



THE  
WHOLE  
CHURCH  
EVANGELIZING

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COMPILED BY THE DEPARTMENT OF EVANGELISM · CHURCH OF THE NAZARENE

# The *WHOLE* Church Evangelizing

Compiled by the Department of Evangelism  
Church of the Nazarene  
John L. Knight, executive secretary



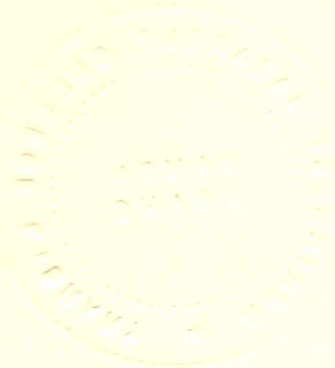
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## Foreword

The plan of Jesus Christ is for the whole Church to evangelize. This is the hope and plan of the Church of the Nazarene. There is no scripture to indicate that one or more facets of the Church are to be idle, while others are actively engaged in soul-winning work. Rather, the Bible makes it clear that evangelism is the prime responsibility of the entire Church.

This book contains messages delivered in the soul-winning conventions conducted in various sections of the church during the fall of 1968 under the sponsorship of the Department of Evangelism. There were 42 papers read in the seven conventions. It is quite evident we could not present all of the 42. Hence the selection of these seven covering the outreach of the whole church.

Nineteen hundred seventy has been officially proclaimed a "Year of Evangelism" in the Church of the Nazarene. May God grant that it shall be so. Fifty thousand new members to be received into the fellowship of the church by profession of faith during 1970. If every pastor will put into practice what he reads in this book, we shall see a new day to the glory of Christ!

—JOHN L. KNIGHT, *Executive Secretary*  
*Department of Evangelism*  
*Church of the Nazarene*

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# The Imperative of Evangelism

V. H. LEWIS

*General Superintendent*

Why are we gathered here talking about evangelism? We are here because evangelism is a command of God, because there is a world crisis that demands it, and because we are interested in finding ways to express our concern.

At the outset let one thing be clear. Evangelism is essential. Take it out of the structure and organization of the church and what is left? No matter how you look at it, the church is not really the church without it. "Evangelism" here, by general definition, means "to strive to convert sinners" (*American College Dictionary*). When we cease to strive for the conversion of sinners we cancel out the necessity of the whole Christ event. Without evangelism the church soon becomes ingrown and barren because it lacks the reproductive characteristics necessary to bear new life in Christ.

When we look at ourselves in the mirror of honesty we are compelled to admit the stark fact that we have lost something. There is a gap. What we have lost is an absolute. It is a basic. It is a first, a must, a do-it-or-die thing. It cannot be modified or painted over. It is not an option. *It is evangelism!* We must search for it, find it, polish it, and, if it were tangible, put it right in the center of the church where we have to face it every day—live with it continually.

But we have obstacles. The first is ourselves—we are here with the same reluctance that we go to a doctor for a physical, knowing we are overweight, flabby, soft from rich eating and easy living. We are uneasy for fear the doctor will order us to austerity, to discipline, to diet, to activity. It is much easier to sit, eat, and loaf in an “easy chair” sort of evangelism. In this case the “easy chair” represents professional evangelism, the committee room, the pulpit seat where our domain is surveyed and where we find it convenient to blame the people—the people who are not there. That’s it! There’s something wrong with all those people who stay away. They should know better. And if we can keep the shaft of blame pointed outward, it can’t hurt us. A man can get hurt pointing barbs at himself!

Now the reason this first obstacle is first is because it is first. It would be much easier to talk about techniques, the machinery, the structure, the challenge. We feel rather safe on the subject of souls, and God, and sin, and hell, and heaven. We are on familiar ground. We are old hands in this territory. We can say amen, click our tongues, shake our heads, get emotional, cry, clench our fists, and brag on the conference. It was great—a demonstration of power—God was there. Say, that’s a real soother—“God was there.” We can settle down now. He was there, so it’s all right. We’re okay. Since He came we must be getting a passing grade.

There is one thing wrong. Our obesity and sterility shame us into silence. The fact remains that obstacle number one is *us*.

But this obstacle can be changed. Why does a church remain the same under one man and go forward under another? Same church—different man. One a barrier, the other an asset. One dead or sitting, the other alive and marching. What shall we do? The answer is clear. Change the man! The real answer is the same man made different. Let's be different when this is over. Say it now down deep inside where only God hears, but where He *does* hear . . . "Lord, I *am* going to be different;" not, "Lord, make me . . .," but, "Lord, I am going to be . . .!" This is my promise. I am the culprit. I will instead be the *hero*.

Did you ever perform that old experiment in chemistry where by adding a small portion of the right chemical to the opaque or colored liquid it changed color or became crystal-clear? Not a hard experiment, was it? But it was an exciting one—especially to young minds. It was a lesson in the right additive. The right additive was necessary or no result.

God has commanded us to win souls—just that! No less. Win them at any cost! It cost Him so much. We *must, must, must* do this. If He asked us to walk west, would we be doing His command if we walked east or stood still? If His command was to walk one mile west, can we pass the grade with 100 yards? No! I believe we will be content only when we stand at the milepost—one mile farther west. We must recapture the value of a human soul.

So how shall we say it—evangelism? Shall we say it with the beat of drums, write it out on a thundercloud, paint it in the sky, or decorate the walls of our churches with the word? Some say, "Let's get it back into our vocabulary. Like the lost chord, it has been hidden in the cacophony of sounds we make."



But is evangelism just a word? Is it a series of numbers on the attendance board? Hurrah! if they are higher. Woe are we if they are lower! Figures, dollars, statistics, programs, techniques, robes, walls, pews—ah, what a forest to get lost in! And afterwhile you don't seem to be lost at all—or maybe you are but you simply don't realize it. But you make a lot of noise, create a lot of activity, and even spend a lifetime in that bunch of trees. You can even build a house there . . . and a fireplace . . . Ah, yes, a fireplace . . . and an easy chair. Two more years to go on my call—not bad—very comfortable.

The church has been good to us—or has it? We have been given ready-made a place to maintain identity and build an image—even maybe get position and prestige. These things are food for ego, and ego is a nice thing to clothe with pretty cloth and material dainties.

What would we do if God had called us for Soul Rescue, and had given us no church, no pulpit, no people to say, "Pastor, that was a wonderful message"? Things like that help a man. They can soothe a conscience; and if we want to be duped, we can think that, if a layman calls it a message, it was really a message. Or was it?

It is to only one point now that I bring us. One fine, white-hot point. One blazing truth. One, *One*, ONE—prime, basic, first-last-and-always point, one "you can't live without it" point, one "pearl of great price" value. It is souls—soul winning and me, and God, and the Bible, and sin, and salvation, and preaching, and judgment!

#### EVANGELISM—

Can we get hold of it? We can!

Can we handle it? We can!

Can we study it? We must!

Can we face it? We must!

Can we do it? We must!

Shall we? WE WILL! Remember, "*Lord, I am going to be different.*"

To evangelize we must go back to the beginning or come to the present issue, or face the judgment of us all—*now*, when we can do something about it. Have I been that man where the church stood still? Well, I am not going to move away. I am going to be the different man in the same church, or district—and soon it will be different.

A "different" man won't be long in the same church!

*Evangelize I must—whatever it takes.* For evangelizing is an activity of a redeemed man. No secondaries as sops—just souls.

We deal in only one commodity. We are not a variety store. We do not sell techniques, polished anthems, rituals, drapes, and what have you. We have only *one* commodity—one, only *one*—SOULS. Our interest is that men's souls be treated, washed, cleaned, dressed, loved, cared for, polished, guided, kept, cherished.

To clear up the problem, to produce the different man, to make the journey to the goal, to embrace the one white truth, what must we do? What do we need?

1. *We must have a prayer time alone.* Maybe long—maybe not so long—but often, regular, planned. Prayer—where and when we pull these precious, valuable issues out and whet our souls and intensify our ministry in them. Yes, prayer—a time of weeping, calling, promising God, listening to Him, getting free from men, the people—becoming fresh and new—completely God's. Getting to see again as He sees, care again as He cares, ready to do again as He did.

2. *Then we must preach direct messages*—warnings, standards, negatives, positives. It is impossible to estimate the damage done by the teaching of eternal security—repent every day, crawl out on top continually—heresy. It has indirectly influenced the preacher who scorns it. We can't get people to try to win souls, or even want to, if they haven't an understanding of the hellishness of sin, and have not repented—really repented. There they sit in the dead stupor of passivity. I am this far—you got me here to this pew. It is a habit to sit here. But, oh, no, you don't get me any farther.

But if they have deeply, sincerely repented of sins—sharply defined, preached-against sins—if they have felt the conviction of God—the run-to-the-altar conviction brought on by the preacher who preaches for *one, one, one* thing—*souls*—then they will march with God in His soul-winning army.

\* \* \*

In order to reemphasize what I have been saying and to reduce the verbiage to short statements, I list below the obstacles that will need to be removed, cancelled, or changed:

1. The inertia of the people
2. The ceiling of the past
3. An artificial criterion of success
4. Acceptance of the ritual for the real
5. Disapproval of the unregenerate
6. Failure to sharply define the issues and press for spiritual motivation
7. Failure to press for sanctification in the people and in church leadership
8. No real heart for the real assignment

Proper incentive for winning souls is the secret of success.

These things must also be considered:

1. *The renewal of the ministry* (and by ministry we refer only to that which contributes to soul winning)

2. *The proclamation of the whole gospel*—repentance; regeneration; consecration; sanctification; holy living; clean, high standards; priesthood of believers; sin; Christ's return; the judgment; heaven; hell

3. *The correlated structuring of the church for evangelism*—bringing the whole "kit and caboodle," the entire package, including the reluctant people, the posters, dollars, statistics, into the mainstream—(only one mainstream) the winning of *souls*

4. *A consuming passion*—a relentless, soul-fired, never-quit, never-let-up press for souls.

Everywhere, every day, every week, every hour, every Sunday, at home, in the office, in the Sunday school class, at prayer meeting, in the music, the singing, the preaching, one objective—*souls!*

Priceless, precious souls!

Eternal, never-dying souls!

Sin-stained, evil-twisted souls!

But God-loved souls!

Our souls—their souls!

Evangelism is necessary to meet the issues that face us today. Our laymen are continually confronted by:

1. Human strife and its accompanying passions—hate, jealousy, envy, etc. These are active not only on battlefields, but in the frictions of the business world. The great experience of redemption prepares the soul for such as these.

2. Financial involvement with its awful tyranny of materialism. Freedom from this is an emancipation of great importance, which lifts the soul to a right concept of values, putting first things first. It provides the

ability to say "no" to the things that we need to say "no" to and "yes" to the things to which we should say "yes." Conquering this materialism brings the ability to place the church and service to God as a priority in the human life.

3. The change of all, or nearly all, of the basic values and concepts which have been a part of the structure of civilization. Science and scientists have brought the world to no firm and secure foundation. They seem to be leading us on into increasing chaos. How great and calm, steady and wonderful is the knowledge that Christ is always the same!

