their doctrines that the social order is so bad that for its own good, destruction is desirable, independent from any constructive program.

Other Influences. The church has become too tolerant with many outside influences and many of its members have become fearful of putting their Christian religion first. The church has been persuaded to rely on other things than the presence and power of the Lord Jesus Christ, the church has often followed the trend of the world. Within the fellowship of the church there are often found ambition, rivalry or conspiracy and an uncertainty of the "good news," and many Christians, (not having a deep religious experience) do not have anything to give away to others who need Christ; consequently they have no zeal to win souls to Jesus Christ. This is an important factor because the Christian church cannot evangelize until it is certain of its own Gospel and recaptures something of that

bucyancy of hope which the early Christians possessed. Christ must be so present in word and life that the total life of the Christian church expresses Christ with power in the community so that people will be confronted with the good news of the Gospel and come to the point of decision and commitment to Jesus Christ as their Saviour and Lord.

There are several impressive and recent trends in evangelism which have developed within the past several years which have scattered the sparks of evangelism throughout the nation; however the church generally has not become ignited by these sparks and still needs to be awakened to its primary function.

The membership of the church at large will not be awakened to engage in its primary function by itself. This awakening must come, or should come, through the servants of God who are called, the minister who stands as the leader of the congregation. When the ministry sees the responsibility of the church clearly; when the minister has the flame of the Holy Spirit burning within his own heart giving him the passion for souls; when the minister possesses the New Testament message to win souls and is informed as to the best method of interpreting this primary function of the church to his congregation and the best methods of organizing to train the congregation to spread the Gospel throughout the community and throughout the world; and when the minister possesses a knowledge as to the promotion of an extensive program of integration of new members and re-discovery and integration of inactive members evangelism will become a powerful spiritual flame; then the churches will generate spiritual heat and power, many souls will be won to Jesus Christ and the church will be effectively executing its main function. The minister may well ask himself

the question: What is the chief function of the parish minister for effective evangelism in the modern Christian church? The chief function of the parish minister for effective evangelism in the modern Christian church may be summed up in six words of scripture: "do the work of an evangelist." This is a tremendous task which involves several definite things which the parish minister must do.

The Minister Reviews the New Testament Instruction to the Church

Evangelism is central in Scripture. The Bible may rightly be called the Book of Redemption or the Manual of Salvation, for it is a Divine-given volume, especially devoted to confronting man with redemptive truth so that man might be brought into right relationship with God and in turn, seek to help others come into the same knowledge of the truth. The Bible contains God's system of redemption and the method which God used to proclaim His "good news" to the sinful who needed to be restored or reconciled unto Himself. The Bible also contains the method which God recommends to His followers who would do His will of evangelizing. Building on the evangelistic foundation of the Old Testament, the New Testament, with its peculiar evangelistic dynamic, reveals the will of God for His church and for each member of the Church. However, the centrality of evangelism in the Scriptures may be more clearly seen in the Central Figure of the Bible, the Lord Jesus Christ who served as an example for all Christians who would win souls. The New Testament portrays Jesus as a soul winner who made special personal contacts with people under all manner of circumstances, and while doing so used every method of evangelism. The Lord not only served as an example soul winner, but He commissioned His disciples and every member of the church thereafter to do likewise. The central note of

evangelism is the great commission of the Master Soul Winner: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved."

Evangelism is an imperative need in the world. The Gospel of Jesus Christ is the world's greatest need; this is true in every experience and in every relationship of life. A glance at the condition of the world a little before and during the life of Jesus Christ, the Master Evangelist, magnifies this need. The Gentile world had probably reached its lowest state of corruption and was conscious of their own moral degradation. The Jews were influenced by Herod the great and his sons who were adherents to idolatry everywhere except in the city of Jerusalem. The people disrespected the governmental leaders because of their bad example. In the dispersion, people hated one another and their religion was nothing more than a mechanism used for survival. They had failed to accomplish their God-given mission which intended them to be the moral religious teachers of the ancient world. The Galileans were more cosmopolitan in their tolerance and far less scrupulously bigoted than the Jews. While they sought for personal honour they allowed the Hellenic and other influences to enter into their thinking; however, they remained true to the traditional beliefs of the Jews. The general state of religion also indicated the imperative need for evangelism. The Essenes, self righteous ascetics, who were scrupulous in all matter of ceremonial cleanliness abandoned the world. The Sadducees, the aristocratic party which boasted of the membership of the Priests, degenerated into "typical opportunists" who strove to hold fast their own rights, privileges and immunities. There were the Pharisees whose main characteristic was devotion to the Oral Law with its

