

**TWO NECESSARY ELEMENTS IN  
ANY EVANGELISTIC ACTIVITY**

(A Doctrinal Dissertation Prepared for International Seminary)

Prepared by:

Robert H. Canuette

Date Presented:

January 14, 1995

## Preface to the Original Paper

It was my distinct privilege to get to meet Bob Canuette in this life and to serve alongside him as he entered the latter years of his ministry on earth. He was truly an inspiration to all of us that met him here at Northwest. True, Bob was not the best administrator and often his passion and thinking prevented him from remembering an appointment or two. True, his life was not always without trial and he faced so many of the heartaches, challenges and trials with keeping ministry, family and personal lives balanced.

But Bob was an excellent scholar and a majestic preacher of the “old styles”. He was a scholar extraordinaire with too many degrees and certifications to count. He was a true evangelist dwarfing and shaming my ill and less frequent attempts as he shared the Gospel in every moment with everyone with a story just for them.

He was pure in heart and devout in walking and he loved us. He never lost the desire to preach and it drove him in his final days to want to start a mission church but he could not find support because of his health.

Two weeks before being placed on staff with us as our Professor of Theology and Doctrine, Bob was found in his bed having gone to the Lord during his sleep. The sadness was deep but only because Bob was so excellent to us and to many before us. People might not have agreed with his method but to his heart and motive there was no question. To his impact on the world, there was no question. The example that Bob left this church is only exceeded by the example and friendship that this old scholar gave to me.

He became my teacher and my partner. He became my parishioner and my silent giant leader. He encouraged me and speaks to me even now in memories and what he wrote. I could use many more pure and retiring men such as him to build my life.

He served us here at Northwest and in that he was Jesus. We hope you enjoy this paper as it has been scanned and formatted with no editing. The end notes are available in electronic format only because they did not scan well. Learn about evangelism from someone who lived evangelism.

Sincerely,

Doug Burrier  
FAE and Campus Pastor  
Christ Mission  
doug.burrier@christmission.net

## TABLE OF CONTENTS

| <u>SUBJECT</u> .....                                         | <u>PAGE</u> |
|--------------------------------------------------------------|-------------|
| <b>I. Introduction .....</b>                                 | <b>1</b>    |
| <b>II. A Definition of Evangelism .....</b>                  | <b>3</b>    |
| A. Etymology of the word "evangelism" .....                  | 3           |
| B. Unique definitions of Evangelism .....                    | 4           |
| C. The unique message of Evangelism .....                    | 7           |
| D. The comprehensive meaning of Evangelism .....             | 13          |
| E. The unique messenger of Evangelism .....                  | 16          |
| F. The unique aim of Evangelism .....                        | 20          |
| G. The unique scope of Evangelism .....                      | 21          |
| H. The unique motivation of Evangelism .....                 | 23          |
| <b>III. A Historical Survey of Evangelism .....</b>          | <b>29</b>   |
| A. Evangelism in Bible Times .....                           | 29          |
| B. Evangelism in the Earl Church .....                       | 39          |
| C. Evangelism in Early Europe .....                          | 48          |
| D. Evangelism in the Middle Ages .....                       | 60          |
| E. Evangelism in the Period of Reformation .....             | 77          |
| E. Evangelism in the Age of Pietism .....                    | 88          |
| E. Evangelism in the Period of World-Wide Missions . . .     | 100         |
| <b>IV. A Survey of Contemporary Methods Evangelism .....</b> | <b>123</b>  |
| A. A Description of the Contemporary World .....             | 123         |
| B. Contemporary Evangelistic Practices .....                 | 127         |
| 1. Personal Evangelism .....                                 | 128         |
| 2. Local Church Evangelism .....                             | 131         |
| 3. Denominational Evangelism .....                           | 142         |
| 4. Parachurch Evangelism .....                               | 147         |
| C. Contemporary Philosophies .....                           | 148         |
| <b>V. Conclusion .....</b>                                   | <b>157</b>  |

## INTRODUCTION

A genuinely evangelistic method involves a two-part process: A clear presentation of the Gospel of Jesus Christ and an invitation, either by direct call or by implication, to accept the claims of the Gospel.

A fourteen year old girl passes out tracts on the beach at Saint Simon's Island, Georgia. A junior from Kent State University serves as a summer missionary at Pigeon Forge, Tennessee by painting small designs on the faces of children. Mimes from Calvary Church in Kansas City, Missouri perform at a nearby mall to the crowds of Saturday shoppers. "Tricky Ricky" does a magic show for a children's Sunday School party in Santa Fe, New Mexico. Two men go regularly to the county jail in Wichita Falls, Texas to hold worship services for the inmates. A puppet team presents a contemporary interpretation of the Good Samaritan during a mid-winter youth retreat in Biyth, California. A local pastor serves as an "occupational chaplain" for workers at an automobile assembly plant in Detroit, Michigan.

And so it goes. Tens of thousands of committed Christians find various ways to "flesh out" their faith. The question is: *"At -what point do all these different activities become evangelistic?"* Are they automatically evangelistic simply because they are all sponsored by a church or is there a line that separates religious activity from evangelistic activity?

If the thesis of this writing project is correct, the answer is a resounding "Yes"! If the Gospel is clearly presented and if the hearer is encouraged to accept the Christ of the Gospel, then it is indeed evangelistic. If either one of these two elements is missing, it is not evangelistic.

To validate this thesis, a clear definition of evangelism must be established that is both biblical and compatible with the thesis statement. Furthermore, an examination of how

evangelism has been done throughout the ages will be necessary. Finally, a thorough investigation of contemporary methods of evangelism will be required. It is the purpose of this paper to make these studies and to report the obvious conclusions in a systematic and readable fashion.

## SECTION I

### A DEFINITION OF EVANGELISM

According to Mendell Taylor, the word "evangelism" was slow to make its appearance in the Christian vocabulary; but once it did appear, most major denominations seized it as a life preserver for survival.<sup>1</sup> In his comprehensive book, Exploring Evangelism, Taylor explains that biblical writers did indeed introduce the term but it was not until the 19th century that it became widely used.<sup>2</sup>

#### I. ETYMOLOGY OF THE WORD "EVANGELISM"

The word "evangelism" comes to the English-speaking world from the Greek word "euggelidzo" and through the Latin word "evangelum".<sup>3</sup> Macaulay and Belton have an interesting etymological study of this word in their collaborative volume, Personal Evangelism. They make the point that the word is derived from two Greek words, "eu", meaning *well*, and "aggelos" (pronounced *angelos*), meaning *messenger*\*

Primarily referring to someone who bears a message of any kind, the "angelos" may bring good news or bad news.<sup>5</sup> The prefix "eu" distinguishes the bearer of good news from the bearer of a less pleasant message. Accordingly, "euaggelidzo" means "*to bear a good message*" or "*tell glad tidings*."<sup>6</sup> In the Latin, the "u" in the "eu" is turned into a "v" as in *evangelium*". Thus evangelize is the act of telling good news, evangelist is the one who bears good news and evangelism is the whole process of telling good news.<sup>7</sup>

Macaulay and Belton offer a word of caution. **Not all telling is evangelism.** They rightly point out that one might recite the Gospel in unbelief, in mockery or as an academic diversion. While God might use it to awaken a needy heart, it can hardly be called evangelism.<sup>8</sup>

Here Macaulay and Belton borrow a phrase from the Roman Catholic Church. In the Roman Church grace is granted by means of the Sacraments. But for grace to be granted, the priest must administer the Sacraments "with intention". Macaulay and Belton conclude that true evangelism is to present the good news with the intent of bringing sinners to a saving knowledge of Christ Jesus.<sup>9</sup> This conclusion is in harmony with the thesis statement of this writing project.

## **II. UNIQUE DEFINITIONS OF EVANGELISM**

Many definitions of evangelism have surfaced over the years, each one with a particular emphasis. Perhaps a brief look at the writings of a few church leaders will help bring a definition into clearer focus.

In 1946 a representative group of thirty ministers from various Protestant denominations met in Columbus, Ohio to draft a definition of evangelism that would be meaningful and challenging to American churches.<sup>10</sup> The committee's final report reads, in part, as follows:

"Evangelism is the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Savior from the guilt and power of sin; follow and serve Him as their Lord in the fellowship of the Church and the vocations of the common life."

In Evangelism in the Middle of the Nineteenth Century, Charles Adams discusses evangelism as a joint effort between God and man. He says "...'*Go ye*' and *7 am with you*', are the formulas giving expression to this whole matter—and this is the wondrous fellowship and co-laboring whereby the world...is to be evangelized and laid at the feet of Jesus."<sup>12</sup>

Toyohiko Kagawa emphasizes the character transformation involved in evangelism. George Sweazey quotes Kagawa as saying "*evangelism means the conversion of people from •worldliness to Christ-like Godliness.*"<sup>rt3</sup>

Albert W. Beavan sees evangelism in terms of the emotions that naturally lead individual Christians into a personal soul winning. He says, "*Evangelism is simply the contagion of*

*enthusiasm for Jesus Christ. The methods -which we employ are only channels through which this enthusiasm flows.* "" Samuel Boon-Itt of Siam (Thailand) thinks of evangelism as a lifestyle. "Evangelism means living, doing and talking for Christ."<sup>15</sup>

Following the lead of Professor dark Pinnock, Dr. Lewis Drummond agrees with Boon-Itt by insisting that evangelization revolves around "being, "doing" and "telling"<sup>16</sup> and calls for an Epistemological base for a definition of evangelism.<sup>17</sup> Drummond insists that effective evangelists are to be something (Christ like in character), do something (minister to the whole person in the multiplicity of their needs) and tell something (good news, the gospel of Jesus Christ).

In his book *The Word of the Cross: A Contemporary Theology of Evangelism*. Dr. Drummond defines evangelism as:

"A concerted effort in the power of the Holy Spirit to confront unbelievers with the truth about Jesus Christ and the claims of our Lord...with a view to leading unbelievers into repentance toward God and faith in our Lord Jesus Christ...and thus into the fellowship of His Church so they may grow in the Spirit."<sup>18</sup>

Dr. J. I. Packer sees a confusion in the modern church about evangelism. The confusion comes from defining evangelism institutionally and behaviorally rather than theocentrically or theologically.<sup>19</sup> Some give the name evangelism to any meeting where an alter call is given, regardless of what has or has not been affirmed before the alter call. Others equate evangelism with anything that expresses goodwill to persons. An adequate definition will be cognitive, formulated in terms of the message conveyed by means of teaching, modeling and institutional structuring, says Packer.<sup>20</sup>

George Sweazey takes up Packer's concern in *Effective Evangelism*, where he discusses the unconscious practice of obscuring the word evangelism. He declares "*when the word is obscured, the duty is also obscured.*"<sup>21</sup> The obscurity occurs when it is forgotten that evangelism

is: 1) directed at those outside the church; and 2) is intended to bring them to a definite and acknowledged faith.<sup>22</sup> Sweazey writes:

"The task of reaching outside the Church to bring people to faith in Christ and membership in His Church is a distinct and specific duty. The word "evangelism" is the one which has traditionally been used for this duty."<sup>23</sup>

In his classic book, Evangelistic Work in Principle and Practice, Arthur T. Pierson, the universally accepted authority on world missions, shows both the magnitude and the necessity of evangelism.<sup>24</sup> For Pierson evangelism is absolutely essential for the survival of Christianity. He writes:

"The propagation which keeps God's seed alive on the earth and eventually spreads that seed over the earth and subdues it, is evangelism...and enlargement of the Church of God hangs on evangelizing men."<sup>25</sup>

Bryan Green, the Anglican evangelist, observes a personal responsibility for those confronted by the claims of the Gospel. He observes:

"Christ must be proclaimed by life and word so that men shall come to a point of decision and at that point, however they may come to it, they will accept Christ as their Lord and Savior and thus discover the fellowship of the Church."<sup>26</sup>

The World Council of Churches at Amsterdam, Holland concurs with Bryan Green. It has affirmed that evangelism is "so making Christ known to men that each is confronted with the necessity of a personal decision, Yes or No."<sup>27</sup>

There are many other definitions of evangelism, each one with its own specific contributions to an understanding of the term. The following pages will give a more comprehensive definition.

### **III. THE UNIQUE MESSAGE OF EVANGELISM**

The evangelistic message is the Gospel message. In his widely-read book, Saturation Evangelism, George Peters says that evangelism is the announcement of a "unique message"<sup>28</sup> concerned primarily with the proclamation of the redemptive acts of God in Christ Jesus. It is public and private notice of Good News to a world alienated from God, bound in sin and under a sentence of condemnation.<sup>29</sup>

Derived from the old Anglo-Saxon word "Godspell", meaning "God story" or "Narrative of God",<sup>30</sup> the term "gospel" was used to translate the Greek word "euaggelion", meaning "*good news*".<sup>31</sup> Originally "euaggelion" denoted a reward for bearing good news. Eventually it stood for the Good News itself.<sup>32</sup>

George Peters insists that the gospel message is a particular kind of message. It is neither a general proclamation of the Word of God, nor does it necessarily deal with the whole counsel of God, nor does it concern itself with particular church doctrines, policies and emphasis. It is not a polemic, or a program of indoctrination, or a series of evidence. If the gospel story is encumbered with too much doctrine and ethics, the central facts of the gospel will be beclouded and the sinner will be confused. Simplicity and directness are, therefore, appreciated.<sup>33</sup>

From a doctrinal standpoint, says Peters, the book of Acts seems simple, almost superficial. Yet it clearly enunciates the kerygma. Little teachings are found throughout it. It is a book of evangelism.<sup>34</sup>

According to Peters, the fundamental scope of the New Testament gospel is vary narrow. He sees the basic kerygma in I Corinthians 15: 1 - 4:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the Scriptures."<sup>35</sup>

The "death/resurrection" is the pivot of the New Testament gospel. Here God dealt effectively with sin. According to Peters, evangelistic preaching has not taken place until Christ's substitutionary death on the cross and victorious resurrection from the dead have been declared.<sup>36</sup>

The essentials in the Gospel are four in number, perhaps five.

A. CHRIST: THE CENTRAL FOCUS OF THE GOSPEL - Christ himself is the first essential element in the Gospel. He is the central focus of God's Good News.

In his classic work, Systematic Theology. Dr. Augustus Hopkins-Strong says, "The redemption of mankind from sin was to be effected through a Mediator who should unite in himself both the human nature and the divine in order that he might reconcile God to man and man to God."<sup>37</sup> Christ Jesus is that mediator.

Though more hermanutical than theological, Frank Fairchild illustrates this point in his sermon, "*Can We Believe*". He writes:

"In the Rospigliosi palace in Rome is Guido Rent's famous fresco, "The Aurora"; a work unequalled in that period for nobility of line and poetry and color. It is painted on a lofty ceiling. As you stand on the pavement and look up at it, your neck stiffens, your head grows dizzy and the figures become hazy and indistinct. And so the owner of the palace has placed a broad mirror near the floor. In it the picture is reflected and you can sit down before it and study the wonderful work in comfort. Jesus Christ does precisely that for us when we try to get some notion of God. He is the mirror of Deity. He is the express image of God's person. He interprets God to our dull hearts. In Him God becomes visible and intelligible to us. We cannot, by any amount of searching, find out God. The more we try, the more we are bewildered. Then Jesus Christ appears. He is God stooping down to our level and He enables our feeble thoughts to get some real hold on God Himself."<sup>38</sup>

B. CRUCIFIXION-THE HEART AND SOUL OF THE GOSPEL - The crucifixion is the second essential element in the gospel. It is the heart and soul of the Gospel. This is where God dealt effectively with sin, satisfying both His holy and loving natures.

New Testament scholars refer to the crucifixion as the "substitutionary death" of Jesus. In his comprehensive volume, All the Doctrines of the Bible. Herbert Lockyer wrote, "...we believe

*His [Jesus] substitutionary work to be the heart of the Gospel. In fact, it is a glorious Gospel in itself*<sup>39</sup> He went on to write, "While many theories of the cross have been advanced, the simplest unfolding of it is the truth of Christ dying in our... stead."<sup>40</sup> Lockyer continued to write:

"Simply and solely, with His precious blood Christ has redeemed us from the penalty, power and consequences of sin; from the curses, condemnation and rule of the law; from this present evil world and from its prince and God; from ourselves and the world; from the wrath of God and the pangs of hell."<sup>41</sup>

In the textbook, Elemental Theology, Emery H. Bancroft says it is reasonable to believe that the death of Christ was necessary, else God the Father would never have subjected His beloved Son to the awful punishment of the Cross.<sup>42</sup>

Bancroft says the death was made necessary by the holiness of God (Hebrews 1:13), the love of God (John 4:19-22), the purpose of God (Acts 2:23) and the sin of man (I Peter 2:25).<sup>43</sup> Naturally, the second essential element in the gospel is the Crucifixion.

C. RESURRECTION. THE POWER OF THE GOSPEL -- The resurrection of Jesus is the third essential element in the gospel. It is the power of the gospel.

It is the resurrection that makes Christianity different from all other religions and Christ Himself different from all other philosophical leaders. All others have graves, tombs or monuments marking their respective deaths. Their bodies are still there. The tomb of Jesus is empty and the eye witnesses declare that He broke the bonds of death on the third day and left the tomb vacant.

It needs to be stated that without the resurrection there would be no gospel. The sacrificial death of Jesus would have disappeared into the annals of history along with the deaths of countless other crucified men. Theologically speaking, the death and resurrection of Jesus is one event. One does not stand without the other. One gives meaning and purpose to the other.

In his book, Major Bible Themes. Lewis Sperry Chafer, as revised by John F. Walvoord, says, "The resurrection is...the cornerstone of our Christian faith...Because Christ was raised, our Christian faith is sure, the ultimate victory of Christ is certain and our Christian faith is completely justified. "<sup>44</sup>

The fact of the resurrection has been validated to the point that its historicity is absolutely unquestioned by open-minded observers. The evidence is overwhelming. Even Dr. Rabbi Pinchas Lapide, the renowned German theologian and New Testament scholar, accepts its authenticity. He says the evidence is overwhelming. Jesus was indeed the Messiah of the Gentiles. If He returns as He said He would, we will know He was also The Messiah of the Jews.<sup>45</sup>

D. REPENTANCE. THE ACCEPTANCE OF THE GOSPEL - Repentance is the fourth essential element in the Gospel. It is the acceptance of the Gospel.

Lockyer writes, "The Bible unhesitatingly and emphatically declares that repentance is the first step in the soul's return to God: that it is not arbitrary but necessary, seeing no soul can be saved -without it. "<sup>16</sup>

While pointing out the place of repentance in the ministries' of John the Baptist, Jesus, the Twelve, the Seventy and the Apostles, William Evans says, "*The prominence given to the doctrine of repentance in the Scriptures can hardly be overestimated.* "<sup>47</sup> He went on to say, "Indeed, failure on the part of man to heed God's call to repentance means that he shall utterly perish (Luke 13:3)."<sup>48</sup>

Fundamentally, repentance means to turn, to go in the opposite direction, to change one's mind for the better. It is a deep sorrow and remorse for and abhorrence of sin, brought about by the sight of a holy God.<sup>49</sup>

Thomas Chalmers offers this comprehensive definition: "Repentance is that deep and radical change whereby a sinner turns from his idols of sin and self unto God, and evokes every

*movement of the inner and outer man to the captivity of his obedience.* <sup>50</sup> Repentance involves a threefold concept. It touches the intellect, the emotions and the will.<sup>51</sup>

One of the Hebrew words for repent means "to turn". The story of The Prodigal Son is very informative. Luke 15:18-20 reads:

"I will arise and go to my father and will say unto him, 'Father I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants.' And he arose and came to his father. But when he was yet a great ways off, his father saw him and had compassion, and ran and fell on his neck and kissed him."<sup>52</sup>

The Prodigal said, "I will arise...and he arose...".

He not only thought upon his ways and felt sorry because of them, but he turned his steps in the direction of home.

Conners says that repentance is never complete until the will repudiates sin. He writes, "To repent is to think back over one's course, to see the wrongness of it and make up one's mind to change. This change is an inner change. It...revolutionizes one's life..."

E. LORDSHIP. THE CONTINUATION OF THE GOSPEL -- The Lordship of Jesus is the fifth essential element in the Gospel. It is the continuation of the gospel.

Perhaps the Lordship of Jesus should be contained in the first essential element of the gospel but G. Campbell Morgan insists on giving it a special place. In fact, Morgan would give it the supreme place.<sup>54</sup> He says:

"I believe that the first note of the true evangel is that of announcing to men the Lordship of Christ. I am quite willing to grant you that very largely that has been omitted from much evangelistic preaching which has been blessed by God, and yet I am profoundly convinced that the evangelist who is going to take hold of the masses must return to the old Apostolic method of preaching Jesus as Lord first."<sup>55</sup>

Morgan concedes that Lordship may be objected to by acknowledging that He cannot be Lord of a man's life until he is saved. But Morgan insists that the vast majority of people will never begin to feel their need for salvation until they have been brought to the claims of His Lordship.

Lordship preaching was the Apostolic method.<sup>56</sup> The first Christian sermon was presented in Acts, chapter two. As such, it is a pattern for all future Christian homiletics. Jesus was the center, heart and life of the first sermon. The final words were, "*Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.*"<sup>57</sup>

Confronting blind belief and flippant skepticism, idle curiosity and surging sorrow, blinding sin and masterful passion and everything else, the Apostles said, "Jesus is Lord." Is it not significant that, in the New Testament, the reference is always to "Lord and Savior". It is never to "Savior and Lord"? Lordship appears first.

Does Lordship deny grace? It does not! It only acknowledges the continuing presence of grace in the believer's life. There must be some surrendering to Christ's control in the moment-by-moment walk with Christ.

The concept of Lordship insists that the Gospel has something to say about our life on earth as well as our heavenly home. Considered as a whole or in part, the Gospel, The Unique Message of Evangelism, lends support to the contentions of this writing project—that an evangelistic method must include two factors: 1) the clear presentation of the gospel; and 2) an implied or direct invitation to accept the claims of the gospel. None of the five elements, especially numbers four and five, would be possible without a personal response.

#### **IV. THE COMPREHENSIVE MEANING OF EVANGELISM**

Evangelism has meaning far beyond its definition. Its comprehensive meaning encompasses all of heaven and earth. It means something specific to God, to Jesus, to the Holy Spirit, to the church, to the Christian, to the lost, to the world, to the Bible and to Satan. A brief examination of each of these factors will give a broader understanding of what the Heavenly Father intends to accomplish through evangelism.

A. **THE MEANING OF EVANGELISM TO GOD** - God is the author of evangelism. It was born in His heart even before creation began. It is part of His eternal purpose.

Simply stated, evangelism is the method by which God is completing His plan for the ages. It is the fulfillment of the promises made to Adam and Eve in Genesis 3:15, to Abraham in Genesis 12:3, to the prophets (especially in Isaiah 53) and to Jesus.

When Adam, the fountainhead of the human race, chose to go his own independent way in The Garden, God allowed him to experience the results of that decision and Adam plunged humanity into darkness, sinfulness, alienation and slavery to Satan. Immediately God set in motion a plan to restore fallen man unto Himself. Paradise lost would someday be paradise regained.

God's plan for restoration involves His Son, the Messiah, Jesus. One writer makes much of the Lord's role as mediator. Through Him God reaches down to man and man reaches up toward God. The two are reconciled.<sup>58</sup> II Corinthians 5:18-20 reads:

"And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."<sup>59</sup>

Through evangelism, God makes known to the world that restoration is available.

B. THE MEANING OF EVANGELISM TO JESUS - W. O. Carver calls Jesus the "Founder of [Evangelism]."<sup>60</sup> For Jesus, evangelism was the continuation of the redemptive work He started. He said to His disciples, "As the Father hath sent me, even so send I you."<sup>61</sup>

The death of Jesus on the cross made atonement possible for sinners. Evangelism is the method by which atonement is offered to the sinner.

In his classic textbook, Missions In The Plan of the Ages, Carver discusses this very subject in terms of the incarnation. He insists that Jesus was incarnate for man's benefit and , if the value of the incarnation depends upon its acceptance by man, it stands to reason that it is incomplete until all men are made aware of it and are given an opportunity to accept it or reject it.<sup>62</sup> Evangelism carries this news to the world.

C. THE MEANING OF EVANGELISM TO THE HOLY SPIRIT - As the power for evangelism,<sup>63</sup> the Holy Spirit induces the witness to testify effectively and convicts the sinner of his lostness and need for a Savior.

Because of the greatness and urgency of the task, the evangelist must operate in the energy of the Spirit. The Holy Spirit does the empowering, the calling, the savings, the assuring. Apart from His divine presence, there would not even be a desire to be saved or a challenge to win men for Christ.

D. THE MEANING OF EVANGELISM TO THE WORLD - The world is the beneficiary of evangelism.<sup>64</sup> It lifts the moral, social, physical and spiritual standards of the world.

Bill Bright, founder and president of Campus Crusade for Christ, has rightly observed that where the gospel has been planted, the conditions of men have been improved. There will be found a higher standard of living, a greater value is placed on human life, a greater life expectancy is witnessed, greater sanitary conditions, a greater literacy rate, hospitals, schools and other such institutions that benefit all.<sup>65</sup>

E. THE MEANING OF EVANGELISM TO THE LOST MAN - To lost men and women, evangelism is the delivery system of the salvation message. As the evangelist presents the gospel, unredeemed persons are made aware of their personal guilt, depravity, alienation, helplessness and judgment before God. The good news of the salvation message is that forgiveness, regeneration, reconciliation, hope and eternal life are available to all who call upon the name of the Lord.<sup>66</sup>

F. THE MEANING OF EVANGELISM TO THE CHURCH -- The church is the conservator of evangelism.<sup>67</sup> She is the product of evangelism and exists for the sole purpose of promoting evangelism. In a very real sense, evangelism is her lifeblood. Without it she cannot survive.

G. THE MEANING OF EVANGELISM TO THE CHRISTIAN -- The individual Christian is the Agent of evangelist.<sup>68</sup> To him or her it means the accomplishment of the task assigned by the Master. John 20:21, Mark 16:15, Acts 1:8, Matthew 28:18-20 are relevant examples. As related in the parable of the Lost Lamb, there is joy in the soul of the Christian when he shares the gospel and wins a lost person to Christ.

H. THE MEANING OF EVANGELISM TO THE BIBLE -- The Bible is the textbook on evangelism.<sup>69</sup> Evangelism is, therefore, the following of instructions found in the Bible. It sets out the definition, methods and goals of evangelism.

I. THE MEANING OF EVANGELISM TO SATAN -- Satan is the opponent of evangelism.<sup>70</sup> As people are brought into the kingdom of God through the medium of evangelism, Satan is defeated. His efforts to enthrone himself within the hearts of men fail. The great conflict of the ages between him and God is settled, at least as far as that individual is concerned.