4. The dissipation of this strenuous day that robs men of the true meanings of life; the failure of life to give back to the man the treasures of true living. Certainly the "fountain of youth" is not out there. In the midst of the fading, ebbing, weakening, dying all around us, the Christian who has found God can rejoice in the knowledge that "he that doeth the will of God abideth for ever."

"O God, who didst give Thy Son to redeem us, lead us, lead us into soul winning in this our short day."

# What to Do with One Million People

WILSON R. LANPHER

*District Superintendent, Kansas City District*

ONE MILLION PEOPLE! How quickly we can say, "One million people," but how difficult to visualize them—those million people we have enrolled in our Sunday schools! There they are—all ages, all sizes—babes in arms, veterans in wheelchairs, wondering and wistful, worldly and worn—complacent, convicted, smug, fearful, shuffling, swaggering, cynical, sincere, casual, committed, saints, sinners, self-righteous, self-conscious, hopeless, happy, adolescents, agnostics, foolish and feeble, disillusioned and depressed, proud protestors and quiet conformers.

After consulting a computer, we get the following facts. Let's stand at the corner of Sixty-third and The Paseo—right in front of International Headquarters—and let's arrange these people who are on our Sunday school rolls in rows of 10 each. Now let's start them marching north towards Des Moines. They would make a column of people reaching almost to the state line.—about 70 miles.

Or suppose we took our position in front of our International Headquarters and asked this army of people to march by in review. If the parade started at high noon, the people would walk by, 10-abreast, all that afternoon, all that night, all through the next forenoon, until two o'clock the following afternoon—*one million souls*—for whom Christ died and for whom we have a God-given responsibility.

As we mentally watch them march by, let's pray for the Holy Spirit to help us to see them, really see them. There are the Home Department people, the shut-ins, who could never walk, except in our imagination, haunted by their fears of neglect, troubled by their concern of the future, and bypassed in a self-centered, materialistic culture. Then there are the teenagers, furtively experimenting in the promised rewards of sensual pleasure, the victims of a ruthless conspiracy to merchandise their hopes and fears for profit and gain. And in between, the young adults and middle adults chasing those elusive things called security and success, much of the time without a scriptural basis for their search or a Spirit-filled church for nurture and guidance. Oh, that the Spirit of God would help us to search each passing face and find one or two or three that we would take as our responsibility to win for Christ!

*What to do with a million people enrolled in Nazarene Sunday schools? What better can we do than to take our guidance from the second chapter of Acts and receive our instructions from time-proven methods and our courage from guaranteed results?*

*First of all, we must evangelize them and win them!* Then we must by all means see that they continue "stedfastly in the apostles' doctrine" (vv. 41-42). They must be trained; they must be enlightened; they must be encouraged and rooted and grounded in the things that are important to our faith. And finally they must

be brought into the fellowship of the believers, with all that that means—the breaking of bread from house to house and the mutual sharing of hopes and fears. Practiced through our own little groups, this will enlarge our hearts, and then our concerns, so that newcomers will feel more of a spiritual bond than any lodge, club, or labor union can ever provide. And we must help them catch the cadence of our progress, till soul winning is the norm for every Nazarene.

But let's return to the first and most important, and that is to evangelize them. If some of this million are ever going to be reached, they must be reached first of all in their homes. It is amazing what a victorious, tactful witness of Jesus Christ can do if one patiently waits for the opportunity and persistently follows up one of these enrollees in the home. Not only is there a heartless chain reaction of sin, but there is a heart-warming chain reaction of goodness when one awakened life touches another.

To paraphrase the cry of the crowd hearing Peter's impassioned message, "Men and brethren, what shall we do?" I would ask the same question of all of us, "*Men and brethren, what shall we do?*" We must move from the safety of cliches, the smugness of profession, the cheap comfort of isolation, and the self-satisfied feeling of good people getting together in a nice place, and enter into the homes where hatred, variance, strife, and frustration exist, and at the same time hungry, searching people, some of whom will accept our Christ. By the grace of God, we must expand our responsibility until this is everybody's passion.

Evangelism is the ideal for every born-again Christian. This does not excuse the ministry from leadership and participation; it only expands the circle of involvement. Let's not accept the heresy that a *twice-born man* can be *unconcerned*—that men with eyes opened to the light of God *can have eyes closed to the needs of men*—



that hearts made pure by the indwelling Spirit can be hearts unburdened by the things that burdened Christ.

One of the fine pastors' wives on my district was won to Christ because a family, over a period of years, drove 10 miles every service to bring her to Sunday school and church and to Wednesday night prayer meeting. And while there is no possible way for us to determine the number of people who are now saved and sanctified members of our church who were evangelized in a similar way, it would make a tremendous crowd.

*What shall we do with the million we have enrolled?* Let's evangelize them, let's win them, by a prayerful conversation as we ride the highway together. Let's touch them at the time when sorrow and heartbreak enter their homes. Let's dedicate our homes and our cars for the spreading of the gospel. Let's so win their confidence and friendship that, when we invite them to the regular services or the revival services, the constraining cords of confidence and appreciation will give the Holy Spirit an added hold on their needy hearts.

*What else shall we do for these million people?* Well, let's settle it that we will continue "stedfastly in the *apostles' doctrine.*" I believe this is a generation wanting to hear it like it is. And the way it is, is like this: There is a ruining, blighting sickness, and the Bible calls it sin. Part of the sickness is that it blinds the victim to the consequences of his disease until he thinks that happiness means no restraint, that freedom includes violence to self and others, and that security lies in things and reputation.

Standing out crisp and clear in Peter's sermon on the Day of Pentecost was his grasp of, and dependence upon, the Word of God. When we preach the Word with authority—"This is that which was spoken by the prophet"—it is still quicker and more powerful than a two-edged sword. Since God made man and God gave

the Word, they are forever beautifully designed for each other. And when the Word is presented with courage and with love, the heart of man is still gloriously vulnerable to it.

And then Peter lifted up the *crucified Christ*. Until we can present Him as the only Saviour of the world and help all men to want Him, the crucified Lord, we have not only failed the men for whom He died, but we have also failed our Christ.

Then we must go on and present the full *doctrine of the Resurrection* to a world calloused by death, yet fearful of it. Acts 2:24 reads: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." We must let the truth shine in all its beauty, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Then by our lives, our motives, our loves, we must prove to them that our Lord "has made known to me the ways of Life" (v. 28). They must learn that the Lord's way of life is vastly different from the world's way of death. At least a part of the way that will help us to touch a few of these million people marching by Sixty-third and The Paseo is to be filled with the joy of the Lord. Verse 28 says: "Thou shalt make me full of joy with thy countenance."

"*Men and brethren, what shall we do?*" Let's evangelize them. Let's do it with planning and prayer. Let's do it with tears and toil. Let's do it in sorrow and sacrifice. Let's do it in testings and trials. Let's do it in patience and persistence. Let's do it with a victorious vision. Let's do it in speeding cars and camp meeting invitations. Let's do it in solitude and in the sanctuary. The truth is that some of these million people *can be won!* Let's do it, not just for the sake of competition or personal glory, but because they have value as individuals for whom Christ died.

After they are won, make their winning significant. I know that almost everything connected with church work has been cheapened—church membership, divine healing, preaching of the Second Coming, and freedom of the Spirit. But none of these should deter us from scriptural teaching. I believe that, just as the converts in the second chapter of Acts were baptized, we ought to see that our people are baptized. If it is done properly and with deep spiritual implications, baptism can be a glorious experience for the believer and a witness to the unsaved.

Then as we are faithful to the *apostles' doctrine*, working from the beginning with new people, living as Spirit-filled men, and moving as Spirit-led churches, our enrollees will move in normally to the promise, "Ye shall receive the gift of the Holy Ghost" (v. 38). The sanctified life was never an option, nor can it be taught by cramped, unloving, joyless Christians. Listen to the promise, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (v. 39).

The sweep of the future is in the promise.

The covenant to posterity is majestically flung.

The obstacle of distance is consumed by the omnipotent God.

Let us witness to, and publicly proclaim the necessity of, and the present possibility of, a sanctified life.

How often our hearts have been grieved as we have struggled with Nazarenes of long standing who have slipped from the role of proclaimer to that of prosecutor! With them, the church is on trial. They have re-evaluated so often that they have lost the value of their own souls and the value of others'. Our doctrine and ideals are scriptural and sound. Let's go back to proclaiming again. There is a multiplying, magnetic power in the man who is sure of his love for Christ, and sure of the love Christ has for every man. The Church

and its Founder do not need *prosecution*; they need *proclamation*. "With many other words did he testify and exhort."

*What shall we do with one million people?* Let our teachers, energized by the Holy Spirit, give reasons for our faith and practice. Let our CST courses establish our converts in Christian character and let our missionary outreach include the next town and the man down the street as well as those on distant foreign fields. Let our youth leaders face the burning issues of our day with courage, loyalty, and holy imagination. And surely our message must include Peter's concern, "Save yourselves from this untoward (crooked and perverted) generation." May there never come a tacit approval of mild separation from the world.

We must be alert and prompt to move in close with our understanding, our fellowship, our prayers, and, yes, our "breaking of bread." A young couple having another young couple in their home can be a means of winning, holding, establishing, and strengthening them.

*Lonely* lives, *empty* lives, *bewildered* lives are as common today as on the Day of Pentecost. But suffer this exhortation: Ours must be a fellowship *plus*. The world has fellowship, and sometimes the Church suffers by comparison. Let our fellowship have the plus of the *Unseen Guest*, the plus of honesty and integrity, the plus of loving people for themselves, not for what they can do for us. Too often the big man with a reputation for power or money gets fellowship from us for what he can do, and sometimes, lurking on the fringe, a cynic is formed (Jas. 2:2)

So there they are, marching by Headquarters for 26 hours—one million enrollees. You may have become tired after six hours and gone home; after 12 hours, and left in your car; after 18 hours of standing—but they are still marching by. Many of them will never have a chance to feel the impact of a Spirit-led life

unless you and I look into that passing crowd and see a face or two whose longing and lostness grip us. God's call is never general—station-to-station. It's always person-to-person.

In the eloquent words of Dr. Lewis, "Let's evangelize the unsaved among our million.

"We have a gospel of redemption—let's preach it.

"We have a faith—let's produce it and live it.

"We have a Bible—let's use it.

"We have a song of deliverance—let's sing it.

"We have standards—let's proclaim them and live them.

"We deplore the great social evils that ravage society—let's tell people so.

"We hate sin with righteous and godly sincerity—let's condemn it.

"We have the message of repentance and conversion—let's bear it.

"We are convinced of the cleansing and infilling of the Holy Spirit—let's verify it.

"We have altars—let's use them.

"We have love and grace—let's display them.

"We yearn to win the lost—let's do it.

"We have a great, beautiful, prime, positive gospel—let's tell the world.

"We have the beauty of holiness—let's portray it.

"We want people to come—let's ask them.