masses of inferential tradition, and slavish reverence for the lawyers, scribes and Rabbis; they ignored all that was noble and most spiritual in the whole teaching of the Old Testament Scriptures. They substituted outward observance for heart religion and true holiness. The condition of the world just before and during the life of Jesus has been reflected in every following period of history and again today in a marked degree which vividly reveals an increasing need for evangelism. The serious fact is that there are so many lost people throughout the world who need the Gospel of Jesus Christ. There is no village large or small, nor rural community anywhere in the world where people are to be found, that does not have within its borders people who have not accepted Jesus Christ as their personal Saviour. The deplorable condition of the world spiritually presents a direct challenge to each Christian and especially to the Christian pastor or minister (and says to each of us, what are you going to do about it?)

The objective of evangelism. Evangelism is a word very much misunderstood by the Christian church; this perhaps partially accounts for the failure of the church to grasp her God-given responsibility of evangelism and be effective in this holy calling. The objective of evangelism is likewise too little understood by the church; consequently, a church may be exerting much energy supposedly in the direction of evangelism, however in reality be functioning in a course whose aims and objectives are far removed from evangelism. Many people mistakenly consider evangelism to be a method instead of a message and a process. Evangelism is the reaching out, or the confrontation of sinful man with the Gospel of Jesus Christ with such a powerful impact that sinful man

may be come persuaded to accept Jesus Christ as their Saviour and live Christ-like lives. The meaning and objective of evangelism are closely related. The objective of evangelism is to make both the individual and society Christian according to the ideals of the teachings of the Lord Jesus Christ. It is a dynamic challenge to better living. In other words, the supreme objective of evangelism is salvation, the complete salvation of the individual and society on the earth. This means, therefore, that there must be a continuous, aggressive effort on the part of each Christian to seek to win every unsaved person within reach regardless of race or nationality.

The Minister Reviews His Responsibility

The minister is the key to effective evangelism in the local church, and because he has failed on many occasions to maintain his responsibility, the church has become spiritually ineffective, particularly so in the matter of evangelism. Therefore if the local church is failing to make a passionate effort to present the claims of Christ and His kingdom to every man and woman, and boy and girl in the surrounding community who is not now living for Jesus Christ, the minister is to be blamed. This is due to the fact that the church moves as her ministers move, for the preacher is the pivotal man in the church. If the world is to be taken for Christ, the ministry must have a passion and power to stir the people for aggressive service for Jesus Christ. If the minister has no passion for souls, his congregation will not have a passion, for the congregation will reflect him. There must be a revival of soul-winning interest in the pew.

The subject of the minister's message. The message for the modern minister, or for the minister of any age is the message of salvation by grace. In every age God sent His messengers to His people to make known to them His saving grace. The Israelitish nation had been created in a great act of God's redemptive power. As the need of Israel grew more profound and with every new realization of human need God declared His purpose and power to redeem and to save His people. This declaration is the very essence of evangelism and dates from the deliverance of the Children of Israel from the Egyptian bondage; for the message from that time forth through the years was that Jehovah saves them that trust in Him and God would not forsake His people. The message of Jesus is the subject of the minister's message who would preach the truth of God. The kingdom of God was the main theme of the preaching and teaching of Jesus. The main themes of Jesus could be placed under three great heads: God, Man and Life. God so loved man that he sent Christ to bring forgiveness of sins. Man was a sinful creature and Jesus proclaimed the Gospel of Himself and emphasized that such persons might repent and be saved. Life: this phase of the message of Jesus was the overcoming and the destruction of sin which would result in one's living an abundant life in a sinful world. This life is the spirit of God in the heart of man. Jesus preached the good news of deliverance; he preached forgiveness; he preached redemption; he preached that he had come to save the people from their sins that they might have eternal life. On the whole the preaching of Jesus was constructive and full of hope.

The kerygmatic preaching of the Apostle Paul and Apostle Peter also serves as an example of the subject matter of the preaching of the modern

minister. They preached the fulfillment of the prophecy of the coming of Christ, His death and resurrection, His second coming, and the offer of forgiveness.

This is the message of the modern minister: Christ is our only Saviour; everything for us today is in Jesus. There is no alternative, for in no other name except the name of Jesus will man find salvation. The message of the Gospel is a challenge for people to repent of their sins and accept forgiveness of sins in Jesus Christ; the emphasis is on a change of heart and surrender of life to Christ.

