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**EVANGELISM**  
**By Spencer Johnson**

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"In my preaching I could not be satisfied, unless some fruits did appear in my work. If I  
were fruitless, it mattered not who commended me; but if I were fruitful, I cared not who did  
condemn." -- Bunyan

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**PREFACE**

I am grateful to Rev. Elbert Dodd, and Rev. B. M. Loftin, president of The Bible  
Missionary Institute for the opportunity of giving the Dodd Lectures to the ministerial and  
missionary students in November 1971.

Preparation for these lectures was made during busy days in the work of the ministry. Some  
of the material contained herein was wrought out on the anvil of experience and the rest was  
gleaned from many sources. If you claim any of it I will surrender without firing a shot.

The presentation of the material is far from ideal and it hardly scratches the surface of all  
that could be said on the subject. Several of the students requested that the lectures be published.  
So as imperfect as they are I am sending them forth praying that God will again use the "weak  
things of the world to confound the things which are mighty." To all who possess the love and  
compassion of soul winners I dedicate this little book on Evangelism.

Your unworthy brother in Christ,  
Spencer Johnson

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## Chapter 1 EVANGELISTIC MINISTRY

Last September I completed my thirty-second year in the Christian ministry and most of that time has been spent in the field of evangelism. After all these years, I find myself more of a learner than a scholar, more of a probationer than a veteran, and more a novice than an expert. Being quite conscious of my lack of ability, I come here as a student rather than a teacher, and as I study this material gathered from good and holy men and the experiences the Lord has given me, I shall sit at the round table rather than in the professor's chair.

A missionary candidate describing the reason that he believed he was called to be a missionary, told how in both visions and dreams he saw himself standing before the people of the land toward which he had now set his face, preaching the gospel to them. He was aware that there was much to do besides preach, but it was this vision of preaching that made all the rest take on meaning. In my boyhood days when the call to preach came burning on my soul, I could see myself standing and preaching to the people in evangelistic meetings, making altar calls and seeing many pray through to victory. This vision and the inner urgings of the Spirit made me a preacher to the trees, the tractor that I plowed with, and the cattle in the pasture, long before I ever had the privilege to stand before a congregation of people. The desire to win men and women to Jesus Christ made every sacrifice worth while if I could but see souls saved and believers sanctified. It has been that passion for souls that has kept me in the evangelistic ministry in spite of loneliness, and other privations across the years.

The preacher is God's vice-regent, deputed by divine authority to exercise a holy commission. He is Christ's ambassador, entrusted with all the negotiations involved in winning lost men and turning them from darkness to light and from the power of Satan unto God. He is a prophet of God who is to uproot, tear down, to build and to plant. A true prophet is not only unpopular in his own country, but is unpopular in any country.

"Men to match this hour are tragically lacking. Especially regrettable is the lack of great preachers. They are the ones to whom we naturally look for spiritual leadership, but too many of them are uninspired men merely holding jobs. The prophet note is not heard in their pulpits, nor leadership felt in their congregations. A minister is a prophet of God. He is under orders. If no agonizing, terrifying convictions impelled him to enter this holy office, he had better never touch it." To recognize this call, one should try to live close to God rather than concluding that since there is no burning desire, therefore no call -- when the would-be preacher is not living close enough to feel the pull of God.

Too many preachers have allowed the old time techniques and dynamics of the camp meeting, the revival, the tent meeting, the brush arbor, the prayer meeting, and even the Sunday evening evangelistic services to go into discard. But they have not through travail of soul, brought forth any modern equivalent in improved techniques. Instead, they have buried those result producing methods in graves of oblivion, and go tiptoeing among the tomb stones as if they feared some of them might come to life and plague them.

"To be at his best, a person should neither be ashamed of himself or his calling. But if shame must be attached, it is better to be a mediocre workman in a worthy calling than to be successful in some unworthy field." As Uncle Bud Robinson used to say, "It is better to aim at a star and miss it than to aim at a toad in the road and hit it." We are concerned now with facts as they are regarding the ministry of evangelism rather than with ideals of what they should be. By this I mean that we are not going to work under ideal conditions, but under real conditions, and by the help of God we can have some measure of success in winning souls to Jesus Christ.

So bent are men of all occupations to find excuses for their failures, that they ride exhausted hobbies even after they are dead. For example, it is common in our times to hear preachers condemn our day as being irreverent and unsympathetic toward preachers. But if one reads of the humiliating experiences of Paul at the hands of popular mobs, civil authorities and religious leaders, he will be made to marvel that Paul could maintain his ministerial dignity. Or, if one considers the stonings and mockings which John Wesley and his lay preachers endured, he may wonder how it is that the preachers of our day are treated as wonderfully as we are. Men have not usually thought of their day as favorable. It is always some day of the past or perhaps some time in the future that is happy. But our day is what it is, and it is a challenge for us to meet it. If we ever make good at all, we shall have to do it during our own day and generation.

It is said that Hinduism lives by ritual and social organization; Confucianism, by a code of manners; Buddhism, by meditation; but Christianity lives by the foolishness of preaching. By using the phrase "the foolishness of preaching" in the connection that he did, Paul tacitly admitted his own inability to defend the adequacy of such means to the end toward which it was directed. There

is no task so monumental as that involved in saving men from sin, making good men out of bad, and that this should be accomplished simply by preaching to them rather than by applying force of a more tangible sort, is positing an effect without prescribing a sufficient cause, according to the judgment of the great majority of the world of mankind. But that is exactly God's method down through the ages and it cannot be improved upon. God's message is timeless and eternal. Our day demands a ministry of evangelism. When we say it demands it, we mean both that it needs it and that it calls for it.

## I. THE CHURCH ITSELF REQUIRES AN EVANGELISTIC MINISTRY.

A free or informal church demands more evangelistic preaching than does the formal or liturgical church. The formal churches depend more on their ritual rather than the preaching ministry. It is easier to plan a beautiful liturgical service than it is to pray down a message and deliver it under the unction and power of the Spirit. Too many preachers make the formal service their refuge and the people come to accept ritual and form rather than an evangelistic message. It is observable that the more formal a church becomes the less evangelistic emphasis is placed on the ministry. Churches tend to produce preachers to their liking and preachers tend to force churches into their own mold. It is not within the scope of our present assignment to speak of the multitudinous activities connected with the preacher's calling even though by these he may earn his opportunity to preach. But a man's strong point in the ministry should be his ability to preach.

A church official was recommending a pastor to a certain church. He was extolling his qualities as a good mixer, a socially acceptable person, a good business man and church administrator, etc. When he had finished speaking the people were thoughtful and silent. After a while a dear old layman asked the question, "Can he preach?"

You of this Bible School are in training for service in churches that will require evangelistic preaching. The churches you will serve will require prophets speaking for God more than priests speaking for the church. But even in our group, there are plenty of instances in which evangelistic preaching is relegated to the secondary, or even to a minor place, by reason of so many extended activities. We are not, as a rule, long on ritual, but sometimes we are long on preliminaries, announcements, special singing, offerings and the introductions of friends and visitors. Some preachers talk so much before time for the preaching that the congregation becomes weary of them and the messenger has lost the fire and anointing that he needs to proclaim the message. Sometimes the time for the preacher to preach comes just ten minutes before time for the benediction. Of course, there are times when the Holy Ghost sweeps in on the service and preaching is unnecessary, but as a rule, the preaching should be the main part of the service.

I believe that these monstrosities which pass for religious meetings are either made or permitted by the preacher in charge, and are not on the demand or by the wish of the spiritual people of the church. If these things do represent the desires of the church, the church is mistaken and the preacher should tactfully correct it. If the church wants evangelistic preaching, it should make a place for it. In the realm of the natural, it is sometimes necessary to create a demand for that which is needed and available. I am told that when bananas first appeared on the market in this country, the public had no appetite for them. Yet bananas are a good and useful food and are abundantly available. So interested persons set about systematically to create a desire and appetite

for bananas, and with what success, we are all witnesses. If this can be done on the markets of this world, it can be done also regarding good preaching, and it must be done if the Protestant church is to grow and prosper under the blessings of God. Whenever evangelistic preaching gives way to ritual, the influence of the Protestant church takes second place to the Roman Catholic, for as a liturgical institution, no body of people can successfully compete with the Roman Catholic church. Men can follow the liturgy blindly, but Protestant Christianity must have an informed people and with all the various methods of informing people on Christianity, the historic method of teaching by preaching still retains its pre-eminence. Truth is not gospel truth until it is presented by Spirit-anointed preachers. Classrooms and lecture halls may teach Bible History and Ethics, Logic and Philosophy; but that gospel which is the power of God unto salvation cannot be read out of a book, lifted from a picture on page or screen, heard on phonograph or radio, but must be preached by living men to living men.

Bishop Pickett said, "There is no way of founding the church anywhere except the way of Jesus and the apostles just by preaching the gospel. It never has worked when people have built church buildings as a means of founding the church, or have established hospitals or schools for the same purpose. The order is, and always has been, to preach the gospel until people are saved, then build buildings in which they can worship, and establish hospitals for the curing of their bodies and schools for the education of the mind." God's method of preserving the purity and power of His church in the world is distinctly connected with the preaching of the gospel; and every other way, when it becomes a substitute for preaching, results in spiritual deterioration and eventual defeat. If the church is to continue to be a spiritual force in the world, the chief place must be given to preaching the gospel in the hearing of the people who constitute the church. The church can neither be brought into being nor preserved in purity and power except by means of the preaching of the gospel of Jesus Christ. Evangelistic preaching should be so plain that children can understand it and so spiritual that old people will appreciate it, and so anointed that no one can be neutral toward it. Evangelistic preaching must be such that will awaken the church to its condition and bring revival within. Fallow ground is unproductive because it is undisturbed. And just so, the hearts of Christians, unless they are stirred with the gospel plow will grow hard and become covered with weeds and thorns. Gospel preaching prepares the soil upon which God may send the rain.

## II. THE WORLD REQUIRES EVANGELISTIC MINISTRY.

Whether or not the world will admit it, the world needs evangelistic preaching. Never in history have young preachers faced a generation that was more indifferent to the moral and spiritual claims of the gospel. The attitude of the great multitudes toward old time religion is that they couldn't care less. The world itself is growing worse. Evil men are waxing worse and worse. The mystery of lawlessness heads up to its awful climax and the apostate church grows larger and larger. The popular preachers of the modern apostate churches do not cry out against the sins of the people. The darkness and confusion of the last days is upon us. But there has never been a time when real true evangelistic preaching was more needful.

Thoughtful men, even though they be wicked and worldly, appreciate true spiritual preaching. Only unregenerate church members and soft hypocrites call for an emasculated gospel

and a meaningless message. I have had very few out and out sinners in the congregation who did not appreciate the plain truth even though it hit them where they were living.

Every community certainly needs straight, old-fashioned, evangelistic preaching nowadays. Graft in politics, dishonesty in business, and lasciviousness in social life all find their going difficult in a land where fearless prophets lift up their voices like trumpets to show the house of David and the people of Israel their sins. That some will not listen and many will reject and persecute, should not deter the man of God; for he does not seek praise even though he strives to be praiseworthy.

History bears record that men who preached the truth in their day, even though it made them unpopular in their lives, are now credited with applying the salt that has again and again saved civilization from corruption. It was the travailing prayers and the fearless preaching of John Knox that Bloody Mary, Queen of Scots feared more than the armies of England. Though she hated and persecuted him, the preaching by the power of God prevailed in the lives of the people and the day came when Scotland enjoyed religious freedom, and over the gates of the city of Glasgow was written, "Let Glasgow flourish through the preaching of the Word." Every community is in peril when its preachers are weak. When preachers have failed to preach on hell and the judgment, then wicked men have pursued their unrighteous ways with little or no fear. It is interesting to note that all the countries of the world that have turned to communism were countries where Roman Catholicism or some other heathen religion prevailed and where there was little or no evangelistic emphasis. John Wesley and the early Methodists were credited with saving England from the bloody revolution that engulfed France. It was their preaching against sin that awakened the public conscience. They were severely persecuted, but there were enough people who were transformed from sin to holiness that it saved the day for their country.

In the book of Genesis we read about Isaac dwelling in the land of Gerar and that he sowed in that land and received in the same year an hundred fold: and the Lord blessed him." It was a desert, barren land. There had been a great famine and all the prospects of a crop were discouraging, but he sowed his seed and God prospered him in spite of the bad circumstances. As dark and as indifferent as the world is today toward the gospel, we can still see revival and reap some souls if we will be faithful. Too many preachers fail because they do not try. They act as if the gospel was not for the lost world about them. I am not ready to succumb to the philosophy that prevails in so many places. The fatalistic attitude that we cannot have revival because of the lateness of the hour, or because of the awful times in which we live, is an attitude of defeat that was spawned in hell. We can have revival! If one person can be revived, then a congregation can be revived. If God can save one man from sin, then He can save another man from sin. The world needs evangelistic preaching. Whether they will hear or whether they will forbear, if we are faithful they shall know that there has been a prophet in their midst.

Charles Silvester Home, in *The Romance of Preaching* says, "The appearance of a true preacher is the greatest gift that any nation can have. By his presence, and his spirit, he multiplies the fighting forces for righteousness indefinitely. John Knox's voice was the sound of a trumpet. When Luther rode to Worms, every timid believer in the Reformation plucked up heart to speak and act more boldly. When Cromwell arrived on Marston Moor, the historian tells us that a great shout went up in the Puritan camp which was the presage of victory."