"We need preachers—let's produce them."

*One million souls* marching by to be gone forever!  
Are there faces in your mind—brought there by the Holy Spirit? Let's win them!

They are on our rolls,

They are on our hearts,

They are ours by invitation and responsibility,

They are Christ's—only if we win them.

*Let's win them!*

# Evangelizing the Youth of the Church

TALMADGE JOHNSON

*Pastor and Member of the General NYPS Council*

We do not necessarily categorize or segment our work of evangelism as far as age limits are concerned, but we must recognize the tremendous task of saving young people to Christ and the church.

The Christian way of life is the only answer to the despair of these times. In his book *Youth and the Christ Way*, J. A. Huffman says, "The Christ way, though rugged, makes a special appeal to the heroism of youth; holds the solution to all of youth's problems, and is the way of peace, happiness, and success. This way may be found in youth, and followed from youth, throughout life."

The world is bidding high for our children, teens, and young adults. Satan is working overtime to disillusion, confuse, and ultimately destroy precious souls for whom Christ died. As Nazarenes, we have an assign-

ment—to give and tell the message, to live and teach the message that *Christ is the Answer*.

## I. THE CONDITION OF YOUTH DEMANDS IT

The condition of the youth of our day demands that we give primary attention to the salvation of the youth. Untiring effort must be given to see them converted and cleansed as well as established in the grace of the Lord and used in the work of the church.

This is a troubled world. Young minds are much involved. Souls are weighed in the balances. The need is so great. Satan is working. But the Saviour is mighty. Victory is possible. Youth can be redeemed!

This generation has been variously called the "beat generation," "the generation of the hippies and the yippies," "the lost generation," "the frustrated generation," and many other such descriptive terms.

The youth that we seek to win are faced with a world of mistaken values. Through cunning ways, the enemy has deceived the minds of so many that right has become wrong and wrong has become right. Basic standards of moral and spiritual importance are being ignored or rejected as irrelevant to this new day of professed understanding and uninhibited indulgence.

This is the day of "situation ethics" or the "anything goes" concept of morality. Standards of decency and integrity are too often disregarded. We have too many shades of gray and not enough blacks and whites in the area of ethical standards. Too many of our young Americans are taking a "taste and see" attitude toward sin.

In a recent survey of a high school in Oklahoma City it was revealed that 59 percent of the high school girls admitted drinking some form of alcoholic beverages and 73 percent of the boys answered that they indulged in the same. Sophomore John Mead said "the

need to belong" is one of the strongest reasons students drink. If a guy doesn't drink, the other guys will think he's dumb. The report which was published in the *Oklahoma City Times*, Nov. 14, 1968, generally revealed that the teens would respond better to more restrictions than less restraint. Unless we, as the church, offer the youth an alternative to this distortion of values, they will plunge downward to hell by way of the path of least resistance.

Dr. C. William Fisher quotes from a conference of college students who said, "If we do belong to the 'uncommitted generation,' it is because the Church has not called us to her Lord or her mission clearly enough to excite our response. . . . We may be silent and withdrawn, but we are not easily misled. The Church as she stands now is not, we believe, worth our lives. But the mission of the Church obedient is. The institution does not impel our commitment but the Lord of the institution does."

Today's youth demands our best in soul-saving evangelism because of *misguided purpose*. We must not disparage or downgrade the adventuresome spirit of youth or the basic desire to demonstrate or march for something.

However, we must be aware that "without direction they will blow up. With direction they will build up." They are out there today marching under some banner for some hero or object of allegiance. Very few of them seem to have anything worth living for. The salvation of Jesus Christ gives purpose and direction for life.

The youth of our day live in the atmosphere of a *mislaid God*. The "God is dead" idea has been emphasized so much that, although His existence may not be denied, yet His relevance to these modern times is seriously questioned. The young people of our Nazarene congregations may not be in danger of disbelieving God so much as disregarding His supernatural



power. As ministers of the true and living God, we must make it clear to our eternity-bound youth that God lives today. This is no time for a reevaluation of the Scriptures or our concept of God. He is still the God "of righteousness, temperance, and judgment to come," and there is none else beside Him. Let's tell our young people that He supernaturally performed miracles and that He is "the same yesterday, and to day, and for ever."

We need not fear about the Bible speaking to youth. "The Bible is a universal book. It speaks in terms of experience common to all men, of all ages, and everywhere. But the appeal it makes to youth is impressive," says J. A. Huffman. He goes on to affirm that "if there is one class for whom the Bible has a special message, and to whom religion's appeal is especially directed, it is youth."

In evangelizing the youth we are also faced with the *miscalculation of destiny*. The "Eat, drink, and be merry, for tomorrow we die" philosophy is too common. Nazarene youth must be warned and reminded of the reality of hell. There is more involved than increase in church statistics and youth-programming success. We are called of God to help prepare young people to be citizens of the City of God and to save souls from eternal doom.

Our generation knows much about horror and suspense, but little about reverence and fear; much about exciting pleasure, but little about everlasting peace. Let's preach "hell hot" and "heaven real."

## II. THE CHALLENGE OF YOUTH DEMANDS IT

Too often we underestimate the value and valour of youth. This is our greatest asset and harvest field. According to the most recent statistics obtained from our general Church Schools Department, we have enrolled

in Nazarene Sunday schools 353,000 children of junior age, 176,000 teens, and 37,000 young people of college age. It is also significant to note that of this number we have 9,000 students enrolled in our Nazarene colleges and seminary. What a potential! What a field of evangelism! What a force for evangelism!

John spoke of the strength of youth when he said, "I have written unto you, young men, because ye are strong." Paul emphasized the fact that the period of youth should not be despised but regarded as a time to learn and live the Christian way. The strength of youth is evidenced in various ways.

*The mind of youth is active.* Although the young mind is too frequently offered and filled with unholy thoughts in an unholy world, yet it must be noted that young minds are thinking. It is the responsibility of the church and pastor to give direction to the thoughts and mental processes of our young people.

*The imagination of youth is challenging.* Satan or the Saviour will use that imagination for ruin or redemption, hurt or help, sorrow or salvation. The imagination of youth must be captured for Christ or it will be channeled for chaos.

*Youth has a courage and fearlessness about it.* This presents a real challenge. History records a number of great names who demonstrated the courage of youth.

David, when only a shepherd boy, slew Goliath.

Timothy, as a teen-ager, became the assistant of the Apostle Paul.

A young maiden named Miriam served as custodian of the babe who was to become the world's greatest lawgiver.

David Livingstone was called to be the "Apostle to Africa" at 21.

George Fox became the leader of the Quakers at 28.

Helen Keller, although blind and shut away from

the outside world, graduated from college at 22 and authored three books by the time she was 28.

Adolph Hitler captured the militancy of the youth of Germany and controlled the nation.

It has been properly stated that "the heroic in youth has been successfully appealed to in lesser things, why not in relation to its higher and spiritual interests?"

Youth has enthusiasm that must be claimed for Christ. Youth is capable of making conquests. It has a militant spirit that can and has changed the course of the world. If for no other reason, evangelism of the young people should be our interest and practice in order that youthful energies may be harnessed for Christ and holiness. Every church could well benefit from a band of Blood-washed, Spirit-filled young people who are all out for God and lost souls.

### III. THE CALL OF YOUTH DEMANDS IT

Much as Paul received a call from Macedonia long ago, we are receiving a call from the youth of today. They are saying, "Come over . . . and help us." Can we, the Church, stand by and make excuses and fail to give a clear invitation to them to forsake the world, follow Christ, take up His cross? Can we afford to fail to answer the call of youth by failure to challenge them to a full measure of devotion and service to Christ and the Church?

The skeptics, the Communists, the new moralists, and other agents of hell are seeking their allegiance. The youth of our day are worth saving. Let's answer the call of youth.

In response to their call for help may we first have a proper motivation in our efforts to win them. Years ago General Superintendent R. T. Williams wrote that there are two fundamental incentives for Christian service. "First, the value of a human soul. The soul is

placed over against all the world in comparison, and stands up above all material wealth. The death of Jesus on the cross is the divine exposition and estimate of a soul." As we consider the great task of youth evangelism today there is no greater motivation than a proper estimate of the value of a soul. Other incentives lose their challenge and the necessary sense of mission. Dr. Williams further stated that "no person is capable of continued and sustained endurance and loyalty in service without an objective worthy of the exertion of all the energy within us."

A second incentive for answering the call of youth is our personal love for Jesus Christ. Jesus said, "If you love Me, feed my sheep." Midst the pressures of a pressurized age there is no substitute in our personal lives for simple love for Jesus. We may respond momentarily to superficial religious stimuli, but if "the love of Christ constraineth us," our passion to win young people will be lasting rather than passing in intensity.

Not long ago I heard Dr. Eugene L. Stowe speak of a classic prayer that had come to the attention of a successful businessman. The prayer was short but very full of meaning. It simply read, "O God, let me love men as Jesus loved men, and let me be Jesus to someone today." That should be our prayer. Our children, teens, and young adults are wanting more than religious performance. They are calling for genuine demonstration of the love of God in our lives.

Youth is calling today for reality in religion. There is so much froth and surface-type churchianity. Youth want the real thing. Young people are not generally impressed with preachers who spend their days in leading demonstrations for controversial causes. They are not challenged by professed ministers who lend a hand to Satan in breaking down the standards of moral righteousness and holy living. Campbell said, "Youth despise cant, veneer, whitewash, adulteration, watered-

down compromises in Christianity and morals. They want high, manly, militant, dynamic, virile strength and example. They cry out, 'who is this uncircumcised Philistine that he should defy our God?'"\*

In a society that knows more about doubt than daring, more about fear than faith, more about questions than answers, more about compromise than conviction, more about religion than redemption, let us, as Nazarenes, point our youth to the real Lamb of God, who takes away the real sin of the heart.

Young people recognize the primacy of preaching. Dr. G. B. Williamson said that "preaching has more to do with the moral and spiritual strength of a nation than any other factor in its life." While it may be admitted that there are varied approaches and helps in winning young people to Christ, yet we must realize that youth are primarily called to Christ through the preaching of His Word.

There is an idea abroad that the only way to reach and retain youth is through entertainment. It is true, youth loves to laugh, and this is natural. Youth loves to play, and this is legitimate. But when it comes to the church, let the church be the church. There is a place for properly planned and oriented church-related times of fellowship, but these alone will not redeem young hearts.

L. R. Scarborough in his book, *With Christ After the Lost*, said, "The spiritual atmosphere must be generated in the young people's organization. If the social side, or the pleasure loving side, or even the intellectual is over-stressed, it will make it difficult to create the soul winning atmosphere."\*\*

Youth are calling today for preachers who will "tell

\*R. C. Campbell, *Rock of the Ages* (Nashville: Broadman Press, 1945), pp. 195-96. Used by permission.