Accordingly, God's plan for the ages first expressed in Genesis 3:15 is brought to its consummation. God has restored His fallen creation unto Himself.

The meaning of evangelism is far broader than a mere definition. It affects every element in the universe.

## V. THE UNIQUE MESSENGER OF EVANGELISM

The responsibility of evangelism rests upon each and every follower of Christ. Good exegesis insists that the command "Go ye" was not exhausted on the small group of disciples who heard it first but is repeated whenever and wherever a company of believers is established.

With this in mind, Robert Glover declares that leadership for evangelism is invested in the laity.<sup>71</sup> Success in spreading the gospel message across town or around the world depends upon this principle. Otherwise its efficiency and earnestness is entrusted to a few official workers.

Being a Christian is like having the measles. If you have it, it is natural to share it. Mendell Taylor wrote, "...those who have discovered [Christ] are responsible to show others [Christ]...those who have found [Christ] must share [Christ] with someone else."<sup>72</sup>

The weight of the Great Commission in Matthew 28:18-20 must come to bear on every believer. It reads: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the ends of the world."<sup>73</sup>

In his book, Effective Evangelism, George Sweazey tells of a custom in India. As soon as a convert has learned just one Bible story, he is sent out to tell it to someone else. When he returns, he learns another.<sup>74</sup>

Are there any requirements for effective personal evangelism.? First, he must be a person of faith. In his book, With Christ After The Lost, L. R. Scarborough writes, "The primary and basic prerequisite for soul winning is that the soul winner have in his deepest soul an experiential knowledge of Jesus Christ as his own personal Savior."<sup>75</sup> Spiritual regeneration must precede spiritual reproduction. Those who would lead others to faith in Christ must have first looked at Christ through his own eyes of repentance and faith.

Sweazey adds a significant point to any understanding of the relationship between faith and evangelism. It is not so much an abundance of faith or a well-developed faith, but the enthusiastic expression of faith. The beginner is often a more ardent evangelist than those long familiar with faith, even conversant on a wide range of Christian truths.<sup>76</sup> He goes on to remind his readers of the simple, uncomplicated certainty of the blind man Jesus healed. All the uncertainties that surrounded the experience could not lessen the force of the "this one thing I know, whereas I was blind, now I see."<sup>77</sup>

Second, the effective evangelist must live a separated lifestyle character. He who aspires to soul winning must have a redeemed life as well as a saved soul. Scarborough writes, "Separation from the world's mind, method and way is...[a] prerequisite to victory in spiritual

harvesting."<sup>78</sup> He then quotes I Corinthians 6:19, Isaiah 58:9, Hebrews 12:1, II Corinthians 6:17 and Romans 12:2 to provide a biblical basis for the separated life.<sup>79</sup>

Third, the evangelist must have a fervent prayer life. Someone has said, "An essential condition to the soul winner's success is the development of a prayer life—the establishment of a habit of prayer. Prayer...is the surest way to bring God and man together in a saving and keeping relationship."<sup>80</sup>

Remarking that prayer is the most important element in evangelistic success, Sweazey declares that the evangelist must even be aware that his work is a divine partnership—"We are laborers together with God."<sup>81</sup>—otherwise he will become self sufficient.<sup>82</sup>

The evangelist is working for miracles—supernatural results—and needs supernatural power for the personal witness:

"It is not reasonable to suppose that the sort of artless, hesitant appeal an inexperienced pair of lay visitors can make will turn hearts to Jesus Christ. There is nothing in the combination of hymns, a reading, prayer and a sermon in a church service which seems likely to transform anyone's' life. The Sunday morning collection of restless, inattentive children does not look much like souls finding a Savior. All of the evangelistic methods would have to be dismissed as impractical, save for the fact that they succeed. Obviously something which we cannot see is added to the factors we can see."<sup>83</sup>

That unseen factor is the influence of prayer. In short, prayer releases the power of God, reminding the witness of his personal inadequacy and dependence upon the Holy Spirit.

Fourth, an effective witness for Christ must possess some personal conviction. (It might be more accurate to say "*possessed by the convictions*".) Without a basic theology, the witness will be shallow and flexible. A fundamental understanding of doctrine will help keep the witness focused and prevent him from wandering off into exotic tangents and false cults. Page 19

Scarborough lists eight convictions the witness must be grounded in. He mentions; 1) The Deity of Christ; 2) The savings efficacy of His blood; 3) Salvation by grace, without works of any kind; 4) The sinful nature of man, the peril of his lost condition and the impending doom awaiting him; 5) The inspiration of the Bible; 6) The obligation of Christ's command to go into all the world to win men; 7) The Lord's second advent; and 8) The Holy Spirit.<sup>84</sup>

These convictions must be held deeply by the believer, otherwise he will never be effective as a witness.

Fifth, the witness must have an overwhelming compassion for lost people. Without compassion the Christian drifts into ceremonialism and formalism. Positively speaking, compassion translates into enthusiasm, a heart stirred and aroused.<sup>85</sup>

Sixth, Sweazey states that the effective witness needs an "attitude".<sup>86</sup> He says a "genuine liking for people", love expressed in warm-hearted friendliness, is recognized by people and opens the door for a complete witnessing encounter.<sup>87</sup> The witness must "modestly" avoid any hint of conceit, condescension, cockiness or censoriousness.<sup>88</sup> "Goodness" is a synonym for integrity as defined in I Peter 2:12 (RSV): Every impulse of love and courtesy and consideration (tact)<sup>89</sup> should be employed in personal soul winning. I Peter 3:15<sup>90</sup> "Enthusiasm"<sup>91</sup> for the Church and the Faith will be more convincing than any argument the witness can use. Psalms 51:12-13.<sup>92</sup> Since evangelistic results may not appear for a long time, "patience"<sup>93</sup> is an essential factor. I Corinthians 15:58.<sup>94</sup>

Of course, other qualities could be listed as essential for effective evangelism but the above mentioned qualities are the most important.

## VI.

## **THE UNIQUE AIM OF EVANGELISM**

To make Christ known as the only Savior from sin is the distinctively spiritual aim of evangelism. Speaking of this enterprise, Glover writes that the aim "is neither commercial, political, nor even philanthropic. [It] is not the reconstruction of the state or of society, even though our message may even exert powerful influence along these lines. Let such accessory results follow as they may; it is for us to hold faithfully to our distinctive aim of preaching Jesus Christ."<sup>95</sup>

This aim depends upon the concept of exclusivity—the exclusivity of Christ. It claims that all men are in a desperate condition for which Christ is the only remedy.<sup>96</sup> Perhaps the most trenchant summary of this concept is fashioned in Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."<sup>97</sup> And who could possibly misunderstand the words of Jesus: "I am the Way, the Truth and the Life. No man cometh unto the Father buy by me."<sup>98</sup>

Obviously, as far as Jesus was concerned, lines of demarcation were established. In essence, there are two broad groups of people in the world: those who have received, believed on and accepted Christ and those who have not received, believed on and accepted Christ.

Someone has correctly observed that such a particularity determines spirit and methods. A clear focus on purpose will help keep the church from slipping into a vague "social gospel" or drifting into an endless round of promiscuous activities. All methods should be judged by how they relate to this supreme end.<sup>99</sup>

## **VII. THE UNIQUE SCOPE OF EVANGELISM**

The scope of evangelism is the world—the complete diffusion of the gospel geographically, socially and religiously. It is proclaiming the gospel everywhere. Wade Barclay declares that evangelism is universal in outlook and significance.<sup>100</sup> Taylor writes, "God's love is universal in its application—bestowed on the just and the unjust alike—His redemptive program is on a scale that is extensive enough to make it possible for all to come to repentance."<sup>101</sup>

The Bible is clear on the universality of evangelism. John 3:16 says, "God so loved the Word..."<sup>102</sup> II Peter 3:9 says, "The Lord is not-willing that any should perish but that all should come to repentance."<sup>103</sup> As a backdrop for the birth of Jesus, the angelic choir sang, "On earth peace, good will toward men."<sup>104</sup> To underscore the universal breadth of his appeal, Jesus made the following invitation, "Come unto me all ye that labor and are heavy laden..."<sup>105</sup> Paul wrote, "He is able also the save them to the uttermost that come unto God by him [Christ]."<sup>106</sup> and "The gospel...is the power of God unto salvation to everyone that believeth."<sup>107</sup> In His final address to His disciplines, Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations..."<sup>108</sup>

Evangelism encompasses the globe geographically. This is generally known as missions but this writer understands missions and evangelism to be almost synonymous terms. Evangelism is mission in the neighborhood, while missions is evangelism at a distance. The ultimate aim of mission is to bring men and women to a saving knowledge of Christ. In a subsequent chapter, the geographical movement of the gospel will be discussed more completely. It is significant to state here that, historically speaking, the Church has understood its mission to have a global emphasis. The Apostles advanced the gospel from India to Spain, a distance of over 3,000 miles. Witnesses during the early years of church history exploded in every direction with the message of Christ.

The Christian record book is full of names like Patrick, Boniface, Ansgar of France, Raymond Lull, Francis Xavier and William Cary, who gave their lives to advance the gospel into virgin lands.

Evangelism reaches out to the ends of the earth socially. While evangelism has generally had its greatest success among the socially disadvantaged, it has consistently sought to reach all men, kings and peasant alike.

Evangelism brings deliverance from religious ignorance, superstition and oppression. Acts 17:27 says that in the time of ignorance, God overlooked false religion, but now He commands men everywhere to repent.<sup>109</sup>

It is obvious that all men are conscious of a dependence on and an obligation to someone higher than themselves. Someone with whom they wish to fellowship. World religions play on the superstitious fears of their devotees and holds them in appalling bondage but does not reveal that higher Someone.

A quick look at the four most popular religions will validate this assumption. Confucianism offers only an impersonal heaven with no fellowship with even a finite spirit.<sup>110</sup> Buddhism bids the soul to seek absolute indifference in a Nirvana free from experience.<sup>111</sup> Hinduism has no holy personality but leads its followers to become absorbed into the vast nothingness of the supreme reality.<sup>112</sup> Islam provides rules and ceremony but no communion with Allah.<sup>113</sup>

Tribal and animistic religions offer even less. One of the tasks of evangelism is to break through the walls of religion with the liberating, enlightening, communicating God who reveals Himself in Jesus Christ.

The scope of evangelism cannot be realized until the gospel has seen its widest possible diffusion around the globe.

### **VIII. THE UNIQUE MOTIVATION OF EVANGELISM**

Michael Green asks and answers an important question: "Why bother with evangelism?"<sup>114</sup> He answers that there are many good reasons and he lists several. He suggests that good motivation will help combat the forces of inertia, fear, embarrassment and distraction that often plague the Christian witness.

*THE COMMAND OF CHRIST* - The first and most obvious reason for doing evangelism is the command of Christ. J. C. Macaulay and Robert H. Belton remind their readers that the command to "Go ye into all the world and preach the gospel to every creature.",<sup>115</sup> was the last recorded command of the risen Savior to His band of followers on the eve of His ascension."<sup>6</sup> They go on to insist that there is no doubt that the command was both representative and inclusive, indicating that it was for all who would take His name.

Green declares that the Lord's last words were in keeping with His character and ministry and that He intended for His followers to follow His example"<sup>7</sup> Green then related a story about his mother's death. She had suffered a massive heart attack but had managed to scrawl out some messages on an old envelope. He considered those last wishes to be a sacred trust. Green said that is how Christians are expected to treat the Great Commission."<sup>8</sup>

Again, Macaulay and Belton remind their hearers that the Lord's commands may be carried out in many ways"<sup>9</sup> and that one need not go to the regions beyond to fulfill it.<sup>120</sup>

*THE LOVE OF GOD* - The second reason for doing evangelism is the supreme reason: The Love of God. As a 12-year old lad in Royal Ambassadors, a mission education Organization

for Southern Baptist boys, this writer learned the reality of II Corinthians 5:14, "The love of Christ constraineth us."<sup>121</sup> John 3:16 is so familiar it need not be quoted.<sup>122</sup>

One characteristic of love is that lovers will give anything, endure anything, do anything for the beloved.

The motivation that lead David Livingstone to endure Africa's dangers, discomforts, diseases, hardships and discouragement was love. He echoed the words of Paul, "The love of Christ compelled me." These words are inscribed below the rough-hewn cross made from a block of the tree beneath which Livingstone's heart was buried in Africa and set up in the shrine of the national Livingstone Memorial in Blantyre, Scotland.<sup>123</sup>

If love is the motive for evangelism, there will be an inner drive which is irresistible.

THE GIFTS OF THE SPIRIT - The gifts of the Spirit is the third reason for evangelism. It goes without saying that to be filled with the Holy Spirit is to be filled with a desire to share Christ with others. In Acts 1:8 Jesus promised, "Ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me..."<sup>124</sup> C. E. Autrey, in his book. The Theology of Evangelism, discusses how the disciples related to this promise in Acts 1:8 and went from village to village, from province to province, proclaiming Christ as the crucified, resurrected, redeeming Savior and Lord. He wrote about how they built churches, suffered persecution, were imprisoned and killed but not hushed. He then makes this important declaration: *"Their message and methods would have been important without the proper motivation-...the Holy Spirit."*<sup>125</sup>

But there is another element here that is almost never mentioned. The Gifts of the Holy Spirit—those special gifts that the Holy Spirit imparts to every believer.

In Volume I of his mammoth multi-volume work, History of the Christian Church, Philip Schaff distinguished between "gifts of grace"<sup>126</sup> and "natural endowments."<sup>127</sup> According to Schaff, the gifts are supernatural in origin;<sup>128</sup> but follow all the mental and moral faculties of men. They raise men to higher activity and consecrate them to the service of Christ.<sup>129</sup> Schaff then footnotes I Corinthians 12:7; 14:12 for a biblical reference.<sup>130</sup>

One of those gifts is the gift of evangelism. Paul writes, "And He gave some apostles; and some prophets; and some evangelist..."<sup>131</sup> This should not be taken as an excuse by the less gifted for failing to witness but some members of the Body of Christ are just extraordinarily able in personal evangelism.

THE CONDITION OF MAN - The fourth reason for doing evangelism is the condition of man. This point is extremely important. If the Christian does not have a good biblical grasp of the human condition, he will have little or no drive to be an active soul winner.

The New Testament is most unfashionable but most unflinching on this issue. Without Christ, men and women are dead in their trespasses and sins;<sup>132</sup> lost, like travelers in a fog;<sup>133</sup> wretched, pitiable, poor, blind and naked;<sup>134</sup> alienated from the life of God;<sup>135</sup> "separated for Christ...having no hope and without God in the world";<sup>136</sup> perishing like shipwrecked mariners adrift in the midst of the ocean<sup>137</sup>; and under bondage to the unseen "God of this world".<sup>138</sup>

The following sounds like a cliché but it is true. Apart from Christ, mankind is infected with a fatal disease called sin. The one and only antitoxin is the cross of Jesus Christ

Leavell tells of a Christian friend who had been guided through one of the more degraded districts of New York City. His guide, a worker for a local rescue mission, was in tears when the tour came to an end. The Christian visitor heard him sob, "Oh, the sinfulness of sin!"<sup>139</sup> It was this knowledge of sin that made this worker give his life to the soul-saving task among the lowest types of sinners.<sup>140</sup>

*THE SECOND COMING OF JESUS* - The fifth reason for doing evangelism is the uncertainty surrounding the time of the Lord's return.

Actually, the hope of the world is in Christ's first advent—the hope of the Church is in His second advent. But the parousia does have an evangelistic dimension. In His apocalyptic discourse in Mark 13, Jesus told His disciplines that, "The gospel must first be preached to all nations." (v. 10), before His coming.<sup>141</sup> It may not be correct to say that evangelism can "hasten" Christ's return but it can be stated that evangelism can facilitate His coming by fulfilling His purpose in spreading His good news.

Again Green makes a significant observation. This preaching does not necessarily take the form of a sermon. He reminds his readers of Georgi Vins who bore a fearless witness for Jesus during his trial in Stalinist, repressive Russia. The severe sentence that resulted only intensified the influence of the witness.<sup>142</sup>

*THE RESPONSIBILITY OF THE CHURCH* - The responsibility of the church is the sixth reason for evangelism. The Bible describes the individual church member in II Corinthians 5:20 as an "ambassador for Christ".<sup>143</sup> A country communicates its essence and policies around the world through embassies. The ambassador is the primary communicating agent in each embassy. It is through the church in general and its members in particular that God speaks to those He longs to reach.

It should also be recognized that evangelism is the life blood of the church. Without evangelism the church cannot survive. Mendell Taylor quotes Sweazey when he writes that "the most sobering thoughts the Christian faces is that the Christian faith is always 'just one

generation from being lost from the earth'."<sup>144</sup> The normal birth/death cycles of life ensure that thousands will start their life span each day. Those on the departing end who are Christians will cause a depletion in the ranks of believers. If the on-coming generation is unevangelized, there will be no one to replace the departing ones. It would be only a short time before the Faith would go into eclipse.

Evangelism is the reproductive power<sup>145</sup> of the church. Where this reproductive power ceases to flourish, the church becomes sterile, decadent, indifferent, purposeless and routine. But where it does flourish, enthusiasm and freshness are engendered.

THE INNER COMPULSION OF THE REDEEMED - The seventh reason for evangelism is the inner compulsion of the redeemed. Genuine faith is impregnated with a desire to share what has been received with those who have not believed.

The Apostle Paul expressed it this way, "I am debtor both to the Greeks and the barbarians; both to the wise and to the unwise."<sup>146</sup> This is the "indebtedness of discovery." The kind of debt a medical researcher would feel if he discovered a cure for some dreaded disease. On the basis of his unity and solidarity with the human race, he is obligated to share it.

A world of sinners surrounds the believer. Since he has experienced the forgiveness of sin, he is debtor to all around him who do not know this same forgiveness.

THE JOY OF MISSIONS - The final reason for evangelism is the unspeakable joy that comes from successful evangelism. Think of the joy of Andrew who frequently brought people to Jesus, the joy of the Good Shepherd who found His one lamb that was lost or the joy of the one who discovered the Pearl of Great Price, the joy of the farmer striking a hidden treasure box or the joy of the bridesmaids going to the wedding feast.

It is true! There is no joy that can compare with that of winning a friend to faith in Christ.

### **CONCLUDING REMARKS**

The broad definition of evangelism presented in this paper has been comprehensive in scope but undetailed in presentation. Much support material has been deleted. The focus of the definition, however, has been accomplished. Evangelism, whether it be personal or mass, direct or indirect, requires two elements: a clear gospel presentation and an intent to invite people to Christ. This has been proven both explicitly and implicitly.

The next section will present an historical analysis of evangelism.

## **SECTION II**

### **AN HISTORICAL SURVEY OF EVANGELISM**

If the thesis of this writing project is correct, an historical look at evangelism should give evidence to its validity. How has the church done evangelism over the years and what were the results? Actually it may give evidence in two directions. When authentic evangelism is practiced, the church should grow. When it is not, a decline in conversions should be indicated.

There have been seven distinct evangelistic periods in church

#### history. I. **EVANGELISM IN BIBLE TIMES**

While evangelism properly begins with the New Testament, it must not be overlooked that the idea of evangelism is found throughout the Bible. The time frame for this period is from Creation to AD 96, or from Adam through the death of the Apostle John.

A. **CONDITIONS THAT FACILITATED EVANGELISM** - The Christian faith spread throughout the Mediterranean world like wild fire. This was due primarily to a unique set of conditions that existed at that time. Special circumstances worked together to build a highway for the gospel to travel upon.

1. **Roman Rule Unified The World** - In his popular textbook, *A Summary of Christian History*, Robert Baker says, "*The strong centralized government of Rome provided a measure of peace and protection.*"<sup>10</sup> Accordingly, Christian missionaries could move unhindered around the Mediterranean. A network of Roman roads and shipping routes made travel less hazardous and more convenient.

"Unconsciously, Rome was preparing the way for the gospel of Christ.<sup>148</sup> Over these roadways and sea lanes, Paul and other apostles traveled to various parts of the Mediterranean world carrying the gospel to the Gentiles."<sup>149</sup>

2. The Greek Language Provided A Universal Communication - Greek influence in the New Testament world can be traced to the conquest of Palestine by Alexander the Great in the latter half of the fourth century B.C. After his death, Alexander's generals and their successors ruled Palestine for over a century and a half. Their impact made a significant contribution to the Christian movement.

Baker sums up the Greek influence under three heads. First, Greek philosophy, some good and some bad, was scattered everywhere. On one hand, the atheistic and skeptical philosophy of the Greeks turned many Gentiles away from the superstitions to a heart-hunger for the true God. On the other hand, Greek philosophy magnified the worth of the human spirit and placed a high value upon spiritual and moral truth.<sup>150</sup>

Second, the Greek language became the common tongue of the Mediterranean world. It was the language of trade and commerce. Accordingly missionaries for Christ began their work without waiting to learn a new language.

Third, the Greek spirit made a contribution to the Christian movement. It is difficult to put into words but it involved an intense love for truth.<sup>151</sup>

The greatest evidence of Greek influence is the New Testament. Most of its books and epistles were written in the Greek language.

3. Judaism gave monotheism, ethics, the Old Testament and hope of a Messiah to the world. Obviously, this was the most significant of all the racial, economic and political influences. The Jewish influence was the immediate background for Christ and His disciples.<sup>152</sup>

Baker insists that the "dispersion", the voluntary movement of large numbers of Jews from Palestine to almost every part of the Mediterranean world, was important to the fast movement of the early Christian faith.<sup>153</sup> Wherever the Jews went, they made proselytes, established synagogues for teaching God's revelation, witnessed to the sovereignty of God and looked for the Messiah.

B. EVANGELISTIC PROMISES IN THE OLD TESTAMENT - The origins of evangelism are found in the Messianic promises of the Old Testament. This has been illustrated beautifully by a Lutheran pastor who preached a sermon on *The Cross of Christ*. During the sermon, he talked about the Cross as a fulfillment of promises made by God. He told how the sun rises in the mountains. Shortly after dawn, the first rays of the sun can be seen as they strike the mountain peaks. Gradually the rays move down the mountainside until the entire valley is flooded with light.

Then the pastor made the application. In similar fashion the promises of the coming Messiah rose in the Old Testament. The first rays of the promise are found in Genesis 3:15. From that point forward, one ray after another was added to the Messianic promise until the light of prophesy flooded the Word of God.<sup>154</sup>

Robert H. Glover, in his classic textbook, The Progress of World-Wide Missions, writes, "*The Bible from cover to cover is [an evangelistic] book. From the very beginning, God revealed His plan and purpose as a world-wide [evangelistic] one.*"<sup>155</sup>

C. EVANGELISTIC FOUNDATIONS IN THE GOSPELS -- Evangelism has its foundations in the Gospels. Without an understanding of evangelism in the Gospels, there can be no understanding of evangelism at all.

As he pointed men to the Lamb of God, John The Baptist was an inspiration for soul winning. Andrew can be cited as an example of soul winning since whenever he is mentioned in the Bible, he is bringing someone to Jesus.

Jesus, of course, is the Master evangelist. Mendell Taylor correctly wrote that Jesus understood the potentialities wrapped up in men and He spent Himself making sure that men received something that would provide mastery for today and optimism for tomorrow.<sup>156</sup>

Jesus did not employ a standard method in His personal evangelism. Looking for openings. He adjusted His approach to deal with various circumstances and personalities. Ernest Wareing insists that Jesus always erected lines of communication sin keeping with *"the character of the one with whom He had to deal."*<sup>157</sup>

The classic example of His versatility and adaptability emerged from His conferences with Nicodemus and the Samaritan woman. He broke through to them both. Poles apart, Nicodemus was cautious, intellectual, responsible, high-minded and moved in high society, while the Samaritan woman was impulsive, emotionally explosive, irresponsible, undisciplined and followed the low impulses of her physical life.<sup>158</sup>

Desiring to enlarge His personal outreach, Jesus recruited seventy workers and challenged them to form visitation teams by dividing into groups of twos and to go into the homes of the people.

D. EVANGELISTIC EXPANSION DURING THE APOSTOLIC AGE - The remarkable spread of the Gospel can be traced through the efforts of the Apostles.

Stephen, one of the original seven deacons,<sup>159</sup> also known as "the protomartyr"<sup>160</sup> and James the Greater<sup>161</sup> both served in Jerusalem<sup>162</sup> where they gave their lives for the cause of Christ. Deacon Philip enlarged the field of evangelism to encompass Caesaria and Lydia where he did city-wide evangelism, personal work, house-to-house visitation and became the bishop of Lydia.<sup>163</sup> First to wear the name "Disciple", Philip The Apostle labored diligently in Upper Asia.<sup>164</sup>

Matthew, author of the Gospel that bears his name, went as far as Parthia and Ethiopia.<sup>165</sup> Although James The Younger was the overseer of the church in Jerusalem, wrote the Canonical Epistle of James and was favored with a special appearance of the resurrected Lord,<sup>166</sup> he may have traveled to Persia.<sup>167</sup> Selected to fill the absence left by the death of Judas Iscariot,<sup>168</sup> Matthias evangelized Cappadocia.<sup>169</sup>

Andrew, known as "protoklito",<sup>170</sup> first called, Christianized the Asiatic countries and maybe Edessa.<sup>171</sup> A very old tradition insists that Mark founded the Ethiopian Church where he lived for some years then traveled to Aquileria and Venice.<sup>172</sup> Simon Peter, leader of the early church, traveled to Rome where he labored and died.<sup>173</sup>

It was through the driving energy and unshakable faith of the Apostle Paul, who took missionary journeys to Asia, Europe, Rome and probably Spain, that the church became an organized and established force.<sup>174</sup> The writer of the little epistle that bears his name, Jude, (AKA, Thaddius), preached in Mesopotamia before joining Simon in Persia and may have died in Edessa.<sup>175</sup> Linked with Philip in the Book of Acts and called Nathanael in John, Bartholomew took missionary trips to Ethiopia, Mesopotamia, Lyconia, Armenia and India.<sup>176</sup>

Thomas traveled to Parthia and India, according to Eusebius.<sup>177</sup> Luke, a physician by profession and a follower of the Apostle Paul, authored two New Testament books and may have gone to Bolytia.<sup>178</sup> Linked with Jude, Simon preached in Egypt, Persia, Mauritania and even Britain.<sup>179</sup> The Apostle John founded churches in Asia Minor, traveled to Rome and closed his life in Ephesus.<sup>180</sup> Barnabas went to Alexandria, Rome and Cyprus.<sup>181</sup>

The Apostolic Period covers about 70 years, from AD 30 to c. 100. Its field of action began in Palestine but gradually extends to Syria, Asia Minor, Greece, Italy, Europe, Ethiopia, Spain and even India.<sup>182</sup> Converts belonged primarily to the middle and lower strata of society but some of the nobility did believe. Success was brought about by purely spiritual and moral means.<sup>183</sup>

Edward Gibbon, in the famous fifteenth chapter of his "History", offers five reasons for the rapid growth of the church during the Apostolic days, namely: 1) The zeal of the Christians; 2) The doctrine of the immortality of the soul; 3) The miraculous powers of the primitive church; 4) The purer morality of the Christians; and 5) The unity and discipline of the Church.<sup>184</sup>

E. GENERAL EVANGELISTIC METHODS IN THE NEW TESTAMENT - Methods grow out of principles. If the principles are right, then the methods will also be right and fruitful. The student of evangelism can profitably study New Testament methods and they will be workable in every generation and life.