Effective evangelistic preaching. Preaching was one of the major factors in the New Testament evangelism. John the Baptist was a great preacher of repentance. Jesus came preaching and continued to preach throughout His public ministry. Jesus chose disciples who became dynamic preachers of the gospel. The Apostle Paul was also a dynamic preacher. The preaching methods of Jesus provide a perfect pattern for the modern minister who would effectively engage in evangelistic preaching. The methods of Jesus may be characterized in several ways: Jesus maintained definite objectives. (He did His Father's will; He purposed to win learners and train them to witness; He purposed to substitute vital religion for present-day formal religion; He sought to save the lost; He purposed to quicken faith and hope in man; He purposed to break the bonds of prejudice.) He made use of all occasions; He was ready to preach the gospel anywhere people were to be found, under any circumstances; He preached with authority; He preached a God-given message. Jesus also preached by exemplification. Jesus taught and preached by action as well as by words. Properly to study His methods, one should begin with His birth; His death on the cross was an object lesson. The chief glory of

Jesus as a preacher is that he exemplified and personified everything He taught. Jesus always is what He preaches. He could therefore say unto all "I have given you an example."

The Apostle Paul offers us an exemplary method of preaching. Paul expounded the Scriptures; he placed the truth of the Gospel carefully before the people and proclaimed the Person of His Master as the fulfillment of the Old Testament prophecies. In his work at Corinth another word is used to describe his method. He reasoned in the synagogues and appealed to mind and heart. Paul persuaded Jews and Greeks. In Rome we are told he preached the kingdom of God and taught the things concerning the Lord with all boldness. At Colossee we learn yet another method of Paul. We read of him as admonishing and teaching every man in all wisdom. The admonition was for warning and the teaching was for instruction.

The Minister Examines Himself

The modern minister is often regarded as one who speaks words. However, the main emphasis is not upon the words alone which the minister speaks. Christ has not called ministers to defend Him, for He can defend Himself; He has called ministers to demonstrate Christ and to proclaim Christ, in word and by life. A religion of words which is not a part of life of the individual who speaks does not mean very much; a religion of words always breaks down in a crisis. This trend of thought creates a reflective attitude in the mind of the minister who would serve effectively in the Christian church and makes him ask himself such questions as whether or not his religion is a voice or echo, is it a conviction or is it

an opinion, is it an experience, or is it an argument, or is it a religion of a book or is it the religion of a life? As the minister reflects upon these questions several things are suggested for personal examination.

His call. All true ministry to God must begin here; there must be a divine call. This call must in some way be the immediate appeal of God to the soul; this call will not be primarily through the church or a particular denomination, but it is the internal work of the Holy Spirit urging one to preach the Word of the Lord. The Holy Scriptures emphasizes God's call of men into His service in a marked degree.

His religious experience. The natural man can learn Hebrew and Greek, and science and history and oratory and theology, but no amount of knowledge of this kind can qualify one to preach the Gospel or to labor for souls. Such a one may amuse but he will not convict of sin; he may touch the sensibilities but he will not awaken the conscience. Ministers who are lacking in religious experience not only cannot build others up in a faith and holiness which they do not possess; but they will be very likely to bring down to their own level those under their care who have a deeper experience than themselves. If a minister would be effective and execute his chief function to which he is called, the minister must be saved himself. The most important qualification is personal piety. Following Jesus Christ and advancing from victory is the test of this most important experience, conversion. It is the best evidence of Christianity and it is the power of preaching.

His motives. There are many motives which move men in this age; there are several which are peculiar to the minister. There is the motive

of self-preservation. Someone called this motive an endeavor to obtain success without work. A person may enter the ministry and remain in service simply as a result of merely personal consideration. He may have a desire to make a living a more honorable way. He may have the desire to make a living and choose this as a unique way to do so. There is also the motive of self-aggrandizement. Some ministers are in the ministry because of the desire for social distinction or because of the desire for attraction or publicity. Ministers who are motivated by this impulse sometimes resort to plagiarism, for they use the sermons of others instead of hard word. Still another motive is suggested by the Scriptures. "It is more blessed to give than to receive." The highest motive must be one in which there is no selfishness.

The true motive of the ministry is that motive of inner compulsion, or strong personal attachment to Jesus Christ. It is the motive which Jesus exemplified and said: "Know ye not that I must be about my father's business; I must work the works of him that sent me."