\*\* (Nashville: Sunday School Board of the Southern Baptist Convention, 1919), p. 106. Used by permission.

it like it is." Preachers, let's tell them on the authority of God's Word that sin is still sinful. In writing for the Board of General Superintendents, Dr. V. H. Lewis said, "The increasing tide of evil; the deluge of degrading literature; the vagrancy of society in breaking the Ten Commandments; the wasteland of much television and other so-called entertainments; the constant hammering of the sordid at our homes and lives; the 'new morality'—all result in decay of men and nations. That is what we face today. To be true to our faith and to our assignment we must meet the tide with courage and spiritual power. We have a gospel of redemption—let's preach it."

Let's tell our youth that the "easy religion" is not the answer, that there is a better way. Let's tell them that Christ died for them as individuals; that there is still power in the Blood. Let's tell them that they can truly come "alive unto God" through the new birth; that it still takes old-fashioned repentance and restitution for sin; that faith is still the victory.

Youth will respond to the holiness message. It does not need to be dressed up and presented with new terminology in order to have a favorable reception. Let's tell it like it is. It still means old-fashioned death to sin, self, and the world. It still includes total consecration of self's present and future before the sanctified life may be entered. Let's tell them with divine authority that "God hath not called us unto uncleanness, but unto holiness" and that "this is the will of God, even your sanctification." Let's tell them that it is still holiness or hell, for without holiness "no man shall see the Lord." May we not deify the crisis experiences as ends in themselves, but may we also refuse to deny their importance and necessity in the plan of redemption.

When the crises of religious experience have been met and God has come in changing and cleansing power, let's tell our young people that they can be "kept by

the power of God through faith." John, in writing to the youth, said, "Whatsoever is born of God overcometh the world: and is the victory that overcometh the world, even our faith."

Let's preach faith and consistent living to them. Young people can know God, live for God. and serve God.

The call of youth demands that we press for decision at an early age. While there should be no attempt at this point to establish an age limit on conversion, we need to be impressed with the fact that time is a factor. If we don't win people during the days of youth, our chances for saving them become very slim.

Youth's call for help compels us to saturate our plans, programs, and preaching with prayer. It is not so much what *we* can do that counts but what God can do through us. Prayer is the key to effective evangelism. Dr. Lawlor's formula for winning Catholics will work in winning young people—prayer and kindness. Prayer and kindness. Prayer and kindness.

Finally, the call of youth is a call for assignment. They want to serve. They want to work. They want to win. In order that youth may grow in grace, our efforts be conserved, and the church increased, let's involve them in the business of the King. We must use them or lose them.

In summary, may it be noted that the condition of youth demands that we evangelize. The challenge of youth's vigor and strength stirs us. The call of youth compels us and the love of God constrains us.

Lord, lay our youth upon our hearts, and win our youth through us, and may we ever do our part to bring our youth to Thee.

*These times—God is able;  
These times—God is able;  
These times—God is able  
To carry you through.*

*The love of Jesus is for all  
That will His Word obey;  
The blood of Jesus shed for all  
Will wash all sin away.*

*These times—God is able;  
These times—God is able;  
These times—God is able.  
His love is true.\**

\* \* \* \*

*In the harvest field now ripened  
There's a work for all to do.  
Hark! the voice of God is calling,  
To the harvest calling you.*

\* \* \* \*

*Little is much when God is in it;  
Labor not for wealth or fame.  
There's a crown, and you can win it  
If you'll go in Jesus' name.*

Yes, there's a crowd of young hearts, and we can  
win them if we'll go in Jesus' name.



# The Laymen Winning Souls

L. S. OLIVER

*District Superintendent, Illinois District*

"The Laymen Winning Souls" is a subject of overwhelming importance. It points a finger at an area of deficiency in our church life that must be corrected if we are to respond to our evangelistic challenge and arise to our soul-winning potential.

D. James Kennedy of Fort Lauderdale, Fla., has said, "Would you suppose with me for a moment a rather wild supposition perhaps? Suppose that through our propaganda agencies, in some inexplicable manner, we were able to put across to the Russians, and to the Chinese, and to the North Vietnamese, and to the rest of the Communist world, a new idea. That by repetition, by innuendo, and by subtle maneuvering, we were to convince them of this idea. The idea is simply this: Wars are to be fought only by Generals; and they became so convinced of this that all of the soldiers went home except the Generals. After all, that is what we

pay the Generals for, isn't it?—to fight wars? If this could be done, I don't think there is any question that the war could be quickly won—*by us!*

“Where is Satan scoring his greatest victories over the church? We could think of many possible answers. The attacks upon the Word of God would be one. These are very serious. But I think that, from a strategic point of view, perhaps Satan's greatest victory is just like what the above idea suggests. As ludicrous as it sounds, it is exactly what he has done with the church! He has convinced the overwhelming majority of those who call themselves Christians that the job of fighting the war for Jesus Christ is to be left to the preacher. Let the ecclesiastical ‘George’ do it. That is what we pay him for, isn't it? But it was not thus in the beginning.”

Mr. Kennedy is right—it was not like this in the beginning. The Church has been duped by the devil until she has been distracted, disarmed, debilitated, and disabled. Great sections of the Church of Jesus Christ are manifesting an ineptness in evangelism that is rendering it utterly ineffective in soul winning.

It seems to be human nature to find excuses when we fail in performance. A plethora of such excuses is being offered. We blame the divisiveness of the war, the disturbances in our society, the dissatisfactions with our economic system, the discoveries of science, the distractions of television and other attractions, the dissemination of education, along with many other things.

We need to remind ourselves that it was not an ideal setting in which Christianity first found itself either. It succeeded, not because of a favorable environment, but in spite of seemingly insurmountable obstacles. Those early churches were centers of organized evangelistic activities. The entire energy of the total Church was channeled into soul-winning persuasion.

As a church, we sincerely and steadfastly maintain

that our primary task is evangelism. However, an examination of our organization will reveal that we are organized for everything except our central purpose. We have made tremendous strides in the area of worship. In the field of music we have well-trained ensembles and choirs. In Christian education we have tremendous building facilities, well-trained personnel, proper tools and techniques, along with a well-developed curriculum. We have a strategy for world missions that is second to none. When it comes to finances we are well-organized—as we should be.

I do not mean to imply that we do not have any organization for evangelism within our church. Thank God, we do have an aggressive and dynamic Department of Evangelism, to which we are indebted for this very conference. We also have a group of dedicated and devoted men and women who are giving full time to the work of mass evangelism. The importance of their work cannot be overestimated.

What I am saying is that I believe we have not tapped our potential nor organized our people for soul winning according to the biblical pattern. In his book *New Testament Evangelism*, Arthur Archibald states: "In the Protestant Reformation, we recovered our doctrine of salvation, 'salvation through faith,' but we never regained our method. We must recover it and become organized evangelistic agencies—primarily for our own immediate vicinities."

If we study Jesus' method, we can see He organized for lay evangelism. He gathered a small group to train for soul winning. He didn't demand anything of them that He would not do himself. He took them with Him on a tour of Galilee so that they could observe His soul-winning work. Then He sent out 70 of them two by two in all parts of the country to become systematic soul winners. Certainly we could profit by patterning our practice after His procedures!

The Early Church followed these principles and succeeded in soul winning so well that the entire world of that day had come under the influence of the gospel within 100 years. The eighth chapter of Acts describes the dramatic dispersion of the disciples throughout Judea and Samaria because of the persecution in Jerusalem following the martyrdom of Stephen. Verse 4 reads, "They that were scattered abroad went every where preaching the word." The pattern of Christ was being put into practice by the people as well as the preachers. Those that were scattered abroad by the persecution were primarily laymen, for we are told in verse 1 that "they were all scattered abroad . . . *except the apostles.*" It was these laymen who "went every where preaching the word." How could they have done that unless they had been touched and trained by the Master until they were possessed with an excited eagerness to win souls?

With this background, I should like to give a few words of exhortation to our ministers, and then conclude with an appeal to our laymen.

Obviously, if we are to have laymen winning souls, our ministers must possess a passion for, and a knowledge of how to lead their churches in, soul winning. You have heard of the minister who went to see a company of trained dogs perform. Their acrobatics were amazing. He asked the trainer, "How do you get them to do such wonderful things?" The trainer replied, "All you have to do is to know a little more than the dogs." Without drawing too much of an analogy here, we can see the principle.

Much is said of the pulpit power of Charles Spurgeon, the prince of preachers, but remember that for 40 years in London he averaged winning one convert a day outside his pulpit. It was Phillips Brooks who said, "A church whose deacons are not winning souls, a church whose Sunday school teachers are not winning

souls, a church whose pastor is not winning souls is not a New Testament church."

If we are to succeed as we should in this day, we ministers must master the art of personal soul winning and learn how to organize and train our laymen to do it also. The power for soul winning that is lying latent within our laymen is immeasurable. If we ministers can come alive to our responsibility to arouse our laymen and direct them in soul winning, we shall unleash a revival in our church of unimagined proportions.

We read in Ephesians, chapter 4, verses 11 and 12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." These verses describe the purpose of the ministry. Verse 12 is more accurately translated, "For the equipping of the saints unto the work of the ministry." He gave some pastors and teachers for the equipping of the saints unto the work of the ministry. *That is why God gave you to the church!* The main goal of *your* ministry to the redeemed is to equip *them* for the work of the ministry. What we can do is infinitesimal compared to what the vast numbers of church members could do for Jesus Christ. "Equipping of the saints unto . . . the ministry"—If you will make that one of the primary aims of your ministry—you will see more fruit come from your labors than in anything else you can do.

Someone asked Dr. Billy Graham what he would do if he went back into the pastorate now. He replied, "I would get a small group of men and train them to win souls for Jesus Christ."

Our Department of Evangelism and the division of Christian Service Training have provided us with some splendid books for study in preparation for soul winning. These are fine, but study alone is not the answer.

My friend Ed Hasenleder is fixed base operator at the airport in Ionia, Mich. He teaches an adult education

class in the high school on flying. After attending one of these ground-school sessions as his guest, I asked Ed, "How long would one of these persons have to attend your classes before you would let him fly one of your planes?" He said, "You mean just in the classroom?" I answered, "Yes, in the classroom studying principles of flight, navigation, meteorology, etc." Ed said, "Without eight to 10 hours of dual instruction in the airplane itself, he could never fly a plane."

The same principle applies in soul winning. We need to know the theory, but nothing can take the place of actual experience. Pastors must train individuals to win souls by showing them how it is done. When that person has learned how to win souls himself, then he can be trained to train others. The best motivating factor in soul winning is seeing it done. This is the responsibility of the pastor.

In appealing to the laymen, the words of Paul Little in his book *How to Give Away Your Faith* are appropriate. He states, "Every Christian is a missionary. Any person who has been born into the family of God through faith and trust in Jesus Christ automatically receives the Lord's commission. Paul informed the Corinthians, 'We are ambassadors for Christ' (II Corinthians 5:20). To guard against misunderstanding or shirking of duty, he several times restates the fact that the ministry of reconciliation has been committed to us. God makes His appeal through you and me. We stand in Christ's stead beseeching men to be reconciled to God (II Corinthians 5:18-20). What a realization, when it finally grips us! Have you ever considered this—that you are Jesus Christ to a lot of people? Nobody else. *You are Jesus Christ to them.*"\*

\*From *How to Give Away Your Faith*. © 1966 by Inter-Varsity Christian Fellowship. Used by permission of Inter-Varsity Press, Downers Grove, Ill., 60515.