1. The New Testament places a high priority on Public Proclamation or preaching. I Corinthians 1:21 says, *"It pleased God through the foolishness of preaching to save them -which believed."*<sup>185</sup> The Apostle the Gentiles' word of wisdom to the young Timothy was *"Preach the Word...in season and out of season."*<sup>186</sup> Jesus sent out his disciples with the charge, *"Preach as you go, saying 'The kingdom of heaven is at hand'."*<sup>187</sup> Peter preached a sermon on the

Day of Pentecost.<sup>188</sup> Saul of Tarsus, following his Damascus Road experience, "went in and out among them at Jerusalem, preaching boldly in the name of the Lord."<sup>189</sup>

There are five New Testament sermons that a Bible student should be familiar with: 1) The Lord's Sermon on the Mount (Matthew 5-7); 2) Peter's sermon on the Day of Pentecost (Acts 2:14-36); 3) Stephen's sermon before the Sanhedrin (Acts 7); 4) Paul's sermon to the Philosophers at the Ariopagues (Acts 17:22-34); and 5) Paul's sermon before Agrippa (Acts 26:3-26:32).

Many of the Lord's sermons took the form of a parable. While He did not invent this literary device, it is significant that Jesus is the only teacher in the New Testament to use it. At one time during his ministry, it was His only method of speaking to the masses.<sup>190</sup>

There were at least four reasons for using parabolic preaching. Parables attracted attention, stimulated inquiry, stated truth in a crisp form that can be remembered easily and disguise the truth.<sup>191</sup> Many of the thirty plus parables of Jesus carried some truth about the kingdom of God.<sup>192</sup> Dr. Hester says the Lord's use of parables "combined simplicity, profundity, elementary emotion and spiritual intensity."<sup>193</sup>

2. Spontaneous Personal Encounters — Spontaneous personal encounters occurred constantly in the New Testament. They were unplanned, unexpected contacts that just happened in the normal traffic pattern in the lives of Jesus, the Apostles and early believers.

Harry North reminds his readers that Jesus talked to people wherever he found them: at home, during the night, at a health resort, around the dining table, in the streets and the countryside, as well as in the synagogue.<sup>194</sup> Jesus dealt with common people, wise men, publicans, harlots, lepers, little children, soldiers, thieves, beggars, fisherman, tax collectors and women.<sup>195</sup>

3. House-to-House Visitation -- Early in His ministry, Jesus paired His disciples and sent them out house-to-house. They were to announce that the kingdom of God was at hand. If not received warmly, they were to press on to the next house.<sup>196</sup>

The Jerusalem church employed this day-in and day-out method in Acts 5:41: "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."<sup>197</sup>

In his farewell address to the leaders of the Ephesian church, Paul said , "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house."<sup>98</sup> The house-to-house visitation method did not have the spectacular appeal as a miraculous healing at a direct divine guidance (Acts 8:26-39 or Acts 10:1-44) but it did cover an entire city with the story of Jesus.

Household evangelism was not always house-to-house visitation. Often it involved groups meeting in homes. George Peters mentions the numerous home services conducted by Christ up and down the villages of Galilee, the experience of Peter in the home of Cornelius (Acts 10:24-48) and the many household conversions recorded by Paul.<sup>199</sup>

4. Education & Training - While John the Baptist began such work,<sup>200</sup> Jesus made it His greatest ministry.<sup>201</sup> He combined the didactic instruction with on-the-job training. Accordingly He retreated with His disciples for the purpose of teaching. He always taught by example, becoming a mentor. The Apostle Paul selected and trained young men, notably Titus and Timothy. Glover regards this as Paul's crowning evangelistic method, inasmuch as it made him a dispensable agent of Christ by raising up native workers. This is commonly known as spiritual reproduction or multiplication. Paul instructed Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."<sup>202</sup>

5. Social Ministries — The social implications of Luke 4:18-19 are inescapable. The Good News of Jesus was communicated not only through His preaching but also through His actions. When the multitudes saw his compassion, they began to listen to Him.

6. Miracles - Miracles, signs and wonders attracted the attention of multitudes who had no familiarity with the facts of the gospel and validated the message of the evangelist. They were openings for the gospel to be presented with power.

The healing of the lame man at the gate Beautiful recorded in Acts 3:1-11 is an example of the Apostolic method. On their way to the temple, Peter and John came across a hopeless cripple. In the name of Jesus, they instructed him to stand up and walk. When he could not follow this directive, the two disciples assisted him to his feet and the healing was accomplished. Acts 3:8 says the healed man was "walking and leaping and praising God." The excitement attracted a crowd and provided Peter with an opportunity to call for repentance.<sup>203</sup> Many responded positively to Peter's appeal (Acts 4:4).

A city-wide revival was precipitated by the healing of an invalid of eight years in Lydia. The story is recorded in Acts 9:32-35.

7. Divinely Guided Witnessing — Occasionally the Holy Spirit picked a particular person for a special mission.<sup>204</sup> The Lord divinely guided the witness to a specific place or a specific person. Philip's contact with the Ethiopian eunuch in Acts 8:26-39 involves this type of arrangement. The Angel of the Lord appeared to Philip and instructed him to go toward the south to the road that goes from Jerusalem to Gazar. He went and found a eunuch, the treasurer in the court of Candace, queen of Ethiopia. He was a proselyte sitting in his chariot reading from the Book of Isaiah, not understanding what he read. Philip boarded the chariot, explained the scriptures and the eunuch affirmed his faith in Jesus Christ. He publicly professed his faith with immediate baptism.

In divinely-guided witness, the witness does not always know what the Lord has in mind, only that He has given an assignment. In the case of Philip, the story was all told before God's purpose became clear.

Another instance of divine-guidance witnessing can be found in Acts 10:1-44. It relates to Peter's contact with Cornelius. In this episode, the Lord was working on both ends of the witness experience at the same time. He instructed Cornelius to send for Peter. At that very moment, the Lord was preparing Peter for the developments ahead. The various pieces of this intricate mosaic finally came together and the Holy Spirit fell upon all in Cornelius' house who heard the Word.<sup>205</sup>

8. Testimonials — The personal testimony is simply the public and private recounting of the believer's encounter with Christ. It is a testimony about Jesus and His willingness to rescue a hopeless sinner. Whitesell says this was the method most widely used by the early church.

Paul, of course, is the character in the Bible who most masterfully practiced this method of evangelism. Three times in the New Testament he centers his witness around the Damascus road experience. The early church found the personal testimony to be a powerful and effective evangelistic tool.

9. Strategic Centers — It is obvious to any Bible student that the gospel spread to the great population centers of the ancient world and from them, like rays of the sun, it went out into the countryside. Such centers were Jerusalem, Antioch of Syria, Ephesus, Corinth and Rome.

10. Literature — Literature took four forms in New Testament evangelism. The Gospels tell the story of the life, death and resurrection of Jesus. The Acts of the Apostles chronicle the historical spread of the church from Jerusalem to Rome. The epistles offer advice and instruction to struggling churches. The Book of the Revelation (apocalypse) provides hope for the Christian in time of severe persecution.

The first century ends with the Gospel moving like a prairie fire across the Mediterranean world. This was a golden age for evangelism but persecution and resistance had already begun.

## **II. EVANGELISM IN THE EARLY CHURCH**

Allowing for the uniqueness of the first century church, the lines and features of evangelism continued largely unchanged throughout the second century which Robert Glover designated "The Period of the Early Church."<sup>206</sup> This period ran from the death of John the Apostle, c. 100, to Constantine in c. 318.

A. GENERAL CHARACTERISTICS OF THE PERIOD - The rapid expansion of the church did create conflicts both within and outside of the Body of Christ. It was, however, an era when a number of wise and courageous leaders surfaced in various parts of the world.

1. Rapid Expansion of the Church -- The Book of Acts records a sample of the evangelistic operations of the Apostolic times. It is obvious, however, that evangelism was not confined to a few apostles. Indeed Luke says, "...they that were scattered abroad went everywhere preaching the word."<sup>207</sup> The list of countries represented in Jerusalem on the Day of Pentecost gives some testimony to the scope of gospel expansion during this period.<sup>208</sup>

During the early church period, the entire Christian community was swept up in a spirit of evangelism. It was not so much a time of great leaders as many leaders. Rather than by any extensive organized effort, the gospel spread far and wide along the courses of ordinary social intercourse, travel and commerce and through little groups of believers that sprang up all over the ancient world.

Every point on the compass was affected. From Ephesus evangelism moved through Asia Minor where seven churches mentioned in Revelation became self-supporting and self-

propagating. Christianity became strongly entrenched in the North African cities of Alexandria and Carthage. A powerful Persian church flourished in Edessa in the middle of the second century and there are notices of churches in Arabia in the early third century. In response to an appeal for Christian teachers, the gospel was in India by AD 190. From Rome the story of Jesus spread northward through Italy into Gaul, where faith was introduced among the Franks. Other evangelists crossed the Rhine to the Germanic tribes and some went to the British Isles. Letters speak of the evangelization of Spain as early as the first century.

From a human standpoint, the tremendous growth of the Christian movement can be explained by the failure of heathenism to answer the needs of man, the positive and effective nature of the Christian gospel and the overpowering zeal of the Christian witness for Christ.<sup>209</sup>

2. External and Internal Conflict - The Period of the Early Church expansion was characterized by conflict, both within and outside of the church.

a. *External Persecution* - Beginning with the death of Stephen, the early Christian community was destined to suffer persecution at the hands of mighty Rome. Inclined at first to consider Christians as harmless fanatics, the empire soon changed its mind and inflicted great suffering upon the church

William Byron Forbush in Fox's Book of Martyrs described the inhuman treatment inflicted upon faithful churchmen and women during ten distinct periods of persecution. Forbush identified them as follows:

- i. The First Persecution, Under Nero, AD 67
- ii. The Second Persecution, Under Domitian, AD 81
- iii. The Third Persecution, Under Trajan, AD 108
- iv. The Fourth Persecution, Under Marcus Aurelius Antoninus, AD 162
- v. The Fifth Persecution, Commencing with Severus, AD 192
- vi. The Sixth Persecution, Under Maximian, AD 235
- vii. The Seventh Persecution, Under Diocletian, AD 249

- viii. The Eighth Persecution, Under Valerian, AD 257
- ix. The Ninth Persecution, Under Aurelian, AD 274
- x. The Tenth Persecution, Under Droclitian, AD 303<sup>210</sup>

It is commonly reported that more than 174,000 bodies occupy the St. Sebastian Catacombs in Rome. It goes without saying that these were not nearly all who loved their Master unto death.

The first persecution came in AD 64 during the reign of Nero. To cover his own crime of wantonly setting fire to the city of Rome, Nero charged Christians with the crime. The following paragraph is taken from the historian Tacitus, describing this persecution:

"First those were seized who confessed they were Christian' next, on their information, a vast multitude were convicted, not so much on the charge of burning the city as of hating the human race. And in their deaths they were also made the subject of sport, for they were covered with the hides of wild beat, and worried to death by dogs, or nailed to crosses, or set fire to, and wthey day declined, were burned to serve for nocturnal lights. Nero offered his own gardens for that spectacle, and exhibited a circensian game, indiscriminately mingling with the common people in the habit of a charioteer."<sup>211</sup>

b. *Internal Heresy* — While the Christian community was meeting the severe test of outside persecution, it was also struggling with inward purity. The latter of these two battles was the more important.

Early Christian literature reflected a pure and healthy Christian community. While later writings reveal several internal struggles that would eventually alter the nature of the church and evangelism, Baker outlines the struggles under four headings.<sup>212</sup>

First, under the heading of The Struggle Against Diluting Christianity, Baker mentions attempts at incorporating other religious systems into the Christian system. Legalistic Judaism, philosophical gnosticism and religious manichaenism were three early attempts at reducing the Faith to a sort of spiritual hash.<sup>213</sup>

Second, The Struggle Against Inadequate Views of Christ and The Trinity are discussed by Baker. This struggle pondered the question of how the incarnate Christ could be God without affecting the oneness of God. The orthodox view that emerged was that Christ is of one essence with God and that the identification of the three persons of the Godhead in no way affects basic monotheism.<sup>214</sup>

Third, Baker mentions the Struggle Against Pagan Corruption. He rightly observed that the principal converts to Christianity after the first century were pagans. It is not surprising, therefore, that many corrupting ideas would also be brought into the Christian movement. Fetichism, Sacramentalism, Sacerdotalism, a female deity and professionalism were major corrupting ideas.<sup>215</sup>

Fourth, Baker discussed The Struggle Against Lowering Christian Standards. Montanism and Novatinism were leading strict ecclesiastical parties that brought about a schism in the church. They accepted baptism as a saving ordnance but insisted that unworthy bishops could not administer them. Unworthy bishops had either denied Christ during persecution or had surrendered sacred scripture to be destroyed or had been ordained by an unworthy bishop.<sup>216</sup>

Disunity over doctrinal differences clouded the thinking of the church. Gradually it moved away from personal faith and evangelistic responsibility to an institution and the authority of bishops.

B. EVANGELISTIC EXPANSION IN THE EARLY CHURCH - Beginning as a tiny group in Palestine, Christianity soon had beachheads in all important population centers. The

greatest expansion was inside the Roman Empire, especially Asia Minor and North Africa. By the year 200 all provinces had been touched with the gospel.<sup>217</sup> Evangelism also moved outside the Roman Empire to all points on the compass.

C. EVANGELISTIC CHANGES IN THE EARLY CHURCH - Glover says that evangelistic methods remained unchanged in the early church years but it is obvious, even to the casual observer, that some profound changes were taking place. Perhaps the rapid growth of the church, the persecution and doctrinal struggles made these changes inevitable.

1. Changing Centers of Evangelism - There were many centers of evangelism during the early church period, however, a few stand out for special recognition. Jerusalem, ever to be remembered as the starting place for world evangelization, retained its leadership for only a short time, becoming simply the church of the circumcision. Antioch, a more cosmopolitan city, from which Paul launched his missionary journeys, soon became home base for overland missions through Persia, to India, even to China. Ephesus then won distinction as a center of world evangelism. Eventually, Alexandria became the intellectual hub of the world and a center for Christendom. Along with Carthage, Alexandria produced some of the most able Christian teachers, writers and missionaries of this period.

2. Changing Emphasis in Evangelism - As has already been stated, the disunity and doctrinal struggles of the second century gradually shifted the emphasis from personal faith in Christ and responsibility for evangelism to the church as an institution and to the bishops.<sup>218</sup> This shift had far reaching implications for the spread of the gospel. By AD 325 the personal nature of faith in Christ had been refocused on an institution called "the church". The congregational nature of the New Testament church became centered in the bishops.<sup>219</sup> Authority of the local congregation was moved to a territorial bishop and simple patterns of worship gave way to magnificent processions and splendid forms after the manners of pagan parades.

3. Changing Methods of Evangelism - Actually, evangelistic methods did not change. However, their styles and content did change.

**PREACHING:** The style and content of preaching shifted. During the time of the Apostles, the central focus was on the simple narrative of Jesus. During the second century, however, a more organized sermon began to emerge.

The preaching of Origen is one example of early church preaching. Frederic W. Farrar says that "He was by general admission the greatest, in almost every respect, of all the great Christian teachers of the three first Christian centuries."<sup>220</sup> Born to Christian parents in Alexandria about AD 195, Origen was given a Christian education which included the catechetical school of Alexandria.

Origen was a master of allegory.<sup>221</sup> According to Fant and Pinson, Origen's contribution to preaching was two-fold: He was the first preacher to establish the form of the sermon as a discourse on a specific biblical text; and he was the first preacher to lay great importance on the careful exegesis of the historical and grammatical elements of the text.<sup>222</sup> It must be clearly understood that in the early church period almost every Christian regarded himself as a preacher of the gospel.<sup>223</sup>

**CHRISTIAN MIRACLES:** Harold R. Cook Chairman of the Department of Missions at Moody Bible Institute in 1963, once said in class that miracles were used by many Christians during this period as a means of evangelism.<sup>224</sup> He mentioned Gregory, "The Miracle Worker" of Pontus, as an example of this method.<sup>225</sup> Gregory's surname, Thaumaturgus, meaning "*The Wonder Worker*", was derived from his phenomenal ability to do miracles.<sup>226</sup> On one occasion, according to Delaney, he reportedly stopped the flooding Lycras river.<sup>227</sup> On another occasion he reportedly moved a mountain.<sup>228</sup>

As in the days of Jesus, the Apostolic miracles grabbed the attention of the pagan world and validated the message being presented.

**PERSONAL WITNESS:** Individual witnessing continued to flourish during this period. Hugh Thomas Kerr quotes Origen concerning the zeal of the average Christian. Alsus had charged that Christians were not eager for all men to become Christians. Origen responded:

*"...Christians do not neglect, as far as they are able, to take care to spread their doctrines throughout the whole world.<sup>1a19</sup> He goes on to say, "Some have made it their business to go round about not only through cities, but even villages and country houses, that they may persuade others to become pious worshippers of God..."<sup>ka30</sup>*

**LITERATURE:** J. L. Neve reminds his readers that the Apostolic or Post-Apostolic Fathers were those early Christian writers who immediately succeeded the Apostles and whose period extended over the years AD 90 to AD 140. It was believed that they had been pupils of the Apostles. They formed a connecting link between the Apostles and the so-called "Cold Catholic Age."<sup>231</sup>

A goodly number of writers surfaced during the first three centuries of church history. Polemicist encouraged the flock to faithfulness and moral living,<sup>232</sup> while apologetics defended the Faith against pagan unbelief.<sup>233</sup> These writers included Clement of Rome, who wrote two epistles addressed to the church at Corinth;<sup>234</sup> Justin Martyr, a Christian apologist and philosopher;<sup>235</sup> Origen, a Christian Platonist, known as the greatest theologian of the second century;<sup>236</sup> Tertullian, a theologian Polemicist and moralist who initiated ecclesiastical Latin;<sup>237</sup> Cyprian, directed his flock by letters and admonitions during the Decian persecution;<sup>238</sup> Ignatius, who wrote epistles opposing Docetism and urging obedience to the bishops, elders and deacons,<sup>239</sup> Irenaeus, a Polemicist who used historical, philosophical and scriptural arguments

against gnosticism;<sup>240</sup> Barnabas wrote the so-called Epistle of Barnabas;<sup>241</sup> Hennis penned the Shepherd Hennis, an apocalyptic work on repentance and holy living;<sup>242</sup> an unknown writer produced the Didache or Teachings of the Twelve Apostles;<sup>243</sup> Papias of Heiropolis wrote The Expositions Of The Oracles Of The Lord;<sup>244</sup> Polycarp, whose epistles usually consisted of scripture quotations, were designed to incite purity in doctrine and steadfastness in service.<sup>245</sup>

Of course one should not overlook the importance of the Bible during this time as a literary evangelistic tool.<sup>246</sup>

### **RENUNCIATION OF IDOLATRY, MARTYRDOM & TRANSFORMATION:**

One line in classroom notes from "History of Missions", Moody Bible Institute, 1963 reads, *"Renunciation of idolatry, changed lives and courage to face martyrdom proved greatly effective in 'winning others'"* during this time in church history.<sup>247</sup> A man or woman's courage to give his/her life for Jesus was a powerful witness to the heathen, superstitious world.

**SCHOOLS:** The catechetical school of Alexandria has already been mentioned.

D. EARLY GROUPS EMPHASIZING EVANGELISM - The rapid growth of the church, persecution and doctrinal conflict had an effect on the unity of the church. Fearing a lessening of Christian standards, two groups sprang up during this period to challenge the church.

The first group was the Montanist. So-named after its founder, Montanus, this movement placed a high emphasis on the Holy Spirit, Christian discipline and the coming of Christ.<sup>248</sup> Quoting from "Church History" classroom notes (1961), *"Montanism developed...to combat formalism and organization in the church, stressed direct and continued revelations by the Holy Spirit and the immediacy of Christ's return."*<sup>law</sup>

Apparently Montanus was a recent convert from the heathen priesthood, who charged the Christians of Asia Minor with accepting Gnostic ideas, following human leadership, organizing

church life and becoming criminally lax in Christian discipline.<sup>250</sup> He, along with Priscilla and Maximilla, his two female helpers, denounced the bishops of his area as unqualified for the office. During a period of persecution, Montanus warned that anyone fleeing from suffering and denying the Faith would bring total and final condemnation upon themselves.<sup>251</sup>

Montanus' rigid screening of worldliness greatly influenced the rise of Monastism that occurred a little later.<sup>252</sup>

Though he did not accept all the doctrines of Montanus, Tertullian was converted through his efforts. Tertullian saw the inroads of worldliness that Montanus warned against.<sup>253</sup>

Novatianism was the second group to rise during the early church period.<sup>254</sup> In many respects, Novatianism was the reappearance of Montanism under a new persecution. Novatian insisted that those who had fled persecution, surrendered sacred scripture and denied the Faith, should not be allowed to return. When Cornelius of the lenient party became bishop of Rome, Novatian withdrew fellowship, denouncing the church as no longer the true church.<sup>255</sup>

By the end of the first quarter of the fourth century, some tremendous changes in the nature of Christianity and evangelism had taken place. The new face of Christianity did not resemble the old face except in terminology.

The church had become institutionalized, authoritarian<sup>256</sup> and formal.<sup>257</sup> struggles with gnosticism and Montanism helped develop the bishoprics as centers of unity, thus giving birth to the idea of apostolic succession.<sup>258</sup> During the "old Catholic" period developed between AD 160 and AD 190, relatively independent congregations united together into an effective union.<sup>259</sup> Shadows of sacramentalism and the priesthood had already begun to emerge.<sup>260</sup> Ecclesiastical rivalries developed.<sup>261</sup>

### **III. EVANGELISM IN EARLY EUROPE**

The early European period of evangelism ran from AD 313 to 800 or from Constantine to Charlemagne. During this time the vary nature of the church was radically altered. As indicated previously, the Christian community evolved into an institutionalized, authoritarian, formal church but evangelism was still alive and well.

It would be easy to lapse into a discussion of the Arian controversy and the Council of Nicea in AD 325, but this paper is concerned with evangelism. Such discussions will be made only to show how they affected evangelism during this period.

A. THE INFLUENCE OF CONSTANTINE -- Bom Flavius Valerius Constantinus<sup>262</sup> and sumamed Constantine The Great,<sup>263</sup> Constantine I was the first Roman emperor to become a Christian. He spent his youthful years at the court of Diocletian and became emperor after a series of civil wars.<sup>264</sup>

Throughout his life, Constantine ascribed his success to his conversion and his support of the Christian God.<sup>265</sup> His conversion is a well-known story. Roland Q. Leavell tells the story succinctly:

"Constantine wanted to become sole emperor at any cost. He was about to fight his rival, Maxentius, at Milvian Bridge near Rome. Victory meant accomplishing his ambition; defeat meant disaster. He claimed to have seen in the sky a blazing banner with a shining cross, bearing the inscription *'In hoc signo vinces'*, or *'By this sign conquer.'*" He won the battle, fighting under a labium like that which he claimed to have seen."<sup>266</sup>

The cross was adopted as Constantine's standard. In 313 he issued the Edict of Milan in which toleration was granted to Christians, making Christianity the state religion.<sup>267</sup>

Constantine's reported conversion did improve conditions for Christians. Persecution ceased. Pagan temples were destroyed. Official positions were filled by Christians. Believers were exempted from military service. Churches were allowed to hold property without taxation. Sunday was made a civil holiday.<sup>268</sup>

Church historian Robert Baker believes that Constantine adopted the Christian faith for political rather than religious purposes.<sup>269</sup> The Roman Empire was declining and needed a strong, internal unity to engender loyalty within and beat back attacks from without. Constantine proposed to achieve this unity by making Christianity the cement of the empire. One interesting fact about his life is that he was not personally baptized until AD 337 just prior to his death.

Constantine's impact on the church was far reaching. Glover insists that he wrought grievous injury to the Cause of Christ.<sup>270</sup> His influence gave rise to the papacy, controversy, a church-state marriage, a monosecular approach to religion, the influx of the unregenerate and the development of monasticism.

B. EVANGELISTIC EXPANSION DURING THIS PERIOD - At this stage, the Christian faith was expanding through the efforts of missionaries. Taylor reports that the gospel spread into virgin lands. Wherever the gospel was planted, its promoters expected it to leaven the entire territory by the normal process of absorption and assimilation.<sup>271</sup>

A visit to the Early European Missionary Hall of Fame will offer a brief review of the heroes who gave their lives to propagate the gospel.