### III. THE PREACHER'S OWN SOUL REQUIRES EVANGELISTIC PREACHING.

In fulfilling his duty to God and his fellowmen, one cannot fail to take care of his own soul. Shakespeare said, "First be true to thyself and it follows as night follows day, that thou canst be false to no man." James B. Chapman said, "Is the preacher a watchman upon the wall? Then, if he is to live with his own conscience, he must lift up his voice like a trumpet when he sees danger approach. Is the preacher a shepherd? Then he must seek the lost with a concern that is all consuming. Is he a prophet of the gospel age? Then he must shout aloud his tidings of great joy. Is he conscious of his charge to keep? Then he must not shun to make known to all men all the counsel of God in the most effective manner it is given him to know it."

Evangelistic preaching will demand a personal religious experience that is as clear and bright as the sunshine. It demands conviction that held the martyrs steady while the flames were blazing and burning their bodies. It will take patience in preparation like that which Moses had on the back side of the desert of Midian. It will demand a zeal like that of the Apostle Paul. It requires a good workable knowledge of the Word of God. It demands right attitudes toward God, the church and all mankind. It demands death to self and a filling with divine love until one gladly becomes a follower of the footwashing Saviour, who came to minister and not to be ministered unto, and who laid down His life for those He came to seek and to save.

It will be your solemn obligation to preach to men and women of today the eternal truths that brought light and hope to our fathers. We may not understand the order in which all the things of nature appeared. But we know that there was first a preacher, then a church; and we know that is the order of rank as well as the order of time. The church of today is what the preachers of the past have made it, plus the little that the preachers of the present have done. The church of the future is prefigured in the preachers of today and in those who will soon be preachers. Ours is a solemn responsibility.

Let us remember that while men may choose leaders in civil government, and while men in business and labor may assume their offices, ours is a calling in which the eternal God is the sole electorate. This is not an honor that any man can properly choose for himself. Neither is it an honor that one can properly refuse, when once the God of all indicates that he has been chosen. When once the summons comes, it is "Woe is me if I preach not the gospel."

It would have been wonderful, no doubt, to have gone with Timothy on some errand for the Apostle Paul. It would have been challenging to have dared everything for Christ when Nero was on the throne. It would have been heroic to have died for freedom with Savonarola. It would have been thrilling to have shared the passion of evangelism with Wesley and Whitefield. It would have been great to have preached to the cannibals of the Pacific with Patton. But let no man say that our day is inferior in opportunity to any that has gone before. The one demand is the burning passion of the blessed Holy Ghost within.

Two brothers were traveling in a cold and frozen country. They were wrapped in furs, and yet they were cold. As they journeyed along, they grew colder and colder. Finally, by the wayside they came to a poor traveler benumbed and perishing in the snow. One of the brothers said, "Let us

stop and help him; we may save his life." The other said, "Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this. I would not think of throwing off my cloak to save a hundred travelers." "I am just as cold as you are," said the other brother, "but I cannot see this stranger perish. I must go to him." He did go, and worked on him until the man began to revive, and as the work proceeded, he felt the warmth rise in his own body. Finally he took the man on his back and brought him to the vehicle and said, "Look, brother, I have saved this stranger's life and also I verily believe my own. I am quite warm from the effort I have made." The brother did not answer. He was sitting there cold in death.

To lose sight of the redemptive mission of Christ, to lose our evangelical passion, to become self-satisfied in our calling -- this is the way to lose clean hands, righteous lips and the pure heart. It is by the discipline of the struggle to win others to the warmth of the Christian life that we bring to ourselves the greatest safety and joy, and one day we shall be satisfied when we have finished our task. May God help us to become good ministers of Jesus Christ, "nourished up in the words of faith and of good doctrine, to the praise of the glory of Him who hath loved us and washed us in His blood, and made us partakers of the inheritance of the saints in light. To Him be glory both now and forever more, world without end. Amen."

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## Chapter 2 THE NECESSITY OF EVANGELISM

Sooner or later about every thinking person will come to the question: "Why did God create man?" Why did God, having the foreknowledge that man would sin, create man? Many answers have been offered. It seems that the most scriptural and satisfactory answer is that God is by nature a sharing, giving and loving being. He wanted a creature, comparable to Himself, with whom He could share His communion, fellowship, and love, and who could return that love. We read that God created man in His own image. "In his own image" means at least four important things (1) "In his own image" intellectually. Man has an intellect. He thinks. No other animal has the power of reflection. Only man can reason to a conclusion. (2) "In his own image" morally. Man knows right from wrong. (3) "In his own image" spiritually. Man had holiness and love. He has a capacity for communion and fellowship with God. (4) "In his own image" volitionally. God endowed man with the sovereign power of the will. Man is autonomous; he is self-directing. Man has the ability to choose right or wrong, good or evil, God or Satan. Through his choice he can become a saint or a sinner, a St. Paul or a Stalin, a John Wesley or an Al Capone. God did not want a machine, nor a robot, nor an automaton. Love cannot be forced; it must be given. God created man so that he could respond to God's love or he could resist God's appeal and give himself to evil. There is no higher law than the law of freedom. The freedom of man's will is the basic principle of his present existence. Man determines his own destiny by the choices he makes.

When God walked with man in the garden of Eden, He had what He wanted in the communion, fellowship and reciprocal love of His highest creation. The only thing that God could not create was the love of a free creature, but He had that in His holy relation with Adam.



The Bible does not tell us how long Adam and Eve had communion and fellowship with God, but we do know that eventually they sinned against God. Satan, God's arch enemy, determined to win the allegiance of the highest creation of God. The temptation was presented and Adam, having freedom of the will, had to choose between right and wrong, good and evil, God and Satan. He made the choice for evil and sinned. This act deprived Adam of fellowship with God and robbed God of the love of His creature-man. When God lost the love of man, He lost the only thing man could give Him that was of any intrinsic value.

Since Adam was the federal head of the race, his fall affected all mankind. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). Man continued in his sin and sank lower and lower until the thoughts of his heart were only evil continually. God repented that He had made man, and after Noah had preached righteousness and warned the people, God permitted a flood to come and destroy every thing that breathed, except Noah and his family, and the animals in the ark. But man persisted in his sinfulness and became so corrupt until we find the horrible description of his condition in the first chapter of Romans. But God still loved man and longed for man to return that love. God's love for man culminated in tremendous suffering -- the suffering of God's giving the most priceless thing He possessed (His only Son) to come to earth and die that He might pay the penalty of the broken law and thus sustain the moral government of the universe by justice and express His love for man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). We read a story that illustrates the twofold purpose of the sacrifice of God's Son. In a certain kingdom, a law had been passed and a penalty affixed to the effect that the lawbreaker must pay for his crime by having both of his eyes gouged out. The first person in the kingdom to violate this law after its passage, was the son of the king. The king then was torn between two forces justice and love. He must maintain respect for law, but he also must express his love for his son. Therefore, he decided that he would pay the penalty himself. In this simple act, he revealed his tremendous love for his son, but at the same time demonstrated to his subjects that law could not be violated without the penalty being paid. His subjects, witnessing this demonstration of love on the part of their king, had the integrity of law more deeply implanted in their minds, and at the same time, they and the son were impressed by the love of the father for his boy. The father's love brought the boy to repentance, and the nation was brought to a deeper respect for government and justice.

God, it seems, in His quest for man's love had done everything possible, and finally, in His highest act of love He gave His son. The gift of His son revealed His love for man. The Son by His sacrificial death paid the penalty of the broken law. Sin cannot be treated lightly. God has never condoned sin in the heart of man. He has never looked on human depravity with the least degree of tolerance. Every page and passage in the inspired Word reveals God's hatred for sin in the heart of man. God has compassion for the sinner, but He never offers to compromise with sin. Christ has provided a way whereby the sinner can be reconciled to God, but there is no way provided whereby God can be reconciled to sin.

The compromising preaching, the cunning philosophy, and the clever palaver of these last days can never change God's attitude toward sin. God's eternal Word declares, "Except ye repent, ye shall all likewise perish." Man cannot look upon the sacrificial death of Christ on the cross without feeling the awful horror of sin and being melted by this all out expression of God's love.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A man could not atone for the sins of other men, for all men were bankrupt as far as righteousness was concerned. All had sinned and come short of the glory of God. Jesus was the only one who could ever atone for man's sin. Jesus was God and man. He could reach up with one hand and grasp hold of the Father, and reach down with the other hand and get hold of poor, lost man, and thus make a bridge of reconciliation. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Romans 5:10)

Evangelism is the bringing of the "good news" of the gospel to men. By the term evangelize we mean the presenting of the gospel to a person so that he has an adequate conception of its meaning that he may "believe and be saved" or "believe not and be damned." (Mark 16:16) By evangelize we do not mean "save." Jesus did not promise that all would be saved. But He did command us to preach the gospel to all nations as a witness so that every creature might have the opportunity to accept or reject the light.

The fundamental reason for evangelism is the fact that all men without Christ are lost. Since men are lost, our dominant motive should be their salvation. The need of the world is not culture, education, health and social service: it is the preaching of the gospel that men may be saved. Jesus said, "I am come to seek and to save that which was lost." Men are lost and they need to be saved. Peter taught the lostness of the world when he said, "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Neither is there salvation in any other: there is no other name under heaven given among men, whereby ye must be saved."

The lost condition of man is further described as "having their understanding darkened, being alienated from the life of God" (Eph. 4:17-19); "enemies of God by wicked works" (Col. 1:21); "children of disobedience" (Eph. 2:2); "children of wrath" (Eph. 2:3); "without Christ, having no hope and without God in the world." (Eph. 2:12). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) "The wicked shall be turned into hell and all the nations that forget God" (Psalms 9:17). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:6). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18-19). The apostle Paul declares that it is the "Gospel of Christ that is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

The lostness of the world impelled God to give His best. His love reached out to encompass every lost son and daughter of Adam. He yearned for their redemption. He longed for their returning love. He saw their misery, suffering, slavery, sorrow, debauchery, darkness and sin. His great heart of compassion was moved. He still seeks to save the lost. He Works now through

redeemed men and women -- men who feel that they are debtors to give the gospel in the same measure that they received it.

To evangelize the world is the most needful and gigantic task ever undertaken among men. The plan was conceived in the mind and heart of Jesus Christ, who came to carry out the will of the triune God. The commission given the hundred and twenty who emerged from the Upper Room baptized with the Holy Ghost was to "go into all the world and preach the gospel to every creature." It was a great task for the Early Church. The one passion of the Early Church was not the piling up of money in a bank account, or seeking prestige from social position, or securing power from political office. They were not concerned about building palatial homes for themselves or receiving large salaries or offerings. They did not seem concerned about the latest fashions. They sought no pleasure other than that of seeing men meet Jesus.

Centuries have passed and the same great task is given to every church. Though the gospel has been carried to many lands, multiplied millions in various parts of the earth have never heard of Jesus Christ. Every other task pales into insignificance compared to evangelizing the world. This is the most comprehensive, all-inclusive, supremely important movement in all history. It should be the number one program among men. Nothing equals it in importance, rivals it in significance, exceeds it in scope, or approximates it in grandeur of purpose.

Evangelism is necessary because of the deadness of the modern holiness churches. What is there in most churches today that would appeal to a hungry, sin-sick soul? The coldness of the sermons and the lack of spontaneous praises and singing in the Spirit are glaring evidences of spiritual death. The dead cannot express themselves and there is no real worship without expression.

A spiritual church cannot keep silent. The people must sing and shout, and they will. Someone has ridiculed the people of God for their hilarity by saying that religion is not all in noise; for, if it were, the freight train would have it all. But it would be well for those who ridicule to bear in mind that religion is not all quietness either; for, if it were, then the graveyard would have it all. The Holy Ghost is a Spirit of praise and the Inspirer of songs; and when He is present, He makes Himself known through praises from the voices of the people. Many in defense of their coldness have said that they are of a different temperament or disposition -- as if God would ever give a man a temperament or disposition that would keep him from praising aloud his God and Saviour!

There is very little difference in the general appearance of the people in many holiness churches of today and in the appearance of the people of the world. As a rule, just as people drift from God do they attire themselves with worldly adornment in an effort to call attention to self and make up for a lack of the indwelling presence of Christ. Just as a weedy garden reflects on the gardener, so the external generally reveals one's spiritual condition. It is well known that sparkling ornaments, striking colors, and general gaudiness distinguish those who are farthest from heaven; while on the street the flashy style characterizes the abandoned woman, and the showy dress the sport and gambler. It is amazing to see and hear painted, jewelry-bedecked, bobbed-haired, bare-armed women with skirts above their knees stand in the church and claim that they are saved and sanctified. It is equally hard to understand how men who are more interested in the rodeo and

the latest sports reports than they are in the Bible can show up at prayer meeting and say that they are saved and sanctified. By their attitudes they show that they have no burden nor vital concern in the work of God and His kingdom. It used to be taught that regeneration would separate one from the sinful ways of the world. There are some who tell us that such things are "insignificant incidentals," but I have yet to see a worldly attired man or woman with the glory on, shouting the praises of the Saviour! No wonder there is so little conviction on the sinner in the services. He often feels as religious in his sins as the worldly professors around him.

Evangelism is necessary today because the modern holiness movement is failing to reach the lost. In spite of all the talk that the so-called modern holiness churches are in better spiritual condition than they have ever been; that they have the finest schools, the best publishing facilities and the greatest program on earth, etc., etc., the fact remains that they show a very small percentage of gain and in many instances are steadily losing while multitudes of poor lost souls go on to eternity untouched by the gospel of Christ.

When a church must erect gymnasiums, fellowship halls, and have church suppers and ball games to hold its youth, then that church has lost the appeal of the spiritual and needs a revival. All these makeshifts and substitutes -- the concert, the recital, the religious movies, the wiener roasts and all the other make-believes that a spiritually dead congregation uses for crutches -- are but admissions of failure and are brought forth in an effort to make up for and conceal the vital loss within. But they fail to deceive a lost and dying world.