The call of Jesus to Andrew and Peter in Matthew 4, verse 19, reads, "Follow me, and I will make you fishers of men." It contains a command and offers a promise. It is just as definite as the command and promise of John 3:16—the command, believe the promise, everlasting life. Here the command is, "Follow me"; the promise is, "I will make you fishers of men." If we are following Christ according to His command, He promises to make us to become fishers of men. If we are not fishers of men, we are not following Christ biblically. His last words before the Ascension were, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

May God give us strength and purpose to crusade for Him who was crucified for us.

# The Pastor Leading His People in Soul-Winning Work

CARL B. CLENDENEN

*District Superintendent, Northwestern Ohio District*

Evangelism is urgent business. Its urgency comes from the Lord's command to His followers to preach the gospel everywhere—to make disciples of all men. As the Church fulfills this command, it is faithful to her Lord. We are here, therefore, on urgent business—for evangelism is a matter of here and now. We proclaim the Gospel in such a manner as to bring men to a verdict—a verdict that cannot be postponed. There is the “now” of salvation, that calls from each of us a compassionate ministry. We are saved persons under orders from our blessed Lord.

Through evangelism the claims of Christ are presented in the power of the Holy Spirit in a way that men are brought to a place where they feel that Christ is able to transform them. The “saved” or transformed ones then become the evangelists and begin to declare to



others with compassion and urgency that Christ is indeed Lord and Saviour. What a blessed work—granted only to those who have been redeemed and now permitted the joy of working with Him to reach and redeem a lost generation of men! What exciting labor—to live for Christ—to preach—to witness—to win souls for the Saviour who has won us!

Evangelism in its largest meaning includes everything done in the name of our Saviour that calls men and causes them to give attention to the claims of Christ upon their lives. So we could say that evangelism is a plan—and yet more than a plan; it is a passionate search for souls. We might say it is a performance—and yet it is more than a performance; it is an aggressive warfare and mission. We might say it has to do with technique—and yet it is more than this; it is persuasive pleading that brings men to Christ. It is an act of kindness in the name of the Lord; it is a testimony given appropriately and warmly; it is a silent witness for Christ in Christian example; it is prayer, both in public and private; it is Christian service rendered in genuine love and loyalty to Christ and His Church; it is all else that has as its purpose and mission the turning of men's steps toward our Lord and Saviour. It is accomplished by Christians either individually or collectively. What a privilege to grasp Deity with one hand and lost humanity with the other and bring them together—to show lost men the reality of the supernatural, and seek to reconcile them to a loving God!

We have been entrusted with the greatest task in the world—assigned by the Lord himself, equipped by the Holy Spirit. We have been appointed to tell the good news that a Heavenly Father loves the whole wide world and wants to enjoy fellowship with each man through redemption, and that, then, He wants to pour himself into this redeemed soul so that he can in turn become a part of the outreach to reconcile. Each

man captured and captivated by the Lord's love and controlled by the Holy Spirit is challenged to become an active, positive force for evangelism. The fact that all men can be redeemed now places upon each Christian the responsibility of reaching other men with this redeeming gospel. None of us is exempt. We have been to Calvary. We are recipients of His divine grace and nature. We now share in the responsibility to tell others. None can be unemployed as long as there is so much to be done, and as long as there remains one unredeemed soul in one's community or neighborhood. We are now in a position to help men.

But how does the pastor lead his people in soul winning—in evangelism? The pastor must be an awakened man himself, until he sees men as Jesus sees them—men with value, souls worth all the world. How do pastors see men? As opportunities for exploitation, for argumentation, or for evangelism? Do we see men en masse, or are we aware of individuals? Jesus saw men who could be redeemed—poor—broken—bleeding—blinded. He was willing to take time with the individual and to meet each man with sincere expectation that he could be saved. Pastors need to develop such an expectancy.

Every unsaved man is a field for evangelism. The absence or presence of a crowd is not what creates enthusiasm for the lost. Let us deal with the individual soul, enthusiastically pointing him to Christ. It all begins in the heart of the pastor. If it is not there, no planning, no prodding, no pressure will cause him to evangelize his community. Once the joy, romance, and adventure of soul winning strikes the pastor's soul and he begins to lead men to Christ, he will then seek to enlarge his evangelistic efforts by recruiting others to help him. The people must see and feel that the pastor is interested in souls both in and out of the pulpit, and observe him leading men to Christ in his pulpit

and private ministry. Until this happens, they will not heed his advice, counsel, and pleas to evangelize or seek to become soul winners. Soul winning begins in the heart and life of the pastor.

The evangelism of 1968 and 1969 need not be any different in basic principles from what it was in the New Testament Church. Needs are the same. The devil has simply expanded his operation to enslave and destroy men and women, boys and girls. The harvest is great; the laborers, few. The call goes out for more workers; the Lord of the harvest is calling. We must multiply our pastoral ministry through recruiting laymen to help evangelize. As we invest in them, in both time and training, the church's ministry is extended. Laymen will catch the evangelistic passion of the pastor; they will take this into the shops, schools, streets, homes, and offices to become soul winners.

Perhaps this exercise is not as dramatic as the public, pulpit ministry, and yet what a thrill to lead an individual to Christ—anyplace! Perhaps our pulpit ministry would be more dramatic if we as pastors could lead our laymen into this pattern for evangelism. Pentecost is the pattern for our evangelism, and the more perfectly this pattern is followed, the more powerful will be the church. Through the guidance of the Holy Spirit, the pastor and people adapt their methods and appeals to meet the demands as they arise.

The pastor leads his people in soul winning by becoming an example—then recruiting men and investing his personal interest and time in training and developing them. With expanding communities and exploding population, the only way to multiply your ministry and enlarge the church's effectiveness is to recruit more workers. No man can say there is no opportunity for evangelism. Every street, lane, roadway has frolicking youngsters—laughing teen-agers—hurrying adults. There is our field.

The pastor leads his people in soul winning by developing and maintaining an atmosphere of evangelistic expectancy. That is, the people must begin to expect souls to be saved because the pastor believes for and expects men to be saved. Prayer groups led by the pastor, men's group meetings Saturday evening or Sunday morning, Saturday evening prayer groups for Sunday school teachers and officers, weekday prayer groups for persons who must work at night, making the mid-week prayer meeting what it once was—a prayer meeting for lost souls—all create and maintain this conscious expectation for souls.

Lift the value of souls and make men realize the worth of lost souls. Show the Christian his place in the salvation of lost men. Create an atmosphere of expectancy until the Christian feels that if he can just get his unsaved friend into a service Christ will meet his need.

The pastor leads his people in soul winning by training them in the art and technique of soul winning. It is not enough for a man to be converted and sanctified, though these experiences are basic. Men need to sharpen soul-winning techniques through study and by the exercise of these techniques. In the church there is a place for everyone to lift the load. Young people and even children can become soul winners with the proper example and instruction. So the pastor leads his people.

Sunday school teachers, church board members, and other church officers should be faced with the responsibility of being soul winners. Sunday school enrollments are at an all-time high in our church. On the Mount Vernon Nazarene College Zone of six districts, we now have over 125,000 persons enrolled in our Sunday schools. It is said that over 80 percent of our church membership comes through the Sunday school contact and follow-up. Every child, teen, and

adult enrolled in our Sunday schools needs to know Christ as Saviour. There are over 9,000 teachers and officers on these six districts (Mount Vernon Educational Zone)—workers—sanctified—Spirit-filled—575 pastors—575 Sunday school superintendents—working 52 weeks each year with over 125,000 souls enrolled in our Sunday schools. What a field for evangelism!

In most schools we are organized for everything but evangelism. Last year on our zone we added only 3,073 persons to church membership by profession of faith. We need to recruit our teachers for soul winning. Physical needs of the Sunday school are important; good teaching methods are essential, as are the choice lesson helps. But people must be won to Christ. Good buildings are essential if we are to serve our own and reach new people; but the breath of time will blow upon them, and they will decay and crumble into dust. Far more important is the winning of souls by teachers and officers in the Sunday school. When an adult Sunday school class with a sanctified teacher and a normal percentage of Christians among the pupils can meet 52 times in a year and have no one converted through the efforts of that class, that class needs to have a renewal. The teacher needs to get a new touch of God. The teacher's responsibility is too big for the person who does not take an active interest in the salvation of souls, does not faithfully attend all services of the church, and does not seek to personally lead men to Christ.

The pastor leads his people in soul winning through mass evangelism efforts. The devil does not like mass evangelism, and has done nearly everything to discredit it and to discourage us and make our efforts ineffective. And yet pastors are needed who are students of this means of evangelism, who are not afraid to try new methods of securing attendance and response from the people, who will use modern methods of communication

and advertisement to create interest and attendance, who will secure and use the most effective men in the field of evangelism, who will organize the people in prayer and outreach, who will unite personal evangelism and mass evangelism techniques to see more unsaved persons in the services, who will use adequate follow-up methods to shepherd the new converts and conserve the results of personal and mass evangelism.

Mass evangelism takes the form of revival efforts, and pastors need to become students of this God-ordained method. It takes the form of well-planned Sunday night services; it takes the form of Sunday school evangelism; it takes the form of summer youth camps; it takes the form of evangelistic vacation Bible schools. And the pastor is the leader of every phase of this. He chooses his workers carefully; he inspires them with his enthusiasm for the work; he challenges his people by personally becoming involved in soul-winning efforts. However we may do it, we need to learn that evangelism is not seasonal only, but it is perennial; it is year-round—every day. The evangelistic church will need a pastor who plans and works this way.

The pastor leads his people in winning souls by planning his weekly schedule and activities in such a way that everything points to evangelism. Many churches keep the members so busy with "church work" that the winning of souls becomes incidental. Members can be worn out with a cycle of activities, and still see no souls won to Christ. When energies and time are diverted from the first task of the church, simply to show success in the secondaries, then the weekly church schedule needs to be planned better. Across my desk come about 40 midweek mailers from churches across our denomination, and seldom do I see a night set aside for visitation and soul winning.

In 1967, on the Mount Vernon zone, 575 pastors worked 52 weeks, conducted 104 regular Sunday services

each, or a total of 53,560 Sunday services; 26,780 Sunday school sessions were conducted; 26,780 midweek prayer services were conducted; 1,150 revivals were held with an average of 10 services per revival or a total of 11,500 revival services; we used 1,150 evangelists at a cost of approximately \$300 per revival or \$345,000 for revival efforts; hundreds of vacation Bible schools were conducted; scores of summer camps and institutes and camp meetings; we used church and parsonage property valued at \$40 million and district center properties valued at \$1.200 million. Yet for all this we showed less than 2 percent in net membership gain. Our 51,437 Nazarenes each attended approximately 225 different services that year; 9,000 Sunday school teachers and officers worked 52 weeks with 125,000 enrolled in these Sunday schools, only to show 3,037 members received by profession of faith and a net gain for the six districts of 913 in church membership. This shows 5.6 persons received by profession of faith for each of the 575 churches; and 1.6 persons per church net gain. It took nine Sunday school teachers and officers to gain one person by profession of faith; it took 17 Nazarenes to win one to church membership; and it took 56 Nazarenes to show one in net gain in membership.