1. Expansion to the Goths by Ulfilas (311-388) - The first portrait hanging in this gallery is Ulfilas, a missionary to the Visigoths, nomadic marauders who settled on the northern banks of the Danube river.<sup>272</sup>

The son of slaves, at age 20, Ulfilas traveled with Alaric, king of the Goths, to Constantinople, where he became a Christian scholar.<sup>273</sup> He was the product of Arian evangelism

and became an effective missionary for Arian Christianity. Returning to the Goths, he spent the rest of his life communicating the good news of salvation by word, pen, sermon and treatises of every type.<sup>274</sup>

Ulfilas' most outstanding achievement was his translation of the Bible into the Goth tongue. To do this he had to invent an alphabet and reduce it to writing, the first form of Tentic speech. He then generated a word-by-word rendering of the whole Bible, except for the books of Samuel and Kings. He omitted them for fear of stirring up the natural inclinations of these warlike people.<sup>275</sup> Death came to Ulfilas at Constantinople in AD 388 at the age of 70.<sup>276</sup>

2. Expansion to France by Martin. Bishop of Tours (316-396) - Martin, a pioneer missionary to Gaul, is the second portrait in the Early European Missionary Hall of Fame. As a soldier, his contribution to evangelism was the adaptation of military methods to the spread of the gospel. From the city of Tours, he led his army of monks through the land, destroying idol temples and groves and proclaiming the gospel. Martin of Tours established a monastery near Portiers in 362.<sup>277</sup>

3. Expansion to Ireland by Patrick (396-493) - Patrick, the Apostle to Ireland, is the next person to be seen in the gallery. At age 16 he was kidnapped by pirates and sold as a slave to an Irish chieftain. Used as a swineherd and forced to work and sleep outdoors, unremitting toil was his lot. There he remembered the psalms and prayers of his mother, which led him to a definite religious experience.<sup>278</sup>

Patrick later escaped and returned to his father's home but could not lose his love for the Irish people. Like Paul, he had a night vision, hearing voices from the Irish coast crying, "*We beseech thee, child of God, come and again walk among us.*"<sup>279</sup>

Patrick's accomplishments reached astonishing proportions. His burning zeal, deep sincerity and kindly manner won the hearts of both peasant and nobility alike.<sup>280</sup> He established

no less than 365 churches, won an estimated 120,000 converts, founded monastic schools, performed miracles frequently and composed hymns. His writings, teachings and preaching magnetized the Irish.<sup>281</sup>

The Apostle to Ireland had a special fondness for shamrocks. He used it as an object lesson on the Trinity. He saw in the structure a single stem that spreads out into three leaves.<sup>282</sup>

Although he imparted a stronger impulse than any other man in Medieval missions and, despite the claims of the Roman Catholic church, Patrick's message and methods were distinctly Protestant. He died in AD 498.<sup>283</sup>

4. Expansion to England by Augustine (505-605) - The Gallery of Early European Missionaries also contains the portrait of one Augustine of Canterbury. He evangelized the pagan Saxons of England for the Roman Catholic Church.<sup>284</sup>

Actually, Gregory The Great conceived the idea of Christianizing the Anglo-Saxon tribes when he happened upon a slave auction. Impressed with the physical features of three young captive men,<sup>285</sup> when he was elected pope he immediately dispatched Augustine and 40 Benedictine monks to the island kingdom.<sup>286</sup> Landing at Kent, Augustine and his monks were kindly received by King Ethelbert and within a year, the king was baptized, then his parliament adopted the Faith and in a single day 10,000 of his subjects were immersed.<sup>287</sup>

Canterbury Cathedral was established and Augustine became its first archbishop. He wrought numerous miracles.<sup>288</sup> Robert Baker states that Augustine struggled with the different types of Christianity already there from Ireland and Scotland. The Roman type of organization and worship prevailed.<sup>289</sup>

Augustine died in AD 605.<sup>290</sup>

5. Expansion to Scotland By Columba (521-596) - An Irishman named Columba is the fifth portrait we see in the Hall of Fame. Of royal birth, liberal gifts and high education, he was distinguished for his piety, zeal and prayer.<sup>291</sup>

Dedicated to an austere Christian lifestyle and under the influence of one Ciaran, the divine blueprint for Columba's life began to take shape.<sup>292</sup> He renounced his rank and became a simple preacher to the barbaric clans in the barren, snow-covered mountains of northern Scotland. He founded several monastic communities.<sup>293</sup>

His captivating personality attracted 12 other men to help in the ministry. According to Lucy Menzies, Columba crossed the Irish Channel in 563 to the island of Iona, where he established one of the most noted missionary schools in history. From this center northern Scotland, the Hebrides, Orkney and Shetland were evangelized.<sup>294</sup>

A miracle worker with amazing powers of discernment, Columba's doctrines were based on the Bible, the cornerstone of his faith and life. He died in June of 597 after 34 years of faithful service to the Lord and Scotland.<sup>295</sup>

6. Expansion To Burgundy and Seuvic by Columbanus (543-615) - The next portrait in our gallery is Columbanus. He was a scholarly Irish monk, fired with evangelistic zeal. Setting out for Germany and winning the disfavor of the king, he and 12 companions pressed on beyond the Rhine to Seuvic (modern Switzerland). He waged war against paganism by smashing idols, burning temples and erecting monasteries. He crossed the Alps and founded a monastery at Bobbio, where he died at an advanced age.<sup>296</sup>

7. Expansion to Holland Denmark by Willibrord (667-71) - The seventh portrait in the Early European Missionary Hall of Fame is Willibrord, acclaimed as the first missionary to Holland Denmark.<sup>297</sup> Actually Wilfrid, a Benedictine monk, had preceded Willibrord in 678.<sup>298</sup>

An Englishman educated and influenced by the Irish church, Willibrord began his mission activities in Holland. Facing great pioneer hardship in a rough land among a wild people, he battled courageously. Though rejected, he planted gospel seeds among people who, centuries later, were bold defenders of the Faith.<sup>299</sup>

8. Expansion to Germany by Boniface (680-755) - Boniface is the last, but perhaps the largest, portrait in the Hall of Fame. Known as "The Apostle of the Germans",<sup>300</sup> he evangelized central Europe where he labored tirelessly to win the pagans.

Of noble birth and of fine scholarship, Boniface was roused by the stories about Willibrord. Traveling to Holland, he later moved into Hessa and Saxony where he found a chaotic interweaving of paganism and Christianity. Thus, his first mission in 715 was to revitalize a compromising faith already there—to lift ethical behavior to a New Testament standard.<sup>301</sup>

Boniface was a fearless man of extraordinary courage. An exciting incident occurred in Geismar, Germany.<sup>302</sup> Finding that a number of his converts had returned to Thor worship, he seized an ax and in the presence of thousands of enraged heathen and trembling Christians, cut down a sacred "oak of Thor". When the might tree crashed to the ground and when Boniface was not stricken by the expected bolt of lightning, the people shouted his praise and came forward to be baptized.<sup>303</sup> From the wood of the tree, Boniface made a cross and hewed timbers to erect a chapel.<sup>304</sup>

During a 20-year ministry, Boniface did some amazing things. While the reports may be exaggerations, he is reported to have baptized 100,000 converts.<sup>305</sup> As a great organizer, he founded monasteries, schools and even convents. For the first time in many centuries, women were given a part in missionary activities.<sup>306</sup> Given the title of archbishop in 731, he selected Mainz as the center of his evangelization program and established 13 bishoprics. A strong church was welded together out of raw heathens.

In old age Boniface returned to Holland, the land of his first love.<sup>307</sup> He gave his life in glorious martyrdom. Having notified a group of recently baptized pagans that he would be administering Confirmation on June 5, 754 on an open plain on the banks of the Bourd, Boniface erected a tent where a horde of hostile pagans invaded the service and killed Boniface and 52 of his companions.<sup>308</sup> Boniface had ordered his companions to put away their fighting weapons.<sup>309</sup>

Robert Glover tells what happened: "On the shores of the Zuyder Zee, at the age of seventy-five, pillowing his head upon a volume of the Gospel, he received the death stroke at the hand of the pagan...and became a martyr of Christ."<sup>16W</sup>

The above walk through the Early European Missionary Hall of Fame reveals several qualities about evangelists and evangelism in this period. They were obviously courageous and adventuresome men with a zest for the spread of the gospel. Wherever the influence of these men was felt, the bestial elements of barbarianism were diminished and the features of civilization were accentuated.

C. EVANGELISTIC WRITERS OF THIS PERIOD -- Talented and articulate writers have profound influence on people, both individually and corporately. There were a number of writers during the early European period of evangelism but perhaps five are significant enough for special consideration.

1. Augustine of Hippo (354-430) - Augustine of Hippo, born in North Africa in 354, was the outstanding theologian of the fourth and fifth centuries. Moving successively from philosophy to manicheanism to skepticism to neoplatonism to Christianity, his ideas and writings influenced the Christian faith, both Roman Catholic and otherwise for over a millennia.

Involved in the Pelagian controversy, Augustine emphasized the sovereignty of Christ, demanded infant baptism and taught that the sacraments preserved the believer from additional

guilt. In Confessions a deeply personal and mystical writing project, Augustine explains his doctrinal point of view.

The City of God sketched the conflict between earthly rule and the heavenly rule. The unfinished 22-book collection put into written form the ideal toward which the Roman Catholic Church was struggling. Augustine described the earthly city, maintained through war, hate and evil; in contrast he pictured God's city, slowly but surely, growing to cover the earthy and overcome the secular rule of the earthly city. Baker writes that the conflict between the spiritual (ecclesiastical) and the secular was a prophesy of events to come and did much to fashion the thinking of the medieval period.<sup>311</sup>

2. Jerome (331-340) - Called Sophronius Eusebius Heoronymus, Jerome was an early biblical scholar honored as a doctor of the church. Little is known about his early years but in 368, he discovered his call to the ascetic lifestyle.

At various times he lived in Aquilaria, Antioch , Rome, Constantinople, Damascus. He also lived as a hermit near Chalcis. He died in Bethlehem in 420. His last years were spent in controversy.

Jerome's lives of Paul of Thebes, Malchus and Hilarion were biographical romances that glorify the monastic life. "*De viris illustribus*" was an important work that catalogued Christian writers. His chief contribution to the church was the Vulgate or Latin translation of the Bible.<sup>312</sup>

3. Eusebius (266-340) — Eusebius was the bishop of Caesarea from 314. He was a disciple of Pamphilus, a leading early church historian, an exegete, an apologist and a panegyrist. He traced his intellectual descent to Origen. Little is known about his early years.

Eusebius was a prolific writer. Robert M. Grant discusses his works in The Encyclopedia of Religion. Vol. V. He wrote Historia Ecclesiastica (History of the Church), Chronicon (Chronicle), Demonstratio Evangelica. Praeparatio Evangelic. Life of Constantine, commentaries

on "Isaiah" and "Psalms", "Cannons", General Elementary Instructions (an introduction to theology), Eclogae Propheticae. Against Hierocles. On The Theophany (a copy still survives in Syria), The Martyrs of Palestine.<sup>313</sup> He may have produced over 150 writings during his lifetime. Many have been lost.<sup>314</sup> The New Catholic Encyclopedia adds Gospel Questions and Solutions, Against Porphyry and Onomasticon to this list.<sup>315</sup>

4. Chrysostom (347-407) — An early church father, biblical interpreter and archbishop of Constantinople, John Chrysostom's preaching appealed to the common people. After a stormy arch bishopric, he died in exile. Chrysostom was not an outstanding theological writer but his works consist of a large number of homilies, sermons, treatises and letters.

5. Theodore of Mopsuestia (c. 352-429) - Theodore of Mopsuestia, a Syrian theologian, is widely considered the greatest biblical interpreter of his day and the father of the exegetical School of Antioch. He wrote commentaries in the Lord's Prayer, the Nicene Creed, the sacraments and most of the biblical books. He also wrote on theological and practical problems.

As an exegete, he used unprecedented critical standards. He used scientific, critical, philological and historical methods. He considered the historical circumstances in which the biblical book was written.

## **THE DONATISTS**

Dissatisfaction with the lax moral practices and the worldly compromise of the church in the fourth century gave rise to Donatism. Named after its founder, Bishop Donatus of Casae Nigrae,<sup>316</sup> it was a schismatic body of the African Church who separated from the Catholics insisting on holy character.

A. BACKGROUND — As with the group movements of the previous century, one of the principle issues focused on the re-admission of those who had capitulated during the persecution

of Diocletian. Capitulators were called "Traditores."<sup>317</sup> They had either denied the Faith or had surrendered Christian scriptures.<sup>318</sup> Donatus and the Numibian bishops declared invalid any episcopal rite conferred by a traditor. Augustine and the Catholic branch of the church insisted that since the real minister was Christ, the unworthiness, or character, of the earthly administrator did not invalidate the rite.<sup>319</sup> The stricter party contended that a "compromiser lost all right to be called a Christian again"<sup>320</sup> and asserted that even any communication with traditores brought defilement.<sup>321</sup> Since the church is one and holy, they alone formed the true church. Converts to Donatism were rebaptized.<sup>322</sup>

According to Robert Baker, *"The doctrinal positions of both sides were about the same,*<sup>323</sup> save for this issue.

B. IMMEDIATE ISSUE - Cross and Livingstone report that the division came when elements in the African church refused to accept Caecilian as Bishop of Carthage.<sup>324</sup> The grounds for refusal was that Felix of Aptunga, Caecilian's consecrator, had been a traditor. The Numibian bishops consecrated Majorinus as a rival to Caecilian, who was soon succeeded by Donatus, for whom the movement was named.<sup>325</sup>

C. BELIEFS — Donatus emphasized holiness. Writing in The New Schaff-Herzog Religious Encyclopedia, Albert Henry Newman declared that the Donatists stressed personal holiness as a basis for a right relationship with Christ.<sup>326</sup> Believers of like faith and experience form the fellowship of the saints. The true church is, therefore, not a school for sinners but is a society of those who are already holy, says Newman.<sup>327</sup> The obvious conclusion is that the church which tolerates those who are evil loses its purity and ceases to be the church.

Donatus also emphasized disciplined living. Philip Schaff says they taught that discipline distinguished the true believer from the unworthy and unfaithful.<sup>328</sup> A disregard for high ideals taught by Christ Jesus was not countenanced. J. S. Neve suggests that the Donatists were not

different because they wanted to withdraw but because he desired something that was worth sharing.<sup>329</sup>

D. INFLUENCE - North Africa was fertile ground for the Donatists. At the height of their influence, they claimed 270 bishoprics. Efforts at reconciliation were resisted by the Donatists. Mainstream Novatianism was absorbed into the Donatist movement. Traces of the movement can be found until the Moslem invasion in the late seventh century, says J. S. Neve.<sup>330</sup>

### **THE NESTORIANS**

If the Donatists' controversy centered around the restoration of those who denied Christ during persecution, the Nestorian controversy centered around the nature of Christ Himself. This fifth century movement stressed the independence of the divine and the human natures of Christ and, in effect, suggested that they were two persons loosely united by a moral union.

The Founder — Born of Persian parents and educated at Antioch,<sup>331</sup> Nestorius was a pupil of Theodore of Mopsuestia,<sup>332</sup> entered the monastery near Antioch,<sup>333</sup>, became bishop of Constantinople,<sup>334</sup> and gained a reputation as a preacher. Reportedly he had an excellent voice, was fluent of speech and possessed fine eyes and red hair.<sup>335</sup>

Anathematized by the third ecumenical council of Ephesus for standing by his concept on Incarnation,<sup>336</sup> Nestorius was relegated to his monastery. Four years later and considered an embarrassment, he was sent into exile by Emperor Theodosius to the Great Oasis in the Libyan Desert. Marauders later carried him off to Panopolis. It had been decided that he should be returned to civilization but he died before news reached him.<sup>337</sup>

The truth is, intrigue was afoot. Pulcheria, sister to Theodosius, who had been offended by Nestorius, had a big hand in his exile.<sup>338</sup>

The Controversy — Nestorius was not unlike other theologians of the Antiochene school in believing that Jesus the man, not Jesus the God, was born of Mary. John Joseph, of Franklin and Marshall College, notes that the question sparking the controversy had to do with applying to the Virgin Mary the epithet "Theotokos", Mother of God. Nestorius insisted on the epithet, "Christokos", Mother of Jesus.<sup>339</sup> He believed, perhaps incorrectly, that the title represented a recrudescence of Arianism, a belief that Jesus was a creature and, therefore, only semi-divine.

As it was understood in the fifth century, Nestorianism insisted upon the full humanity of Christ to the extent that it was believed to divide Jesus into two persons—one human and one divine. Actually Nestorius repudiated such thinking. His condemnation was based on misunderstanding and misinterpretation.<sup>340</sup>

A. R. Vine, in An Approach to Christology, discussed Nestorius' Christology. What Nestorius actually taught was a "prosopic" union. "Prosopon" is a Greek word meaning *a self-manifestation that can be extended by means of other things* (e.g., a painter includes his brush within his own prosopon). Just so, the Son of God used mankind for his self-manifestation; manhood was, therefore, included in His prosopon. Accordingly, He was a single object of presentation.<sup>341</sup>

The Influence - Nestorianism had a wide influence. It flourished in Edessa until 489, started a theological school at Nisibis and gradually left its imprint on the Persian church (also known as the Church of the East). Formally repudiating the term "Theotokos" in the seventh century, the Nestorians contended that Nestorius was unjustly condemned and revered him as one of three great doctors of their church.<sup>342</sup>

By the 13th century, the Nestorian church claimed 25 metropolitan sees with 75 dioceses all over Asia. It conducted missionary activities in India and China. After the Islamic conquest Page 62

of Persia, the patriarchate was moved to Baghdad, where it played an important cultural role and enjoyed the protection of the Caliphate. In Central Asia certain Tartar tribes were almost entirely converted. Monophysite Christianity acknowledged Nestorianism in Egypt, while Christian expansion almost reached Lake Baikal in eastern Siberia. Western travelers discovered Nestorian communities well established in the Mongol realm, even in the courts of the Great Khan.<sup>343</sup>

The Nestorian church also started its decline in the 13th century. The Mongol invasion devastated the church and in the 14th century, Timu (AKA, Tamerlane of Tamburlaine) drove the church into the mountains of Kurdistan. A controversy in the 16th century further weakened the Nestorian community. Also known as "the Assyrians", modern-day Nestorians survive principally in Iraq, Iran and Syria.<sup>344</sup>

Tragically, it seems obvious that ecclesiastical rivalry had as much, or more, to do with the Donatist and the Nestorian controversies as did theology. With energies turned inward away from the enlightenment of the heathen to the preservation of theological purity, evangelism suffered greatly.

As the Early European Period of Evangelism came to a close, very dark clouds began to gather. A new religion with a book in one hand and a sword in the other threatened to crush out the life of the church. It may well be that Mohammedism was (and is) the most powerful antagonist that world evangelization has ever faced.

#### **IV. EVANGELISM IN THE MIDDLE AGES**

Beginning with the conquest of Saxony by Charlemagne in the ninth century, this distinctive period of evangelism lasted until Martin Luther and the Reformation in 1517. Monks were the chief agents of evangelism. Conversions were often accomplished by force. Many

heathens simply followed their monarchs into the new faith. Merchants carried the gospel along trade routes. Scholastic disputation and persuasion were raised to a high art. Schools helped educate the mind and the heart.

A. MAJOR INFLUENCES ON EVANGELISM: It is important to note that the corruption set in motion during earlier periods became set in concrete during the Medieval years.

In his concise, but informative, book The Baptist March in History, Robert A. Baker offers a thoughtful discussion of the effects of doctrinal perversion on evangelism. He lays much emphasis on the ordinances, asserting that both the Lord's Supper and Baptism were given magical powers.<sup>345</sup>

According to Baker, seven sacraments (innovations not sanctioned by the New Testament) were at the center of Roman Catholic ritual. Baptism was the first. The Roman Church asserted that Baptism cleansed the soul from original sin and made its recipients, whether infant or adult, to become a Christian and, therefore, an heir of heaven.<sup>346</sup> The second sacrament was confirmation by which the bishops claimed to confirm the Holy Spirit.<sup>347</sup> Sins committed after baptism were forgiven through penance-the third sacrament.<sup>348</sup> The Mass was the fourth sacrament. Incidentally, since it is claimed that the flesh contains the blood and people can get all the grace they need from the bread, the wine was not offered to the people.<sup>349</sup> Marriage is the fifth sacrament.<sup>350</sup> The sixth sacrament is that of orders by which men were set apart for special service.<sup>351</sup> Extreme unction, their anointing with oil when death is a real possibility, is the seventh sacrament.<sup>352</sup> These seven sacraments became vehicles of grace.<sup>353</sup>

Baker makes the point that such grace is received through legalistic means and external ceremonies.<sup>354</sup> He insists that the above perversions had a corrupting effect on every fundamental concept concerning salvation. It undermined the place of faith<sup>355</sup>, departed from the pattern established by Christ,<sup>356</sup> introduced doctrines unknown to the New Testament,<sup>357</sup> altered the

nature of worship,<sup>358</sup> changed the Christian ideal<sup>359</sup> and supplanted New Testament authority with ecclesiastical domination.<sup>360</sup>

Baker goes on to suggest that the above perversions were responsible for the invention of purgatory, pomp and circumstance, kissing of rings, feet and images, the veneration of relics and a legalistic ecclesiastical righteousness.<sup>361</sup> It is against this backdrop that the church moved into the Middle Ages.

1. The unification of Europe by Charlemagne had a profound impact on evangelism in Europe. The greatest of the Frankish rulers,<sup>362</sup> Charlemagne was crowned Emperor of the Romans by Pope Leo III on Christmas Day AD 800,<sup>363</sup> making him the founder of the Holy Roman Empire, which endured for over a thousand years.

In Volume IV of his mammoth work, History of The Christian Church, Philip Schaff says that Charlemagne's grand ambition was to establish a Christian Theocracy by uniting all the Teutonic and Latin races on the continent under his temporal scepter in close union with the spiritual dominion of the Pope.<sup>364</sup> A devout believer in the Christian faith, he went often to worship, both morning and evening, besides attending Mass.<sup>365</sup> Liberal to the clergy, he tithed throughout the empire, appointed worthy bishops and abbots, endowed churches and built a splendid cathedral at Aix-le-Chapelle. Apparently he wished to re-establish the ancient authority of Rome.<sup>366</sup>

Schaff suggests that, in his personal morals and battle strategies, Charlemagne was more of a Moslem Caliph or oriental potentate than a Christian king<sup>367</sup> but that discussion is for another writing project.

One missions professor criticized Charlemagne's methods of evangelization as forced conversion.<sup>368</sup> Funk & Wagnall offered the Saxons as an example of this methodology.<sup>369</sup> Having

completely subjugated the Saxons, he persuaded their chieftains to submit to baptism,<sup>370</sup> under the threat of submission to the Faith or death.<sup>371</sup>

For good or ill, Charlemagne's influence on evangelism cannot be overlooked.

2. The Feudal System determined the social, economic, political and religious patterns for Western Europe during the Middle Ages. People were divided almost entirely into three groups: the great warrior/land owners (Barons), the clergy and the peasant workers.<sup>372</sup> There were traders, merchants, craftsmen, artisans and skilled servants, whose skills made them almost professional people.<sup>373</sup> Since kings in the Middle Ages were not very strong, local barons and high church dignitaries had control of their land. They could command, fine, imprison, even execute.<sup>374</sup>

3. The authority of the Roman Catholic Church was the single greatest power in Europe during the Middle Ages. Every person was touched by the church. It baptized at birth, conducted burials at death and provided the hope of salvation in the life to come. Even powerful nobles yielded to her dictates.<sup>375</sup>

The great power of the church lay in her threat of "excommunication", the complete cutting off of people from church and salvation; the "interdict", the taking away of the sacraments from all the people of a specific area (this meant that no one was married or buried with the blessing of the church, no children were baptized, church bells never rang); and the "ban", by which civil rulers made outlaws of persons involved in ecclesiastical disobedience.<sup>376</sup>

4; Monastic separation moved the church away from the mainstream of society. While, commenting about the Middle Ages, Dr. Harry Fowler wrote, *"During this period, monasticism dominated the scene...Evangelism was done by members of the monastic orders."*<sup>377</sup> Again, professor Robert Baker gives interesting background information. He asserts that many

good men watched the influx of pagan ideas into the Christian movement and were aghast. Some hardy souls, convinced that the corruptions were irreparable, fled into the deserts of Egypt and became hermits, following the patterns of holy men in other religions. This exercise subsequently developed into monasticism.<sup>378</sup>

Baker insists that western Christianity incorporated this type of zeal into its ecclesiastical system, creating a "religious class." Monks advertised their zeal with special uniforms, shaven heads, segregation and other external proofs of piety.<sup>379</sup>

Baker concludes that the monastery became the ideal of the Christian life.<sup>380</sup>

5. The rise and spread of Islam had a radical effect on world evangelism. It was and is the gospel's most powerful antagonist.

Mohammed, the founder of Islam, aspired to lead a world-wide crusade against idolatry. He sought to restore, by force, the pure religion revealed to the prophets, of which he was the last and the greatest.<sup>381</sup> In the Seventh Century, the armies of Islam moved rapidly across the world threatening to encircle Christendom. Eastern provinces of the Roman Empire fell quickly.

6. The Crusades: Termed "missions militant" the Crusades were not strictly speaking "evangelism." So great, however, was their influence on the religious, intellectual and social life of the civilized world that they cannot be overlooked.

Taken from the Latin word "crux", meaning "cross", the Crusades was a series of seven expeditions between 1095 and 1272<sup>382</sup> by the Christian countries of Europe against the Moslems. The objective was to avenge the oppressive and cruel practices aimed at the Christians of Syria and pilgrims to Jerusalem and to liberate the Holy Lands from the grips of Islam.<sup>383</sup>

Missionary advances were made during The Crusades. Without explanation, Robert Glover reminds his students that Christianity did spread into regions where it was little known.

He also reminded his students that a few souls, like Peter The Venerable, Abbot of Clergy in France, did manifest a deep spiritual concern for the Moslems.

B. DIRECT EVANGELISTIC OPERATIONS: Pioneer efforts to evangelize the countries of Northern Europe that had begun in previous centuries were continued into the Middle Ages. The following are brief biographies of several outstanding men who made valiant efforts.

1. Operations Into Denmark By Ansgar of France (800-865): - Born September 9, 801<sup>384</sup> to Frankish parents<sup>385</sup> and educated in the Benedictine Abby<sup>386</sup> at Corbie,<sup>387</sup> Ansgar was commanded to Denmark by Emperor Louis The Pious.<sup>388</sup>

Although he made a strong but unsuccessful effort to evangelize that country,<sup>389</sup> there were some successes. According to Schaff, a few young boys were educated as teachers and not a few folks were converted and baptized. King Horick was won to the faith and permission was obtained to build the first Christian church in Denmark.

While Ansgar's kindness to the poor, the stock and distressed attracted much attention, his most prominent feature, says Schaff, was his unwavering faith in the future of his course.<sup>390</sup>

Asceticism was the principle feature of Ansgar's spiritual character. He wore a coarse hair shirt, fasted often and spent much time in prayer. He rebuked the idleness of his monks and demanded that he students have some actual work. He was frequently occupied in knitting while praying.

The full Christianization of Scandinavia was yet in the future but through the efforts of Ansgar, the Christian faith was established in Denmark. Venerated until this present hour as "the Apostle of the North,"<sup>391</sup> Ansgar died in Bremen on February 3, 865

2. Operations Into Norway, Iceland & Greenland by Hakon and the Two Olafs (964-1000) — While Hakon and Olaf I made valiant efforts at evangelizing Norway, it was Olaf

II, also known as Olaf Trygvesson, also known as "Olaf The Saint", who completed the work. Professor Walker believes that permanently established Christianity in the country by importing preachers from England and by extending the gospel work to places like the Hebrides, Iceland and Greenland. Trygvesson simply enforced a faith already there.<sup>392</sup>

Robert Glover describes the violent measures taken by these three men to exterminate the worship of Odin and Thor "worthy of Mohammed himself".<sup>393</sup> In his famous book, Schaff says that Olaf The Saint saw his task as uprooting heathenism and giving the Christian religion an ecclesiastical organization.<sup>394</sup> Heathen idols and altars disappeared. Pagan customs and festivals were suppressed. Civil laws conformed to Christian morals. Churches were built and revenues were raised to support the clergy. The country was subsequently divided into dioceses and parishes.