How can we reach new people? The church was sent out by Christ to be a saving institution; not to amuse, nor to entertain with mongrel features of restaurant and theater and lyceum. She is to win souls and bring the world to Christ. This is her one business, and the when and how were told her long ago by the Saviour Himself. Is it not strange that the church should be sending here and there for men to teach us what every Christian in the land ought to know and be doing all the time? And yet the problem is before us today, and never has the question been raised more often, "How shall we get men saved and sanctified?"

Membership drives have been launched to solve the problem. The emphasis has been so great that often quality has been sacrificed for quantity. By and by the preacher and people become accustomed to and contented with this arrangement. If anyone doubts this, let him listen to the reports made at the annual assemblies and conferences where the number of church members and the amount of money raised is emphasized over and over and scarcely anything is said about the number of souls converted or sanctified. In many instances new offices have been created and new secretaries thrown into the field, but the problem still remains unsolved. The need is not organization or church machinery. The need is fire! Lord God of Heaven, send it down everywhere on the church as it fell on Mount Carmel, and later on the Day of Pentecost!

No man-made program is able to meet the difficulties that exist today. Constant failure through the ages ought to convince the most skeptical. Something else is needed. That something is a revival as set forth in the Gospels and Epistles and as witnessed in the second chapter of Acts. A genuine Holy Ghost revival is the only true solution for every problem in the church. We need the indwelling presence of Christ, the rushing sweep of the Holy Ghost, the overwhelming power of the Triune God. Let any church pray down such a revival and every question will be answered and

every problem solved. When the Holy Ghost has right-of-way, pews will be filled, and power and glory will be in every service; the sermons will be a blessing to the saints and a terror to the wicked; conversions and entire sanctifications will be the usual order instead of the unusual; membership will increase; finances will come with no trouble at all; and the victory and glory of God will be on the church like the fiery, cloudy pillar that covered the tabernacle.

Evangelism is necessary if the children of this generation are to see and feel the mighty movings of the Holy Ghost as our fathers did. Many children who have been brought up in so-called holiness churches have never had opportunity to witness the manifestation of the power and glory of God on a service. The shouting of the saints and the falling of sinners under the convicting power of the Holy Ghost is something that many in this generation have never seen. Is there no one to care? Does not this poor generation of young people, who are seeking everywhere for something to satisfy the craving of their souls, have a right to the same privilege of the gospel that our fathers had? It is no wonder that communism is making such inroads. There are too many who have never really seen that there is reality in the religion of Jesus Christ.

When Zion travails, then sons and daughters are born unto God. Travail is agony. This soul agony is necessary if a church is to bring about the salvation of sinners. There are no true revivals without it. Without soul travail a church may receive members but there will be no conversions.

Look about you and see if this travail of souls is on the churches you know. Notice the faces that you see in pulpit, choir, and pew. Listen to the conversation of the people on their way home from church. Who is it that has any real concern? Search the secret closets for kneeling forms and tear-filled eyes over souls that are dropping into hell. What Nehemiah is there who, with aching heart, surveys at night a desolate Jerusalem? What Moses is there who cries, "Save these people, Lord, or blot my name out of the book?" What Fletcher stains his walls with prayer and what Knox falls upon his face and sobs, "Give me these souls or I die"?

It is easy to see why the altars of most churches are not lined with weeping penitents. Why should they be? What is being done to bring them? What is there in our words and lives and appearance to make men smite their breasts and say, "What must we do to be saved?"

Are not all these things evidences of a lost or absent power? Do they not point to the fact that a mighty sweeping revival is needed from on high? Something or rather Someone is lacking. In every place there is much talk about the Lord, but He is so seldom present! Samson can shake himself, but he cannot defeat the Philistines. Oh, for God's people to humble themselves, fall on their faces, and weep and pray before God! How soon the sound of a going in the mulberry trees would be heard, and salvation would sweep the land like a tidal wave! Alas, there are too many signs of spiritual coldness. "Frost in the pulpit, snow in the choir, and icicles in the pew, tell the sad story that the holy fire burns low or has gone out." It is vain to call the congealed condition of things "decency and order and dignity." God knows better and so does the world. All can see that the Holy Ghost has been quenched. The sun is down, winter has come, a polar night is on, the old ship of Zion is caught among the floes, icebergs are grating all around and the only hope is a heaven-sent, Holy Ghost revival to melt the coldness and set her free.

Such a revival is gloriously possible if the people of God would go down on their knees with sobs and tears and cries until God comes! Oh for the spirit of intercessory prayer! If the succeeding generations are to know real old time religion, then revivals must be repeated again and again. John Wesley said, "I do not see how it is possible in the nature of things for any revival of religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches." Who will get down in earnest and pray for a real evangelizing revival? Who will hide away in the secret closet and keep praying and believing and expecting while God answers? Oh, to intercede like Jesus did! Oh, Son of God, put it on us! Oh, blessed Jesus, send the fire upon us!

In her book, *Things As They Are*, Amy W. Carmichael tells this experience: "The tom-toms thumped on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, and it seemed like this:

"That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows and unfathomable depths. Back I drew, dizzy at the depth.

"Then I saw forms of people moving single-file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step -- it trod air. She was over and the children over with her. Oh, the cry as they went over!

"Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

"Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground and I could not call. Though I strained and tried, only a whisper came.

"Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me and the gulf yawned like the mouth of Hell.

"Then I saw, like the picture of peace, a group of people under some trees, with their backs toward the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it rather a vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. Why should you get so excited about it? You must wait for a definite 'Call' to go. You haven't finished your daisy chains. 'It would be really selfish,' they said, 'to leave us to finish the work alone.'

"There was another group. It was made up of people whose great desire was to get some sentries out; but they found that few wanted to go, and sometimes there were no sentries for miles and miles at the edge.

"Once a girl stood alone in her place, waving the people back; but her mother and her relatives called and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

"Once a child caught at a tuft of grass that grew at the very brink of the gulf; the child clung convulsively, and it called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass.

"And the girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which her relatives reproved her, reminding her that no one is necessary anywhere -- the gap would be well taken care of, they knew. And they sang a hymn.

"Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was -- the cry of the blood."

The blood of Abel cried to God from the ground. The blood of the billions of lost souls are today crying to God. God required the blood of Abel at Cain's hands. God is requiring the blood of the world at our hands. If we do not sacrifice more time and money, if we do not do more to evangelize the world, then it will be won by atheistic Communism and go to Hell. And we shall stand before the Judgment Bar of God with bloody hands.

The existence of any church is only justified by the extent to which it contributes to the evangelization of men both at home and abroad. If our church is to continue to exist as a spiritual force in the world, we must win new people into the fold. The greatest need of this crucial hour in the holiness movement and in the world, is an old-fashioned, Holy Ghost, heaven-sent, prayer-bought, sin-killing, Christ-exalting, revival of religion. In this day when a coldness prevails in the church, when preaching has become professional and mechanical, when the Bible is neglected and the Sabbath desecrated, when sin is openly defiant and unrebuked, when hordes of young people, disappointed by the cold formal religions of our day, are turning to drugs and debauchery, and few people seem to care to take the slightest interest in their salvation, a revival is desperately needed! May God stab our consciences awake and shake us from our smug complacency and send us out to seek the lost ones for whom Jesus died!

"Give us a watchword for the hour,  
A thrilling word, a word of power;  
A battle-cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the church from rest,  
To heed her Master's high behest,  
The call is given: Ye hosts arise,

Our watchword is Evangelize.

"The glad evangel now proclaim  
Through all the earth in Jesus name,  
This word is ringing through the skies,  
Evangelize! Evangelize!  
To dying men, a fallen race,  
Make known the gift of gospel grace;  
Evangelize! Evangelize!"

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### Chapter 3 PREPARATION FOR EVANGELISTIC MEETINGS

There are several methods of evangelism that God has seemed to bless across the years. There is personal evangelism where one person witnesses to another and seeks to bring that person to a place of repentance and a saving knowledge of Jesus Christ. The Early Church testified to everyone they met everywhere. They had one topic of conversation. Not politics, nor the weather, nor their health, nor their job -- just one subject, Christ and His power to save. There is house to house evangelism, where Christ is presented in the home, and people are urged to pray through to victory. Jesus sent the seventy out, two by two, and from house to house. There is also cottage prayer meetings where people are invited into a home and Bible study and prayer is used to awaken them to their need. There is the distribution of gospel literature. Long before the days of the printing press, the apostles used written messages, parchments and letters in their work of evangelism. The use of the printed page today still has perhaps the greatest potential for evangelization of the world, but it is one of the most neglected methods. A person may forget the testimony or the message heard, but if a tract containing the message is given to him, he may read it again and again until the truth finally penetrates the heart.

There are the regular Sunday services in which an evangelistic emphasis is given and sinners are urged to seek the Lord.

Mass evangelism played a great part in the early propagation of the gospel. Preaching held the central position among the apostles. Again and again, we read such terms as "He sent them forth to preach." (Mark 3:14) "They went forth, and preached everywhere" (Mark 16:20). "It pleased God by the foolishness of preaching to save them which believed" (I Cor. 1:21). The revival meeting in which concentrated attention is given to definite, pertinent, personal preaching for a consecutive number of services is still the most successful method of evangelism. God seems to honor the prayers and the preaching by sending Holy Ghost conviction until it is easier for people to pray through to victory. Some authorities tell us that ninety-five percent of the people who are converted for the first time are converted in a revival meeting.

In the work of the old-fashioned holiness church, there are three kinds of evangelistic meetings that have been signally used of God. There is the Camp Meeting, the Home Mission Meeting and the regular Revival Meeting. We take them in this order, not because of the difference



in their importance, but that we may give more attention to the preparation for the latter, with which we are perhaps a little better acquainted and which we use most frequently.

## I. THE CAMP MEETING.

The camp meeting usually consists of a number of churches or preachers making a combined effort in which people are invited to come together and camp on the grounds where the services are being held. There are early morning prayer meetings, people's meetings, young people's meetings, and normally two or three preaching services a day for several days. Thus a concentrated effort is made to win the lost to Christ. The camp meeting is especially useful for continuous influence of the preaching, praying and singing upon those with spiritual needs who are camped on the grounds. The constant spiritual pressure makes it much harder to wear off conviction and much easier for the person to yield to the faithful wooings of the blessed Holy Ghost. There are things accomplished in the camp meetings that cannot be accomplished in any other atmosphere.

John S. Inskip was said to be the father of the American camp meeting. The early Methodists and many others made great spiritual use of the camp meeting. The early camp meetings were often attended by thousands of people and lasted sometimes for a month. J. B. Finley tells of attending the Cane Ridge Camp Meeting in Kentucky. He was a sinner when he attended the camp. He said there were twenty-five thousand people camped on the grounds and fifty or a hundred preachers preaching. He said the preaching, praying and singing was like the noise of a hundred Niagaras. Conviction seized his heart when he rode on the ground. He said he sought to escape conviction by riding off the grounds and drinking rum, but he could not shake the conviction that had gripped his heart. He left the grounds and rode all day, and when he stopped for the night, he was still under miserable, pungent conviction. An old German who had attended the camp saw and understood his condition, and in broken English explained to him the way of salvation, and then prayed with him until he found God. Later on, J. B. Finley was connected with the school for the Indians at Chillicothe, Ohio.

The camp meeting of today is usually much shorter and ordinarily has only about two regular camp meeting evangelists along with the special singers. The camp meeting has been of untold spiritual value in the past and still continues to wield a great influence in the salvation of sinners and the sanctification of believers and in building up the saints in the holy faith.

The camp meeting requires a great deal of preparation in the way of a suitable ground, adequate housing, sanitary and cooking facilities. Good gospel preaching is a must and good singers and musicians are helpful. There should also be a wise and workable plan for financing the camp. The camp should be advertised well and above all, it should be preceded by months of prayer on the part of the people of God.

## II. THE HOME MISSION MEETING.

The Home Mission meeting is a series of evangelistic meetings usually in a place where there is no established church of our denomination. Its purpose is to get people saved and sanctified and then to organize them into a church that they may be able to have the kind of services

that will help them keep the victory and win others to Christ. Home mission work is one of the most challenging and difficult tasks in the Kingdom. Many people in the community, having never heard of the church, will naturally be prejudiced and skeptical. There are so many isms and false doctrines being propagated that it makes it hard to promote the true and genuine. In a new place there are very few personal workers and prayers to help you create a spiritual atmosphere in which to work. You will have to learn to depend upon God to help you, or the mission is destined to fail.

Sometimes there are people living in the community who are of like faith and who want us to help them start a church. If the people are really good people and have the respect of the neighborhood, then it gives us a real advantage. If the people are merely disgruntled who have not had a good influence in the town, then the church is doomed if you start with them. As a rule it is better to start the meeting simply as a meeting sponsored by the District or General Church and use only the tried and true workers that you bring with you. Everyone should be welcome to attend the services. As the meeting progresses, those who are good and true in the community and those who pray through to victory will prove themselves worthy. Sometimes you will need to pray for wisdom, firmness and tact to not let unworthy people take over in the services.

Proper preparation for the Home Mission meeting can make the work much more likely to succeed. It is important to have Divine direction in choosing the location for the meeting. As a rule, it is better to concentrate our efforts on strategic centers of population. One of the reasons for the success of the early church was that the apostles entered capital and big cities and radiated out from these hubs. Their example is worth emulating today. A small town may be an easier place to start, but in the long run, the church will not have as good a chance to survive.

If you can locate your meeting where it will be accessible and easy to find, it will be helpful. It is better to pay for a good location than to have a poor one given to you. It should have room to park cars and provision should be made for rest rooms. Conditions are not always ideal and sometimes one has to do the best he can.

When the weather is good, tent meetings are still advantageous. Some people will attend a tent meeting who will not come into a building. Sometimes when the weather is inclement, then a building is better. When it is possible, a tent, in my opinion, is perhaps the best to get attention and interest. But one must remember that a tent is temporary and a more permanent place of worship should be in mind if the services are to continue after the meeting.