His methods. Every true preacher should endeavor to employ the best methods in his ministry. The best method of preaching is the evangelistic method. All preaching that is really to count must be in some sense evangelistic, for every person who would religiously bless the world in the highest degree must be at heart a soul-winner. The pastoral function is nothing more or less than to watch over the sheep to bring those who are straying back to the fold. This means that all preaching must be evangelistic; for preaching, to be Christian at all, must be a declaration of the word of God - this word about God and about His purpose in Christ for man. Evangelistic preaching is the statement of the message of

salvation, the setting forth of what God has done in Christ to make possible His salvation to all who will receive it. It is not any special type of sermon or method of preaching necessarily, although the effective minister will take advantage of the best methods which God has given; it is not merely talking about conversion or the special needs of men, nor the making of appeals or the presentation of powerful challenges that men should surrender to God. These elements or topics may properly find their place within the evangelistic message but at heart it is the presentation of the good news of what God has done to bring men back to Himself, a presentation which carries with it the imperative that those who hear must either accept or reject what God had done through Jesus Christ. Effective evangelistic preaching therefore involves several things. The minister should have a dominant theme, a person rather than an idea or truth in the abstract. Evangelistic preaching also involves a definite aim. If this aim is to be realized, the sermon must contain the ingredients of man's need, the Gospel of God's act in Jesus Christ and the response of faith. Effective evangelistic preaching also involves a systematic study of the Bible and human nature. Careful preparation of the sermon is also necessary. Whether the sermon is written and committed to memory, written and read or not written at all, it ought to be carefully conceived and thoroughly prepared.

The Minister Observes His Field

The Home. Evangelism cannot be at its best or reach its fullest fruition without the interest and sharing of the entire family which

constitutes what we call the home. God works out His saving purpose along the lines of human nature and the home is this divine institution through which He seeks to work. The home is the most potent influence in the development of personality. Whether one wishes it or not; learning constantly takes place within the family circle; it never ceases. Ideas are fashioned and the emotional quality of the family relationship transforms ideas into prejudices and ideals and purposes. Because of these and other important factors the home may be said to be the most effective means of Christian education.

A better reason for the evangelism of the home lies in the fact that God has ordained the home to be the center of evangelism. In both Old and New Testaments there is an emphasis on the home as being the seat of evangelism and religious education.

The family of today has degenerated to a general secular attitude because it is set down in an urban civilization, in which many or most of the decisions for living are made without regard to the moral law or a personal God through Jesus Christ. There is either indolence on the part of the parents by their own low type of religious experience or no religious experience at all. If religion is to be a joy and strength to them, if they feel it to be a burden or if they have no religious experience they will naturally be unwilling to, or be incapable of sharing those necessary and vital influences which be most valuable to their children and raise the standard of the home.

It could be concluded therefore that there is no need in the modern Church more pressing than a revival of family religion, a renewal on the part of the parents of the sense of their own obligation to Jesus Christ

and the sense of obligation for their children's knowledge of Christ. The chief function of the pastor clearly shines forth as one who observes this field and endeavors to help create a Christian atmosphere in each home through the medium of evangelism. Several suggestions may be offered to the pastor. The pastor should be a constant visitor in the homes of the people of his parish, carrying the message of Christ with him; preach sermons on the home, elevating Christ as the head and unseen guest in every home; encourage the officers and leaders of the church to make regular visits to the homes under his supervision. Visitation lists can be prepared and distributed among the officers and leader; regular letters from the pastor with Christian literature enclosed will also be helpful to make each home Christian; special home services, or family services, at which time members invite families living nearby the church and in the community where the members live, may serve to introduce Christ into many more homes and encourage the parents to make their homes Christ-centered.

The Local Church. The local church congregation is the immediate field which affords the pastor the unique opportunity to engage in the work which has been assigned to him by the Lord Jesus Christ. The pastor is the divinely appointed evangelist of his own congregation, and the minister who seeks the highest good of his congregation will do as the Apostle Paul has exhorted in his epistle to Timothy: "do the work of an evangelist."