The final triumph of Christianity in Norway came, according to Glover, when the sacred image of Thor fell in fragments under the blow of a Christian soldier's ax, out of which crept a number of mice, snakes and lizards.<sup>395</sup>

Olaf Trygvesson died during the battle of Stiklestad on July 29, 1030.<sup>396</sup>

### 3. Operations Into the Pomeranians by Otto, Bishop of Bamberg 12th Century -

Under the sway of Poland, Otto took the Gospel to the Pomeranians in the twelfth century. Earlier missionaries were men of shabby dress and ascetic habits. The episcopal pomp and richly robed retinue of Otto impressed these pleasure-loving people. It was Otto's Christ-like deeds and unselfish devotion, however, that won their hearts.<sup>397</sup>

There were both positive and negative results associated with Otto's preaching. Thousands were baptized while Slavic idols and temples were destroyed.

Since Christianity had been forced upon the Slavic tribes by Charlemagne, the Faith was used for political purposes. Final Christianization of the Slavs was not realized until the mid-twelfth century.

4. Operations Into Bulgaria. Moravia & Bohemia By Cyril & Methodius f815?-885) — Natives of Thessalonica, Cyrillus and Methodius became the "Apostles of The Slavs."<sup>398</sup> Strongly ascetic, these two brothers were Greek priests sent by Constantinople to the Bulgarian people.

While these brothers were both scholars, theologians and linguists, Cyril was a philosopher and Methodius was an artist.

Glover relates how each one contributed to the evangelization of Bulgaria.<sup>399</sup> Bogoris, the savage king of Bulgaria, was moved by a scene of The Last Judgment drawn by Methodius. He was converted and led his subjects into Christianity. On the other hand, Cyril did for the Slavs what Ulfilas had done for the Goths. He reduced their language to writing and translated the Bible and Liturgy into Slovenian.

"The posthumous influence of Cyril and Methodius," according to the Encyclopedia Britannica, "reached distant Kiev in Russia and left traces among the Slavs of Croatia, Bohemia and Poland."<sup>400</sup>

5. Operations Into Russia Under Vladimir (956-1015) -- After the fashion of the early Franks and English, the eastern Slavs followed their king into Christianity. At the baptism of King Vladimir in 988, they were converted as a body.

Although it has been in Russia since the days of the Apostle Andrew, its progress had been slow until Vladimir (revered as Isapostoulos: "Equal to an Apostle")<sup>401</sup> established it as the religion of the country. Nestor, the oldest Russian analyst and monk of Kiev, narrates the story.

He tells how envoys from the Greek and Roman churches, the Mohammedans and the Jews tried to persuade Vladimir to abandon his old gods. The king sent wise men to investigate the various religions. A picture of the last judgment so impressed the envoys that the question was settled in favor of the religion of the Byzantine church.

Vladimir married Anne, sister of emperor Basil, and was baptized the same day. He then ordered the conversion of Kiev and Novgorod, where the wooden idol of Perun was cast into the Dniepr River. At a pre-arranged time, all the people of Kiev, men, woman and children, descended into the river where they were baptized. Thus the Russian people were converted in wholesale fashion by despotic edict.<sup>402</sup>

As in the West, so in Russia, monasticism was the chief institution for the spread of the Christian gospel among heathen savages. Vladimir's Christian legacy includes improvements in education, judicial institutions and aid to the poor.

6. Operations Into the Moslem World By Raymond Lull (1235-1315) - Rom to a noble Spanish family on the Island of Majorca, Raymond Lull's life reads like a romance novel. He was a brilliant student, a skilled musician and a gay courtier. In the midst of a profligate career, he was arrested by a vision of Christ on the cross, experienced an agony of repentance and then, turning his back on all his former life and associates, he then gave himself up in full consecration to Christ and to preparations and plans for the conversions of the Saracens.<sup>403</sup>

Harold R. Cook insists that Lull's contribution to evangelism was persuasion.<sup>404</sup> He developed a scholastic method of disputation.<sup>405</sup> He developed a scholastic method of disputation. Mastering Arabic he gave his wealth to establish schools to train other missionaries in various languages.

Lull went alone to Tunis, North Africa, where he sought to evangelize the fanatical Moslems. So successful was his argument with the Moslem doctors, that he was imprisoned and

later expelled from the country. A second time he entered Africa and a second time he was thrown into prison, though his life was spared in recognition of his courage. The third time he went to Africa, he was stoned to death. Raymond Lull died at age eighty.<sup>406</sup>

### C. FURTHER EVANGELISTIC EFFORTS IN THE MIDDLE AGES

While the above men evangelized pioneer mission areas, the following ones made an impact in established countries. Their contributions, not their biographies, is important to this paper.

1. Bernard of Clairvoux 1019-1153 - Called "The Mightiest Preacher of the Middle Ages"<sup>407</sup> Bernard of Clairvoux was driven by his love for Christ. According to Neander, Bernard demonstrated a special affection for criminals apprehended in his vicinity. He often saved men from capital punishment by taking them into his own custody. On one occasion, he saw an habitual robber on the way to the scaffold. He begged the vehement mob for custody of this condemned. After acquiring this ward, Bernard had the thrill of seeing the man become a peaceful, useful citizen for the remaining thirty years of his life.<sup>408</sup>

Bernard proclaimed justification by faith and forgiveness by grace. An itinerant preacher wandering from country to country, he spoke to monks in about two thousand monasteries, as well as to anyone in the outside world who would listen.<sup>409</sup>

Earle E. Cairns, Chairman of the Department of History at Wheaton College, reminded his students that Bernard of Clairvoux led a monastic reform, was a mystic and was a hymn writer (e.g., "Jesus, The Very Thought of Thee").<sup>410</sup>

2. Francis of Assisi (1182-1226)— Francis of Assisi was, perhaps, the most lovable personages of the Middle Ages and a real evangelist of the grace of God. Hearing the call of Jesus: "*And as you go, preach saying, 'The Kingdom of heaven is at hand.' Heal the sick,*

*cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.* <sup>411</sup> Francis forsook his father's riches to depend upon alms and vowed perpetual poverty. He surrendered a world of indulgence and vowed perpetual chastity. He resigned a careful, irresponsibility and vowed perpetual obedience.

Francis of Assisi was an evangelist of the grace of God. First, his happy victory over self denial, base materialism and pleasure deeply moved the people. Second, his habit of singing to win converts proved to be a tremendous power. Third, he started the Franciscan monastic order. By the year 1264 over two hundred thousand monks were established in over eight thousand cloisters in Italy, Spain, France and North Africa. Two related lay orders for women were started. Fourth, he left the confines of the monastery to evangelize the world.<sup>412</sup>

Francis ministered primarily to the general populace. He sent his disciples out to proclaim peace, repentance and forgiveness to all men everywhere and to nurse the sick, raise the fallen and lead erring ones into The Way.<sup>413</sup>

3. John Tauler of Strasbourg (1290-1361) - John Tauler was a fourteenth century example of militant Christianity. Born in Strasbourg, Germany in the year 1290, he surrendered to the call of God early in his teens.

A Dominican priest, Tauler was disappointed at the low ebb of religion. Associated with "The Friends of God",<sup>414</sup> his courageous stand for truth in the face of opposition won him other respect of the common people.

The most effective preacher and the most successful evangelist of his generation, John Tauler's contribution to evangelism was mysticism and prayer. Leavell says he organized no churches but did form prayer circles, an influence that kept prayer alive in Christian groups in Germany for more than a hundred years.<sup>415</sup>

After one particular sermon, says Leavell, John broke into a paroxysm of weeping. Thereafter, his congregation would weep and groan and faint away in emotional demonstration when he preached.

Perhaps John Tauler is best known for his work during the Black Plaque of 1348. Taylor says he was instrumental in turning many to Christ during that fearful and fateful epidemic. Ministering to the sick and the dying, he drew upon a supernatural resource.<sup>416</sup>

John Tauler's life drew to a close in 1361.

4. John Wycliffe H320-1389 - Through the works of John Wycliffe, evangelism, especially lay evangelism, was furthered in the fourteenth century. A professor of theology at Oxford University, England and known primarily for his translation of the Bible into English vernacular, he gathered around him conscientious students of the Word, who he sent out as itinerant preachers. Organized into pairs, these simple folk wandered about the countryside daring to preach against the misdeeds of the papal church and giving scriptural instructions.

This group of "Poor Priests"<sup>417</sup> increased in number and influence until the accession of King Henry IV, an ardent papist.

5. Girolamo Savannarola - Strictly speaking, Girolamo Savannarola was not an evangelist. He was a reformer. A Dominican monk serving in Florence, he learned that social and moral reformation without regeneration does not last.

Repulsed by the corruption of the Catholic Church and the ungodliness of the Medici family, Savannarola hurled sermonical thunder bolts at the people of Florence. Using tests found in the Old Testament prophets, he exposed sin and predicted judgment.<sup>418</sup>

The people of Florence responded enthusiastically at first. They wept and went to church. Indecent books, pictures, trinkets and jewels were consumed in a huge bonfire. The Medici fell

from power. Florence became a Christian commonwealth and when the French conquered Italy, Savannarola declared his prophecies of judgment fulfilled.<sup>419</sup>

Eventually, however, people revolted against Savannarola's hard sermons. The Medici climbed back into power and the pope excommunicated Savannarola for heresy and sedition. In April 1498 he was arrested, cruelly tortured and on May 23rd hanged and burned in the very same street where he ignited the moral bonfire hardly a year earlier.<sup>420</sup>

In no sense a Protestant and with thoroughly medieval religious ideas, Savannarola effected good reforms in civil liberties, lower taxes, relief to the hungry and bitter administration of justice. One observation is clear, however; negative preaching without a positive gospel will ultimately fail.

#### D. EVANGELISTIC GROUPS OF THE MIDDLE AGES

Between 1215 and 1517, it is possible to find dissenting groups in almost every section of the western world. While it is difficult to lump them all together, there is convincing evidence that many of them had close fellowship with each other and that the dissenting movements of the early Middle Ages gave rise to dissenting groups of the Latin Middle Ages.

A strong anti-papal spirit seems to be a constant commonality among the various movements. To put it positively, the dissenting groups longed for a return to New Testament Christianity and Biblical authority.

1. Bogomiles — Demonstrating manichean tendencies, the Bogomiles rejected the mass as a sacrifice to demons, considered orthodox churches 'dwelling places of demons', opposed the worship of images as idolatry and claimed the "fathers of the church" to be false prophets against whom Jesus warned.

A product of Bulgarian missionary work, the Bogomiles may have numbered as many as two million.<sup>421</sup>

2. Petrobrusians — Founded by Peter de Bruys and furthered by Henry of Lausanne, the Petrobrusians denied that infant christening constituted baptism, disallowed crosses in worship, refused to observe the mass and rejected the authority of tradition. The Petrobrusians recognized the scriptures alone are authoritative.<sup>422</sup>

3. Waldenses — Begun by Peter Waldo, the Waldensian movement spread rapidly through southern France, Spain and the Rhine Valley. The New Catholic Encyclopedia suggests that they were generally men of little education and of humble conditions, who lived an itinerant life, preached in secret, heard confessions, imposed fasts and encouraged the faithful.

Among other doctrines, the Waldenses testified that they believed in the sole authority of the scriptures and the necessity for believer's baptism. They denied the existence of purgatory, the merit of praying to the saints, the mass, the taking of oaths and war. Further, they allowed unordained men to preach.<sup>423</sup>

4. Albigenses — Professing a form of manichaeism, the Albigenses movement found its greatest popularity in the Balkan peninsula, northern Italy and southern France.

Waging a successful twenty-year crusade against the Albigenians, Pope Innocent III awarded both territory and the spoils of war to the conquerors. Inhabitants of captured cities were either slaughtered or sold into slavery.<sup>424</sup>

5. The Lollards — Known as "Lollards", the followers of John Wycliffe constituted a large and aggressive dissenting movement in England. By the end of the fourteenth century, they were powerful enough to attack the Roman church before parliament.

In particular, Wycliffe's "Poor Priests" condemned the priesthood, celibacy, transubstantiation, Roman liturgies and prayers for the dead, vicarious confession and the Roman crusades.<sup>425</sup>

6. Amoldests — Followers of Arnold of Buscia, the Amoldests were reformers who lived in northern Italy. They accused the Roman church with secular and financial shenanigans.<sup>426</sup> They insisted that support for religious leaders should come only from free-will offerings and that secular and financial matters should not occupy the attention of the clergy. In addition, Arnold vigorously denied that water in baptism brings forgiveness and he strongly excoriated the clergy for corruption.<sup>427</sup>

Arnold was condemned to death by hanging, with his body to be burned and his ashes thrown into the Tiber. The sentence was carried out in 1155.

7. Hussites — John Hus was a Bohemian reformer of the fifteenth century. Emphasizing moral reform, he preached in the vernacular. He was greatly influenced by the writings of John Wycliffe.

Hus's major disagreement with the orthodox church seems to have revolved around his ecumenical belief about the church. He insisted that the Roman church was not the only true church but one of several branches. His compromise with Wycliffe's doctrine, his character as an agitator and demagogue, his alienation of most of his earthly friends, as well as his strong denunciation of avarice and ceremony, all played a part in his tragic end.

Summoned to Constance to discuss his differences with the church, he was assured of safe passage. Once there, however, he was tried and executed. Writing in the New Catholic Encyclopedia. P. DeVooght reports that John was put to the stake and his ashes were thrown to the Rhine.<sup>428</sup> Hus died pardoning his enemies, invoking the name of Jesus and reciting the Credo.<sup>429</sup>

The Hussites' program was reduced to four points: 1) the Word of God should be preached freely by Christian priests in the way that Christ had commanded; 2) the Eucharist should be distributed under both species to all believing Christians; 3) all who committed mortal sins should be punished, including priests; and 4) the clergy should renounce ownership of worldly goods in order to live and work according to the teachings of the Apostles.

The above mentioned dissent groups are representative of many other movements. Along with the Bible printed in the vernacular, they helped give rise to the Reformation.

#### E. MONASTIC ORDERS OF THE MIDDLE AGES

Signifying a "lonely" life, Christian monasticism had its rise in third century Egypt with those who withdrew into the desert to avoid persecution. Other devout men, grieved by the formalism and corruption of the church and the shocking moral evils of the time, retired to the lonely life to preserve their sanctity. The monastic movement began to grow apace after Constantine. Self-supporting cloisters were formed where hospitality was extended to strangers, to the poor and to the ill. Though it is not widely known, monastic monks developed improved methods of agriculture. They kept scholarship alive during the dark ages and preserved and copied sacred literature. For almost a thousand years, monasteries were the centers of mission activities and evangelism.

There were some obvious flaws with monasticism but the public can deplore the weaknesses while admiring the good.

1. The Benedictines — The earliest of the monastic orders in the West, The Benedictines were founded by Benedict of Nevesia. Originally located at Monte Cassino, the order grew rapidly. It has been estimated that 37,000 monasteries operated in France, Italy, Sicily, Spain and other countries through Europe.

The so-called Benedictine Rule carefully integrated prayer, manual labor and study into a well-rounded daily routine. In addition to their monastic lifestyle, Benedictines engaged in education, scholarship and missionary work.<sup>430</sup>

2. The Franciscans — The Franciscans owed their existence to St. Francis of Assisi. Following a sudden conversion, he forsook a life of sine and pleasure for a life of preaching, repentance and caring for the sick.

Francis drew to himself a band of followers who he called "little brothers."<sup>431</sup> He imposed a three-fold vow of celibacy, poverty and obedience and sent them out, two by two, to preach, observing Christ's injunction to take neither shoes, scrip nor staves.

Francis founded three Orders. The first consisted of priest and lay brothers who vowed to live lives of prayer, penance and preaching. The second consisted of cloistered nuns. The third was founded as a lay fraternity for persons wishing to exemplify the spirit of Francis in secular life. Interestingly, while many of his followers became priests, Francis remained a layman.

The "Little Brothers" lived as itinerant evangelists. Their sermons were forthright, moral exhortations delivered in the language of the common people. They lived in caves, stables, leper's homes and abandoned churches. Serving the poor and the sick, they worked at whatever trades they knew and begged their daily rations

The largest of the Medieval orders, the Franciscans produced many great theologians and sent out nmany missionaries

3. The Dominicans - Dominic, a Spanish priest, founded the Roman Catholic order that bears his name. Spreading rapidly as a theological and missionary body, Dominican priests were called "Preaching Friars".<sup>432</sup> They preached the gospel, instructed people in sound morals and combated errors.

Dominicans were less contemplative—more practical. They substituted systematic study for manual labor, excused preachers from ascetical requirements, freed friars from parish work and established a representative, democratic government. They founded houses in cities and towns, built large churches, preached twice on Sundays and sent out itinerant preachers. Territories were covered in a systematic fashion. Convents became centers of mystical movement, while mission work was carried on in many lands.<sup>433</sup>

4. The Jesuits — Along with Francis Xavier and several others of like mind, Ignatius Loyola, a Spaniard of noble birth, founded the Society of Jesus. Known simply as The Jesuits, it became the most renowned of all the monastic orders. Although initially devoted to the care of Christians and the conversion of Saracens, the Society of Jesus soon extended its arms and became a great missionary agency.

John Patrick Donnelly of Marquette University says the Jesuit Order was founded with a two-fold purpose: the spiritual growth of the Jesuit himself and the salvation of all men and women. As a missionary force, the Jesuits operated principally in India, China, Japan, the Philippines, Africa, South American, Mexico, California and Canada.<sup>434</sup> Francis Xavier was the most well known of the Jesuit missionaries.

The social, political, economic, academic and religious reforms of the later Middle Ages laid the foundation for the world-wide missionary movements of the next evangelistic period.

## **V. EVANGELISM IN THE PERIOD OF REFORMATION**

The fifth period of evangelism is known as The Period of Reformation. Beginning in 1517 with Martin Luther, it ran until 1650 and the Halle Missionaries. It was mighty in change and far reaching in influence. Primarily a battle against ecclesiastical abuse and moral corruption within Christendom, the Reformation was based on a return to biblical patterns.

A number of factors encouraged the Reformation. The vernacular Bible opened the hearts and minds of the common man to the New Testament. Salvation by grace became a predominant theme, while separation of church and state was also a key issue. Political rivalries, military struggles and a Turkish menace kept the powers of Europe occupied while the reformers moved ahead. The economic and social transitions of the fourteenth and fifteenth centuries brought starvation and malnutrition to the continent and fostered universal discontent. The renaissance that followed the Crusades (known as "Humanism"), the invention of the printing press and the growing belief that salvation could be attained apart from the Roman system, provided an intellectual basis for reform. The extremely low tone of religion and morality in the Roman Church, especially that epitomized by the selling of indulgences, helped account for the revolution of the sixteenth century.

All of these factors and more led directly to the nailing of the ninety five theses by Martin Luther on the door of the Wittenberg Castle church.

#### A. THE INFLUENCE OF MARTIN LUTHER (1483-1526-): Emphasis on Faith

Born to parents of unecclesiastical piety,<sup>435</sup> Hans Tucker and Margaret Ziegler, Martin Luther's childhood did not vary greatly from that of any other young man preparing for a career in law. Things were pretty normal for this burly, rough-and-ready German through his days at The University of Erfurt, where he received the bachelor of arts and the masters degrees.<sup>436</sup>

A number of direct and indirect influences resulted in Luther's conversion and later break with Rome. Gradually Luther began to question the dogma of the Roman Catholic church. There were overwhelming feelings of estrangement from God that the Universal church just could not satisfy. The climax came on July 2, 1505 near Stottemheim when Luther was unnerved by a bolt

of lightening. He vowed to become a monk if God would spare his life. Fifteen days later he entered the Augustinian monastery at Erfurt.<sup>437</sup>

To his dismay, he discovered that a life of contemplation surrounded by the quiet atmosphere of the monastery could not bring peace.

The exact moment of redemption for Luther is unclear. He does not tell when the breakthrough came but it did come. In his multi-volume work, A Summary of Christian History. Philip Schaff insists that Luther was a Christian before he became a monk but later underwent a second conversion from monastic piety of the Medieval Catholicism to the free evangelical piety of Protestantism. This occurred when he was awakened to the knowledge of justification by grace through faith alone.<sup>438</sup> Charles Stanley, prolific author, past President of the Southern Baptist Convention and past of the First Baptist Church of Atlanta, Georgia refers to Christian History. Vol. XII when he says that Luther wept as he accepted Christ's finished work on the cross as full payment for his sins. At last he was free and his heart was filled with a new joy.<sup>439</sup> The discovery of this truth did for Luther what the entire sacramental system could not do. He seized upon Romans 1:17 as a text, "*The just shall live by Faith*"<sup>440</sup>

Step by step Martin Luther moved farther and farther away from the church he had once obeyed so fervently. He opposed the sale of indulgences and on October 31, 1517 he posted his ninety five theses on the door of the Wittenburg Castle Church. This simple act provided the spark which kindled the reformatory explosion. The Protestant Reformation had begun.<sup>441</sup>

Luther's writing helped give direction to the Reformation. For instance, in the little tract "On Good Works", he affirmed the essential goodness of normal, secular occupations, asserting that the natural human life is superior to the unnatural ascetic life<sup>442</sup>

Through his pen, Luther urged magistrates to reform the church, condemned papal misgovernment, permitted clerical marriage, forbade beggary and brothers, and reformed

theological education. He criticized monastic vows, pilgrimages and works of merit. The sole value of a sacrament, according to Luther, was as a witness and he insisted that baptism and the Lord's supper were the only sacraments.

One of Luther's most important accomplishments was the translation of the Bible into the German idiom. Its source was Greek, not the Latin Vulgate.

Uncompromising to the end, Martin Luther galvanized the growing Protestant movement into a full Reformation. In ill health and suffering from occasional bouts of depression, Luther died in February 1546.

Later reformers would consider Luther's reforms as partake at best. His critics claimed he followed the New Testament negatively. What it did not condemn in contemporary corruption, Luther allowed to continue unchallenged. For instance, he retained a magical baptism for infants and a magical Supper. Robes, crosses and candles continued. A union of church and State was adopted.

Although other men would continue the struggle for reformation, Luther's unequalled contributions cannot be ignored.

B. THE INFLUENCE OF ULBRICH ZWINGLI 1484-1531: Emphasis on Independence From Rome

Headquartered in Zurich, Ulbrich (Huldreich) Zwingli became the chief reformer among the people of northern Switzerland. In a short study course book prepared for the Sunday School Board of the Southern Baptist Convention, Robert Baker suggested that, while Luther sought peace for his heart by coming to a right relationship with God, Zwingli sought relief for his intellect by abolishing superstitious and irrational teachings and practices of the Roman church.<sup>443</sup>

Born on January 1, 1484, Zwingli was raised in comfortable surroundings in the village of Wild, where his father was the bailiff. An uncle supervised his education in some of the top

schools on the continent. In 1504 Zwingli graduated from the University of Basel with a bachelor of arts and received the master's degree.

Perhaps Zwingli's greatest contribution to the Swiss Reformation was his debate with Roman Catholics and the formal recognition given him by the Zurich City Council.<sup>444</sup> During the debate, Zwingli presented sixty seven articles in which he affirmed that the Gospels derive no authority from The Church and that salvation is by faith, while denying the sacrificial character of the mass, the salvatory character of good works, the value of saintly intercessors, the binding nature of monastic vows and the existence of purgatory. During the debate Zwingli further declare Christ to be the sole head of the church and advocated clerical marriage.

Soon images, relics and organs had disappeared. Monastic properties had been confiscated to establish schools. The mass was discontinued. The transformation was complete when worship services were held in the German language.

Unfortunately, an alliance between Zwingli and Luther could not be arranged. The division shattered the evangelical ranks.

Zwingli was slain in battle in 1531 at Kappel. In less than a generation, the Zwinglian movement was swallowed up by Calvinism.

### C. THE INFLUENCE OF JOHN CALVIN 1509-1564^: Emphasis on Grace

John Calvin was, perhaps, the most influential of the reformation leaders. If Luther emphasized Faith, John was the reform of Grace. A Frenchman by birth, he was reared in the home of an influential ecclesiastical functionary. He received both a master of arts degree and a doctorate of law.

Professor Roland Q. Leavell describes Calvin:

"He was a frail little man, bent over from much study. He was destitute of humor and somewhat unwinsome in personality, but an aristocrat by nature. He has influenced the thinking of all Protestant Christianity, even to this day...

"...He was thoroughly educated, first for the priesthood, and then for the law. He mastered philosophy, theology and the Greek New Testament. As a young man, he was severely moral and pure."<sup>445</sup>

Very little is known about the exact circumstances surrounding Calvin's conversion from Catholicism to Evangelicalism but one fact is for certain: it happened suddenly. Drawing on Kidel, pp. 523-524, Professor Williston Walker writes that it took place between the Spring of 1532 and the Autumn of 1533. The central thrust, according to John himself, was that God spoke to him through the scriptures and God's will must be obeyed.<sup>446</sup>

In Geneva, Switzerland Calvin met William Farel. Together these men undertook to accomplish three goals in the city. First, they attempted to make Geneva a model community with an independent church. Second, they wanted to adopt a catechism composed by Calvin. Third, they sought to impose a creed on each citizen that was written by Farel. It was obvious that Calvin wanted to establish a theocratic regime.<sup>447</sup>

The "Genevan Academy"<sup>448</sup>, founded in 1559, became the greatest center of theological instruction among the reformers. Known as an "International Reformer"<sup>449</sup>, Calvin died on May 27, 1546 in Geneva.<sup>450</sup>

Calvin's legacy to Protestantism/Evangelicalism includes his writings. In his Ecclesiastical Ordinance he provided for four officers in Genevan churches: pastors, teachers, elders and deacons. Pastors were to meet weekly for public discussion, examination of ministerial candidates and exegesis. Teachers were to be the head of the Genevan school system. To the deacons was assigned the care of the poor and the supervision of hospitals. Elders were

charged with church discipline. Incidentally, the office of Elder or Presbyter gave rise to the name Presbyterian. It was the heart of Calvin's system.

Professor Walker insists that The Institutes was the most orderly and systematic presentation of doctrine and of the Christian life that the Reformation produced.<sup>451</sup> Beginning with the sovereignty of God, Calvin followed the creeds in discussing Christ, the Holy Spirit and the church. His emphasis on predestination and infant baptism indicates the importance Calvin placed on the sociological aspects of the sacraments.

Man's highest knowledge, Calvin taught, is that of God and of himself. Enough understanding comes to man by nature to leave him without excuse but adequate knowledge is given only in the scriptures, which teach that God is good and that obedience to His will is man's primal duty. Adam's fall rendered mankind incapable of goodness. Hence, no work on man's part can provide merit. From this helpless and hopeless condition, some men are undeservedly rescued through the work of Christ. The offer and reception of this is a free act on God's part.

Calvin insisted that man must demonstrate some evidence of this undeserved grace. All that Christ has wrought, he insisted, is without avail unless it becomes a man's personal possession. This new life of faith is salvation but it is salvation unto righteousness. The standard set forward in the Bible is not a test of salvation but an expression of salvation. This is character!