As soon as it is decided where the home mission meeting is to be held, then it is important to awaken interest in the plans as early as possible. If a place is available, it is well to start holding prayer meetings in the community. Several months before we started the meeting in Albuquerque, New Mexico, we ran a notice of our intentions in the Missionary Revivalist requesting prayer and asking all who had friends or loved ones whom they would like contacted to write us the names and addresses. Two months before the meeting, we ran a large ad for two days in the daily paper that the Bible Missionary Church would be coming to the city with an old-fashioned revival meeting in the near future and to watch the paper for further information regarding time and place.

At Wenatchee, Washington we were able to get permission to use a wonderful lot in an excellent location. Six months before the meeting, a large sign was erected which read: Old-Fashioned Tent Meeting To Be Held Here in the Month of August. A great amount of interest was thus created. There had not been a tent meeting in that city for nineteen years. We ran the meeting for seven weeks and the Lord gave us a good church there. Too short a home mission meeting is often a waste of time.

Advertising of the meeting should start early. The newspaper is the best medium: it has the widest coverage. It is the most expensive, but it is worth more. In a large city it cost us \$108 to run one ad in the newspaper. When the meeting was about half over, a man was spreading out some newspapers to catch some paint on the floor. He saw our ad, came to the meeting and put several hundred dollars into the church. Generally, if you buy an ad, the newspaper will give you a free news story write up. If you write it up well, it can do much to break down prejudice toward your services. In a home mission meeting, house to house visitation should reach every home in the area. In this effort, hand bills advertising the meeting are useful and also a good tract or a copy of the Missionary Revivalist or some other good literature should be left at each house. Someone may read the message and get under conviction and pray through. Spot announcements on the radio are fair, but not nearly as effective as other methods. If time can be secured on the radio for a program to preach, then it is of more value. In most cases it takes a long time to get much response to a radio program.

When the meeting gets under way it is good to hold prayer meetings daily in the tent or church in addition to the regular evangelistic service.

Good musicians and singers are of inestimable value in a home mission meeting. Spirit-filled singing and music have often been the means of attracting and holding sinners attention until the gospel did its work in the heart. Be sure the singers and musicians measure up to the standards of holiness in every way. If you have singers who have the least bit of worldly appearance, it will make your preaching null and void. Singers should be spiritual enough to carry the burden and help pray the seekers through around the altar.

The preaching in a home mission meeting should be the very best that you can do. It will test your preaching ability to preach to small crowds and small crowds are the order in the beginning of a home mission meeting. I have found it best in the beginning of the meeting to preach on general themes of salvation, then as the meeting progresses, preach against specific forms of sin. It is always well to preach repentance and holiness. Preach with the unction and anointing of the Spirit. Preach with fire and tenderness. Most of our preachers can out preach the formal preachers that the public has been used to hearing. As a rule the people of the world like a fiery, sin-fighting preacher. Fight the sin and love the sinner. Be friendly, kind and courteous. Preach evangelistic even though there may be only a few sinners present. You may win one to Jesus who is not even under the tent. Sometimes people sitting out in the cars may be moved and touched by the Holy Ghost as you make your appeal. Years ago I held a tent meeting in Homedale, Idaho. A sick man, having his window open in the apartment, where he lived near the tent, heard the message and got saved and was ready to meet God when the summons came to him soon after the meeting. If the passion for souls burns in your heart, love will find its way through to the hearts of men and women.

Don't be discouraged if you don't succeed in every place. There have been times when I have been an utter failure and when it seemed that I had neither gifts nor grace for home mission work. It will help you to remember that there were places where Jesus and the disciples could do no mighty works. Try again and again. Keep on working for God. His reward is to the faithful. Remember that our service is not unto men, but unto God.

### III. THE REVIVAL MEETING.

We will consider the preparation for the revival meeting from two angles -- the preparation of the pastor and church and the preparation of the evangelist.

#### A. The Preparation of the Pastor and Church.

The labors and influence of many people may often be involved in the winning of a soul to Jesus Christ. Sometimes we think we are responsible for winning someone to the kingdom when the facts are we only had a small part in reaping the seed sowing and godly influence of some saintly person who may never know the full impact of their life and labors until the judgment day. Often the pastor and church does more toward the winning of souls than the evangelist himself. It takes more patience, time and investment to produce the apples and bring them to harvest than it does to knock ripe apples off into the basket.

I have felt that most of the time as an evangelist, I was reaping the fruits of another's labor. Sometimes a pastor needs the help of an evangelist to move a person that he has worked and prayed for across months and years. The work of evangelism is advanced by the help of many working together. The Apostle Paul described this cooperative effort when he wrote: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God:" (I Cor. 3:6-9). Again he writes to pastor Timothy, "Do the work of an evangelist" (II Tim. 4:5). An aggressive evangelistic church should have at least three revivals each year.

The finances of the revival should be planned and arranged for before the revival comes. This will enable the church to do more for the evangelist and will eliminate taking up time to make pulls for money during the evangelistic services. The plates should be passed and opportunities given for friends and visitors to make contributions, but the real burden of the finance should be cared for long before the opening service, so that all efforts may be focused on winning the lost. Usually revivals are scheduled weeks and months in advance. It is not fair to the church, the pastor or evangelist to wait until the meeting is on to try to raise the money for the meeting. I have known pastors to wait until the last night of the revival to try to raise what he called "the love offering" for the evangelist. Sometimes the evangelist has had to preach so plain and straight until many of the carnal, professing church members really didn't have much love for him. Then sometimes the weather has turned bad and there wouldn't be a handful of people in the last service when the pastor attempted to raise the offering for the evangelist. There have been times when I have raised far more as a love offering for the pastor than I was paid for the entire meeting and the pastor took

it and his regular salary and never seemed to have any compunction of conscience over the fact that he had made such poor plans to finance the meeting.

In planning the finance for a revival meeting the church and pastor should remember that the evangelist not only has traveling expenses, but he must furnish his own house rent and utilities when in most cases the church furnishes these things for the pastor.

There are two or three good plans to finance a revival meeting. A few churches figure the overall planning budget for the year and include the financing of revivals. Other churches have a revival fund and each week the people are asked to pay into it along with their tithes and offerings. The fund builds up until when the revival comes, the finance for it is about all cared for. Perhaps the best plan is to take pledges at least a month before the revival, or longer if the church is small, so that the folk will have plenty of time to get a sizable amount in before the end of the meeting. Whatever plan is used, it is the pastor's responsibility to see that the finances for the revival are raised in time to pay the evangelist. To plan ahead is only right and fair. The Bible says, "not slothful in business, fervent in spirit serving the Lord."

In preparing for the revival, the advertising should be gotten out early. Put a good ad in the paper; also, get a news story write up in if possible. Make up some hand bills or dodgers to be used in house to house visitation. The advertising should state the time and place of the meeting and the dates of the meetings. I have been places where the advertising did not even give the location of the church where the meetings were held. Can you imagine a large grocery store or some other business putting on a special sale and not telling where the store was located? "The children of this world are wiser than the children of light." Along with the revival advertisement, leave some good religious literature at each house. If you can get everyone in the church to participate in the work of calling, it will not only help to get the word out, but will strengthen each participant in his own soul.

If you can get your evangelist into some school chapel for talk or before some civic organization, or in some plant or factory, it will help advertise your meeting. Years ago I was in a large city where there was a large manufacturing plant. A member of the church worked in that plant. He was instrumental in getting me for a short devotional service in several departments of that great plant. As a result, we had men to visit the revival from that plant.

Street meetings are still good to advertise the meeting. If you can get permission for a street meeting, it will be helpful to have the evangelist and singers hold a short service and invite all who hear them to the meeting. I have had people attend the revival as a result of the street meetings.

When the evangelist comes, make him as comfortable as you can. He will give you better service if he can have a private room or place for prayer and study. If he is not to take his meals with you, then you should give him instructions where to eat. One place the pastor said nothing to me about where to eat or buy groceries. I happened to have a little money, so I managed to buy some things to eat. About the middle of the meeting, the pastor told me to keep account of the money I spent and that the church would repay me. I kept accurate records, but no mention was made of the reimbursement at the close of the meeting. Another place, the pastor took me to a little

cafe and introduced me and made arrangements for me to charge my meals. At this cafe they only served hamburgers, hot dogs and milk shakes. I made out all right until about the middle of the meeting when they quit serving hamburgers and hot dogs and only served ice cream and milk shakes. I felt a little like Elijah must have felt when the brook dried up.

When the revival is on, try to give the service to the evangelist as early as possible. Preaching should be the main part of the service unless the Holy Ghost sees fit to sweep in and take over and give a break without preaching. Don't take up too much time in the preliminary part of the service. I have seen some pastors who took more time making announcements and just talking than it took for the evangelist to preach.

The pastor and church should have new people in attendance if there is to be a real ingathering of souls in the meeting. The evangelist, simply by his coming, will not necessarily bring out sinners to the service. It is the task of the pastor and church, through the visitation program and the Sunday School, to get needy people in attendance and accustomed to the services so that they may receive help in the evangelistic meetings. One pastor of a very small church, with the help of one of his members, made a thousand calls in two weeks before the revival. Their efforts paid off. The calling program of the pastor and church should be bearing fruit long before the scheduled revival time.

An effective prayer program should be started three or four weeks or longer before the revival. Prayer lists should be made so that prayer may be centered on specific persons and their needs. There should be group prayer meetings. Men's prayer meetings, women's prayer meetings and young people's prayer meetings are useful. It is well to ask people to pledge to pray a certain amount of time each day. Chains of prayer where people take an hour each through the night may be arranged. If every night is too tiring, then it could be done every other night. By all means, get the church to praying. When people pray for an object, they will soon do more than pray. They will work for it. Prayer for souls, therefore, is fundamental to work for souls. One of Wesley's associates said that he could not succeed in a certain place because there was no pleading man there -- no one who wrestled like Jacob. Alfred the Great of England said that the country needed not only good work-men and good war-men, but good prayer-men. No heart was ever born again, no nation ever born again, no age born again, and no church revived except some one or more prayed. Earnest, definite, constant prayer was offered day and night in Wales for thirteen years before the great awakening came upon that little country. The first and most fundamental element in vital evangelism is the experience of Pentecost in the heart. What was the basis of Pentecost? Prayer -- prayer to God, who had promised to give the Holy Spirit. The power of Pentecost can be constantly renewed, wherever believing, obedient souls wait steadily upon God. How did the Wesleyan revival begin? The Holy Club met together to pray and to study God's Word. Every real revival in all human history has been dynamical rather than mechanical. It came down from God out of Heaven, in answer to prayer. If we are ever to have a great revival anywhere again, it will begin in a prayer movement.

The one greatest thing in preparation for revival is prayer. James Russell Lowell said, "God can be had for the asking." God gives the Holy Ghost to them that ask Him. Oh for the fullness of the Spirit in answer to prayer! Prayer is the medium through which comes Divine intelligence, love, energy, light, heat and power. "Ye shall receive power, after that the Holy

Ghost is come upon you." There is no greater promise in God's Word than this. It is the promise of the Father. This is the promise, comprehending and transcending them all; for it is the promise to give us God Himself. It means victory over evil. It means union with God to conquer Satan.

Let the church realize the power of prayer in Jesus' all-prevailing name, and she will call down measureless blessing upon herself and all mankind. She would set men and women apart for the ministry of prayer, as the men of Bethel sent Sherezer and his companions "to entreat the favor of Jehovah" (Zech. 7:2). Sir Walter Raleigh replied to Queen Elizabeth's question as to when he would quit begging, "When your majesty quits giving." The church should cease to pray only when God ceases to answer prayer -- and that is NEVER! Let the church persevere in prayer and the revival will come speedily and gloriously. It came in England in the days of the Wesleys and Whitefield; it came in New England when Jonathan Edwards prayed and preached; it came in Ireland in 1857; it came in America in answer to the prayers of the early circuit riders and in the days of Finney and Moody. It will come again to any church that will steadily pray and obey.

"Let us pray, and obey.  
That's the victory way.  
In the Spirit we fight  
With omnipotent might.  
Then Satan must fall;  
Yes, like lightning must fall.  
For we conquer today,  
While we pray and obey."

#### B. The Preparation of the Evangelist for the Revival Meeting.

The evangelist who would be successful in the work must also make some adequate preparation. First, he must have a burning call upon him to win the lost for God. If it does not burn in his heart, he will be content never to attempt to hold a meeting. If you are called don't wait until you finish school to start. If the call is on you, pray until God opens the door. When the invitation or the opportunity comes, gladly seize it whether it is on the street corner, in a brush arbor, a small church or a tent. The evangelist must not only have a call, but he must be in the fullness of the blessing if he would be at his best for God. It will be difficult for him to help others if he is not on top spiritually himself. It is good to have a general plan of preaching in mind, subject to change by the Holy Ghost. The evangelist should pray and study enough to keep fresh and get some new messages occasionally. Preaching the same messages over again to the same congregation dims the challenge of the evangelist, and dulls the keen edge of interest in the ears of the hearers.

The evangelist should not be hard to entertain. Eat what the folk have to serve you. Don't complain about the food. They are probably giving you better than what they ordinarily have, and better than what you would have at home. Don't complain about the place they have for you to stay. I have had to walk the roads to have a place to study and pray and I have bathed and shaved in the cold water of the creek. I have shared the room and bed with the pastor's little boys. I have slept on the divan in the front room and have slept on the floor and a few times on the church benches. I have been deprived of sleep by bed bugs and mosquitoes. I have slept sitting up on the bus and on tables and benches in railroad stations with my brief case for a pillow. I have never felt like

complaining for I remember it was better than Jesus had on earth, for He had no place to lay His head. I have left what money I had with the family and made entire trips without food, but I have never made any sacrifice. I have counted it all a high privilege to be in the work of the Lord. I have had God supply the money for my bus ticket to a meeting after I got to the bus station and have had the Lord cause people to feed me free in the dining car on the train when I never told a soul that I was in need.