One hundred two of our 575 pastors worked an entire year with a full staff of Sunday school workers and an approximate membership of 9,000 Nazarenes and showed no members won by profession of faith. And 223 of the 575 churches on the zone showed a loss of members, or remained the same—they held their own.

It is time for us to meet as we are today. Pastors and churches seek to succeed in everything but soul winning. The dynamic of our church is not the building. Let no man justify a lack in soul winning by pointing to expensive, lovely buildings. Empty altars have a way of looking up at the minister to haunt him. What shall it profit a church if it succeeds in the secon-

daries, but fails in its primary mission? We must recapture the burden for souls. There is not enough heartbreak over the lost, not enough soul burden in our pulpits, not enough groaning and weeping for souls in our prayer life, not enough praying and fasting on the part of the church. Halfhearted members and sinners are too comfortable in our services; shallow devotion among our own people is too commonplace; love of money and position has crept into our churches. We have begun to measure churches by salaries, comfortable parsonages, expensive buildings; weighing the minister in the scales of the world, rather than by God's measuring rods.

None has done so well that he can feel above his brethren; none of us is in a position to coldly criticize the other; none of us can be happy with the little results that we are having. Let the egotistical look at his own membership growth; let the results of our labors humble us and drive us to our knees, for the best among us has room for improvement. Twenty-six percent of the churches of this zone are smaller today than they were five years ago.

We have had a colorful history of exciting, soul-winning evangelism in the Church of the Nazarene. Let us write some history ourselves. History can be repeated. One hundred twenty-five thousand souls enrolled in our Sunday schools and many of them unsaved! What if we could set into motion evangelistic efforts and energies that would see at least 10 percent of these won to Christ? Perhaps we could then lead half of these into church membership. This would mean 12,500 souls converted in the next six months. With faithful follow-up efforts we could realize 6,000 or more of these as new Nazarenes. Instead of 575 churches showing 913 net gain in church membership for a full year's work, we could show three or four times that number.



Break it down for your own church. If you have 200 enrolled in your Sunday school, set out to win 20 of these to Christ. Follow up with appropriate measures; stop the leaks and losses through dismissals. You could have a healthy increase in church membership this year. Identify your priorities. Involve more workers. Increase your efficiency level.

John Wesley said: "Give me one hundred men who fear nothing but sin, and desire nothing but God, and I care not whether they be clergy or laymen, such alone will shake the gates of hell and set up the kingdom of heaven on earth."

Do you suppose there are 100 men on this college zone who will begin to lose themselves more deeply in the business of leading men to Christ?—100 men who would seek the experience of the burning heart and go on the search for men?—100 men who would become more daring—more out of breath for souls—until every dollar spent on buildings, salaries, programs, activities—every thought and breath would be directed to leading men to Christ—to recruit others—build them up in the faith and expectancy of the power of the Gospel—to lift their efficiency level?

To be worthy of being called Nazarenes, and to justify God's call and confidence, each of us must get out of the marginal and get over into the primal. This conference is not by chance. It is on purpose, timely. Some may say: "So what!—its irrelevant to our day." But some will hear the call. Some will repent of failures. Some will see the light. Some will hurriedly and sincerely answer the call to become soul-winning people in soul-winning churches. *Lord, give us souls!*

# Sunday Evening Evangelism

MURRAY J. PALLETT

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Evangelism has been called the lifeline of Christianity and the central task of the Church. The effectiveness of the Church has always been in proportion to the power of its evangelistic thrust. A waning evangelistic fervor indicates a decaying church.

Across the centuries since Pentecost the Church has evangelized in several ways. Perhaps the various methods can be simply classified as mass evangelism, personal evangelism, and literary evangelism. In this paper we are concerned primarily with the first method—mass evangelism—for Sunday night evangelism is a form of mass evangelism.

For some decades many churches have cried that the days of mass evangelism are over. Accordingly, church doors have been closed on Sunday nights, and the effort to evangelize the lost has gone with the castoffs of the yesterdays. The more alarming fact is

that many now consider evangelism, as we know it, to be completely irrelevant. Concern for the individual and his salvation is outmoded. Some have concluded that we must leave the sanctuary and move into the streets and become a part of the power movements of our time—"get where the action is."

Everywhere, even in many of our own churches, there are mounting indications that we are being hard pressed to maintain the evening service as an effective evangelistic force. In the first place, the attendance of our own people declines dangerously between the Sunday morning and evening service. Added to this is the fact that it seems more and more difficult to get people who need the gospel to come to church services. The old faithfuls are there, but where are the sinners? How can we evangelize when there are none present to evangelize?

Accompanying this trend—or perhaps in adapting ourselves to this trend—is an increasing emphasis *on*, and preparation *for*, the morning worship service, with decreased planning and promotion of the evening service. This is not to say that the morning service should be de-emphasized or less carefully planned, but to point out the possibility that there is less interest in the evangelistic service because less importance has been attached to it. While worship must be central in the life of the Christian and of the church, yet doubt is reflected on the reality of worship that does not lead to evangelism. Of the Apostolic Church it was written, "When they had prayed (worshipped), the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness (evangelized)" (Acts 4:31). True worship is denoted by the presence and power of the Holy Spirit in the church—but it is also followed by evangelistic fervor. Worship precedes evangelism, but evangelism and service follow worship.

## THE PASTOR'S ATTITUDE

The pastor is either the bottleneck or the spark plug for the evening evangelistic service. His attitude is contagious. Whether it be one of optimism or expectancy or one of pessimism and defeat, it will soon be detected by and reflected in the congregation. An attitude that says, Well, here we are—let's get it over, will never win enthusiastic response. We can produce a downward look or an upward look in the service.

Sunday evening evangelism is not an unnecessary appendage to the Lord's day. It is the final opportunity on the week's greatest day to change for all time the course of some wayfarer's life. We need to make Sunday night evangelism our business. We need to get at it like it was important business—the most important business in the world.

We live in the age of last things—in the day when God is bringing the world situation to a crisis and a conclusion. Perhaps if we could come to the pulpit on Sunday nights and speak as Britain's Baxter, "as never sure to preach again, as dying man to dying men," we could see some new things take place in our churches. Or if we could feel the urgency of the apostle in II Cor. 5:11: "Knowing therefore the terror of the Lord, we persuade men," the spirit of many a preacher and congregation could be warmed enough to incubate a revival.

Dr. Ross Price states in his book *Dynamic Evangelists*: "Take the initiative we must. For unless Christian evangelists can match the hard driving evangelism of modern materialism, communism and paganism, we shall soon be heathenized ourselves."

A soul winner of another generation approached a lady and asked, "Do you know Jesus Christ?" Later that day when she told her husband about the incident, he said, "Why didn't you tell him to mind his own business?" She answered, "If you had seen the expres-

sion on his face and heard the earnestness with which he spoke, you would have thought it *was* his business."

Let us come to the evangelistic service with optimism, faith, and expectation. What you believe will happen—can happen—for Jesus said, "According to your faith be it unto you" (Matt. 9:29).

### THE PASTOR'S PREPARATION

To succeed as an evangelist there must be a twofold preparation on the part of the pastor: he must plan the service and he must prepare himself.

He must prepare himself physically, mentally, and spiritually. The congregation that pays the pastor's salary has a right to see him at his best when he enters the pulpit.

Physically, any pastor is blessed who can come to the time to preach with resources to spare. Too little rest, too much food, and too little exercise are triple enemies of every pastor. Perhaps the searching question that Wesley put to his preachers is in order here: "Do you use as much abstinence in fasting every week as your health, strength and labor will permit?" Wesley did not advise fasting primarily for physical reasons but for spiritual results.

The pastor must be prepared mentally for his task. "Give attendance to reading," was part of Paul's assignment to Timothy. Reading will keep one's ideas fresh and his mind alert, and the sermons more interesting.

Good spiritual preparation before the evening service involves a time for quiet meditation and prayer. I believe it was Wilbur Chapman who on one occasion was late to the pulpit because he was grappling in prayer and declaring to God, "I will not go unless You go with me."

No man of God should dare go to the pulpit hoping to make it on the spirit of the people or the inspiration

of the hour. He must come with his own battery charged. He is there to lift and not to be lifted. Thank God for our many laymen who know how to lift with us. But we had better prepare to do our own lifting.

Then there is the necessity of preparing or planning the service. A leader in our church recently said to me, "I'm amazed at how little planning is done in the average church." We are talking about Sunday evening evangelism. We need to plan for each part of the service and how we expect to execute it—and at the same time be ready to change the plan as the Holy Spirit directs. It is just as sensible to believe that the Holy Spirit can help us in planning the service as it is that He can direct during a service.

A few weeks ago I watched a Billy Graham service on television and tried to discover why his presentation is so effective. I noted the following:

1. Everyone was in place and ready to go on time.
2. Everyone who had a part acted like he knew what was expected of him and did it. No bobbles were in evidence.
3. There were four special events—three musical and one testimony. All were professionally executed and were on the short side.
4. Matters of human and local interest were injected into the service which seemed to help rapport.
5. The message was Bible-centered, short, and kept moving toward the climax—an invitation.
6. The wording of the invitation was concise, clear, and given with the expectation that people would respond. They did.

We might well pick up this formula.

We are always to remember that it is "not by might, nor by power, but by my spirit, saith the Lord." It is often easier to depend on machinery and methods than upon the Spirit of the Lord, and like Samson go out

“as at other times,” but like the shorn giant, “wist not that the Lord” is not with us.

### THE PASTOR'S MESSAGE

The world has changed but the need of man remains the same as ever. Science has changed our world but without either changing or fulfilling the basic spiritual needs of its inhabitants. The fact is that science has increased and enlarged man's problems more than it has alleviated them. Man still cries for meaning in life; he continues to face the problems of sin and suffering, fear and guilt, life and death. He still needs forgiveness and cleansing, fellowship and faith, and victory over sin and self. The only answer to his problem is contained in the “Good News.” Christ is the Answer.

*Sin is just as black as in the days of yore;  
Hearts are just as broken as they were before.  
Calv'ry's cross is still the hope of all mankind,  
And up-to-date religion is the old-time kind.*

1. *The preacher's message must be the gospel of Christ.* Dr. W. T. Purkiser has pointed out that “Christ is the gospel. It is not so much that Jesus came to teach the gospel as that He came to be the gospel.” The message of the Early Church—the message that still needs preaching—is that “Christ died for our sins,” that He arose from the dead, that He is coming again, and that we must turn from our sins and put our faith in Him as Saviour and Sanctifier, and follow Him as Lord. We must not change the message to a new universalism or a new humanism.