Divine choice, continued Calvin, determines why some people are saved and others are lost. Any choice beyond the will of God is absurd since God's will is an ultimate fact. For Calvin this doctrine of election was a comfort, an unshakable rock of confidence.

Later Calvin produced an enlarged edition of The Institutes in which he discussed his ideas about the church. He cherished the concept of the Catholic church but saw an apparent contradiction. There is a distinction between the ideal and the real, the essential and the phenomenal, the church as it is in the mind of Christ and the church as it is in the minds of

nominal Christians. Calvin called upon Paul's letter to the Ephesians as a text. There Paul speaks of the mystical "Body of Christ" in sublime terms but also warns the brotherhood of vulgar vices. Obviously, for Calvin, the Catholic church embraced both the church visible and the church invisible (all God's elect, living and departed.)<sup>452</sup>

The Institutes is evidence of John Calvin's acceptance of Augustinian Theology. John Calvin also wrote his Commentary on Romans<sup>453</sup>, the beginning of a series that put him in the front ranks of exegetes among the reformers and his Reply to Sadoleto<sup>454</sup> regarded as the ablest of Protestant vindications.

It would appear that John Calvin's contribution to the Reformation was Systemization. He took the thoughts of Luther and others and put them in a readable and workable form. His emphasis on grace dramatically influenced the Reformation movements all over Europe and even Scotland.

#### D. THE INFLUENCE OF JOHN KNOX (1514 - 1572): Emphasis on Prayer

The prayer power of John Knox is legendary. Born near Haddington, his early years were spent in obscurity; but before his life was over, he had led Scotland into the Protestant reformation. Ordained to the priesthood, he was inflamed toward Protestantism in 1546 by the arrest and martyrdom of his friend, George Wishart. Subsequently, he pastored an English speaking congregation in Geneva, where he also attended Calvin's school. Upon his return to Scotland, and with the aid of Scottish nobles and middle-class merchants, Knox defeated Mary Stuart's attempt to keep Scotland in the Roman fold. He also created a church that was Calvinistic in theology and Presbyterian in polity.<sup>455</sup>

John Knox may not have been original, scholarly or widely known as Luther, Zwingli and Calvin but he was a dynamic Scotsman.<sup>456</sup> Professor Leavell wrote that John Knox was

moved by the force of his thoughts, the stirring of his earnestness and the unwavering courage of his convictions.<sup>457</sup> He goes on to say that Knox's eloquence ranks him among the greatest of Evangelists.<sup>458</sup> The professor further said that Knox held remarkable sway over men.<sup>459</sup> Above all, according to Leavell, Knox was absolutely fearless.<sup>460</sup>

Knox perpetuated his ministry by outlining forms of church organization and perpetuated his doctrine by formulating confessions of faith.

It was the power of Knox's prayer life that galvanized the people of Scotland and gave birth to the Scottish Reformation. Mary, Queen of Scots, once declared she "feared the prayers of John Knox more than all the armies of England."<sup>461</sup> Visitors to his home report seeing depressions in the stone floor beside the bed where he spent so much time in fervent prayer.

E. THE INFLUENCE OF JACOBUS ARMINIUS 0560 - 1609:): Emphasis on Both Faith and Grace — The rigors of Calvinism produced a strong reaction, especially in Holland and with the Anabaptists. The fullest expression of this reaction was found in Jacobus Arminius, who was disinclined toward sharp creedal definitions. He demonstrated a tolerance for differing opinion and emphasized the more practical aspects of religion.

Born on October 10, 1560 at Oudewater, Holland, Jacobus' relatives were killed in the Netherlands' struggle for independence. He entered the University of Leiden (Leyden) where he would later become a professor of theology.<sup>462</sup>

Although indisposed to controversy, Arminius was appointed to defend Calvin's doctrine of "supralapsarianism". The debate focused on the order of divine purpose: "Did God 'decree' election and reprobation, and then permit the fall as a means by which the decree could be carried out (supra lapsum)? Or did He foresee and permit that man would fall, and then decree election as the method of saving some (infra lapsum)?" The former is known as unconditional or absolute

predestination. After careful consideration, Arminius recoiled from this teaching, unable to reconcile it with his own understanding of God's love and justice. He opted for man's free will.<sup>463</sup>

After his death at Leiden on October 19, 1609, Arminius' friends, led by Simon Episcopius, codified his doctrines in The Remonstrances.<sup>464</sup> This document made five assertions:

1) All who believe in Christ can be saved; 2) Atonement is universal, making it possible for all to be saved; 3) man cannot be saved without the grace of god; 4) God's grace is not irresistible; and 5) Whether grace, once granted, can be lost was a question needing further study. John Wesley Arminianism and entitled his theological journal "The Arminian Magazine."<sup>465</sup>

Thanks to Jacobus Arminius, church historians can be sure that the Reformation was not monolithic in nature. This adds evidence to the belief that the roots of the Reformation can be traced to many groups who rebelled against the excesses of Rome and accepted the Bible as their only authority for faith and practice.

F. THE INFLUENCE OF THE ANABAPTIST - Many historians assert that the various evangelical groups of the Dark Ages gave rise to the "Anabaptist" of the sixteenth century. According to Robert Baker, the Anabaptist movement was characterized by three things: their rapid appearance over a widespread territory, their fundamental doctrine of believers baptism and their solemn consciousness of immediate fellowship with God.<sup>466</sup>

The one fundamental doctrine that was common to all true Anabaptists was believer's baptism—the insistence upon baptism for believers only. Around this teaching other doctrines clustered, especially a belief in the freedom of conscience and the separation of Church and State.

Possessing deep earnestness, they asserted that they were accountable to God and were obligated to reproduce in their lives the teachings of the New Testament. A strong Pacificistic and Communistic Anabaptist sentiment grew up in Moravia.

G. THE INFLUENCE OF THE FRENCH HUGUENOTS - The French Protestant group known as the Huguenots was constituted on a Calvinistic basis. It did not live in peace, however, for over thirty years there waged an almost continual civil war between them and the Catholic majority.

Over 400,000 Protestant inhabitants of France emigrated to England, Prussia, Holland and America where they became useful citizens. Since Huguenots were urban people of commerce and industry, their absence hurt France in the coming Industrial Revolution.

The massacre of Saint Bartholomew's Day was perhaps the most famous incident of the French Religious Wars. The New Encyclopedia Britannica, Vol. IX records the details. It reads:

"On the night of August 24/25, 1572, after a council at which the queen mother Catherine de Medicis, King Charles IX and the Duke of Anjou.-.and the Guises were present, there occurred a massacre in which Coligny and almost all the leading Huguenots in Paris were slain. The Paris massacre was repeated throughout France and Protestants were slain in [the] thousands."<sup>46?</sup>

H. THE INFLUENCE OF THE ANGLICAN REFORMERS - The last of the great reform movements occurred on the large island off the coast of the European continent:

England. It received the gospel very early, perhaps as early as 55 AD, from the lips of Roman soldiers who had been chained to the Apostle Paul then stationed in the British Isles. Over the centuries this island kingdom had an "on-again/off-again" relationship with the Roman Catholic church. The final break came when Henry VIII established himself as the head of the Church of England.

After the death of Henry VIII, a strong Puritan and Separatist movement helped fan the flames of Protestantism in England. Perhaps the most far-reaching group to come out of the English Reformation was the Baptist.

Thus, the Reformation Period of Evangelism came to an end. It was not very long in duration but it was extremely powerful in result. The Bible was placed in the hands of the people; church control was questioned along with papal authority; and individual faith was reestablished as essential for saving grace.

Evangelical Christianity, which was probably just beneath the surface all along, emerged as a viable option to the people. The world stage was set for the Pietists and experiential faith.

### **VIII. EVANGELISM IN THE AGE OF PIETISM:**

The sixth period of evangelism ran from 1650 until 1792, from the Halle missionaries to William Carey. Known as "Evangelism in the Age of Pietism", its significance lies in its emphasis on the New Birth. Scholasticism and rationalism gave way to experience.

A. The Need for Pietism — Fundamentally, Pietism was a reaction against the doctrinally structured formulations of the Lutheran church. Christianity, in general and the Lutheran church in particular, had settled into a rigid, intellectual scholasticism. An overemphasis on orthodoxy and doctrinal correctness, along with humanism and rationalism, robbed the church of its enthusiasm. Pietism sought to improve this condition.

B. A Definition of Pietism -- Writing in the Encyclopedia Americana, an anonymous contributor gives a one-paragraph description of Pietism:

"Pietism stressed a personal, interior religious experience rather than outward conformity to church dogma and practice. The true pietist felt a sense of regeneration to a new life in Christ, often after a specific experience of conversion. He no longer depended on the sacraments, which became symbols rather than the means of grace. He espoused a religion of the heart rather than of the mind, a devotion to Christ rather than asset to doctrine. He considered total commitment to Christ, expressed through acts of love toward his fellow man, more important than worship services or academic study. Finally, the pietist regarded the Bible as the sole basis of his faith and interpreted it for himself rather than according to the clergy."<sup>468</sup>

In his definitive work, Pietism and Methodism, A. W. Nagler offers a more encapsulated explanation of Pietism. "After faith is produced in the repentant heart through the Spirit, and the grace of God in Christ is received," he wrote, "justification and adoption results. Man is born a new creature."<sup>469</sup>

First, the New Birth was considered to be an instantaneous happening. Mental affirmation to an established dogma alone was not considered a sufficient basis for a right relationship with God. A miracle of the will and the emotions must lift the individual's life to a permanently higher plane.

This experience has both a negative and a positive side, writes Taylor.<sup>470</sup> It involves repentance—a turning away from sin—a denial of worldly pleasure and a breaking of the natural self will. It also involves an obedience; a turning to God and to the demands of righteousness.

It is generally accepted that the Pietistic movement came about because of the emphasis upon justification by faith laid down by Reformation leaders.

The second salient point in Pietism was the witness of the Holy Spirit.<sup>471</sup> According to church historians, Pietists believed that the immediate conversion experience was wrought by the Spirit of God. Apparently this witness was interlocked with a clear and intense feeling of assurance.

The third salient point in Pietism was the insistence that Sanctification follows Regeneration.<sup>472</sup> R. Newton Flew states that "the essential mark of Pietism is its quest for individual holiness."<sup>473</sup>

Grounded in experience, important Pietistic doctrines were also grounded in experience. Doctrines like repentance, justification, conversion, illumination, sanctification, assurance and perfection. Since sanctification raises the life of a believing Christian to a level

where he no longer intentionally sinned. Pietists insisted on a complete separation from worldliness. It condemned any indulgence, including the theater and dancing.

On the other hand, sanctified life must be translated into a program of positive action. The call of love was a basic ingredient in dedicated living and each Christian was to help, serve and edify his neighbor.

While mainstream churchmen were handing out theological chatter, the Pietists were going into the alleyways, giving hope to the otherwise neglected.

C. The Influence of Philipp Jakob Spener — Other men laid the foundation but Philipp Jakob Spener was the "Pioneer of Pietism."<sup>474</sup> Born in Rappoltsweiler in 1635<sup>475</sup> to an aristocratic family, Spener developed a thirst for spiritual knowledge rather than luxury, pleasure and nobility. After formal education and a trip to Switzerland, Basil and Geneva he earned a reputation as a "free preacher"<sup>476</sup> in Strassburg.

As senior pastor at Frankfurt on the Main, Spener discovered the low ebb of discipline and church order. True to his nature, he took immediate steps to remedy the problem.

Spener's first step was to conduct catechism sessions on Sunday afternoons, during which he elucidated on the theological subjects mentioned during the morning worship service. Next he sought to preach sermons with careful exposition and practical application. Finally he encouraged his people to hold "collaui pietatis",<sup>477</sup> meetings for mutual edification. This name was finalized as Pietists.<sup>478</sup>

Pia Desideria (Hear Longings) was the publication authored by Spener that enumerated the principles of Pietism. Beginning with Jeremiah 9:1, he declared that the chief evils of his time were government interference, the bad example of unworthy clergy, the controversial interpretation of theology and the drunkenness, immorality and self-seeking natures of the laity. Spener concludes with six propositions as a prescription for overcoming

weakness:<sup>479</sup> 1) The "ecclesialae in ecclesia" (church within the church)<sup>480</sup> in various congregations should gather for Bible study; 2) Pastors and laity should cooperate for the edification of the household of faith; 3) Practical experience must be added to religion; 4) Unbelievers and those in error should be treated with love; 5) Minister training should emphasize holy living, as well as faithful studying; and 6) Preaching should be designed to help the hearer bring forth good fruit.<sup>481</sup>

In 1683 Spener published his famous "Catechetical Tablets"<sup>482</sup> in which he offered 108 specific ways a man may know his maker more completely.

Spener's writings were widely accepted, expressing the earnest thinking of many people. Groups like the Moravian Brethren, The Methodists, the Oxford Group and others were strengthened by them.

Spener departed this life on February 5, 1705.

D. August Hermann Francke -- August Hermann Francke is known for this work in evangelism, his leadership at Halle University and his humanitarian endeavors.

Francke was born in Lubeck, German in 1666 to devout Christian parents. He had a roller coaster spiritual life, however, during his early years. At the University of Leipzig he rediscovered his spiritual roots.

Emphasizing the devotional dimensions of the Biblical message, Francke and some friends organized a "Collegium Philobiblicum" (College of Friends the Bible).<sup>483</sup> At first its members were instructors, its methods scientific and it had the approval of the university authorities. Its members were instructors. Its method of study was scientific.

Francke underwent a deep spiritual experience in 1687 while he was a young vicar in Luneberg. There he became disturbingly aware of his own need for a personal relationship with Christ. While preparing a lesson on faith from John 20:31, he wrestled with the

Lord. At one time he cried, pacing the floor in great unrest. Then he fell to his knees and implored God. God heard his prayer and suddenly the elements of despair and doubt on one hand and assurance and joy on the other were profoundly present.<sup>484</sup>

Francke resolved to lead others to this kind of crisis experience. He followed through on this resolution by delivering exegetical and practical lectures from the New Testament, according to Tholuck<sup>485</sup>

With the assistance of Philipp Spener, Francke became a professor at Halle University. Under Francke's able leadership, Halle became a training center for Pietism. Francke's zeal and intellectual qualities attracted and stimulated students from many countries.

The year 1694 marked the beginning of Francke's philanthropic work. Among other things, he founded schools for the poor, orphanages, a Bible school, a book store, a pharmacy and the Danish-Halle Mission to India. He distributed bread to the poor every Thursday and devised a plan to combat world needs. Inexpensive Bibles were printed and circulated.

Undertaking a seven-month preaching tour through central and southern German, Francke became the first traveling German evangelist

With his death 1727, Pietism passed its high-water mark. No leader of Spener and Francke's caliber took their place.

E. The Danish-Halle Mission to India - Professor Williston Walker reminds his students that, at a time when Protestants generally failed to recognize the missionary obligations of the church, Pietists did. Frederick IV, king of Denmark, wished to send the first Protestant missionaries to India. Two students from Halle University accepted the challenge: Bartholomous Ziegenbalg and Heinrich Plutchau. They set sail on November 29, 1705 and landed at Tranquebar, India on July 9, 1706.<sup>486</sup>

F. Nikolaus Ludwig Graf Von Zinzendorf-- While he was a Lutheran and the founder of the Moravian Brethren, Count Nikolaus Ludwig Graf Von Zinzendorf carried on the Pietistic movement.

Born in Dresden on May 26, 1700, the Count's boyhood was marked by a passionate devotion to Christ and a conviction that God is known only as Christ.<sup>487</sup> Influenced by a strong Pietist grandmother, Von Zinzendorf matriculated at Halle University. Here he was impressed by the zeal, devotion, mind and character of August Francke. Shortly after arriving there, he prepared for his first communion service, an occasion that set his course for life. As the time came for him to go to the service, he experienced an unusual stirring in his soul. Immediately he promised the Savior to follow Him and to be true to Him.<sup>488</sup> It is little wonder why he emphasized "heart religion".<sup>489</sup>

Zinzendorf's life work revolved around his estate, Berthelsdorf, where he established the village of Herrnhut. The old Hussite church in Bohemia had fallen on bad times. They sought refuge in Saxony and the Count allowed them to found their village. By 1727 he was their spiritual leader. In their willingness to go anywhere, the Count found a body of soldiers to advance his causes, both home and abroad.

Following the pattern of Pietism, Zinzendorf started a student-centered society emphasizing small group meetings. His closeness to Pietism was also seen in a disagreement that arose between himself and the Moravians. The church wanted to establish a new and separate denomination. On the other hand, Zinzendorf clung firmly to the Pietistic idea of an "ecclesiola in ecclesia" and kept them part of the Lutheran state-church. He would have had them become a special group within the state-church where a warmer spiritual life could be fostered.

The Count's last days were spent in pastoral activity. He died at Hemhut on May 9, 1760. His emphasis on feeling infused new life into Protestant orthodoxy and through F.D.E. Schleiermacher, profoundly influenced 19th century German theology.

G. The Wesley Brothers — The Wesley brothers moved both England the colonies for the Lord Jesus. While it is true that others affected the spiritual temperature of these lands, it is also true that these two men left a more lasting influence on them.

Born in the old, rambling rectory of Epworth in Lincolnshire, England to the home of Samuel and Susannah Wesley (and seventeen other brothers and sisters),<sup>490</sup> these two lives were inextricably woven together.<sup>491</sup> John arrived in 1703 and Charles came four years later.<sup>492</sup> Thanks to a nuns<sup>493</sup> and villagers who formed a human ladder,<sup>494</sup> the two were rescued from the second story of a blazing building. They attended Oxford University where they belonged to the "Holy Church."<sup>495</sup> Later they went together to Georgia with General Oglethorpe as missionaries to the Indians.<sup>496</sup> Both were able and effective preachers. Both were one in passion for Christ, personal experience of grace and vision for lost mankind.<sup>497</sup>

It must be stated that John and Charles were Anglican from beginning to end. Even though they founded the Methodist Church, they never left the communion of the Church of England.<sup>498</sup>

the story of John and Charles' conversions is fascinating. It illustrated the difference between a scholastic religion and an experiential faith.

Perhaps their spiritual journey began in the "Holy Club", where they followed a rigid and demanding schedule of prayer, fasting and Bible study. Here their aims were lambasted as "poverty, hypocrisy, enthusiasm, madness and superstitious scruples" but their methodical, devotional lives gained them the nicknames "Methodists."

John and Charles met a group of Moravian Brethren on board a ship en route to America. During a terrible storm the Moravians showed great faith and poise, gathering on deck for prayer and praise. The Wesleys were deeply impressed. When the ship landed in Savannah, Georgia, John met a Moravian named Spangenberg. Apparently, Spangenberg asked John if he knew Jesus Christ and if the Spirit bore witness with his spirit that he was a child of God. Taken aback, Wesley replied, "*I know He is Savior of the World.*" "True," parried the Moravian. "True, but do you know He has saved you?" This keen thrust staggered John Wesley. He replied, "*I hope He has died to save me.*" But later commented, "*I fear they -were vain words.*" Charles returned to England after a few months. John soon followed.

Back in London, John said, "I went to America to convert the Indians but, oh, who will convert me?" Here he spent much time with Peter Bohler, another Moravian whom John had met on the voyage home. With good sense, warm evangelistic instinct and sober spiritual logic, Gohler urged the Wesleys to consider the claims of Christ, through the solitary condition of personal faith.

On May 24, 1738 John attended a meeting at Aldersgate Chapel. There he heard a reading from Luther's preface to the Epistle to the Romans. In his journal, John described that experience. He wrote:

"...about a quarter before nine, while he was describing the change God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me that He had taken away my sins, even mine, and save me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart."<sup>499</sup>

On May 21, 1738 Charles had faced a similar experience. In his Journal, Charles discussed his encounter. After telling of rising early and reading Isaiah LX.I he wrote:

"I now found myself at peace with God, and rejoiced in hope of loving Christ. My temper for the rest of the day was mistrust of my own great...weakness. I saw that by faith I stood; by the continual support of faith, which kept me from falling, though of myself I am ever sinking, sinking into sin. I went to bed still sensible of my own weakness...yet confident of Christ's protection."<sup>500</sup>

Indisputably their conversions made John and Charles Wesley new men in Christ. John, almost immediately, went to Hemhut for a three-month survey of the sources of the Moravian blessings. Charles, on the other hand, was in ill health but found ways and means of witness.

It was at Fetter Lane, New Years Day 1739, that John and Charles and about sixty others had a "little Pentecost."<sup>501</sup> At about three in the morning, after a period of prayer, those present came under the mighty power of God insomuch that many cried out for exceeding joy and may fell to the ground. As soon as the group recovered, it broke out in one voice, "We praise Thee, O God: we acknowledge Thee to be The Lord."<sup>502</sup>

The evangelistic methods of the Wesleys are instructive to the present day evangelist. Mendell Taylor lists five distinct methods.

First is Field Preaching. Initially launched by Whitefield, it became the number one method of eighteenth century evangelism. Evangelists and their assistants zigzagged and crisscrossed England blowing the gospel trumpet under the open dome of heaven. They preached in village commons, meadows and churchyards. It was not unusual to have twenty thousand in attendance.

The preachers spoke extemporaneously and some of Charles' finest hymns were written for open-air congregations.

In a conference in 1744, John gave three reasons why open-air preaching was so successful: 1) Because of the call to save the lost. Since they will not seek the evangelist, the evangelist must seek them; 2) Because they were particularly called to go into the highways and hedges and compel them to come in; 3) Because reasons put forward against it are not good. There is more room in a field than in a house.<sup>503</sup>

The second evangelistic method used by the Wesleys was Lay Preaching. The rediscovery and the harnessing of this ministry produced a great force for evangelism.

John set high standards for his lay preachers and he supervised them carefully. He insisted that they be mentally prepared, excel in grace, give at least five hours a day in reading and study. He talked to them personally and maintained a twelve-volume library at London, Newcastle and Bristol for the use by traveling preachers.

Third, the Wesleys did evangelism through the printed page. Indeed the printed page became a powerful medium in the hands of the Wesleys.

Early on John recognized the need for low-priced Christian literature in a convenient format. He set up a printing office, a warehouse and a shop. John and his brothers' sermons, poems, hymns, tracts, appeals and a great deal of relevant literature were published. Originally the publication house produced paperback books but later it added longer works. John selected and edited Christian works and classics. His own "Journal" was first printed in short sections. Inevitably, the incomparable "Hymns for The Use of The People Called Methodists" was published.

Writing over ten thousand personal letters with evangelistic purposes (mailbox evangelism), Wesley also published a most remarkable magazine.

Fourth, the Wesleys did evangelism through music, especially Charles. Hundreds of hymns were written and sung with the sole purpose of bringing men to God through Christ Jesus. He aimed his music at the gospel-ignorant, uneducated people.

The Wesleys set their words to suitable melodies. Sometimes it was a Scotch ballad or maybe a majestic Handel or perhaps a folk tune. The on-going influence of the Wesleys' music is too obvious for elaboration.

The influence of Pietism kept on moving outward in ever widening circles.

H. The North American Colonies - Pietism left its imprint on the North American colonies. While it is true that the "pilgrim fathers" were motivated by their own desire for religious freedom, it is also true that their character and zeal naturally prompted them to take the gospel to the noble red man. The work of John Wesley and George Whitefield was, at least in part, a result of Pietistic influences. Even the great Count Zinzendorf spent two years among the people of Pennsylvania, starting Indian missions, organizing Moravian congregations and planting German-speaking schools.

A thorough study of evangelism among the Native American would be interesting but not helpful to the purposes of this writing project. Several names, however, are deserving of honorable mention.

Roger Williams, the founder of Rhode Island, devoted much energy to work among the tribesmen of his area. Among other things, he learned their language, published an Indian/English handbook, labored for their material and spiritual welfare and frequently stood boldly in defense of their rights against the oppressions of the white man.

John Eliot has been called "The Apostle to the North American Indian." He began his ministry in the Americas as pastor in Roxbury, Massachusetts but soon turned his attention to the half-naked savage. Taking up a study of the language of the Pequot tribe of

the Iroquois, he gave the next fifty eight years to their evangelization. He was an evangelist, pastor, statesman, translator and trainer of Native Americans. Eliots' accomplishments included the delivery of the first Indian language sermon, found of the "Society for the Propagation of the Gospel in New England", the translation and printing of the "Mohican Bible", training of native preachers, several original works and an Indian grammar book. He established "Praying Towns" to help Indian converts.

The work of the Mayhew family continued uninterrupted for one hundred and sixty years through five consecutive generations.

Under the auspices of the Scottish Propagation Society, David Brainerd began his work with the aborigines of both the Hudson and Delaware River regions. After a brief three-year career, marked by hardship and exposure, the twenty nine year old missionary died of consumption at the home of his dear friend, Jonathan Edwards.

The gospel bus keeps on moving. Brainerd was an inspiration to William Carey who, in turn, moved Adoniram Judson. Thus, the spiritual lineage can be traced step-by-step—Hus, Wycliffe, Francke, Zinzendorf, the Wesleys, Brainerd, Edwards, Carey, Judson and even onward in world evangelism.

After more than a thousand years of deadness, formalism and corruption, the church of Jesus Christ began to rediscover evangelism as its primary thrust. The periods of Reformation and Pietism were about to give way to an age of world-wide missions. Personal and corporate accountability before God would be emphasized once again.

## **VII. EVANGELISM FOR THE PERIOD OF WORLD-WIDE MISSIONS**

The period of world-wide missions began in 1792 with William Carey and continues to this present day. It was a time of great advance. The purely individualistic efforts of the Apostolic period, the ecclesiastical orders of Roman Catholicism and the state missions of the early Protestant era shifted to cooperative actions: missionary societies, "Camp" and "Protracted" meetings and denominations.

A. PREPARATORY FACTORS - Changes in the world at large, and in the church in particular, opened a new epoch in evangelism. Several factors made this possible.

Geographically, a vast new hemisphere had been discovered with the challenges of many new people groups.<sup>504</sup> Intellectually the "Age of Enlightenment" challenged the most fundamental tenets of evangelical Christianity.<sup>505</sup> Economically and socially the "Industrial Revolution", with all its advancement and pitfalls, brought new opportunities for the church.<sup>506</sup> Politically, this was a time of relative peace.<sup>507</sup> Spiritually, both the importance of a lathargic Reformation church and the biblical discoveries of that church impelled the faithful to embark on biblical missions and evangelism.<sup>508</sup>

Mission fields were opened in the Far East, the Americas and Oceania. Gospel bearers were covering the globe with the redemptive message of Jesus.

B. VARIOUS EVANGELISTIC EFFORTS - Perhaps the word "variety" best describes the evangelistic efforts of this period. Evangelists exploded upon the world stage from a variety of homelands and with a variety of methods.