The evangelist should never talk or hint about his financial needs. If he is concerned about it, then let him take it to the Lord in secret prayer. If you always have the poor mouth and complain and whine about your poor offerings, then you will not only make yourself detestable to the pastor and people with whom you work, but you will grieve the Lord who has called you to endure hardness as a good soldier of Jesus Christ. In some meetings I have not received enough offering to pay all my traveling expenses. I thanked them for what they did and said nothing about it except to the Lord. In the final sense, it is the Lord that I work for and He it is that pays my salary and not the people. The Lord has been good to me and where one crowd may have fallen short, He has made it up to me at the next place, or in some marvelous way supplied my needs. I have proven the words of Jesus when He said, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). The evangelist who does not have faith enough to trust God for all his needs, will not have faith enough to pray down a revival.

The evangelist should prepare for the revival by learning to bridle his tongue. By this I mean he should not be a gossip or news carrier. Traveling from place to place, an evangelist has opportunity to learn a great deal about people. He could be a constant trouble maker and do much harm to the cause of God by telling all the bad things he hears about people over the movement. He should never betray the confidence of people who tell him things seeking spiritual help. Be a man of few words outside the pulpit. If you must say something, then be a bearer of good news.

The evangelist should be ethical and above reproach. If you find yourself in a pastor's or a layman's home, and the man of the house must be away all day at work, then get up early and leave the house when he leaves. Go to the church or somewhere so that you will not have to be alone all day with the lady of the house. You may be perfectly trustworthy and so may the lady, but it will look better to the world and to all concerned if you keep yourself out of the way of temptation. Shun the very appearance of evil.

The evangelist must be ethical toward the pastor and his church. Don't stoop to undermine the pastor or seek to turn the affections of the people away from him and toward yourself. When you leave the meeting, don't be writing back to the members. A "Thank You" card to someone who may have done you some special kindness may be in order, but let your correspondence end with that.

The evangelist should prepare himself for the services by spending his time in prayer and study rather than sight-seeing and having a good relaxing time. Occasionally, it may be well to do some calling during the meeting, but the main job of the evangelist is to preach. He should saturate his mind and heart with the message and come to the service prayed up and ready to pour out his soul in the message to the lost. The evangelist must keep alive spiritually. He must not let himself become professional. He must pray and study enough to keep fresh. Preaching the same



evangelistic messages over again and again may be done acceptably to different crowds with blessing from the Lord if one will get them reborn each time he preaches them.

It is abundantly worthwhile to take time for the hidden work of secret prayer. "Get thee hence, and hide thyself," said God to Elijah years before he said, "Go show thyself unto Ahab." The place of prayer is the place of power. It may not be the place of the display of power. Elijah had been a very prominent prophet and statesman, but now he was not showing himself to kings. He was accepting a very humble support from a widow at Zarephath in heathen Sidonia. He was waiting upon God in hiding, and Ahab could not find him, though he searched all the kingdoms round about in quest of the fugitive prophet. In lonely splendor Elijah was gaining power through prayer power that soon burst forth on Carmel, and, with one tremendous stroke, annihilated the false, polluting, destructive religion of Baal that had corrupted the national life of Israel. It was after years of obscurity, humiliation, and prayer that he came forth from the secret place of power to the place of overwhelming public victory for the true God. There in Carmel, when the fire fell in answer to prayer, the people knew and shouted, "Jehovah, He is God!" The same has been true of every great preacher from the prophets to the present time.

"The God that answers by fire, let Him be God." When we pray as Elijah prayed, and obey as Elijah obeyed, we shall not hesitate to put God to the test openly as he did. And God will answer us openly, as God answered him. Elijah was not praying for the reflex, subjective benefit of prayer as a pious exercise. He expected an objective answer, and obtained it, in the sight of an excited and exultant nation, when the flaming, smoking altar convinced every on-looker that God lives and answers prayer. When he prayed for rain, he expected an objective answer coming in the clouds. So we can pray and expect, and receive the fire of the Holy Ghost, with rivers and floods of salvation following. We have the same promises that Elijah had -- and more. Why should we belittle the promises of God by asking only for small things, instead of bringing our faith and experience and achievement up to the fullness of those exceeding great and precious promises?

To speak effectually with men in behalf of God, we must -- first, last and always -- speak effectually with God in behalf of men. Let our work of evangelism be preceded, accompanied and saturated with prayer. At every turn of Nehemiah's campaign, he was wont to say, "Nevertheless, we made our prayer unto God." He prayed and planned, worked and worshipped. Prayer puts us on the fighting line, and the fighting line compels us to take refuge with God. Prayer is combining with the Almighty against the adversary of God and man, as Job did and conquered.

Our Lord Himself went apart to pray. Like Elijah, He hid Himself. All men sought Him, as the disciples said, when they found Him praying. But the eager interest of the multitude to hear Him preach did not keep Him, as it keeps so many among us, from constant and persistent prayer -- whole nights of prayer. Whether for administrative work like the calling of the twelve, or for preaching, or the suffering of the cross, our Lord always prepared by prayer. The night before the crucifixion He prayed -- prayed in the upper room, prayed in Gethsemane.

"We will give ourselves to prayer and the ministry of the Word," said the apostles. Not even the sacred charity of caring for widows must be allowed to divert them from their supreme work of prayer and preaching, or to distract them in it. Prayer and the Word of God! How many stony hearts are broken by this humble method! To cease to pray for the sinner is sin. The prophet

Samuel continued to pray for rebellious Israel, lest he should sin against Jehovah by ceasing to pray for them and teach them the good and the right way. The evangelist must be a man of prayer. Unregenerate men will turn away from the enticing words of man's wisdom, and some of them, in their hardness of heart, turn away even from Him that speaketh from Heaven. But others will stand transfixed before the broken accents and stammering tongues that have received the power of the Spirit in answer to prayer. Then it is God's Word, going forth from the mouth of God, to prosper and accomplish His will.

Judson, the missionary, when he was dying, heard from the lips of his wife, as she read from a newspaper, that the Jews in Turkey had been converted through the published account of his suffering for the gospel in Burma. Mrs. Judson relates that an unearthly solemnity came over the dying missionary's face. "Love," he said, which was his way of addressing her, "this awes me. This alarms me." "Why should this trouble you?" said she. "This is good news." He replied, "When I was a young man, I prayed earnestly for the Jews, and I tried to go to Jerusalem as a missionary, because I read the words of the Lord about beginning at Jerusalem. But God sent me here to preach in Burma and to suffer tortures in Burmese prisons. Now, by this means God has brought Jews to repentance in Turkey." Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said: "What awes me most is this, that I never prayed earnestly for anything but it came, soon or late, perhaps in the last way I could have imagined, but it came. God answers every earnest prayer."

Oh, thou man of God, evangelist, preacher of good tidings, give yourself to prayer and the ministry of the Word! If the cares of life or even philanthropic duties have distracted you from praying and witnessing in behalf of Christ, pray, and ask others to pray, that suitable workers may be sent for these duties, and that you may be restored to your highest functions: namely, intercession with God for lost men and pleading as God's ambassador before men! "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

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## Chapter 4

### EVANGELISTIC PREACHING, ALTAR CALLS AND ALTAR WORK.

#### I. THE MAN.

The first step in becoming a good preacher is to become a good man. What the preacher is will always speak louder than what he says; so, in any estimate of evangelistic preaching, we must begin with the evangelist. Describing his minister, an old Scotsman said, "When he is in the pulpit, he preaches so well that I wish he would never come down out of it. When he is out of the pulpit, he lives so poorly that I wish he would never go back into the pulpit." Every preacher is better known for what he is than for what he says. The preacher is before the sermon to hinder it or to make it effective, and in the process of preparing to preach, building the preacher is more important than building the sermon. A man who, by the grace of God, is able to live so as to convince his immediate family that they should live by the old-fashioned standards of the Bible, will be more effective in his ministry than a man who may preach well, but whose family does not exemplify the narrow way. There is an automatic influence which goes forth like an exhalation

from a good life and of which the evangelist may be quite unaware. Moses wist not that his face shone when he came down from the mount. The Shunammite woman, observing Elisha, said, "I perceive that this is a holy man of God that passeth by us continually." It was for that reason that she sought him when death struck in her home. With a bleeding and broken heart she sped across the great valley to Carmel. She would not be satisfied with his servant or his staff: her trust was in God's man. As the Lord liveth and as thy soul liveth, I will not leave thee." Her faith was rewarded when the prophet by the power of God brought life back again to her child.

No evangelist can hope to lead people to a higher state of grace than that which he has experienced in his own heart and life. To understand the plight of a drowning man, one must have been rescued from the waters himself. In order to point men and women to salvation in Christ, one must be in a clear experience of regeneration himself. Likewise, to lead men and women into the experience of heart purity, one must be sanctified wholly. One who is dead in trespasses and sins cannot well talk about spiritual life.

Bishop Robert McIntyre, addressing a class for ordination, said, "I want you to be spiritual men for two reasons. First, because of others. You will never have enough power spiritually unless you are holy men. You may be eloquent, you may be learned. You may be a mathematician, or a Greek or Latin scholar. You may offer yourself to the mission fields and go to the corners of the earth. However, unless you are holy men, you will never make much spiritual fire. I know you all want power, but I hope I never hear you praying for power. You must ask God for purity. I would not like to hear a man praying for strength; I would like to hear him praying for health. If he gets health, he will be sure to have the strength. There never was health without strength and there never was purity without holiness. A holy man goes clothed in power and forty words from him weigh more than a dozen fine orations from a worldly preacher."

Bishop McIntyre continued: "Secondly, be holy for your own sakes. You will need it. I am sending you this day to a hard task; so hard that worldly people cannot understand. They cannot see how any man could voluntarily put himself in the field to suffer what you will have to endure more than any class of men on earth for a smaller earthly reward. That is true. I will not take time to tell you of the storms that will beat upon you. But if God has sanctified you, you will not suffer permanently. I will give you my word for that. If God be for us, whatever befall, nothing will ever greatly injure you."

The plan of God requires that preaching shall be by a man of like passions and sympathies with other men. He stands as a witness and an illustration of the influence of divine power. As he knows the truth of the gospel, others may feel it, also. He tells them how he was moved; out of how deep a pit he was drawn; how his feet have been placed on the Rock of Ages; how he repented and believed; how he was delivered from temptations, and how he is now filled with power to resist allurements and fascinations which once held him captive; how that once he was influenced only by the visible and earthly, but that now he is under a sweet attraction of the unseen and heavenly.

If this is God's ordained way, then what manner of person ought an evangelist to be, in all holy conversation and godliness! He should resemble Stephen in being a man full of faith and the Holy Ghost. He should be able to say with Paul, "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among them that believed!" If the preacher causes

in the minds of the people even so much as a suspicion that he is a wicked man, his power is at once impaired. Men may admire his mental ability, his splendid rhetoric, his sharp logic and his beautiful oratory; but their hearts will not be captivated by his message. People may attend his services as they would visit the theater, the concert or the opera, to satisfy their curiosity or gratify their taste. They seek entertainment rather than spiritual profit. A true evangelist must be more than a mere "personality boy" who can turn it on or turn it off. The New Testament describes the soul winning Barnabas simply as a "good man, full of the Holy Ghost and of faith." We assume that he had good family connections, good health and that he was tactful and talented. But the essential thing was that he was a man fully saved by the grace of God, and filled with and anointed by the Holy Ghost. He was not so much one who did miracles, but a miracle himself. One would just expect that a good man, filled with the Holy Ghost and faith would preach well; that people would be convicted by his preaching as well as by the gospel he preached; that they would believe and be saved. The preacher is no better than the man. You are to be holy men. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

## II. THE MESSAGE.

Let us now pass on to consider with a little more definiteness the message that the evangelist is to preach. The message of the evangelist must involve truth, timeliness, and spiritual unction.

A. True Evangelistic Preaching Requires the Preaching of the Bible. Men's ideas and notions may be of passing interest, but it is the word of God that is "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The Bible needs no particular defense at the hands of the evangelist. It will defend itself if he will but preach it. The Bible is the one Book above all books that you will need to saturate your mind with if you are to be a soul winner for God in the world of men. The Bible is supreme in literature. You had better be ignorant of the masters in any department of literature than to be ignorant of the Bible. It will find you in your needs as no other book can. The great men of the ages lay their tribute at its feet. No man can really be called uneducated who knows the letter and spirit of the Bible. You should read it through at least once every year. Learn to quote important passages by memory. Especially should you learn by memory the scriptures that explain the way of salvation.

The King James Version of the Bible is by far the best and safest version. Many of the modern versions are perversions which are more like commentaries of unspiritual demagogues than scholarly translations. The King James version is matchless in its style and is the most popular book in the work, measured by its circulation.

The evangelist should know his Bible. He must know its primary teachings. He should know all the Bible says on all important subjects of doctrine and ethics. Know your Bible, and make your hearers know it. Know it in accurate quotation. Know it in its general scope. Know what it says and all it says on every important theme. Know its spirit. Know its purpose. Make the Bible your principle stock in trade. Use a good concordance if necessary.

Great evangelists of the past -- Luther, Wesley, Whitefield, Finney, and others -- have been listed as men of one book. But this does not mean they did not read other books besides the Bible. It means simply that the Bible was their one authoritative Book, and that other books served to illustrate and enforce, but not to enlighten in the fundamental sense. Their persuasion was, and ours should be, "To the law and to the testimony, and if they speak not according to these, it is because there is no light in them."