In thinking of the minister engaging in his duties as a parish evangelist it is not meant that the minister who realizes his obligation shall proceed to add new machinery to that which he already has in

operation. It may happen that his deepened sense of duty will suggest new lines of action. What is most needed in most congregations is not that the pastor do something more or other than he is doing, but that he realize as he has perhaps never yet done, that his primary work is that of an evangelist. His chief function is to endeavor to win lost men, women, boys and girls to the Lord Jesus Christ. A number of well known yet ordinary methods lend themselves to effective evangelism in the local church: Conducting the public worship services. Sometimes there is a distinction drawn between the so-called ordinary or regular service held in the church at stated hours on Sunday or the mid-week service and the so-called evangelistic meeting which may be held in the same building at different hours or on other days. However, whenever worship services are held, the spirit of evangelism ought to characterize the whole conduct of public worship. The minister ought to so discharge his duties in the pulpit so that in each act of worship Jesus Christ shall be lifted up before all in attendance as the Saviour and Lord. This may be done in the prayers, songs of praise, the offering, most assuredly the sermon, and the administering of the ordinances of the church. The work of visitation. Visitation is a very good medium for the pastor to cover his field, the local congregation. In pastoral visitation there is a wide area of opportunity. The pastor visits the sick and shut-ins, the bereaved, others in trouble. Many of such calls are in the home. There is the opportunity to encourage and help parents in the evangelism of the home and there is the opportunity for the pastor to speak personally to the unsaved parents, children or other relatives and friends who may be present. The minister may not always speak

directly of Christ, but he must witness for Christ by his actions and life in the presence of those whom he visits. The Church School. This department of the church affords the pastor a wonderful opportunity to evangelize. Perhaps the most effective work which the parish minister can do for his Sunday school will be in the connection of inspiring, and training his teachers and officers. He should primarily set before his leaders the evangelistic aim of the work and guide them in its realization. Additional opportunities for the parish minister lie in his speaking to groups within the local church, the Bible class or other auxiliaries of the church. With tact and love he can stimulate the members to be soul-winners and appeal to the unsaved if such should be present.

The Community. The local church of necessity must look beyond the walls of the local church into the community in which it is located for there is a fertile field ready to harvest which needs the services of the church. In the community there are various classes of people who need the Gospel of the Lord Jesus Christ. The individual may be very poor, he may be a working man or a capitalist, he may belong to one of the groups into which society is divided; but the fact is he is a man, one for whom Christ died, and as such in his mere humanity stands in God's sight as the object of His grace and love. The New Testament local churches were nerve centers of evangelism, and serve as a pattern for local churches of all ages who would make a dynamic spiritual impact upon the community.

The minister has not done his duty if he has left one soul in his care unsought by definite individual approach. The unsaved in the

community around the local church are the field of responsibility of the pastor and his congregation.

d. The world. The evangelistic outlook penetrates even further than the local church and the community, for "into all the world," the words of Jesus apply. Not only in the "personal worlds" about us, but the "geographical world" as well. The local church is responsible for the support of missions in all parts of the world. The local church is responsible for inspiring young people to respond to God's call on the mission field.

The chief function of the pastor again finds its responsibility to be the main instrument in the local church to see that there is a continuous flow of missionary workers, finance and needed supplies. The local congregation must be "sold on the idea" that it is her responsibility to aid in the work of Christ in other lands. The minister must be this salesman who constantly reminds his friends of this divine commission to his people.

6. The Minister Organizes His congregation for Evangelism. At this point the minister should ask himself a few pertinent questions. Are we really concerned about those who do not yet know Jesus Christ? Is my congregation actually committed to winning people for Christ is it more or less an afterthought? Is my congregation really organized to win the unchurched, or is my church program more or less a "hit-and-miss" proposition? If we have missionary organizations in the congregation, are they actually concerned about enlisting more people in personal mission work, or do they have the idea that it is

the work for other members of the congregation to do? If the pastor, the leaders of the congregation and the entire congregation would frankly look at themselves in the light of such questions and others which are equally important with regard to evangelism, no doubt they will come to the realization that something must be done immediately in order that the congregation be aroused to engage in its chief function. The congregation's chief concern therefore is to be toward those men, women, boys and girls outside the ranks of Christendom, in the home, in the community and in the far corners of the world. For best results the congregation must endeavor to do its work for Christ in a systematic manner. There is certain to be confusion without a definite program to do.

Before any successful work of lay evangelism can come into being, the average church must be given renewed conviction of this great mission. This is the pastor's responsibility and the pulpit which he occupies gives him eth wonderful opportunity.

a. A congregational evangelistic program is prepared. With the main objective being to establish and keep in operation a year-round evangelistic program, the minister proceeds to prepare a program of evangelism which will have at its center the chief concern of working at this main business of soulwinning day after day in such a manner that the greatest results will be obtained from the effort which may be spent. This implies that the minister will use every method of evangelism available which he can successfully adapt to his own parish, and that he will go before all the organizations of his

church, at their very next meetings, to explain that as a part of the church they now become centered on the task of evangelism. There are a number of methods which have been fruitful, which may be suggested to the minister.