1. William Carey - "The Father of Modern Missions" -- Born of poor parents in Northamptonshire, England in 1761, William Carey is known as the "Father of Modern Missions."<sup>509</sup> His life and work brought about a veritable revolution in missionary planning and

thinking. Because of his example, there arose an outburst of missionary zeal not seen since the days of the Apostles; the English-speaking world entered into the missionary enterprise and a fundamental Protestant approach to missions was established.

Most of William Carey's work was done in Serampore, a territory near the city of Calcutta, India. It quickly became the center of Baptist activities in India and Carey's home for the next thirty eight years.

At Serampore Carey met Joshua Marshman and William Ward. The three became known as the Serampore Trio."<sup>510</sup> Marshman was "The charity school master"<sup>511</sup> and Ward was "The printer."<sup>512</sup> The three organized a church, fashioned after the Baptist model, so that converts would have independent congregations to join. Ward was elected pastor, unquestionably the more gifted speaker.

The Serampore mission was an example of harmonious missionary cooperation. The missionaries kept all things in common. They divided responsibilities according to ability and met on Saturday evenings to pray and air grievances. Schools were organized and a large printing press was set up. Translation work went on continuously.<sup>513</sup>

Evangelism was a primary part of the work at Serampore. Within a year the missionaries rejoiced over their first convert. By 1818 there were some six hundred baptized converts, with a few thousand attending classes and services.

In 1819 Carey founded the Serampore College to train indigenous church planters and evangelists. Eight years later the king of Denmark gave the college a charter with the power to grant the degree of Bachelor of Arts and Divinity. At that time Carey was invited to become the Professor of Oriental Languages at Fort William College in Calcutta. This position brought in much needed income and placed the missionaries in better standing with the East India Company.<sup>514</sup> Carey's easy-going nature stood in the way of firm discipline, desperately needed by

the children. Fortunately, Mrs. Marshman and William Ward stepped in and provided the reprimands needed.<sup>515</sup>

At age fifty one, Dorothy died. A few months later William announced his engagement to Lady Charlotte Rumor of the Danish royalty living in Serampore. At first she was a skeptic. She attended services, was converted in 1803 and was baptized by Carey. Increasingly she devoted her time and money to the work of the mission. Six months after Dorothy was laid to rest, Carey married Lady Charlotte. Their thirteen-year marriage was a very happy one. Lady Charlotte had a brilliant mind and was gifted in linguistics. She became the mother the boys never had. She died in 1821.<sup>516</sup>

Two years later, at age sixty two, Carey married Grace Hughes, a widow seventeen years his junior. The aging missionary would praise her for "constant and unremitting...and excellent nursing."<sup>517</sup>

Ruth Tucker relates that the most devastating setback for Carey in his forty-year career was the loss of priceless manuscripts in a warehouse fire in 1812.<sup>518</sup> Destroyed were a dictionary, two grammar books and whole versions of the Bible. With characteristic even temperament, he accepted the tragedy and began all over again with even greater zeal.

The unity of Serampore was broken when young missionaries came from England. They did not have the same sacrificial spirit of their senior.<sup>519</sup> While Carey generally respected Indian culture, he did fight strenuously to abolish degrading and inhuman heathen practices—namely the practices of infanticide and "suttee." Hindus often threw their children into the Ganges in sacrifice, while widows burned alive on the funeral pyres of their deceased husbands.<sup>520</sup> In 1801 infanticide was prohibited. The rite of suttee was outlawed in 1829 but still practiced in remote regions that ignored British rule.

William Carey died on June 9, 1834.<sup>521</sup> As he lay dying, he remarked: "After I am gone, brother Marshman will turn the cows into the garden." Carey's long-time co-worker, Ward, had died a number of years earlier.<sup>522</sup> Williams had been an ardent botanist and cared much for his flower garden. The more solemn colleague replied, "Far be it from me. Though I have not your botanical tastes, I shall consider the preservation of the garden in which you have taken so much delight as a sacred duty."<sup>523</sup> Stephen Neill summed up Carey's life:

"Carey was extraordinarily independent and modern in his outlook. He saw missionary work as a five-pronged advanced, with equal attention directed to each of the five elements: 1) the widespread preaching of the Gospel by every possible method; 2) the support of the preaching by the distribution of the Bible in the languages of the country; 3) the establishment at the earliest possible moment of a church; 4) a profound study of the background and thought of the non-Christian people; 5) the training at the earliest possible moment of an indigenous ministry."<sup>524</sup>

2. Missions To Central Asia - Confronting Ancient Greek It is ironic that the first major thrust of Protestant foreign missions was to South Central Asia. The subcontinent was home to the world's oldest and most complex religions.

The central question for Christian missionaries was "what can the Christian faith offer people that the traditional religions (Hinduism, Buddhism, Islam, Sikhism and Jainism) could not.

Ruth Tucker, in her comprehensive book From Jerusalem to Irian Java, says that Christian missionaries had much to offer to people who believed ancient creeds. She mentions the free gifts of salvation and eternal life,<sup>525</sup> but quickly suggest that Christianity offered the South Central Asian people a release from the binding claims of the age-old caste system and from the endless process of reincarnation. Mrs. Tucker further suggest that followers of Christ reached out to the "untouchables."<sup>527</sup> Finally, she writes that Christianity was willing to sacrifice its young men and women to perils in selfless love.

The broader landscape of Southeast Asia and the Far East include the old countries of Assam, Burma, Siam, the Malay Peninsula, French Indo-China, Korea, Japan and China. Heroic missionaries to the region include the Adoniram Judson's.

3. Missions to Black Africa - "The White Man's Graveyard" - Evangelism in black Africa has been costly but the investment has paid rich dividends. Known as "The White Man's Graveyard",<sup>529</sup> it has claimed the lives of more Protestant missionaries than any other area of the world. At the same time, it has been one of the most fruitful mission fields in the world.

Moving from South to North, evangelism in the Dark Continent began during the eighteenth century in the cape colony with the Moravians. By the end of that century, Robert Moffat was penetrating the interior. Baptists, Anglicans and Presbyterians had solid foot holds on the east coast by the mid-nineteenth century. Permanent mission stations soon followed. All of black Africa was opening to missionaries by the end of that century.<sup>530</sup>

Much is to be said for Christian missions in Africa. Africa had no civilization, literature or culture of its own. Missionaries had to reduce language to writing, establish social customs and institutions, formulate moral codes and introduce the rudiments of education.<sup>532</sup> Robert Moffat was the patriarch of South African missions. He was an evangelist, a translator, an educator, a diplomat and an explorer.<sup>533</sup>

David Livingston, the son-in-law of Robert and Mary Moffat and the world-famous missionary/explorer, was in reality a frail, temperamental man with serious personality flaws but God used him to focus the attention of the world on the appalling conditions in Africa.

Early in life he caught a vision of "a thousand villages, where no missionary had ever been."<sup>534</sup> The most telling testimony to Livingston's faithfulness to this vision was the treatment given to his body by his African servants after his death. Following the burial of his heart beneath

a Mpundu tree, his body was dried in the sun until mummified, then carried overland fifteen-hundred miles to his former associates on the coast.

Other names associated with African missions are Henry Stanley, George Greenfell, Alexander Mackay and Mary Slessor.

4. Missions to the Far East - "Barbarians Not Welcome" - China was strongly isolationist in the late eighteenth and the early nineteenth centuries and Christian missionaries were clearly unwelcome. After all, China could boast of a four-thousand year history and China resented the implied superiority of a Western religion. Spirit and ancestor worship, Confucianism, Taoism and Buddhism blended with maternal pride to rebuff Christianity.<sup>535</sup>

An employee of The East India Company, Robert Morrison, translated the Bible into the Chinese language and practiced clandestine evangelism. His first convert was baptized in secret.<sup>536</sup>

The Reverend J. Hudson Taylor is the most outstanding of the China missionaries. Having been in China since 1853, having been compelled to return home with ill health, having been strongly influenced by the Reverend William Buns and having felt compelled of God, Taylor founded the China Inland Mission.<sup>537</sup> In 1866 he and a party of fifteen sailed again for China to begin that work.

The China Island Mission had an impact on missions in a global sense. It was the first "faith mission"<sup>538</sup> enterprise, the principle uniqueness being "no direct solicitation of funds."<sup>539</sup>

Hudson Taylor was soundly criticized for his attire. He found it helpful to accept Chinese dress and culture. Black hair and a pig tail were essential. Protestant missionaries had considered Christianity not "kosher" unless it was clothed in Western culture.

Oddly, the purpose of the China Inland Mission came under fire in retrospect. Emphasizing the policy of diffusion, the principle of concentration was ignored.<sup>540</sup> Other missionaries made great strides in China but none were as influential as J. Hudson Taylor.

5. Mission to Oceania - Preaching in Paradise - Save for the Garden of Eden, no other geographical location has received the glowing press that Oceania has been given. Generally used to designate the Pacific islands, it consists of some fifteen hundred islands divided into four major groupings: Polynesia, Micronesia, Melanesia and Malaysia or East Indies.

More than any other individual, Captain Cook awakened Protestant leaders to the evangelistic opportunities in the South Sea Island. The imagination of both the ordained and the laity were stirred and the London Missionary Society was formed. Soon it was followed by societies representing the Wesleyan Methodist, Congregationalists, Presbyterians and Anglicans.<sup>541</sup>

Evangelism in Oceania is a success story indeed. Professor Alan Tippett meticulously documents how large families, sometimes entire tribes, were brought to Christ.<sup>542</sup>

Writing in his classic missions text book, Robert Glover recounts the hardships and success of thirty missionaries who set sail on the "Duff" for Tahiti. At first they were welcomed by King Pomare. After five lonely years without supplies and communication from the outside world, five men and two women were left. Moral conditions on the island were fearful. Brutal wars were incessant. A fickle and cruel king fluctuated between courtesy and threats.

The turning point came with Pomare II, who had followed in his father's footsteps at first. A call had gone out to London to pray for his conversion. That very month, Pomare II asked for baptism. Idolatry was overthrown. A printing press was sent to prepare Bibles and hymn books. A

large church was built. From this seed plot, the Gospel was scattered far and wide over the South Sea Islands.<sup>544</sup> Many similar stories mark out the path of evangelism in Oceania.

6. Missions to Latin American - "Cruel Worship & New Tribes" - Customarily, the Americas is spoken of as two: North and South. Geographically, however, there are four: North, Central, South and Oceanic. Racially, there are two: Anglo-Saxon and Latin. Actually, Latin blood accounts for only a very small percentage of the upper crust of society. As a whole, Latin American people are Indian.

Until recent years, Latin America went largely unnoticed by most evangelicals. A very powerful Roman Catholic influence hindered the work of Protestantism. In search of fame, wealth and adventure, conquerors like the "Conquistadors" shamefully mistreated native populations. Their numbers were decimated and reduced to slavery, resulting in a distrust of the white man. So cruel and degrading were some aboriginal practices that Charles Darwin dubbed them "the missing link" and declared them incapable of moral discernment. The various tribes were isolated from one another, living in very inhospitable regions—rugged mountains, malaria-infested swamps and climatic extremes. Oddly, some evangelical leaders considered Latin America nominally Christian and aimed their efforts at regions completely untouched by the Christian gospel.<sup>546</sup> Animism was the chief religion of Latin American Indians, while voodooism was widely practiced in the Latin West Indies.

The stories of French Huguenots, the Moravians, Joseph Lancaster, C. I. Scoffield, Captain Alien Gardiner, D. P. Kidder, David Trumball, Joe Moreno and the New Tribes mission, and Peter Fleming and Operation Auca, the Southern Baptist, Methodists, Northern and Southern Presbyterians are challenging, encouraging and inspirational stories indeed.

7. Missions to North America — The North American colonies were rooted in evangelic soil. From the original declaration of purpose to the inauguration of President George Washington, the general public acknowledged its dependence on the Heavenly Father.<sup>547</sup>

During the years of exploration and colonization, missionary's activities were primarily aimed at the American Indian.<sup>548</sup> In fact, the American Indian (AKA "redskins", AKA "aborigines", AKA "the noble savages", AKA "the lost tribes of Israel") had been the target of Christian evangelism from the time of Columbus.

The stories of Protestant missionaries are stories of high-pitched emotion, of zeal and of dedication. One such story is that of Marcus and Narcissa Whitman. With their passions for Indian missions as the glue that cemented their lives together, Marcus and Narcissa were married in February of 1836. The following day they left for the Oregon territory. They settled in the lush green valley of Waiilatpu.

After building a shelter, planting and harvesting a crop, they made time for medical work, language study and evangelism. The missionary compound became a receiving station for other missionaries, as well as a school for both Indian and white children.

Marcus and Narcissa had come to the great North-West territory to minister and to doctor the Cayuse. To their harm, however, they never fully appreciated the Cayuse's reputation for treachery. Late one November afternoon, Indians appeared at the mission house door. They drew their tomahawks and slaughtered fourteen residents. The women and children, except for Narcissa, were taken captive.

News of the massacre spread rapidly. Troopers were dispatched. Although the five Cayuse's responsible for the murders were hanged, the missionaries were ordered out of the area. It was twenty-five years before Henry Spaulding could return. But when he did return, he

witnessed a great revival among the Nez Perce and Spokane Indians. He claimed to have baptized more than a thousand Indians.<sup>549</sup>

In the eighteenth century, evangelism took some giant steps forward with the Great Awakening. This resurgence began in Pietism but resulted in a gigantic in-gathering of converts,<sup>550</sup> advancements in education,<sup>5</sup> a revival in missionary vision<sup>552</sup> and the inauguration of night-after-night revival services.<sup>553</sup>

Mendell Taylor deals with the Great Awakening of 1726 through 1750 as a series of phases. The opening wedge focused on the Reverend Theodore J. Frelinghayusen, a Dutch Reformed pastor.<sup>554</sup> The Presbyterian Phase<sup>555</sup> centered around the activities of pastor Gilbert Tennent who drew clear-cut lines between the Christian and the non-Christian. The doctrinal preaching of Jonathan Edwards and his emphasis on repentance and the uselessness of good works for the unconverted, characterized the Congregation Phase.<sup>556</sup> The six visits of George Whitefield to colonial America ushered in the Whitefieldian Phase<sup>557</sup> with his impressive and tireless preaching and concern for the orphans of Georgia. The brother-in-law partnership of Shubal Stearns and Daniel Marshall brought the Awakening to Virginia and the Carolinas, giving Baptists a head start in evangelizing the South and giving the Great Awakening a Baptist Phase.

During the Great Awakening, Sunday night services were added to the regular schedule; single week night services were encouraged and consecutive night revivals were developed. "Camp meetings"<sup>559</sup> arose in the nineteenth century as a powerful method of propagating the gospel. Such meetings featured dawn-to-dusk, day-after-day services. Historians insist that camp meetings grew out of frontier life where serious-minded Methodists, Presbyterians and Baptists desired a communion service.

Camp meetings benefited both the church and the community. As a social institution, it gave gregarious frontiersmen an opportunity for contact and companionship with other

Christians. Preachers soon realized that campgrounds provided great pulpits for promoting morality, as well as evangelism. Denominational cooperation for reaching the unconverted was promoted. Churches grew phenomenally, especially Methodist congregations. Churches were challenged to a deeper interest in missions, to the publication and circulation of religious literature, to various philanthropic activities and to the reclamation of colleges from infidelity.<sup>560</sup>

Cooperative evangelism also developed in nineteenth century America. Churches across denominational lines pooled their resources to support an evangelist or a revivalist on a city-wide scale.

According to Charles Johnson, four innovative techniques set out the uniqueness of cooperative evangelism. First, services were conducted in centrally-located churches; second, ministers and laymen pooled their spiritual resources for a united effort; third, one evangelist did the preaching; and fourth, the duration of the campaign extended through several weeks.<sup>561</sup>

Charles Grandison Finney was the most popular of such evangelists.<sup>562</sup>

8. Missions Through Student Volunteers - Student volunteers were mainly brilliant young university graduates who "wasted" their lives among the heathen.

While the student volunteer movement was born in Mount Hermon, Massachusetts in 1886, its impetus occurred earlier when seven Cambridge University students turned their backs on their careers and committed their lives to foreign missions. For the next fifty years, this movement prospered, during which time it was instrumental in challenging some 20,500 students to go to the foreign mission field.<sup>563</sup> It is estimated that, at times, student volunteers constituted half of the total Protestant missionary force, with a strong bias toward China.<sup>564</sup>

There were some very real differences between the student volunteers and earlier missionaries. Earlier missionaries had become self-indulgent and idle, while the volunteers were driven by a very high, intense commitment to world evangelization.

The chief education of the earlier missionaries had centered around the Bible—the student volunteers had been trained in liberal universities where they grappled with Kent and Darwin.<sup>565</sup> Previously, missionaries had held tenaciously to re-examine and adapt their beliefs in the name of evangelism. Earlier missionaries stayed primarily within their own groups, but the student volunteer movement developed a powerful inter-denominational bond. While career missionaries had settled in particular countries or areas, many student volunteers viewed the entire world as their mission field. Pre-nineteenth century missionaries were isolated from the home base—student volunteers brought organizations like the YMCA that provided a network for Christians throughout the world.<sup>566</sup> Men like C. T. Studd, John R. Molt, and E. Stanley Jones made profound impacts on evangelism in the period of world-wide mission

9. Mission Through New Groups — Several group movements rose to prominence during the nineteenth century. The following groups had their origins in Britain:

A. The Primitive Methodist Church: The Primitive Methodist Church, formed by Hugh Bourne and William Clowes, was the greatest breach among the spiritual descendants of John and Charles Wesley. Springing directly out of the unconventional and fiery enthusiasm, the breach came from a mistrust by church leaders for camp meetings. In 1807 a new church was born that set all of northern England ablaze.

B. The City Mission Movement: Practically every great city on the globe has benefited from the city mission movement founded and nourished by David Naismith. Rejected for foreign mission service on the grounds of "insufficient education," Naismith became the full-time secretary of the Religious and Charitable Institution House. This position offered him an opportunity to visit slum dwellers, sense their pains and seek ways of presenting the gospel. For several years he saw the old die in despair, the young grow up in godlessness and thousands

utterly untouched by the church. He also saw that no normal method would induce them to enter the church.

Desiring to create no new denomination, Naismith founded the Glasgow City Mission in 1826. His aim was to reach the poor for Christ, then pass them on to a caring church. Two years later he founded a similar mission in Dublin. From there he turned to New York, Paris and elsewhere. In 1835 the London City Mission was born.

Within two years, the London City Mission had become the largest of all the missions employing some sixty three full-time missionaries, who served in many of the most needy areas of the metropolis. Primarily personal evangelism with a friendly approach, they were acquainted with conditions in the slums and were devoted to the spiritual and social needs of the people.<sup>569</sup>

C. The YMCA: The Young Men's Christian Association was another movement born in the nineteenth century. Impressed by the godly life of Pastor Evan James and by the writings of Charles Finney, George Williams received an urgent call to serve Christ. He won all his co-workers at a drapery store to the Lord. Later, the Hitchcock Drapery Company in London became a model for the founding of the YMCA Professor Mendell Taylor tells the story succinctly.:

"He [George Williams] discovered one other Christian on the staff and together they set about evangelizing their co-workers. One by one they invited them to church and Bible classes. They prayed consistently for them and, one by one, a dozen of them sought and found life in Christ. The converted assistants now banded themselves together for prayer and Bible study in one of the bedrooms over the drapery store. Before long the group added the promotion of temperance and missions to their program... slowly at first...the thoughts possessed Williams that this evangelistic agency should and could spread throughout the commercial world of London. In a bedroom over Hitchcock's on June 5, 1844, they launched the association dedicated to the winning young men for Christ."<sup>570</sup>

From its beginning, the YMCA was an agency of personal evangelism and Christian growth.

D. The Salvation Army: Some church historians believe that the greatest single product of English Revivalism in the nineteenth century was the Salvation Army.<sup>571</sup> They insist that more than anyone else in his time, William Booth saw exactly what was needed to reach the masses for Christ.

Robert Sandall, in his definitive book History of the Salvation Army, chronicles the beginning of this movement. On one hot July, Sunday afternoon, Booth ventured into the indescribably squalor of London's east end. He expected to conduct a short evangelistic campaign. His tabernacle was an old tent. His location was an abandoned graveyard. His audience was a crowd of poor, white chapellers. The results of that gathering were a few desolate souls won for Christ. But those desolate souls were the birth of the Salvation Army. Quickly the movement outgrew the narrow confines of the British Capital to become a global organization.<sup>572</sup>

William Booth was an example of balance between gospel preaching and social reform. His proposals were published in 1890 in In Darkest England and The Way Out.<sup>573</sup> among other things, he advocated an employment bureau, a vocational training program, farm colonies, shelters for lost women, preventive homes for girls in moral danger, legal assistance, bank services for the poor, model suburban villages and a missing persons bureau.

William Booth's dream is still alive in the kettles and uniformed hands at Christmas time collecting funds for the poor.

E. The Faith Mission: Founded by John George Govan, the Faith Mission movement (not to be confused with the Faith missionary movement started by J. Hudson Taylor) was also inspired during British revival time. Influenced by William Booth, Govan was converted during a storm. Eleven years later he entered what he called the full blessing of Pentecost.

The primary evangelistic method of the Faith Mission was to go wherever they would be heard. Without previous announcement, they conducted open-air or indoor meetings as circumstances allowed. These evangelistic pilgrims often knocked on doors where they were not well known or not so welcome.

Some novel methods were used by Faith Missionaries. One was a black banner six feet by three feet with white lettering, "*Heaven or Hell...Which for You?...Choose.* " Another was the Hallelujah Chariot, a wagonette from one of the country houses driving through the town or village rousing residents with songs of salvation.<sup>575</sup>

F. The Pentecostal League of Prayer: During his early years, Reader Harris was known as an agnostic and a professional bartender. Things changed, however, when he was converted in a railway carriage while reading a book by Moule of Cambridge. Ten minutes later he received a "witness of the Holy Spirit." The following year he served as superintendent steward for D. L. Moody's London Crusade.

Harris was goaded into evangelistic action by the desperate needs of nearby Battersea. He occupied a rather disreputable building that had served as a theater in winter and a public bath in summer.

Speke Hall became the first Church of the Nazarene in London. It was a center of a vigorous program of evangelism. There was a mission band composed of proved and tried converts; the Slate Club provided fellowship for many who otherwise would turn to the saloon; the Public House Brigade made up entirely of women who raided drinking houses in the name of Jesus; the Out-and-Out Brigade, young men who conducted men's meetings in lodging houses and open-air meetings late on Sunday evenings. There was an open-air meeting for women only, a Coal Club, a Blanket Club, a Clothing Club, Lending Library, a very alive Boy's Club and a Mother's Meeting. Everything was geared to evangelism.

In 1889 Reader Harris and his wife experienced "heart holiness." From that moment onward, Speke Hall became a center for scriptural holiness. After receiving a vision of what God could do through united prayer for revival and "the baptism of the Spirit," the Harris' formed the Pentecostal League of Prayer. A prayer union for believers in all denominations, the Pentecostal League of Prayer has been associated with men like H. G. Moule, A. T. Pierson, Oswald Chambers and many others who occupied strategic positions in both church and state.<sup>576</sup>

G. The Sunday School Movement: The Sunday School Movement has been the most important evangelistic tool to come along in almost fifteen hundred years. Robert Rakes is generally credited with starting it in Sooth ally, England in 1780. His "ragged school" sought to help poor children in the community by teaching them reading, writing and religion. It was reported that six years after it began, two hundred thousand children were attending Sunday Schools in England.

In 1785 William Fox, a Baptist layman in Clapton, England, was instrumental in forming the Sunday School Union. Although they were not church schools as we know them today, Union Schools grew rapidly in the latter eighteenth century and the early nineteenth century-many became churches.

The Southern Baptist Convention has employed the Sunday School movement more effectively than any other denomination. In 1891 the Sunday School Board was established in Nashville, Tennessee as the publishing house for the Convention.

Arthur Flake and A. V. Washbom are probably the best known and most influential Southern Baptist Sunday School workers.<sup>5</sup>

H. The Vacation Bible School Movement: For the amount of time and energy spent, Vacation Bible School has been the best known and the most productive Bible-teaching activity in contemporary Christendom. Among Southern Baptists alone, more than thirty-thousand

Vacation Bible Schools enroll approximately three and a half million people annually, with a staff of over eight hundred thousand, resulting in about fifty thousand professions of faith. A ten-day school provides Bible teaching time equivalent to about seven months of regular Sunday School attendance.

A unique Bible study activity conducted during vacation time, VBS was originally conducted for children in New York City's east side by Doctor and Mrs. Walker A. Howes. With a deep concern for immigrant children playing in the streets, Mrs. Howes opened here first Everyday Bible School in a beer garden in July 1898. She paid twenty five dollars rent per month for a two-hour program for six weeks.

Today, there are a variety of schools employing a variety of materials and time frames.

10. Missions Through Specialization - Prior to the twentieth century, the Christian missionary, whether he practiced medicine or translation, etc., was primarily an evangelist. But things began to change and by the mid-twentieth century, mission work had diversified and specialized. Any examination of evangelism in the age of world-wide missions must take cognizance of these specializations.

A. The Specialization of Team Evangelism: Team Evangelism was a development in city-wide campaigns. Linking together the preaching and music ministries into one inseparable combination brought a new dynamic to mass evangelism. Under the leadership of a team of specialists, metropolitan areas received the maximum impact possible through gospel crusade.

There is no question that the identities of the great evangelistic teams: D. L. Moody and Ira D. Sankey,<sup>579</sup> Sam Jones and E. O. Excell,<sup>580</sup> Reuben A. Torrey and Charles M. Alexander<sup>581</sup>

and Billy Sunday and Homer Rodeheaver. The Mordicai Ham and W. J. Ramsay partnership was a link between the team approach of the past and the associational approach of Billy Graham.<sup>583</sup>

Mendell Taylor lists thirteen evangelistic methods used by the Team Evangelists. He mentions prayer, house-to-house visitation, personal worker's conferences, lay leadership,<sup>587</sup> open-air preaching,<sup>588</sup> witnessing,<sup>581</sup> evangelistic bands,<sup>590</sup> youth evangelism,<sup>591</sup> music,<sup>592</sup> after meetings,<sup>593</sup> the printed page,<sup>594</sup> novelty features<sup>595</sup> and follow-up programs.<sup>596</sup>

The impact of Team Evangelism on people around the world is beyond imagination.

B. The Specialization of Medicine: Without a doubt missionary medicine has been the greatest humanitarian effort of the twentieth century, disarming the critics of Christian missions. Forsaking lucrative practices and modern facilities, medical missionaries have worked long hours under primitive conditions. They devoted their lives to raising healthy standards around the world and lead research in diseases western doctors had little interest in or knowledge of. Hospitals, clinics and medical schools were built.<sup>597</sup>

Clashing with cherished cultural traditions, missionary doctors have often contended with superstition, fear and ignorance. In recent years they have been forced to concentrate on preventive medicine, field clinics, hospitals and medical schools. Today support organizations give tens of millions of dollars to supply the work.