2. *The message must declare that man is a sinner.* Graham has pointed out that “the universalism of our day has done more to blunt evangelism and to take the heart out of the missionary movement than anything else.”

3. *The message must be clear and simple.* Lowell W. Raymond in *Christianity Today* recently said, "I remember that the greatest teacher of all never went to college, never wrote a book or an article, never delivered a formal lecture. When He talked about God to a little child or to a politician, He didn't use five-syllable words and hundred-word sentences." His apostles—none of the Twelve—were considered learned men, yet they were effective. What were their qualifications? "They knew what they proclaimed, and they proclaimed it in the power of the Holy Spirit."\*

4. *The message must be related to life.* I believe we must tell the "old, old story" so that the twentieth-century mind can understand it. The changeless truth must be clothed in understood concepts. Recently a layman congratulated his pastor at the close of the message by saying, "Thank you, Pastor, for bringing us into the twentieth century."

Norman Vincent Peale in *The Tough-minded Optimist* relates the story of a man who went to hear the new pastor his son liked. Speaking of the preacher he said, "This preacher did have something. He stood up there and talked without any of that preacher-talk. He talked plain U.S. English. I knew what he was talking about too. But behind all that the man showed happiness and peace of mind." He concluded by saying, "He led me to Christ and before I knew it I was smack in the Kingdom."\*\*

5. *We must preach the message of holiness.* This materialistic age has produced a resistance to full surrender; hence the imperative need of preaching on entire sanctification. Our message of evangelism is not big enough unless it includes the full scope of redemption. Our message of evangelism does not conclude

\*Jan. 19, 1968, p. 8. Used by permission.

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with conversion. It must move on to Christian holiness. We have a gospel that brings men out of Egyptian bondage, but it also brings men into the Promised Land that flows with milk and honey.

Wesley, in pointing out why there had been no gain in a certain circuit all year said of the preachers, "Either they did not speak of perfection at all, or they spoke of it in general terms, without urging the believers to go on to perfection and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper."

6. *The message must come from sanctified lips.* Nearly four years ago I became acquainted with a professor at the University of Utah who was born an Egyptian and also was a born-again Christian. He had recently come to the United States. In giving his impression of the American preachers he had heard, he stated that they seemed to "try harder to impress people with themselves, their education and ability, than to impress them with Jesus Christ."

I am fully convinced that we cannot make Jesus Christ live for others until we ourselves are dead to self and "alive unto God." In the words of Ross Price, "And he who thinks more of himself and his reputation than he does of Jesus and His gospel is yet uncleansed from his sin of pride. For the true evangelist is so anxious to exalt Jesus Christ that he has little time to wonder or worry what the folks will think of him."

May I conclude with some practical suggestions and observations:

#### 1. *Put an Upbeat into the Service*

I do not know who coined the phrase "upbeat," but it does say something that can help us to make our services more interesting and effective. While talking with a man recently who has been a successful pastor,

I asked him about the evening evangelistic service. He said a number of things I want to share with you. He said, "I have been in many services where the congregation never stood to their feet one time—except for prayer." People who never move are often more dead than alive.

"Do things that cause awareness and expectancy—things with a spiritual punch. Things unexpected, different, things that keep people awake.

"Plan lots of music. Use the young people and the children. Have a packed choir.

"Enlist and get everyone on your team. Meet briefly with an older people's group during NYPS to brief them on the plan, message, and purpose of the service. Ask them to pray for you and the service."

We could all spend some time analyzing the Sunday evening service. Perhaps we would find some stereotyped stuff that needs banishing: the everlasting sameness in the services; the long announcements and promotions; the irrelevant chatter by both preacher and song leader.

Then, I think we need to have some evangelistic services on Sunday morning.

## 2. *Turn the Key to Better Crowds*

To have the church doors open Sunday night is not enough. To announce an evening service does not assure that there will be anyone there to evangelize. The churches that are succeeding with the Sunday night evangelistic services do so by other activities and practices that supplement and support the attendance.

In some churches the evening service crowd is being increased by an adult, discussion coffee-hour preceding the service as a part of the Young Adult Fellowship or following the service. Many who attend are couples with children and teen-agers. They come

seeking fellowship but also come asking for spiritual help. They want to know how to find God's will for their lives, how to raise their children, how to solve their problems, etc. This type of gathering helps people to make new friends, assists in breaking down barriers and removing the masks behind which they are living. It reveals to them that other people have some of the same problems that they are tussling with. They learn how other people are handling them. It often gets people to reading the Bible and good books. But here is the place where often unsaved people are willing to come with their Christian friends—and then they stay for the evening service and hear the pastor's message. It does help increase the Sunday evening attendance.

One of the best ways to build a Sunday evening crowd is to be a soul-winning pastor. Personal evangelism supports the evangelistic services of the church. I know a pastor who made the plunge several months ago to try to win others to Christ. He has won several young family people to the Lord and to the church. It has electrified the congregation and increased the attendance in all the services, including prayer meeting. Now two laymen have caught the vision and are learning how to lead others to Christ. If pastors would resolve to personally deal with only one person or a couple per week about their souls, they would win some—and it would transform the church.

The IMPACT program is assisting some churches in making the evening service more vital. When young people have an opportunity to go to some other community, state, or country, but must qualify, in part, by faithful attendance at their own church, something happens. This coming summer a small group of young people from one of our churches will have the opportunity to join an IMPACT team from a larger church and go to Newfoundland. You can imagine the co-

operation that young people give who want to make the team. Right now these young people are doing house-to-house visitation on Sunday afternoons in their own community. It will not be hard for you to believe that the attendance is growing.

One reason some churches have people on Sunday nights is that something is happening. Not something forced and pumped up, but something spiritually natural and real—something of a miracle. And we must have an occasional miracle in our churches to keep going. Victories must take place; lives and homes must be changed; some flooding Jordans must be crossed; some walls of Jericho must fall; some Canaanites must bite the dust, and the church get off the old corn of the land and get a taste of the fruit of the land of Canaan.

I was in one of our small churches two Sunday evenings ago to preach. Two months before, the pastor had left after serving six weeks. Before making his departure he told the people that they might as well close the church, that they could never have a church in that wicked city. The new pastor has been there only a few weeks. He and his wife have been commuting 135 miles each way over the weekend. He has called in many homes on Saturdays and Sunday afternoons. Some of the tiny congregation are fasting one meal per day and praying for a miracle. Some are calling on their neighbors. The Sunday school has just won in a district contest within their group with an average attendance of 27 per Sunday. On the night I preached there were 25 people present. Eight to ten juniors and teens sang the special that evening. A backslider had been saved in the morning service. I saw a new NYPS organized at the 6:30 hour. They have started a missionary society. When the invitation was given, a fine teenager came to Christ. Her parents were both there. Her mother, who had been on wine and tranquilizers for

the last three years, publicly confessed that she was a backslider and requested prayer. May I just add that when I met the board they increased the pastor's salary \$10.00 per week.

Evangelism must be a consuming Christian concern and demands the concerted action of every Nazarene pastor and layman. But this concern must not be confined alone to Sunday night evangelism. We sometimes get into such a rut that we nearly determine the times when a sinner can seek and find God, and we nearly dictate to God the time when He can engage in the business of saving sinners. We ought to plan to win the lost to God everywhere and expect God to save them anytime. If we depend on mass evangelism alone, it will be like trying to get the sleek ship of evangelism off the ground on a monocycle gear when a tricycle gear is required. It is doubtful that any pastor can pilot a church off the landing strip on one-wheel evangelism—even if the control tower should give him clearance.

# How to Lead a Church into an Aggressive Evangelistic Outreach

J. V. MORSCH

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We can safely assert that the spirit of the pastor, coupled with the right atmosphere in our public services, will foster a right attitude in our laity that eventually will lead a fruitless church into an aggressive evangelistic outreach. So let us divide our overall subject into these three areas: (1) The Spirit of the Pastor, (2) the Atmosphere of the Services, and (3) the Attitude of the Laymen. Actually each one leads to the next.

May we first consider the word "evangelistic." What do we mean by an evangelistic church?

The words "evangelism" and "evangelistic" have become very popular and widely used. They turn up in the most unexpected places. We see them printed on

the front covers of weekly church newsletters. We see in big, red, bold letters, "We Are Evangelistic," on painted bulletin boards located on church lawns. We hear evangelism defined as "serving men" as well as "saving men." It all relates to our intentions. It is often used synonymously with "revivalism." But what is it that makes us an evangelistic church?

To be evangelistic is far more basic than just being an aggressive congregation using intelligent techniques. It is far more than a program to keep pace with the population explosion. More than an Evangelistic Honor Roll Certificate. It connotes more than soapboxes and street-corner buttonholing. It is not a method, but a spirit. It is not a style or mannerism, but a motive. It is the lifeline of Christianity. It is a way of life for the pastor, the church, and its laymen.

We grant that you will receive certificates and you will keep abreast of the population explosion when you are aggressively evangelistic. You will use intelligent techniques, but these are merely the vehicles by which we express a basic spirit of concern, devotion, and dedication to a great task.

### THE SPIRIT OF THE PASTOR

First, leading a fruitless church into outreach evangelism must begin with the pastor himself. We are aware that, when you deal with the pastoral role, comparisons will be made. Let us remember, every pastor works better within his own framework or abilities. But however he operates, his "spirit" must be good. Of course, having a "right spirit" may not necessarily mean having the spirit of evangelism. What we usually mean by a "right spirit" is approving, or at least having an attitude that is positive and supportive. Here we want to add action. The "spirit of the pastor," as here used,

means not only approving but practicing the "spirit of evangelism."

We will not deal with the specifics of what you, as a pastor, ought to do, but emphasize the spirit with which you tackle your role. Face it: A church will never go beyond the leadership of the pastor. Therefore we begin with him.

The pastor must have an intense devotion to evangelism. His whole heart must be in it. He will have to be personally stirred before his people or the community will be moved. This is no place for cranky personalities dressed in immaculate business suits, drumming their personal wares. The spirit of the pastor must go beyond mediocre commitment. He must have an intense devotion before he will be effective in stirring a fruitless church. This devotion goes deeper than ceaseless activities and whirlwind schedules.

We are talking about a pastor who does not settle for the average. He is one who is consumed by spiritual energies that lead him in his daily tasks. Soul winning is foremost in his mind with an obsession that every person he sees is bound for eternity. Every letter he writes, every telephone call he makes, every congregation he faces, involves eternity-bound souls. Every new baby, whether in the rural or metropolitan community, is a soul born into sin, but also a soul for whom Christ died. The pastor has been God-called for such a time as this. When he is consumed with this spirit, he will soon communicate it to his community and his church.

The pastorate is not a place for opportunists who fondly hope for personal privilege and power as they seek to change the course of a fruitless church. The concern of a pastor's soul and the spirit of his life will really determine how evangelistic his church will be.