Visitation. A program of visitation in the church is the systematic endeavor to follow the example of Jesus Christ. The program of visitation may take on several forms: the year-round congregational program. A certain afternoon or evening is set aside, usually once a month for visitation. Another form is the visitation campaign; a campaign set for a specific time, perhaps for one or two weeks or as desired by the pastor. There is what may be called individual or spontaneous visitation, when visitors go at will as they are led of the Holy Spirit to visit certain people.

Church Attendance Crusades. This can be a very effective means of winning people to Christ as well as a stimulus for inactive members to return to the regular attendance in the fellowship. From time to time we need to stir the members of the congregation and its auxiliary organizations to a fresh loyalty to the services and activities of the church, however to a greater loyalty through love to Jesus Christ. The need for such crusades is presented to the heads of all branches and departments and they are instructed regarding the organization and management of such prospects. Goals are set for Sunday School and every other department and an attempt made to reach new and higher goals.

Preaching Services. Every service should be an evangelistic service; however, there are certain times when scheduled services for

a week or more may prove valuable as an instrument for enriching the spiritual life of the congregation and result in souls being won to Jesus Christ. These services should be carefully planned and given as much publicity as possible. The pastor should encourage every member of the congregation to attend these services and to bring as many unconverted people as possible to share in the experience.

The Street Service. The street service has long been an effective method of reaching individuals who pass by. When prayerfully planned by consecrated workers it can be the means of introducing many to the Lord Jesus Christ. The rapid progress of society has discouraged these forms of evangelistic approaches and many people of the church have considered them out-moded and lacking in dignity. However they are methods which were used by the Master of Evangelism, the Lord Jesus Christ; and whatever Jesus did could never be said to be lacking in dignity.

The Church on Wheels. A comparatively new way of adapting the methods of Jesus to the modern situation is the "church on wheels", evangelistic program of the Central Baptist Church, St. Louis, Missouri. This program has two phases. The Bus Sunday School and the preaching-visitation phase. The first phase is teaching and visitation evangelism. The church bus is sent to designated areas each Sunday morning at 9:45 A.M. to "carry the church to the people." The neighborhood is canvassed and children are invited to attend the Sunday School classes to be held in the bus. The second phase is the preaching service. During the warm weather months services are held outdoors near the bus, and during the

cold weather months the services are held inside the bus. The services consist of hymn singing, the reading of the scripture, testimonies, and the preaching of the Gospel.

b. The minister notes where the People are. One thing which characterized the ministry of the Lord Jesus Christ was definiteness and the fact that He went where the people were. In order to go where the people were the Lord had to first know where they were.

We have briefly and generally defined the minister's field of evangelistic endeavor as the home, the community, the world at large, and the local congregation. However the minister should take a more detailed glance in the direction where the unsaved to be found. As the minister looks about he observes that the unsaved may be located through two general sources.

Inside the local church. The church school rolls, the church service register (or visitors' register), the personal contacts by the pastor and names which members may submit are several ways which the minister may obtain the names of the unsaved and unchurched christians.

Outside the local church. A selected area survey, religious census, and personal observation by the members who are encouraged by the pastor to observe where there is an obvious need for the Gospel of Jesus Christ and to make contacts in institutions, other places of business and schools where they would like the church groups to conduct worship service and to proclaim the Gospel.

c. The minister appoints workers. The minister, having observed his field and prepared his program, naturally directs his attention

to the enlistment of those persons who will execute the program. A necessary approach will be that the minister looks for workers in every department of his church and there seeks to revitalize and utilize such organizations in the soul-winning program. As the minister looks about his congregation he sees prospective workers among the faithful attendants at church services: those who express concern about the congregation; those who are serving the kingdom in so called minor ways or "on their own"; those whose professional or vocational skills suggest similar opportunities for service in the congregation; those who in the Sunday School or other auxiliaries who give evidences of willingness and ability to serve; those who helped along on some project years ago; those who are retired from their occupations; and those who are shut-ins.

The minister in many instances can select people who will be valuable in this work of kingdom building; however, in too many cases, the leader does not know who is capable of doing this work. It must be remembered that culture, social position, and facility of speech are no guarantee to effectiveness, for a man or woman of limited ability and training who is deeply and prayerfully interested in soul winning can be more effective than the most facile and cultured individual who enters the work just to please the leader. The voluntary method of securing workers seems to be the best method, for usually volunteers are those who are at the start vitally interested and concerned.