The Bible is as adequate for the people of our day as it was for any day. When men have tampered with the message to endeavor to adapt it to their times, they have erred destructively, whether they have gone to the right toward compromise or to the left toward fanaticism. Preach the Bible. Explain it whenever you can, and explain it interestingly. But do not "explain it away." And do not make explanations that are more difficult than the matter to be explained. Many times the Bible is its own best explanation. The story is told of a pastor who gave a set of commentaries to a dear old sister in the congregation. After some time, the pastor asked her how she liked the commentaries. She replied, "The Bible sheds quite a bit of light on them." Eat the Book and preach the Book. It may be sweet in your mouth and bitter when you go to preach its message, but preach it you must if you would be certain of your acceptance with God and your integrity with men. The Bible has a power all its own and which Jesus explained by saying, "The words I speak unto you, they are spirit and they are life."

You must preach the Holy Bible through the power of the Holy Ghost for the purpose of spreading scriptural holiness. You have no other business, and if you do, it is secondary and incidental. This is your permanent and unchangeable mission and if you have departed from it, you have betrayed your trust.

B. Preach Sound Doctrine. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16) Jesus Christ is the central theme of all Christian doctrine. Only as men are made to see Jesus will they see the cure for all the ills of the sinful heart of man. Too many preachers preach themselves and their ideas and consequently, the congregation does not see beyond the preacher. Luther said, "I myself know nothing of Luther, will know nothing of him, only Christ. The devil may take Luther (if he can). If he leave Christ in place, it will be well with us too." St. Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

Jesus said, "If I be lifted up I will draw all men unto me." How shall we lift Him up? We cannot lift Him up without preaching doctrine. Doctrine has been belittled by a lot of empty headed modern religionists, but whatever a person believes is his doctrine. "Doctrine is simply the logical putting of truth, and no thinking person would contend that illogical order is better than logical." If Christ is preached, how shall we preach Him? Shall we declare that He was born of the virgin and that He is Divine? Shall we proclaim Him as the worker of miracles described by Matthew, Mark, Luke and John? Shall we preach about His death on the cross and His blood that cleanses from all sin? Shall we preach on His resurrection and His ascension on High? Shall we tell men and women that we are to tarry for the Baptism with the Spirit like the disciples in the upper room? Shall we talk of the blessed hope of His second coming? If we do, then we will be preaching doctrine. "If we fail to do this, then we will be guilty of preaching chaos instead of Christ. God is the God of order and not chaos."

The evangelist does well not to claim to know what has not been clearly revealed. He should keep his creed short enough to be well covered by the Bible. But, he is worthless unless he believes something, and he is strong in proportion to how strongly he believes that which is essential. A preacher who does not convince his hearers that he means what he says is worthless. There is the story of the ignorant and unlearned preacher who was going to read from the book of Psalms and called it the book of "Plasims." One sister spoke out and said, "No, brother, it is Psalms." The old preacher looked up and proclaimed dogmatically, "I said Plasims and I meant Plasims." At least he believed what he believed.

"The very term preach has come to indicate dogmatism." One does not preach who speaks in apology. A person cannot preach that which he does not believe or that which he believes uncertainly. You cannot really give anyone assurance in matters in which you are not sure yourself. You cannot win souls with question marks. This is why it is so important that you have a real experience of salvation and sanctification yourself. "Testimony is the strongest kind of preaching, for in testimony there is little room for the miscarriage of logic -- a person is just telling what he has seen and heard and felt; and within this sphere he speaks with authority." Bishop McIntyre said, "Do not peddle hearsay. Tell what you yourself do really know. Remember that the gospel is a love story. There is only one way to tell a love story and that is lover fashion. No maiden would accept a wooer who recited the tale of love in a languid and maudlin fashion. Love's story, the story of a man's love for a woman is old. It was told under the palms of Eden and it will be told tonight in many homes in America. It will be heard, if properly told, as eagerly, gladly and responsively by the woman who hears it as if it were told for the first time on earth, because there will be back of it the heart's blood, the uttering of a whole life. No stone could preach that text, for preaching is a mysterious business. The man behind the sermon makes it either good or bad. I plead first of all that you know the full meaning of perfect love."

The evangelist does not necessarily have to be dry in his preaching of doctrine. Do not let your hearers become like the boy who had become so disenchanted with his study of theology that he wrote in the fly leaf of his book, "If another flood should come, quickly to this book I'd fly, For though the whole world may be wet, this book would still be dry." Preach repentance until men will want to repent. Preach holiness. Preach holiness even to sinners. If you wait until all are saved before you preach holiness, you will never preach it. Preach it as it is -- a necessary requirement to enter a holy Heaven.

Above all things, young men and women, be soul winners. and to be soul winners you will soon discover that you must preach the fundamental doctrines of sin, salvation and sanctification which are supernatural works. Preach on the judgment. God intends that His ministers warn the people that there will be a day of reckoning. Paul declared that he preached "warning every man and teaching every man in all wisdom" (Col. 1:28). You will not have time to preach art and literature, travel and such things.

C. The Standards. A preacher must obey the command of God and preach the standards of God's Word if he is to save his own soul. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the

wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 3:17-19). A man can preach generalities and never offend anyone and never convict anyone, but if he is a successful soul winner, he will have to name specific sins.

The sad and terrible accusation that God brought against the false prophets in Isaiah's day could well be repeated in regard to much of the ministry in this generation. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter" (Isa. 56:10-11). The evangelist must preach standards because they are right. The statutes of the Lord are right rejoicing the heart:" (Psalms 19:8) . "I the Lord speak righteousness, I declare things that are right" (Isa. 45:19). "The ways of the Lord are right, and the just shall walk in them" (Hosea 14:9).

Preaching the standards of the Bible brings conviction upon the lost. When the standard is preached, man becomes aware of his disobedience to God. When Hilkiah discovered the long lost book of the law and it was read to the people, they repented and turned to God. (II Kings 22-23). Preaching the standards helps to bring men to repentance. The poet expressed it:

"My conscience felt and owned the guilt  
It plunged me in despair.  
I saw my sins His blood had spilt  
And helped to nail Him there."

Standards should be preached in a revival to bring light and help for daily living. It enables one to give a sound reason for his convictions and encourages him to take his stand in spite of a sinful gainsaying world. It means much to the Christian in the midst of persecution to know that others believe as he does. Then too, there is the constant need of being reminded. We are human and prone to forget, and therefore, our pure minds must be stirred by way of remembrance. The standards of God must be repeated over and over again, "line upon line and precept upon precept." Dr. James B. Chapman said, "When the pulpit is silent on any question, it isn't long until the people in the pew think it is unimportant." Preaching the standards of the Bible rebukes sin, inspires the confidence of good people in the integrity of the ministry, and brings down the glory of God upon both preacher and people.

The preacher must be consistent in his living if he is to be effective in preaching the standards of God's Word. A preacher cannot very well preach against gossip when he has talked to half the membership about the trouble he is having with old Brother "Sore Head" or has passed on the things that old Sister "Long Tongue" has told him. He will have a hard time preaching on kindness when he abuses and treats his wife like a slave. A preacher cannot have any influence against the picture show, when he has television in his home, or goes to the neighbor's to see it. How can a man preach effectively against immodesty when he allows his wife and daughters to wear their skirts so short as to be questionable or on the borderline of worldliness. An evangelist who permits his wife and daughters to trim their hair, wear slacks and jewelry will have little or

no influence against worldliness in a church. He cannot preach against mixed bathing when he himself attends the basketball games and watches them play in their shorts. Neither can he preach against gambling and worldly associations while he attends the football games. A preacher cannot be effective in preaching against jewelry when he wears tie clasps and cuff links. He cannot very well preach against divorce and adultery while carrying on a secret flirtation with some other man's wife. He cannot preach pure and holy living and at the same time practice sodomy. Neither can he make people believe in the reality of holiness when he blows up every time he does not get his way. He cannot preach on honesty if he is careless about getting his tithe in or paying his bills.

The evangelist should preach on Hell and eternal retribution. It is only fair to the people that they be warned of the terrible consequences of sin. The true man of God will preach law and gospel. He will preach both negative and positive. "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple" (Psalm 19:7).

The law of God, in its great and solemn injunctions must be distinctly set forth. Our congregations must be gathered as around the base of Mt. Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. The effect of these utterances will be, that consciences will be awakened and hearts will tremble. Some will say with Moses, "I exceedingly fear and quake," when they behold the majesty of the law, the purity of God and their own impurity. Some will object to the sternness of the law and say "prophesy smooth things" but still the law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him.

The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all away. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without the law, inefficient and powerless. The one leads to bondage, the other leads to sinning religion. The two combined produce "charity out of a pure heart and of a good conscience and of faith unfeigned."

When the siege of the city was on, King Zedekiah asked the prophet Jeremiah in secret, "Is there any word from the Lord?" and the prophet answered, "There is." Whether they will admit it or not, that is the heart cry of every thoughtful person attending an evangelistic service. May God grant that when people attend our services, they may hear a message from God. Whether they will hear or whether they will forbear, may they know that a prophet of God has spoken.

### III. THE METHOD OF EVANGELISTIC PREACHING.

How an evangelist preaches is next in importance to what he preaches. The evangelist must not only have a message, but he must be able to present the message in a way that will be effective in winning souls.



Clarity is important to the successful evangelist. He must not only know the message, but he must be able to communicate the message to his hearers. He should use language that is clear and plain. A preacher who uses high sounding terms may not always be deep. He may just be muddy. To the average listener, some preachers are like the Bishop of India, who, using a native interpreter, began by saying, "I am going to preach on faith, and I shall begin by saying that faith is both abstract and concrete." The native interpreter had no idea of what abstract and concrete meant, so he said solemnly to the waiting audience, "The bishop is going to preach on faith. He has not said anything about it yet, and just as soon as he does say something, I will tell you what it is."

Martin Luther said, "A preacher ought so to preach that when the sermon is ended, the congregation shall disperse saying, 'The preacher said this.'" G. Campbell Morgan, in his book entitled *Preaching*, says that the essentials of a sermon are truth, clarity and passion. We preach in order that people may understand and when we fail in that, we fail. Some preachers leave the effect that the new pastor left on the colored sister. When reporting to her husband on the message of the new pastor, she said, "Man, he really preached." When asked what he preached, she replied, "I don't believe he say." The old country woman was happily surprised when she was able to understand every word John Wesley said in his message. And we should seek to preach so that both children and old people will get the message. Paul wrote: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:8-9).

In the method of evangelistic preaching, timeliness should be considered. Sometimes I have gone to the service expecting to preach on a judgment theme. But as the time for the message approached, I have found that my own heart was not tender enough, and that there was a danger of a show of harshness in manner or voice and I have had to change and preach on a mercy theme. Other times I have gone to the service as it were "loaded for bear" but the bear did not come and there were only rabbits and birds to shoot. There have been occasions when I was all set to preach a doctrinal message, but interference, sometimes of a welcome nature, sometimes of a trivial nature, took up the time so that it seemed wise to turn to an inspirational message which required less time to deliver. Honesty compels me to admit that I have not always been wise. A few times I have driven on determined to be faithful to my subject regardless of how merciless it required me to be to my congregation, and I have found myself deep in the brush.

The timeliness of a message may be decided by some questions we could ask ourselves: Is this that I am thinking of preaching important as well as true? Is it needful for the present occasion? If I could preach but this one last time to this crowd, could I preach on this subject as a dying man to a dying people? Why am I choosing this subject rather than some other? Have I prayed enough about this message that I know without a doubt that God is directing me? If some unexpected person should be on hand at the service, would I feel like changing my message or would I be like the old Methodist preacher who was warned just before his standing up to preach that General Andrew Jackson was in the audience? The old preacher, it is said, stood up in his place at the right time, and although visibly moved, he found deliverance by rising to this proclamation that was altogether to the General himself. Said the old preacher, "They tell me General Andrew Jackson is in the audience this morning. Who is General Andrew Jackson? If General Andrew Jackson is a

sinner, he will die and go to hell just like any other sinner, except he repent." And from then on, the old preacher was free.

The task of the evangelist is a difficult and challenging one. First, he must get the attention of the congregation. We heard of the wealthy plantation owner who had a fine young mule that he wanted broke to work. He employed a colored mule trainer to work with the young mule. The mule trainer picked up a heavy pole about four feet long, walked into the lot and striking the mule between the ears knocked him to his knees. The owner of the mule cried out, "Man what are you doing?" The mule trainer replied, "Suh, in trainin' a mule the first thing you got to do is to get his attention." If he does not have something interesting and important to say during his first five minutes, it is unlikely that anyone will be listening when he comes to where he is truly saying something. He will have to preach to hold their attention. As the old Southern farmer used to say, "Keep right up in the collar."

The object of evangelistic preaching is the human will. One may approach along the line of the intellect, but he is after the will. He may appeal to the emotions, but his purpose is to move the will. Evangelistic preaching is successful only when it influences the will. The evangelist brings good news, but he brings it from the King, and his message is not to be trifled with. It is not enough that men acknowledge their changed feelings or be convinced in their minds. They must act. The will must be truly changed.

The force of the message will be largely determined by the passion and spiritual unction with which the evangelist preaches. "If the preacher can preach without passion, then what he is preaching is not really truth to him." In his approach to the sacred task of preaching, the evangelist should be deeply conscious that all the sins, sorrows, and troubles of the human race are the background for his work. He should come fully conscious of his own limitations, but as the prophet of the Lord, he should speak his message boldly, for he is under authority of Almighty God to declare good tidings to all people. His message is the savor of life unto life or death unto death. It is said that in a certain church service a man handed a note to an usher to be taken to the preacher. An old lady handed a note to the usher to be taken to the custodian. The usher made a mistake and slipped the old lady's note onto the pulpit desk where the preacher was laboring his point. The note read, "Please, the fire has gone out but the blower is still going."