The "spirit of the pastor" can be interpreted many ways. It means an ability and desire to love and to listen to every child in the congregation, to answer the



questions of the inquiring teen-agers, to lead the young adults to stable maturity, to help neutralize the corroding acids of the middle-aged, to communicate with the senior citizens as they prepare for the Celestial City. The pastor, by word and action, must prove to his people that he does care!

An insipid aloofness creates coldness and indifference. A retreat from reality severs relationships with the man on the street. Besides his regular devotional life, he ought once a month to lock himself in his study and spend one eight-hour day praying and fasting for every last member of his congregation. Pastor, live with your people! Go into the homes regularly. With humility and compassion, be a shepherd that communicates an unselfish spirit for six days, and this, in turn, will bring dividends and response on the seventh.

The spirit of the pastor is important in the pulpit. In preaching, a clear truth can be nobly expressed but lack in convincing power. Like the Arctic sun, you can give light without heat. As Dr. George Coulter writes in a recent issue of the *Nazarene Preacher*: "To proclaim effectively, a preacher must have a knowledge of the truths of the gospel. But proclamation is not enough. There must be appeal as well."

Every act in the pulpit must come from an earnest heart that yearns to help men. Define that "help beyond yourself" as the "unction" or the "demonstration of the Spirit," but if you don't have it, you will never excite the sober emotions of men in this day and age. We agree that personality and ability have a lot to do with persuasion. Nevertheless, under the anointing of the Spirit, an earnest pastor can effectively move a fruitless church. This statement seems bold. It is bold, but it is true. And the achievement may be very costly. This is why some do not have it!

A Salvation Army lassie was upset because she could not stir her group. In desperation she wrote General

Booth for advice. He telegraphed back, "Try tears." Tears, not for what we haven't done, but tears because we want to do more!

### THE ATMOSPHERE OF THE SERVICES

Secondly, the spirit of the pastor will have an effect upon the atmosphere of the services. And the atmosphere of the services has much to do with leading a fruitless church into outreach. This is where the corporate congregation puts its wares on display. This is where we gather as a group and let the world look in. What they see and feel will largely determine whether they will become only casual attenders or become deeply involved. This is the church at work.

It goes without saying, the atmosphere of the service should be Christ-centered. There is a danger of lifting up Christianity and not Christ, having a conformity and not a conviction, a program and not a Presence, a performance and not a power. Plans and formats will change, but principle and spirit remain the same. This is not a call to be a maverick, but dried-up meaningless methods or empty traditions only create a void and foster an artificial spirit. The congregation has dealt with a cold world all week. In the church services they want their hearts warmed; they want to see Jesus.

This is sticky business when you talk about whether you want your church service to be like a revival or to be a worship service. We only ask, Does the perennial parade of two revivals a year and a Youth Week emphasis create the necessary evangelistic atmosphere to produce permanent or continuous outreach? To be revived once in a while does not necessarily mean we are evangelistic. Does the grand crescendo of the special music climaxing the musical portion of the service really contribute to the overall atmosphere in a church service? Does it really lift up Christ? Are we creating an

atmosphere that is necessarily evangelistic just by advertising the messages as "old-fashioned preaching"?

Atmosphere is something you really cannot announce or talk about or presume. It is created and cultivated. For the most part, the lost are not out there waiting for you to open the church doors. It has been said that if you don't win a person by the time of his third visit, most likely, he will never return. We also admit further that many of the more regular attenders are not standing in line waiting for the church doors to open, either. Why? Could it be that an expectancy, an excitement of being with Jesus, or a reality of the presence of God has not been witnessed or realized? We are not talking about one service, but the tenor of all the services.

Pastor, you have much to do with creating the right atmosphere in a service. Each part of the service should have a purpose. We hesitantly say "each part," for a service should flow smoothly from the very beginning to the high moment at the end when, with the altar call, you seek to get people to respond to the voice of the Holy Spirit. This climactic point does not necessarily have to be at the end, of course, but the progression and the focus of the service should be on this. The music, the ministry of fellowship, the message should be focused on "We would see Jesus" (John 12:21). Many services are disconnected with selling programs, marathon announcements, and committee reports. Other services are little more than talent contests with half a dozen sweeping climaxes. Everything should be built toward uplifting the Christ, who can meet the contemporary needs of men. The individual personality of the "performers" should not overshadow this.

Atmosphere! Soft background organ music, taped or live, as the people gather can set the tone. Atmosphere! The reverent attitude of those present can help. Atmosphere! The way the choir marches in to the

chancel and the way the pastor or pastoral staff take their places communicate the expectancy of the hour. The choice of hymns, the sincerity of the prayer, the special music, the open heart of the pastor as he preaches, all flowing and directed to one goal, create this atmosphere. The opening chorus or hymn is not part of the preliminaries; it is part of the total service! We don't sing for custom's sake. We sing because every stanza directs our thoughts in worship. The benediction is not a mere dismissal, but a part of that high moment as we ask Jesus to go with us out into the world for another week!

Music is imperative in creating an atmosphere for outreach. It can take a fruitless church and help kindle new fervor and inspire new faith. Money cannot buy a ministry of music that will cultivate this type of atmosphere in the church. Music should be a ministry and not a performance for the display of talent. It can emphasize basic doctrine. It can create spiritual activity. It can create in people a deep awareness of God. It can move the souls of men and open avenues into their sin-sick hearts. After all is said and done, and the passing musical fads have had their day, nothing creates a better atmosphere than an arrangement of solid hymns and gospel songs that bear the everlasting message of a holy God.

Music has little value apart from the spirit of those who participate. A sincere heart, singing for a purpose, with a message that has meaning, backed by an intense devotion, will do much to bring back the visitor, as well as to bless the heart of the faithful member. Moody remarked that 50 percent of the credit for the success of his evangelistic efforts should be credited to the musical activities of Ira Sankey. Billy Graham has said that he knows nothing that prepares the heart of an audience better just before the sermon than a properly chosen song or hymn.

In your ministry of music you may not have the best talent in the world, but let the message of the song speak for itself. Choose those songs or hymns that relate to the theme of that service, not because you happen to like the melody or the way a song ends. The people will sense whether you have chosen the right songs or not. Pastor, be interested in the music part of the service as much as you want the musician to be interested in you when you stand in the pulpit. The highest motive in the service is not to feature the latest record album artist but to uplift Christ, not to feature a world traveler but to preach Christ.

When it comes to the altar service, choose a familiar hymn and move into this sacred moment without an abrupt or awkward pause. Flow into it so as not to distract people's thoughts or obstruct the work of the Holy Spirit.

John Wesley said: "Sing all. Sing lustily and with good courage. Sing modestly. Sing in tune. Above all, sing spiritually."

We mentioned earlier that the spirit of the pastor is reflected in the public worship. But it also should be noted that the spirit of the pastor during the week will have a lot to do with the spirit of the pastor as he preaches to his congregation on Sunday morning.

To the congregation, their pastor is now on display. Can the pastor encourage and still speak with authority and conviction? Can he make the worship service significant? The man on the street has more to do than to come to a half-filled church and sit in on the rehearsal of three songs, the usual commercial, and a sermon that lives in the past. Too many times the emphasis of the message is on personal "hobbies" and prejudices, with the congregation as a sort of whipping boy. Proclaim a mighty Saviour! Be positive! Offer a new life, not a new morality; urge regeneration, not mere reformation. Take the long-ago and faraway gospel and make it ap-

plicable and relevant to the contemporary man. Make that congregation think! This will lift the atmosphere of the services and prompt that visitor to come back. You see, his work world doesn't offer anything like this during the week.

The members will be proud to bring their friends to services like this because there is an awareness, an expectancy, a positiveness. The atmosphere of your church communicates to the pressured, twentieth-century world. And not too many churches in your city or mine have this spirit. You do not achieve this overnight. You don't get it by just advertising it. It is created; it is the product of prayer and planning; it costs something. Perhaps this is why some churches are fruitless. The people who come don't feel any different when they leave.

The pastor of a large, prestigious university church in downtown Oklahoma City attends our services quite regularly on Sunday nights. At a luncheon the other day we asked him why he comes. Without apology he replied, "We have lost the fire and you have not. You have an atmosphere that we do not have." And the veteran pastor added, "Don't ever lose it!" Could this be the reason why a state supreme court justice and a state penitentiary parolee can be seen sitting in the same pew? They come, not to see man, but to see Jesus, for He is the One who can meet every man's need.

#### THE ATTITUDE OF THE LAYMEN

We turn now to our third factor in evangelistic outreach, namely, the attitude of the laymen. A healthy relationship between the pastor and his people has a lot to do with the atmosphere of the services and hence the attractiveness of the church to the outsiders we seek to reach.

Too many would like to put the blame for lack of

evangelistic drive on the apathy of laymen. Without a doubt, the indifference of laymen does result in a fruitless church. But we contend that the pastor has to be stirred first before the church itself can be fired up. Only then will the laymen feel the compulsion to reach out beyond themselves and share their faith with others.

Lay-centered evangelism was highlighted in the American church world in the middle of the nineteenth century. The Church of the Nazarene became aware of the mighty evangelistic potential wrapped up in its laity when it launched the Mid-Century Crusade for Souls in 1948. Since I worked as a district director of evangelism, you would know that I believe in organized programs of this nature. All of us should pledge our wholehearted support to Dr. Knight and his plans for evangelism this quadrennium. But we all agree that these are only programs. They of themselves will not lead a fruitless church into an evangelistic outreach! Why fool ourselves into thinking they will and then, to absolve ourselves, blame the laymen when the plans fail?

We turn back to our basic proposition that, if the spirit of the pastor exudes and communicates evangelism, soon the atmosphere of the church will begin to pick up that soul-winning spirit. John 12:32 reads, "And I, if I be lifted up from the earth, will draw all men unto me." I believe this verse and I practice it! The Word also states in the same Gospel concerning the coming of the Holy Spirit, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). This is a verification, a promise of power beyond that of men. This power will drive our laymen to a ministry of outreach that is an indispensable element in the church's evangelism effort. Not all will "catch fire," but these who do will be enough to start the fruitless church on its way back to a dynamic evangelistic outreach.

The commercial world would rather have one "satisfied customer" boosting a product than to have a dozen paid announcers bragging on the merits of a commodity. The weight of his experienced view motivates another person to try the product and a chain reaction develops. In the spiritual realm, the "satisfied customer" is the most effective witness for Christ in your church and mine. The layman who eagerly tells a fellow workman, or a neighbor, or a group in a car pool of his personal experience with Christ carries more weight than anything else. The visitor who, seeing Christ lifted up in a meaningful way, finds his own heart satisfied, knows a hundred out in the world that he can bring in, too. Spiritually satisfied people, excited about reaching others, are going to be urging their fellows to "buy" the product also!

Yes, we survey. We have telephone brigades. We use parish leaders. We have highly organized staffs. We are always on the go. But our efforts will be in vain unless these three basic fundamentals have been established: a concerned pastor, an evangelistic spirit in the church services, and witnessing laymen. Beyond that, it will still take the sweat of your brow, the toil of your hands, and the prayers of your heart to lead your church into aggressive evangelistic outreach.