Whatever method be used by the pastor to enlist his workers, he needs to organize them systematically for services. The minister should have working closely with him a leader of evangelism, a special

assistant whose main duties are related to the evangelistic program of the church. The person should be consecrated to Jesus Christ and have a passion for souls, a knowledge of the Bible and skill in working with people. A committee of evangelism should be organized, consisting of five to twelve members, the number varying according to the size of the church being served. Members of this committee should be thoroughly Christian, consistent in their relation to the church and be deeply interested in evangelism. While a few members are delegated to serve on this committee, the pastor should aim at having every member of the church to be on this committee. The specific duty of this committee is to help the pastor plan a year's program of evangelism, make all necessary arrangements, organize personal workers' group, assist in compiling prospect lists. This committee is also to be active securing other workers to serve in the evangelistic program of the church.

d. The minister trains his workers. It is true that a genuine experience of religion and a sound moral character are of course absolutely indispensable, but these alone will not enable a man or woman to do the work that the church requires. Special gifts are needed and these must be discovered and developed in special training. All kinds of evangelistic workers ought to receive training as thorough as possible in the following: the Bible, Christian doctrine, evangelism. The New Testament, the history of the church, and the conditions of the modern church must all be studied from the point of view provided by the function of evangelism. The minister can help

them specially in three directions: through preaching the message of salvation, conduct of various modes of evangelism in the church and through personal work. Again we emphasize that the Christian learn the art of soul winning by actually seeking to win the lost.

The pastor who would effectively organize his congregation and train his workers will utilize every month in the year as an opportunity for training, as well as using every method of training which can be successfully adapted to his parish. He will take advantage of the leadership training schools, week-day classes, study courses, seminars, conferences, and special interest institutes. Wherever possible the wise pastor will share his gifts by teaching special classes in evangelism; but above all he will seek to direct every member of his church into those course of studies which will lead them to a personal discipline and Christian growth.

7. The Minister seeks to conserve the efforts of his work. The minister who is keenly conscious of his main responsibility to "do the work of an evangelist," naturally finds himself confronted with another difficult problem which is equally important as seeking to win souls to Christ and should receive his painstaking attention. The most successful evangelistic program has in its shadows the problem of conservation of the results of the campaign for many who are won to Christ soon begin to drift, or become indifferent, or return to the world.

The minister is confronted with the question, why do they drift, why do they become indifferent or return to the world, why is this so? A number of reasons could be given. One reason for this condition is

that there has come down to us an erroneous and mistaken notion of evangelism and a wrong understanding of the purpose of becoming a Christian. It has long been thought that a person should become a Christian in order to escape from hell and get to heaven. The emphasis has been placed on escape from hell and living happily in heaven. The necessity of living the full Christ-like life in this world has often been minimized or overlooked entirely; therefore, this has resulted in many "falling away," a growing apathy and indifference on the part of those who were once converted to Christ. Another reason is that the leader thought that their work was completed when the evangelistic campaign or revival service was over. Many of the leaders thought that their work was done when souls were won to Christ and their names were recorded on the rolls of the Church. The new members have been allowed to struggle for their very spiritual existence.

Inasmuch as the minister is confronted with this problem and he is the one whom God has called to lead the parish, he of necessity must seek to do something about this situation which exists in his own congregation. The question may arise, What must I do? There can be only one answer. The minister must provide an extensive program for the integration of the new members and rediscovery and integration of the inactive members of his parish. The parish minister's conservation program must, therefore, if he would engage in his chief function for effective evangelism in his parish, be twofold: integration of new members and rediscovery and integration of inactive church members.

a. Integration of New Members. The minister who feels his obligation to Christ and to his members will be eager to stop this awful loss as well as to continue to help save the lost. To do this requires the careful, and prayerful planning on the part of the minister and making provisions for the religious instruction of all converts and for their immediate enlistment in church membership. The minister will feel this responsibility even more keenly when he understands the meaning of conservation and the process taking place within the new convert. The new convert is a newborn babe who comes hopefully expecting the church to provide the spiritual influences which will help him become adjusted to the new-found life in Christ. The process for the fullest development of Christian character involves several things which each new convert must experience. The new convert must engage in regular worship. The new convert must also receive Christian instruction and experience the warm fellowship of the church; for Christian personality grows more securely under warm fellowship with other Christians. The new convert should also receive the opportunity to share his experience in the fellowship of the church through service and to go beyond the local church with service of sharing in every day living. Also included in the necessary experiences of the new convert is the privilege of witnessing to his new-found faith in Christ.