Spiritual unction on the preacher is the one greatest factor in successful evangelistic preaching. Polished, intellectual men without the anointing of the Spirit are not successful soul winners; while sometimes ignorant and unlearned men who have paid the price for spiritual unction win multitudes to Christ. Brother Sullivan tells the story of the anointed but unlearned preacher who mispronounced the word "Sepulcher" and called it "Sea Pulchers." The man built an entire message around "Sea Pulchers" telling how dangerous they were and how they would fly in from the Sea, etc., etc." At the close of the message he made an altar call and had the altar filled with seekers. A critical person came up at the close of the service and said, "You don't even know how to read; the word is not "Sea Pulchers" but "sepulcher." The old preacher replied, "But look at that altar service!"

Unction is difficult to define. But, we know when it is lacking. Far too many preachers attempt to preach without unction. The unctionless preacher is the savor of death unto death.

Preaching without unction kills instead of giving life. Unction cannot be learned. It must be pursued and won. It is only earned by prayer. Prayer transcends every objection and difficulty. The heart has reasons that reason knows not of, and finds that cause and effect are not set aside, but used to answer prayer. Prayer is open to all, to anybody, at any time and anywhere. Prayer enlists the best that is in us. Prayer connects us with the powerhouse of God. God created air for lungs, the mind for thought and the soul for prayer. The holy anointing is God's knighthood for the soldier-preacher who has wrestled in prayer and won the victory.

The victory is not gained in the pulpit by firing jokes, and intellectual ammunition, but in the prayer closet. The battle is won or lost before the preacher enters the pulpit. Unction is like perfume. It is like dynamite. Evangelistic preaching is spiritual business. The unction gained in the secret closet of prayer will pierce and penetrate. When the fire of human zeal and the force of intellectual logic fails, the sweet tender unction of the Spirit will succeed in opening the stony heart. McAuley wrote: "If one were to lead me into a great cathedral tower and point to a mass of metal suspended out of reach and bid me sound the note to which the bell was tuned, in one sense, I would be powerless; I could not reach it. But in another sense, the means was at my hand. I could sound a flute below, note after note, note after note, until at the utterance of the right appeal, some faint response was murmured. Catching the tone responsive, I but need to prolong my note upon the flute until the great bell begins to speak, vibrating in every molecule and sending its appeal far out athwart the land, responsive to the silver flute note that awoke it to the secret of its sounding life. The deepest thing about that bell which no hand of mind could reach was the note to which it was tuned to respond." So it is that heart answereth to heart at the voice of a common love. Hearts that are in tune awake to new melodies when called upon by the resistless urge of that fellowship to which God Himself has tuned them. We do not come to love God through love to men, but we come to love men through love to God, and then the two are seen to be in essence one.

"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving heart, wakened by kindness  
Chords that were broken, will vibrate once more."

#### IV. THE ALTAR CALL AND ALTAR WORK.

After the message, a call or invitation should be given for penitents and seekers to come to the altar and pray. Some have called this drawing the net. Not to do this is like throwing a seine in the river, and neglecting to pull it in. It is like firing heavy artillery on the battlefield, with no after charge, hand to hand engagement and captures. The pulpit is the battery, while the altar is the storm-center of the battle where the greatest struggles are made and the most marvelous victories won.

The soul winning evangelist must learn to give a successful invitation. First, it is well to remember that if you preach too long the invitation will not be as effective. Preaching too long is like pulling the passenger train past the station, instead of stopping for the passengers to board. It has been my experience that it is better to preach shorter and spend more time in pleading during the invitation. It requires a good deal to make a successful altar call. It takes courage to begin the work, and deadness to human opinion to carry it on. It demands patience, wisdom, gentleness,

mental quickness and a victorious faith in the power of God. It is said that John S. Inskip was outstanding in his ability to make an altar call. He could take charge at a moment when under a lifeless message and drooping service, all hope of victory would be gone from the most sanguine and in five minutes a great triumph would be seen, and salvation free and full would flow like a mighty tide. Not all are as gifted and qualified for leadership as some, but all can be effective, and under God's blessing, have victory over Satan, sin and the world and see some souls won to Christ.

One should never make tricky propositions. Honesty and sincerity count as surely in the altar call as anywhere else. Do not be too hasty to promise to close the invitation, but once you have promised, you must keep faith. Sometimes it is wise to leave an opening so that you could go on with the invitation. You can say, "We will sing one more verse, and if no one comes, we will close." Or, you could say, "We will close unless the Spirit leads otherwise." But, you should be honest through and through. Christian people should be urged to do personal work in the Spirit during the invitation. In making the personal approach, one should always be kind, courteous and considerate. It is better not to do personal work than to do it in a harsh, rude manner. But, a kind, tender approach many times, with an offer to accompany the seeker to the altar, has been the deciding factor in many cases. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Tim. 2:24).

Singing is almost invariably used in getting people to the altar; and yet, there are times when I have requested perfect silence, and in the stillness which followed, asked all who wanted pardon or holiness to come to the altar, and they would come.

Sometimes it is good to get people to manifest their desire to be saved by an uplifted hand requesting prayer. It is helpful if you can get them to make any kind of a move toward the altar.

One cannot rely always on certain methods and propositions. The indispensable preparation and qualification for successful altar calls is the mighty presence of the Holy Ghost doing His office work of conviction. Without conviction, it is useless to pray around the altar. It is well to wait about making an altar call in the meeting until that time comes when the Holy Ghost is present in His slaying power. One must always seek the leadership of the Spirit.

Usually, the altar services are much easier and more fruitful when the "break" as it is called, comes in the meeting. This "break" or sudden fall or outpouring of the Spirit, does not usually occur in the beginning of the meeting, but generally about the fourth or fifth day. In some instances it does not come before the tenth or even the fifteenth day. It comes as it did at Pentecost after the days of patient, faithful, humble, importunate waiting on God, Cold, formal, indifferent seeking will never be rewarded with the glories of opening heavens, the descending dove, the voice of God and flames of holy fire falling upon the soul. It is the protracted upward gaze, the lingering, the continuous asking, and sincere obedience which brings down the Holy Ghost It is reserved for those who wait and labor to see the most wonderful displays of divine power.

It takes a close walk with God to deal with souls at the altar. Souls have to be dealt with in wisdom and love. They cannot be forced, but must be led. Some people have been driven away from the altar by coarse manners and offensive questions. If you do not know the spiritual

condition of the seeker, it is well to find out from someone who does, or in a tactful manner, from the seeker so that you will know better how to help him pray. As a general rule, it is better to do more praying and less talking to the seeker. People do not reason their way through to God; they pray their way through. If ever we need good sense, tact, patience, sympathy, love, firmness, and a good religious experience, it is in the altar work. Never touch the opposite sex. If you need to get their attention, use the Bible or a song book to touch them gently.

Altar work is a laborious task and is physically and mentally exhausting. It is a fight indeed. Angels from above and devils from beneath struggle for the possession of the souls at the altar. No battle can compare for a moment with the importance of one of these altar fights. Christ is present, the Holy Ghost is there, and Satan is on hand. Often there are few workers to help the preacher, while a cold, stiff church membership sit back and look on with skeptical remarks or expressionless faces. It is amusing to see the way some preachers and workers rush to the choir when one of these great altar conflicts is on and there sing most lustily. They would like to be the brass band on a neighboring hill and furnish music, while from afar they watch the battle. At such times, the evangelist may be tempted to give up, but he who holds on will see the victory.

Some altar workers understand the hanging on principle and spirit. Carradine wrote: "All who have been much in protracted and camp meetings have noticed that some preachers or workers would not give up the struggle at the altar, although ten, eleven and even twelve o'clock at night had come and gone. You left him in the midst of a silent, gloomy line of penitents and seekers. He could not or would not go. He was weary, but still remained with prayer, exhortation, instruction and song. You remember him leaning against a post near the hour of midnight, singing, 'here I give my all to Thee,' and punctuating the hymn with cries, 'Have you done it?' 'Are you sure all is on the altar?' 'Will you put all on now?' 'Is everything there?' Then would follow again the stanza beginning, 'Here I give my all to Thee.' You grew wearied, and withdrew. In the distance you looked back, and there he was still laboring, a fatigued, overworked man, but unwilling to give up until victory came. He knew God was near, and Christ was faithful. He had a faith worthy of the name. You had not been gone ten minutes when the fire fell, the Spirit answered to the blood, and salvation rolled."

A single moment of one of these great altar victories recompenses us, in its sweetness and glory for all the toils of hours and days that have preceded the slow coming triumph. When the victory comes; when the faithful instruction and songs and prayers have been blessed of God and done their work; when suddenly the light flashes downward from the skies, rapture is poured into penitential souls, devils are cast out, spirits are made free, and songs, shouts and praises abound; when joyful weeping, happy laughter, hand shaking, and holy embracing is the order of the day, then it is seen that it pays to push the fight, press the altar work and put God to the test. The pain of long travail is utterly forgotten amid the shining faces, clapping hands, and leaping forms, in the joy that God's truth has been born again into the world in the shape of saved, reclaimed, and sanctified sons and daughters.

It would not be possible to overestimate the value of the altar service. It is at the altar that we win or lose. If the altar work is shallow and superficial, then the church will become worldly, cold, formal and dead. All the ills of modernism spring from a lack of genuine experience with God. Altar services are the spiritual battlegrounds where sin is slain and the Devil defeated. Altar

services are the plains of glory where dead lives are quickened, souls born unto God, and men and women baptized with the Holy Ghost and with fire. Great are the results in the every day lives of those who were restored, renewed, saved and sanctified at the altar of prayer. The altar service is an unspeakable power for good. It is a Heaven-blessed method of getting people saved and sanctified. It is a wall between the man and his old life; it is a cross for the old self life to die upon, and a battle-ground where conflicts between three worlds rage, and where the destinies of immortal souls are decided. Praise God for the altar!

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## Chapter 5 REWARDS OF EVANGELISM

We will consider the rewards of evangelism first from the standpoint of the church and second the rewards to the faithful evangelist.

Evangelism is rewarding to the church because it brings revival. A revival on the divine side is the undoubted manifestation of the presence of God, the outpouring of the Holy Ghost, the actual conscious arrival of the spirit of Christ in the midst of the congregation. On the human side, it is seen in the conversion of sinners, reclamation of backsliders, sanctification of believers, great joyfulness and activity on the part of the church, and deep and solemn conviction in the entire community.

A revival brings with it such a spirit of song, praise, and gladness; such responsiveness in worship; such warmth and power in prayer; such a tender glow through all the service; such waves of joy and glory and such a spirit of love and generosity that it cannot be mistaken.

A real revival is not only seen but felt. In one of Finney's revivals, a man was coming in from the country to the town where the work of grace was going on, and when he was still a mile away suddenly he felt such a spiritual atmosphere that he was completely melted, and came into the place all hushed and subdued. God had drawn a line of holy grace and power all around the town and it came to pass that when a man passed it, he was shot through with a dart.

This state of things is brought about by the faithful preaching of the word and the faithful witnessing of the people seasoned by the humble, prayerful waiting upon God of the people. If the meeting lacks these features, the pulpit being without unction, and the pew failing in humility, obedience, supplication and persistent seeking after God, the services end in utter failure.

Sometimes a revival comes gradually, as the light creeps up over the Eastern hills. In this type of revival there is seen a growing seriousness on the part of the people, a quiet, general melting and almost before one knows it, the gospel tide is in and the church shores are covered with the warm sunlight waves of salvation.

Other times the revival comes suddenly like a cloudburst. In this type of revival, there has been faithful preaching for days, a steady holding on to God by faith and prayer, when on the fourth, fifth, eighth, tenth or thirteenth day as the place was more or less difficult, there is a sudden

falling of the Spirit upon the people, followed instantly by a melting down, breaking up, and rejoicing time that beggars all description. The sudden overpowering descent of the Holy Ghost, followed by the steady outpouring of streams and floods of grace and glory on human hearts and lives, is like the sudden flash of lightning and the steady down pour of a tropical rain.

These are the kind of revivals we like to see. They vindicate the church and her holy cause like a kind of Noah's flood that sweeps skeptics off their feet, silences their utterances, drives sinners and backsliders to the hills and trees, while the Ark of Salvation, with its redeeming and shouting cargo sweeps victoriously over everything, and that in full view of everybody. It is this kind of victory that brings honor to God the Father, Son and Holy Ghost.

Let us pass on now to the rewards to the faithful soul winner, whether missionary, pastor, teacher or evangelist. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

If the only pay the evangelist gets is in the dollars and cents of the currency of this world, what a sad estate is his, for it is a fact which is humiliating to the saints and which gives occasion to the enemies of God to blaspheme that usually the old-fashioned holiness evangelist is one of the poorest paid men in the world. Pastors, Moderators and other church officials usually receive many fringe benefits that never come to the evangelist. Service station operators and ditch diggers are better paid. "There was a little city and there came a great king against it and besieged it. Now there was found in it a poor wise man and he by his wisdom delivered the city; yet no man remembered that same poor man."

The reward of evangelism is at least four fold. First, the sense of fellowship with our Lord. We know that the Master came to seek and to save the lost, and the path which the evangelist treads as a seeker after those who are out of the ark of safety is marked by the footprints of our blessed Lord. When one is weary in body and in mind and tempted to discouragement, he can recall the life giving message, "If we suffer with Him, we shall also reign with Him."

It is natural to look to men, and especially to friends and kindred for recompense and reward in the spiritual life; but it is a mistake to do so. Beyond the approval of conscience, the smile of God, and the blessedness of godly living, we are told by the Bible not to look for our reward as servants of God in this life from men. The Scripture teaches us that the world will hate us; that if we live godly in Christ Jesus, we shall suffer persecution; that men will say all manner of evil against us; that our good will be evil spoken of; and we will be strangers and pilgrims on the earth. But there is a fellowship of His sufferings.