Several steps may be suggested to the pastor who would successfully integrate the new members into the life of the church. Special spiritual guidance at commitment time. The pastor should meet the converts shortly after they decide for Christ and to welcome them and to

briefly explain to them the meaning of the Christian life and what is expected of them, and encourage them to take up five important habits of life: daily Bible reading, daily prayer, faithful attendance at preaching services, tithing for the support of the church, and witnessing. Enroll new members in membership classes. The local church is the training station where the Christian recruit receives necessary instruction and training in the arts of his Christian warfare. The subject matter of these training classes should include the following: meaning of Church membership, Christian doctrine, what the denomination stands for, stewardship, tithing, and soul-winning and missions.

Integrate the new convert into the organizational life of the church.

Immediately upon securing a commitment the pastor should see that each organization to which the member is entitled to membership by sex and age is given his name, address and telephone number. The organizations are then expected to contact him immediately and visit him as soon as possible to offer encouragement and help him become adjusted in church organizational work.

Parish Companion or Sponsor. Another reported successful way in which new members may be integrated into the life of the church is to bring the new member into a happy and active membership in the church through the assignment of a parish companion, or sponsor, or a "fellowship friend." The pastor selects some individual or family who are active in the church who are similar in age and interest. To this active member or family the new member is assigned so that he will be looked after until he becomes at home and established.

There should be a continuous program of training for the convert.

Opportunity for training should continue long after the convert has made his decision for Christ. The pastor should further encourage the member to take advantage of all opportunities of training which he himself has carefully planned through the year. This training program should have as its goal in to developing the convert that he will become a well trained leader in the church.

b. Rediscovery and Integration of Inactive Members. The evangelistic work of the pastor must go a step farther than seeking to integrate new converts into the life of the church, for there are many whose names are on church rolls who are almost totally inactive to the life of the church. It is true that the task of rediscovery and integration of inactive church members may be a difficult one, however it is a part of the field of evangelism which can be worked with fruitful success if the pastor along with consecrated Christian workers, will patiently, prayerfully and sacrificially give themselves to this beneficent endeavor. Again the minister is the key person in the local church around whom Christ centers this great task: The minister may take the following steps to assure success in rediscovery and integration of inactive church members: The Minister seeks to discover who are inactive and where they are to be found. This information may be obtained by compiling lists composed of the names of those people who have been absent from worship services, those who stopped contributing regularly to the support of the church. The pastor can also encourage members to hand in the names of those persons whom they know

have not been attending the services of worship and others who have dropped out of the church. The Minister Should carefully study each case. Such questions should be asked as to the circumstances surrounding the member which might have contributed to his becoming inactive such as the members home, occupation, recreation, friendships, and habits. There are two distinctions which should be made in dealing with the inactive church member, the first is between the excuses that are offered and the real reasons that lie behind the excuses. The other distinction is between the temporarily inactive and the permanently inactive members. The loneliness cause of bereavement, personal illness, babies to care for, and overtime employment are perhaps temporary, while old age, invalidism, and deafness are permanent in nature. Many of these common excuses can be solved.

The minister should train his workers how to visit various cases. The workers should be trained to handle certain difficulties in a positive, constructive, persuasive and non-argumentive way. The conversation should always be on the high level of agreement and after one has answered many questions, criticisms, or objections as tactfully as possible one should always return to the main objective of the visit. The worker should always bring the mind of the prospect back to those broad foundations of our Christian faith, such as God, Christ, the value of the church, Christian ideals, and Christian character where there is substantial and friendly agreement. The best approach, however will be one of Christian love, kindness, and deep concern, a genuine concern that reflects itself in the voice and manner of the worker for the inactive church member the concern of God lest he

drift away. The minister should also seek to integrate the inactive member as he did the new convert. The returning member should receive a hearty welcome and should be made to feel that the church is glad he returned. The returning member should be redirected to opportunities of service and be surrounded by a sponsor or parish companion or friend who will watch over him for a period of time to endeavor to help him become readjusted and discover resources of spiritual fellowship which he never experienced before. The returning member, above all should be made conscious of the fact that the time of his return was a sacred time of rededication of himself to loyalty to Jesus Christ and to his church.

As the minister meditates on his chief function, he becomes reassured that his chief function is to "do the work of an evangelist," and in particular as a pastor, who endeavors to engage in this chief function for effective evangelism in his modern Christian church, he will further accept the admonition of the great Apostle Paul: "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all."

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