Furthermore, we learn that the closer we live to God the more we will be misunderstood; while enmity will be encountered, not only from the world, but in the church. We are told that we will be cast out of the synagogue and that the foes of a man will be those of his own household.

To be in a deeper spiritual experience than others is to be a mystery to them; and not to be comprehended in matters of grace and religion has been equivalent to the dungeon, stake, and headsman's axe in the past; and it means anything but an easy time in the present. The price which Madam Guyon had to pay for a life of holiness was her own beautiful head on the block of the

executioner. The cost to John Wesley was mobs, slander and constant persecution. Today those who will go all the way with God must lay down their reputation at the door of the holy of holies and consent to be ridiculed by the world, discounted and struck down by many in the church, misunderstood by their own household and walk a lonely path to Heaven.

But what we cannot find in men, we can find in Jesus Christ. He never turns a deaf ear to our cries or sends us away empty. He gives the overflowing cup, the anointed head, and a table spread in the presence of our enemies. He refreshes our spirits like a well-watered garden. He gives songs in the night, praises in the dungeon, companionship in the wilderness and the opening of heavens on Patmos. Christ looks us up when we are cast out of the councils and company of the synagogue and delights our souls with marrow and fatness. He rewards both here and hereafter.

It is when we realize that we are giving hands and feet to take the place of those that were nailed upon the cross, that we get a sense of what it means to have a passionate longing to see men brought to Christ. How glorious to feel that according to our measure we are thinking the thoughts of Jesus after Him and giving ourselves to the same absorbing task which fairly consumed our Lord. The passion to win men is the basis for all evangelistic preaching. John Bunyan said, "In my preaching I have really been in pain and have as it were travailed to bring forth children to God."

When we look to Jesus, we are not disappointed in the fellowship with Him. We get all that the heart craves and the life deserves from His faithful, loving, pitiful hand. There is a fellowship with God that transcends all human loves. An old preacher was struck down suddenly with the pangs of approaching death. For the first few moments he was bewildered with the confusion and excitement of his family in the room, the fainting sensation of the body and the dimness of his sight. With a trembling and piteous voice, he exclaimed, "Where is Jesus, my old, true, life-long friend." Then with a sudden burst of sunshine in his face, he said with a deep, contented sigh, "Ah! here He is -- and now it's all right."

A second feature in the reward of evangelism is the assurance which comes from doing God's will in helping to carry out the great commission of our Lord. The soul winner lives in an atmosphere of reality. His preaching is not an art; it is an incarnation. His message is not a human message; it is a message from the heart of God.

"Are you not lonely?" said someone to a lighthouse keeper, whose home was far from the shore. "Not since I saved my first man," was the thrilling answer of the watcher of the sea. A wealthy man once said, "I would go out from this elegant home of mine without a dollar, if I could only have the joy of knowing I had saved a soul."

Years ago, it is said that the directors of a great oil company were meeting. They were seeking a director for their company in China. They said they wanted a young man, well educated, congenial and one who could speak the language well. One man said, "I know just the man." "Where is he?" was the instant query. The man replied that he was at the present time engaged in missionary activity in China. The company sent the man to China to hire the young missionary as their representative. When the great oil man approached the missionary about working for them, the young man declared he was not interested. The oil company representative told him that he was prepared to offer him ten thousand dollars a year. The missionary still declined. When the oil man



asked what salary he was getting, the missionary replied, "Six hundred dollars a year, but I am in the will of God."

A third reward that comes from evangelism is the evidence of changed lives. To see bad men become good, the blasphemer become a man of prayer, the drunkard and libertine become a man of continence and purity, old things pass away and all things become new, the life which once they loved they now hate and the life which once they hated they now love; this is a glorious transformation of grace.

What are the things that bring joy to the evangelist as the shadows begin to fall? Is it the triumphs of oratory, the well done of critics, the laudation of friends? All these things are nothing! But to feel that there are some already in Heaven and some on their way to Heaven who would not have been in the fold but for your faithful, compassionate preaching and your love and travail of soul for them; to know that they would have missed it if you had not led them to Jesus; to feel the joy of their testimony ringing in your soul, and to know that for all eternity they will be drawing dividends from your faithful service, that will make you face life's sunset with joy and help you when you come to the end of the way. To those whom he had won to Christ in Macedonia, Paul wrote, "For what is our hope or joy or cause of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

Centuries later, John Bunyan made the same assertion. "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapped up on this excellent work that I account myself more honored of God than if He had made me emperor of all this world or the Lord of all the glory of the earth without it." Converted souls will be the jewels in the crowns of faithful evangelists, missionaries, pastors, parents and teachers. What general from the army, what President from the White House, what Senator or Congressman from the halls of government, what brilliant scientist or what monarch from Wall Street can carry his laurels or his gold up to the judgment seat and say, "These are my joy and crown?" But if so humble a servant of Jesus Christ as your evangelist can ever point to some in the gathered flock arrayed in white before the celestial throne, then he may say, "What is my hope, or joy or cause of rejoicing? Are not even ye in the presence of Christ at His coming?"

The greatest rewards are those which shine with unabating brilliancy when suns and systems are no more. Giving up his life, the evangelist finds it again in the changed lives of those twice born. He need not hold his hat in hand or be a beggar for any man's support. He has meat to eat that the world knows not of.

"It is not in vain that he has trod  
This lonely toilsome way.  
It is not in vain that he has wrought  
In the vineyard all the day.  
For the soul that gives is the soul that lives;  
And bearing another's load  
Doth lighten your own and shorten the way  
And brighten the homeward road."

Van Loon tells of the "valley of stupidity." This valley was one cut off from all the rest of the world by sheer walls a thousand feet high on every side. Within that valley lived a tribe of people of considerable number. One day, so the story goes, a young man at the risk of his life was able to climb down those steep walls and into the valley. There he became acquainted with the people. He found them suffering from lack of food and for decent living conditions. He began to tell them of the world outside their valley. Any place outside their valley was better than the spot in which they were living. But the inhabitants would not hear to his story. "This valley is all there is," they insisted. "There is no other place. This is the entire world. Our fathers have always told us this and we are sure of it." Solemnly they took him to the base of the cliffs surrounding the valley and showed him the bones of those who had made an attempt to climb out. When the young man insisted that there was something better, they became so enraged they took him and killed him. Some time later, what they said was impossible, proved to be possible. A severe famine came until the life of all was threatened, and some of the young men did climb out of the valley of stupidity. And sure enough, they found that the entire tribe was living in the most desolate portion of a beautiful world. Those who had climbed out, went back to tell about it, and the entire population moved out of their sordid condition. Years later, one of them recalled the young man who had first told them of the outer world, so a detachment was sent back to the valley. There they hunted up the grave of the one who had first told them the good news. They set a monument to his memory, and on it they put the words, "To the one who taught us faith."

"Oft when the spell is on me to deliver,  
Melts the illusion and the truth lies bare,  
Desert or throng, city or river  
Fades into lucid paradise of air.  
Only like souls I see the folk there under  
Slave who should conquer, bond who should be kings,  
Hearing their one hope with an empty wonder,  
Sadly content with the shadow of things,  
Then with a burst the intolerable craving  
Shivers through me like a trumpet call,  
Oh, to save them, to perish for their saving,  
Die for their life, be offered for them all!"

The apostle Paul writing to the Corinthians said, "Brethren, the time is short; it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away." (I Cor. 7:29-31) It is not that we are to become hermits and live in a cave and wear sack cloth garments and live a life of asceticism, neglecting the body. Surely, we must have clothes, food, shelter and transportation. But these things are but a means to an end and the traveler should not become entangled in his baggage. What we possess must not possess us. Jesus told us that many were kept away from the great supper because of oxen and land. Too many who should be soul winners are bound by desires of earthly comforts. Material things are their life just as surely as if they were in the cities of Sodom and Gomorrah in the days of Lot. Paul wrote, "Having food and raiment, let us be therewith content" (I Tim. 6:8). Again he said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II

Tim. 2:4). There are far too many deluxe ministers who have adopted a luxurious manner of living that poorly befits the way of the cross. Vance Havener said, "There is something a little amusing in a congregation of elegantly dressed Christians singing, 'Take my silver and my gold, not a mite would I withhold!' It is also ironical to hear a smug and comfortable crowd singing lustily, 'A tent or a cottage, why should I care? They're building a palace for me over there!'"

In times of emergency such as wars, earthquakes, floods and devastating storms, people forego ordinary comforts, revise all their habits and do things they never would do in ordinary times. If an earthly crisis will stir men to unusual sacrifice, how much more should the impending wrath of God and the judgment day stir us to go all out to win souls for Christ while time shall last? Judging from most of our talk and actions, one would never suspect that the world was on fire and that Jesus is coming soon and that we are to be witnesses for Him in these last days. Surely some false sects and isms put us to shame, standing on the street corners in all kinds of weather, handing out their literature of error, while we have the greatest truth in the world and hold our peace!

"Let your moderation be known unto all men. The Lord is at hand." (Phil. 4:5) There are paper boys and peddlers selling their wares with more zeal than most preachers ever have to rescue souls or preach the word. Life is too short and eternity is too long and souls are too precious and the gospel is too wonderful for us to take it easy. We live in perilous times when civilization is crumbling and men's hearts are failing them. If ever the servants of God ought to live as "Fools for Christ's sake," beside themselves, and "drunk on the new wine of the Spirit," as a peculiar people zealous of good works, it is now. Let us never forget that we are ambassadors for Christ and that our citizenship is in Heaven.

For what will you give your life? Will you give it to collect money toward a doubtful goal? Will you spend your life in earthly pursuits that have no ultimate value? Will you spend it in selfish ease? Will you ape the attitude of the present generation that seems to crave more than anything a life with no responsibility? Ours is a task that is fashioned for eternity and he that winneth souls wins a reward that will outlast the stars. Bishop McIntyre said, "If some great angel would come down from the skies and offer me this, saying, 'You can have fifty more years of life, thousands of friends, plenty of money, your name will be blown for centuries by the trumpet of fame, all men shall honor you, and a million babies will be named after you; or you shall live from this day friendless and have no more than four years of your career left, and you will die without one tear or one parting word and sigh, and will never know any burial but what the fangs of the wolf will give you, and no one shall remember or miss you, but in return for this, you may have one more soul saved.' I would instantly reply to the angel to get the wolves and the shroud of snow, and I would save that one soul. That one soul, saved from hell and brought up to God through me, would meet me on the streets of gold and say to me, 'If it were not for you, I would not be here.'" That is evangelism's reward! Be soul winners. If you feel you cannot do that, quit. Be honest. If you cannot get people saved, you have answered somebody else's call.

A fourth aspect of the reward of evangelism will be to stand in the presence of the King of kings and Lord of lords and hear Him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." How wonderful to stand in the presence of the One who measures, and

watches, and understands, and keeps all our tears in His own bottle, and takes cognizance of our every deed and thought and desire!

As for the reward at the last day, what pen can describe or brush depict or tongue declare the things which God has prepared for them who love Him? It is enough to stagger the imagination, overwhelm the mind, and yet electrify the soul and make men leap for joy, to read expressions that are dropped here and there in the Bible about thrones, crowns, kingdoms, glorious bodies, exceeding and eternal weights of glory. It is still more astounding when we realize that these wonderful terms are but hints in themselves of the reward which Christ has promised to all who will be faithful to Him unto the end. The song writer expressed something of this anticipated reward when he wrote:

"Awake my soul, stretch every nerve,  
And press with vigor on;  
A heavenly race demands thy zeal,  
And an immortal crown.

A cloud of witnesses around,  
Hold thee in full survey;  
Forget the steps already trod,  
And onward urge thy way.

'Tis God's all animating voice  
That calls thee from on high;  
'Tis His own hand presents the prize  
To thine aspiring eye.

That crown, with peerless glories bright,  
Which shall new luster boast,  
When victors' wreaths and monarchs' gems  
Shall blend in common dust.

Blest Savior, introduced by thee,  
Have I my race begun;  
Till crowned with vict'ry, at thy feet  
I'll lay my honors down."

George W. Truett, nearing the close of his ministry, said, "I magnify my office, O my God as I get nearer home. I can say more truthfully every year, I thank God that He put me into the ministry. I thank Him that He shut me up to this glorious work. I thank Him for the privilege of being a harvest hand for Him in life. Whether poor or rich, whether sick or well, whether strong or weak, anywhere, everywhere, among all people I will praise Him for the privilege of being a preacher of the glorious gospel of Jesus Christ. And when I get home among the blessed on the banks of everlasting deliverance, and look back toward time and all its clouds, and sorrows, and pains and privations, I expect to stand up and shout for joy, that down there in the fog and mists, down there in the dust and the struggle, God let me be a preacher."

If you can hate the sin and love the sinner,  
If you can preach real close and not be a skinner.  
Though you may blunder 'round like a drunk on a bender  
If your eyes are tear-filled and your heart is tender,  
You can win a lot of souls to the Lord.  
If you can preach against sin and stand firm as a tower,  
If you can contend for the right and not get sour,  
If you can battle the Devil and still keep sweet  
And walk in the path of the nail-scarred Feet,  
Then you'll do a lot of good for the Lord.  
If you can preach the Bible and not compromise,  
If you can point men and women to a home in the skies,  
If you can pass through this world and not bow to its toys,  
If you can preach profoundly and yet win the boys,  
Then they'll believe you're called of the Lord.  
When they say things about you that are nothing but lies,  
And your heart is crushed 'til it nearly dies,  
If you can go on like Jesus with no words of defense,  
If you can love your enemies without pretense,  
Then you'll keep your soul for the Lord.  
If you can come down to your old age  
And not backslide and soil the page,  
If you can finish your course without disgrace,  
If you can run with joy to the end of the race,  
Then you'll go home to be with the Lord.

\* \* \* \* \*

THE END