Names like David Livingstone, J. Hudson Taylor, Albert Schweitzer, Bill Wallace and many others go into the foreign missions hall of fame. Viggo Olsen has become known widely for his autobiography Daktar: Diplomat in Bangladesh.<sup>599</sup>

C. The Specialization of Linguistics: Translation work has gone through several metamorphosis over the years. AT first the task was delegated to meticulous scholars in monasteries or musty libraries. Then untrained missionaries stationed in thatched-roof huts

undertook the work.<sup>601</sup> But in the twentieth century it has taken on new dimensions with the introduction of the science of linguistics<sup>602</sup> and computerization.<sup>603</sup>

More than anyone else, William Cameron Townsend, the founder of the Wycliffe Bible Translators,<sup>604</sup> is responsible for the recent surge in Bible translation work.

D. The Specialization of Radio — The value of Christian radio is immeasurable. It beams the message of Christ into countries, isolated areas, even domiciles otherwise closed to a Christian witness,<sup>605</sup> and has expanded the scope and potential of traditional missionary<sup>606</sup> endeavors.

As far back as the 1920s men like Charles E. Fuller pioneered Christian broadcasting more than any other individual Clarence Jones<sup>607</sup> brought missionary radio into vogue with the success of station HCJB, Quito, Ecuador. The Far East Broadcasting Company<sup>608</sup> headquartered in the Philippines, was founded by John Broger to beam the gospel to China. From giant transmitters in Monte Carlo, Bonaire, Swaziland, Cypress, Sri Lanka and Guam, TransWorld Radio<sup>610</sup> established by Paul Freed, beams out a Christian message in over eighty languages and dialects. The Slavic Gospel Association, founded by Peter Deyneka, aims its message behind the Iron Curtain. Joy Ridderhof<sup>612</sup> has sent millions of gospel records to over a hundred countries in nearly four thousand languages and dialects into areas where gospel radio cannot go.

Christian radio has the potential of reaching about eighty eight five percent of the worlds peoples. Every square foot of the earth's surface is cover by evangelistic airwaves.

E. The Specialization of Aviation: Ruth A. Tucker wrote, "It is no exaggeration to say that missionary aviation has revolutionized Christian missions..."<sup>61</sup> Isolated missionaries in remote villages no longer endure months without health services, fresh food or mail deliveries.

Today a single missionary pilot covers as much territory in six weeks as David Livingstone covered in an entire life of African exploration.

Begun by Walter Herron, an Australian missionary serving the Indians of Bolivia, missionary aviation came into its own at the close of World War II with discharged military pilots. The Mission Aviation Fellowship,<sup>615</sup> originally known as the Christian Airmen's Missionary Fellowship, was organized in 1944. By the mid-century mark, this winged ministry was recognized as an indispensable service organization. At present, one hundred and twenty aircraft fly more than thirty million seat miles annually, serving dozens of mission societies in twenty two countries.

The biographies of gospel aviators are thrilling, challenging and inspiring. "Betty" Greene was the initial full-time pilot for MAP.<sup>6 7</sup> Nate Saint was a notable Christian pilot, mechanic and martyr. The Jungle Aviation and Radio Service is an arm of the Wycliffe Bible Translators.<sup>619</sup> Gleason Ledyard is a bush pilot to Arctic regions.<sup>620</sup> Mark Poole was an African missionary doctor who owned his own plane.<sup>621</sup>

Specialized ministries have opened the doors for evangelism where preachers could not go. Disciples of Christ are given opportunities to use their unique abilities in the service of the King.

11. Missions Through Pastoral Care — The role call of outstanding evangelists during the Period of World-Wide Missions includes the names of a number of highly talented pastors who spent themselves unstintingly to seek the lost. Their names are too numerous to mention and too illustrious to risk not mentioning in a list. Each pastor has been a unique personality, bringing to his congregation his own evangelistic techniques.

For Charles Hadden Spurgeon, evangelism meant evangelistic preaching. With little formal education, he founded a college and an orphanage but powerful preaching was the source of his influence.

Spurgeon's conversion was a classic. For five years he had been under deep conviction over his sins and had been seeking help in a number of churches. One snowy January day in 1850 he turned into a small Primitive Methodist Chapel where he heard a reluctant layman very simply present the gospel. Using Isaiah 45:22 as a text, two elderly gentlemen challenged young Charles to "look unto Jesus." Right then and there Spurgeon looked to Jesus and the clouds of darkness rolled away and he saw the sun.<sup>622</sup>

From that moment forward, Charles' life shifted into high gear. He became a Sunday School teacher, a local pastor and a member of the Village Preacher's Association.

Of course he is known most for his work at the Metropolitan Tabernacle. New Park Chapel was little more than an old barn in a grimy wasteland of warehouses. Under Spurgeon's able leadership, however, it grew rapidly. Within six months it was too small for the harvest. While enlargement was underway, church was held at the great Exeter Hall. The enlarged chapel was woefully inadequate so Spurgeon moved again—this time to the colossal ten-thousand seat Surrey Garden Music Hall, It, too, was too small. In March of 1861 he six thousand seat Metropolitan Tabernacle was occupied and for the next three and a half decades, all sorts of people (royalty, the ragged and all in between) crowded into the church to hear the great minister of the gospel.<sup>23</sup>

Mendell Taylor wrote that Charles Spurgeon had an unembarrassed confidence in Jesus Christ, an inexhaustible love for common people and an inextinguishable propensity to preach.<sup>624</sup> Taylor went on to encapsulate Spurgeon's ministry in the following paragraph:

"You can account for Spurgeon only by saying 'God'. He was far from handsome. To some, at first, he appeared repulsive and rude. He often had to sit to preach. Generally, when he stood, he had to lean his considerable weight against the board on the rail. He used neither choir nor organ... Spurgeon had a fine voice but less successful men have had finer. He preached no new doctrine, but he was a new kind of preacher...Under God he dared be himself. He could grasp all the bearings of his subject, hold his theme in his hand and display his thoughts, like troops, at the tactical moment. He did not advertise his services and when others did so, he asked his own people to stay away in order that the visitors might have a seat."

Spurgeon's world-wide influence is unquestionable. Livingstone carried a dog-eared copy of one of Spurgeon's sermons across Africa. His monthly magazine was very popular. His "Treasury" book series is still widely read.

As the polestar of English non-conformity, no other British pastor received as much fame and blame, praise and criticism, acceptance and rejection as did Charles Hadden Spurgeon.

Of course, there are many, many other very good evangelistic pastors to serve church during the last three centuries. Spurgeon is the most outstanding. A more thorough discussion of Pastoral Care will be attempted in Section III.

The period of world-wide missions began in the spirit of Reformation and Pietism. It continues to this day in a spirit of eclecticism. Each believer is responsible to invest his or her own unique talents in the propagation of the gospel. The redeeming message of Jesus is being conducted to the unredeemed of the world through preaching, through personal visitation and through the specialized ministries of radio, aviation, medicine, linguistics, etc.

It is time for a retrospective look at Section II of this dissertation. Section II has examined evangelism historically. Remember, the thesis is that a truly evangelistic activity must have two elements: It must offer a clear presentation of the Gospel and must be presented with the intent to convert. This historical approach has clearly indicated the accuracy of this thesis.

When these two elements have been present, people have been converted in large numbers, churches have been established and moral, social, political and economic conditions have been improved. The reverse has also been true. Accordingly, the effort has been successful.

In Section III evangelism will be examined against a contemporary background.

## SECTION III

### A SURVEY OF CONTEMPORARY METHODS OF EVANGELISM

If the thesis of this dissertation is correct, Christian evangelism must face and overcome unchristian philosophies so prevalent in the contemporary world. In Section III, this writer intends to examine current conditions and philosophies, look closely at contemporary evangelistic practices and show how the simple, uncomplicated gospel of Jesus Christ is superior to each and every other system of thinking.

One word of explanation is needful. The term "contemporary" is understood here to mean since 1944 or the end of World War II. While the Period of World-Wide Missions continues until the present day, it is also obvious that the post-war world has changed dramatically.

Variety and innovation seem to be the guidelines for contemporary evangelism.

A. A Descriptive of the Contemporary World — Scientific, social and religious conditions around the world, across the nation and in the local community effect the way evangelism is done. The central element of the gospel must never be altered but the conduit through which that gospel is presented must fit the times.

1. The Unlimited Mobility: The present day is an age of unlimited mobility. When the Period of World-Wide Missions began it took three months to cross the Atlantic Ocean. Today that same distance can be traversed in hours.

Recently this writer and his wife ate breakfast and attended the early morning worship service in Marietta, Georgia. Traveling to Dahlonega, Georgia they had lunch at a well-known family-style restaurant. That afternoon they enjoyed a leisurely drive through the mountains.

Dinner was eaten in Cherokee, North Carolina. By nine o'clock that evening, the duo was back home, having covered a distance of over three hundred miles that day.<sup>626</sup>

Unlimited mobility allows Jimmy Brown to grow up in Aiken, South Carolina; to college in Waco, Texas; have a career in Tacoma, Washington and retire in Buffalo, New York. Such mobility offers some real challenges to the church, he must compete with the market place for the attention of the community.

2. Instantaneous Communication: Instantaneous communication is a fact of life in the contemporary world, presenting the global village with some amazing possibilities and responsibilities. The "information super highway" provides teleconferences for businessmen and immediate diagnostics tools for medical experts working thousands of miles apart. Facsimile machines allow contracts to be altered and signed within minutes.

Changes in communications have come very quickly. When President Lincoln was assassinated, it took five days for the news to reach London. When President Reagan was shot, an editor in London witnessed the incident in television and immediately relayed it to his<sup>627</sup> journalist working in Washington, DC within a block of the shooting.

Such communication technologies offer tremendous opportunities for evangelism. Billy Graham speaks to more people in one hour through radio and television than did Jesus in His entire life. Wherever the communication's revolution carries the world, the evangelical wing of the church will be right behind.

3. Technological Revolution: The technological revolution is helping shape the world of this present decade. In their collaborative volume, Megatrends 2000, John Naisbitt and

Patricia Aburdene insist that when this generation thinks of the twenty-first century, it thinks technology: space travel, biotechnology and robotics,

The unbelievable advance of technology has brought some ethical questions with it. Just because the ability to eavesdrop on the neighborhood with high-Otech bugging devices is available, should the privacy of the individual be violated. Even though biotechnology can keep a patient's heart beating or can alert expectant moms to possible genetic deformities in their unborn children, should the patient be allowed to die with dignity or should abortion be an option for anxious parents? The Christian faith must address these questions from a Biblical perspective.

4. Globalism: Globalism offers both excitement and tension to the contemporary world. Marshall McLuhan insists that the world has been reduced to a "global village."<sup>629</sup> Naisbitt and Aburdene talk about a "global lifestyle"<sup>630</sup> and "an emerging global culture."<sup>631</sup>

Globalism is driven by a thriving world economy, global telecommunications and expanding travel. Ingredients in this international hash are foods, fashions, entertainment, international business and trade, films, music, publishing, television, transportation, information, diplomacy, English (the universal language) and a youth culture.

There are two words of caution here: cultural backlash and global human rights. Against the backdrop of rock music, blue jeans and American television, a new cultural chauvinism is emerging: a counter-trend toward nationalism.

Walter Truett Anderson, a writer with the Pacific News Services and author of Rethinking Liberalism, has made the case for Global Human Rights. "The emerging global culture is not all T-shirts and fast foods...", he writes. "It is also a widening acceptance of principles of human rights."<sup>633</sup> Anderson insists that such principles are becoming global norms. Accordingly, globalism excites evangelicals with its openness to the gospel.

5. The Collapse of Expansionist Communism: The sudden and overwhelming collapse of expansionist communism has both opened the doors of opportunity for the gospel and pinched off a major source of hostility against the gospel. Liberation theology, which is nothing more than Marxist ideology dressed up in theological drag, has been debunked. The simple story of Jesus is effectively filling the vacuum.

6. Social-Economic Class Differential: Many social technicians refer to the phenomenon known as "social-economic class differential." Of course, this sounds like Marxism, class struggle, etc. The truth is the disparity between "the haves" and "the have nots" is nothing new. Modern communications have simply made the disparity more noticeable. To have what "the haves" have on the part of "the have nots" is intensified by the constant exposure to the affluence of "the haves."

Class differential demands that evangelicals stress the social implications of the gospel and remind the world that eternal values are not material in nature.

7. Shifting Moral Attitudes: Shifting moral attitudes have added a sense of instability to modern man. The solid, unchangeable foundations that once guided society are no longer present. Moral certainty has given way to uncertainty.

A number of reasons account for this change in attitude, not the least of which are the acceptance of relativism, an unconscious shift away from Aristotelian philosophy to Platonism, the deliberate efforts of expansionist communism and the jettison of Biblical values. The church must permit the Bible to set her social agenda and the strategies she employs in the struggle for social justice.

Some of these shifting values are: 1) The feminist movement; 2) Homosexuality; 3) Abortion; 4) Civil disobedience as a tactic of change; 4) Gambling; and 5) Enforcement of drug laws. Issues that seem to be particular to America are: 1) Public education, 2) increasing crime

and organized crime; 3) the economy; 4) health care; 5) taxes; 6) human right protection; 7) budget deficit; 8) welfare and unemployment; 9) environmental policy; 10) militarism and defense spending; 11) mass transportation; and 12) the politicization of social and economic issues. (*This paragraph is a distillation of some fifty pages with over a hundred footnotes.*)

8. Anti-Christian Bias in the Government & Media: The anti-Christian bias in the government and the media constantly lambastes evangelical Christianity. It is an observable fact that liberal Christianity is treated lightly from a lifted establishment while fundamentalist Christianity is labeled with the Ayatollah and other extremists. The constant barrage of criticism has a cumulative effect on the community at large, making it difficult to visit people in their homes.

9. The Tarnished Image of the Church: Several public scandals of high profile religious leaders have tarnished the image of the church. The moral problem of Jim Bakker and Jimmy Swaggart are well known. Prime Time Live's expose' of Robert Tilton was shocking. Dishonesty is revealed by an investigative journalist who recorded on "faith header" using hidden receivers to point out illnesses in worshipers. But perhaps the public display of conflict between public ministers has tarnished the church even more than the scandallers themselves.

An understanding of contemporary conditions does not determine the message of evangelism. It only identifies the environment in which evangelism takes place. A good case can be made for the idea that basic evangelism is fundamentally the same in every generation and in every set of circumstances.

Next this writing project will examine contemporary methods of evangelism.

B. Contemporary Evangelistic Practices — Variety and innovation are the words that most clearly describe evangelism in the last decade of the twentieth century. Para-church groups

have made great contributions in taking the gospel to the ends of the earth. Denominations have given marvelous institutions, like schools and hospitals, that provide their particular ministry in a Christian context. Local churches remain the center of evangelism. Finally, individual soul winning is still the most fundamental method of evangelizing the community and the world.

1. Personal Evangelism: The personal touch is the most effective method of taking the gospel to the world and the neighborhood. It is both a New Testament approach to and a necessary method for the acceptance of the mandate of Matthew 28:18-20 and Acts 1:8-9.

The advantage of personal soul winning lies in the word "personal."<sup>634</sup> H. Clay Trumbull was speaking to this point when he wrote "As a rule, intensity of the appeal is in inverse proportion o the area covered; in other words, the greater your audience, the smaller the probability of your appeal coming home to a single heart."<sup>635</sup>

Macaulay and Belton list and discuss five advantages to personal evangelism in the collaborative book. First, these two men remind their readers that all Christians can do it.<sup>636</sup> All believers cannot preach great sermons, write inspiring books, sing gospel songs, organize a champ, or teach a class; but all can give a personal witness for Christ. Of course, not all witnesses are equally skilled or equally successful.

Second, the collaborating authors mention the unlimited opportunities that daily surround the witness.<sup>637</sup> The ordinary Christian lives among the unregenerate. This is what Adoniram Judson had in mind when he said that "every social relation [is] a tie by which men might be drawn heavenward."

Third, Macaulay and Belton bring the advantage of "focusing attention on individuals" to the minds of their readers.<sup>63</sup> Establishing that each individual is a bundle of contradictions, desiring both conformity and distinction, they wrote,"... the more general forms of evangelism

may reach a man as a member of the herd, but personal evangelism will touch that sense of solitariness."

Fourth, personal evangelism enables the witness to deal with the personal problems of the hearer,<sup>641</sup> according to the collaborative writers. Legitimate questions cannot be asked in a public forum but may be both asked and answered during private encounters.

Fifth, personal evangelism moves the evangelistic interview away from the idea of the professional.<sup>642</sup> A minister is often regarded as a "professional" but a neighbor or a friend who has found the reality of Christ and whose life demonstrates that reality is in a place of advantage for personal witness.

In soul winning, as in every other great endeavor, the personal touch succeeds where other methods fail.

The variety of personal evangelistic techniques is endless.

Relational evangelism seems to be the present day emphasis among many evangelicals. Its primary thrust is establishing a friendship with a neighbor, a colleague or a friend. From this friendship comes the right to be heard and believed.

The little book, "The Gospel Blimp" illustrates beautifully the necessity for such an approach. The plot is simple. A Sunday School class becomes concerned for a family in the neighborhood. In an effort to win the family to Christ, the class hits upon the idea of a blimp. The blimp was purchased and daily it advertised the gospel through a trailing message, its PA system and dropping of hard candy wrapped in scripture passages. Special attention was given to the home of their original concern.

One night a class member announced that his next-door neighbor had been converted and would be making his public profession of faith in church the very next Sunday. How? Was it a

scripture verse or the PA system or the trailing message? Interestingly enough, it was none of them. The gospel blimp had, in fact, made the neighbor angry. One day a class member went fishing with his lost neighbor. That opened a dialogue that led to his conversion.<sup>643</sup>

Novelty evangelism reflects something of the personality of the evangelist.<sup>644</sup> It can be very exciting and personally rewarding. Sara Palmer tells of Dad Hall in her book entitled Dad Hall. A very specialized ministry of telephoning began accidentally with a wrong number. Seeing the potential of the telephone. Dad Hall soon became involved with telephone evangelism on a daily basis.

"Jack Miner's Bird Missionaries," an article in Conquest Magazine, relates the story of a Jack Miner, the operator of a bird sanctuary in Canada. He banded the legs of young birds with his address and a scripture verse. Soon people from all over the world sent letters to the effect that they had found one of his bird and had been greatly touched, many converted.<sup>646</sup>

George Phillips instigated a whiskey bottle evangelism, according to George Marshall. He spent a great portion of his life stuffing bottles with gospel tracts and throwing them into the Pacific Ocean. The results were phenomenal.

Of all the methods of personal evangelism, the personal visit is the most effective. Through it the individual feels he or she is helping enlarge the kingdom of God and the local church accepts both the privileges and responsibilities of the Great Commission.<sup>648</sup>

More about this technique will be presented shortly.

A wide variety of witnessing tools have been employed over the years to carry the gospel message to the unregenerate.

The Roman Road of Salvation is perhaps the most commonly used method. Using several passages from the book of Romans, the evangelist takes the listener step by step through a "plan of salvation." The evangelist is taught a simple but Biblical explanation for each passage. It

emphasizes man's sinfulness, Christ's death for sin and confession to make the redemption operative in life. It usually looks like this:

"The Roman Road of Salvation"

1. All have sinned: Romans 3:3
2. The penalty of sin must be paid: Romans 6:23
3. Christ died for sin: Romans 5:8
- 4; Confessing Christ brings forgiveness from sin: Romans \_\_\_

The "Four Spiritual Laws," printed by Campus Crusade for Christ is a widely used personal evangelism tool. Its advantage is obvious. As a booklet it is visible and can be left with the listener.<sup>650</sup>

Both Billy Graham's "Steps to Peace With God"<sup>651</sup> and Southern Baptist's "How to Have a Full and Meaningful Life"<sup>652</sup> are patterned after Bill Bright's "Four Spiritual Laws."

The Reverend Doctor D .James Kennedy, pastor of the Coral Ridge Presbyterian Church of Fort Lauderdale, Florida has produced a personal evangelism program entitled Evangelism Explosion.<sup>653</sup> Almost three hundred people engage in a weekly program of lay evangelism in the Coral Ridge Church using this method. The church grew from nothing to over two thousand in nine years. For a number of years, this church has been the fastest growing church in the Presbyterian Church in the United States.

It must be acknowledged that a number of personal soul winners do not practice a single plan of salvation. Using Jesus' encounters as an example, they attempt to meet people where they are in their spiritual journey and to dialogue, all the while leading up to a commitment.

There are many, many other gospel presentations. It is interesting that the tract, "God's Simple Plan of Salvation", has issued over two hundred fifty million copies in more than eight languages and Braille.

The bottom line for evangelism is that all effective evangelism is ultimately personal. Therefore, it is absolutely essential that the contemporary church stress evangelism and train her members to be involved in it.

2. Local Church Evangelism: From a New Testament perspective, the local church is the center of evangelism. Professor Roland Q. Leavell in his book, Evangelism: Christ's Imperative Commission, observes that the program of evangelism on the Day of Pentecost was a collaborative effort between the pastor and the rank and file membership. It was a threefold effort: 1) the church prayed and was empowered by the Holy Spirit; 2) members bore personal witness as they circulated throughout Jerusalem; then 3) Peter stood to preach. The pattern is clear. Lay witness, coupled with pastoral proclamation, is a powerful combination.<sup>655</sup>

There is an endless variety of methods and techniques the local church can use to reach a world alien from Christ. The following discussion comes from this writer's own personal experience with his churches.

A. Coffees and Teas: Campus Crusade for Christ has published a volume that encourages church ladies to hold coffees and teas in their homes. After a time of fellowship and fund, even entertainment (i.e., seasonal fashion show, soloist, etc.), an evangelistic appeal can be made. Frequently the appeal will be made through the testimony of a popular personality or through a gospel explanation (i.e., The Four Spiritual Laws).

b. Businessmen's Luncheons: For many years various churches and individual laymen have planned evangelistic luncheons for community businessmen. Due to work schedules, this technique must be time conscious. The agenda is very similar to the above mentioned "teas" but designed for men. It works best when laymen are in charge.

c. Backyard Bible Clubs and Mission Vacation Bible Schools: A large number of publishing houses print good material for use with neighborhood children. A once-a-week program may include fund and games, refreshments, singing and Bible study. This kind of outreach works very well in areas where children congregate after school: parks, mobile home lots, apartment complexes, etc.

Similar, but with a shorter time frame, is the mission Vacation Bible School. A wide range of materials are available. Possible locations for such schools are family homes, store fronts, portable buildings, tents, YMCA facilities, lodge halls, church buildings, car ports, public parks or large oak trees.

Both backyard Bible clubs and mission vacation Bible schools offer great opportunities to reach parents by follow up.

d. Youth Outreach: The possibilities here are unlimited. It is helpful to hold youth gatherings on neutral turf. That means it is held neither at school nor church. One possibility is to sponsor a Christian Athlete Awards banquet, inviting high school students, as well as coaches, athletes and their families. This is a great time to use a Christian athlete as a speaker.<sup>660</sup>

e. Christmas Floats: A growing number of churches are participating in season and community events such as Christmas parades. A well designed, attractively built float can present a beautiful witness to the community, as well as bring great joy to the participants.<sup>661</sup>

f. Coffee Breaks: In recent years CB radio clubs have sponsored coffee breaks" along major highways on holidays. Arrangements should be made with the appropriate land owners to set up a tent at a wide place in the road. Provide coffee, tea or water for weary travelers. A his and hers port-o-potty may be greatly appreciated. A gospel tract can be offered, while Christian witnesses circulate through the visitors.<sup>662</sup>

g. The Aging: Aging adults come in all sizes and shapes. They represent a very large portion of the population in the United States and are increasingly significant politically. Senior citizens have particular needs. Women outnumber men. Some live in their own home, while others move to apartments or homes for the elderly. Many senior adults live in good health, while others have chronic health problems. An increasing number of aging people are responsible for their aging parents. Retirement often causes feelings of uselessness. The aging have experienced a tremendous amount of change in their lifetimes. A large variety of ministries can be offered to the aging with an evangelistic appeal where appropriate.

h. Resort and Leisure Activities: Opportunities abound to witness to the saving power of Christ Jesus in resort areas: lakes, seashores, campgrounds, ski areas, cruise ships, fairs, festivals, trade shows, expositions, sporting events, craft shows, seasonal events and state and local parks. Formal and informal worship services may be provided. Evangelistic literature can be made available.

Resorts populations consist of more than just guests. They include those who reside at, or near, the resort, those who own businesses, administrators and service employees.<sup>664</sup>

i. Literature: Evangelistic literature is a very powerful tool in the hands of a witness. It can be placed in waiting rooms, barber shops, beauty parlors, bus stations, airports and Laundromats.

There are some particularly valuable aspects in literature evangelism. The material can witness behind closed doors. It speaks only when the recipient is prepared to listen. It can be handed out in nearly every kind of gathering, placed where crowds pass by, given directly to friends or acquaintances, mailed in virtually every kind of letter and left after a visitation. When properly prepared, Christian literature has no cultural or language barriers, can meet the needs of the poor and wealthy alike, does not get tired, cannot be diverted onto other subjects and is

available any hour of the day or night. The versatility of literature makes it an ideal supplement for other evangelistic methods.<sup>665</sup> For outstanding examples of literature evangelism, please see the footnotes.<sup>666</sup>

j. Jails, Prisons and Rehabilitation: The Christian witness must recognize his opportunity and obligation to those undergoing some degree of incarceration, probation or parole. Ex-offenders and the families of prisoners need Christian love and care. And don't forget police officers and correctional staff—they also need spiritual guidance.<sup>667</sup>

Men like Caplin Ray and Charles Colson have led the way in ministering to the imprisoned. Churches can provide Bibles, literature, regular visits to prisoners and friendship to families and to the released prisoner.

k. The Handicapped: A warm, loving and understanding Bible teacher can touch the lives of the disabled. The handicap may be physical, mental and/or emotional. Braille, large print Bibles, audio cassettes, etc., are available to the impaired.

Main lie denominations offer assistance to churches working with the disabled and handicapped.

l. Language and Literacy Classes: The gospel of Jesus can be effectively presented through English classes. Such classes may be offered to migrant workers who cannot speak English, internationals who have moved to the United States and native-born Americans who have never learned to read or write. Other language groups include foreign-born wives of U.S. servicemen, descendants of immigrants who have clung to the old cultures, customs, religions and languages of their parents. The deaf speak a sign language.<sup>669</sup>

One creative technique for reaching those who speak English as a second language is story telling. Begin telling stories to children on the street comer or in playgrounds. First tell

familiar stories, then include Bible stories. As children retell the stories to their families and friends, the gospel will also be retold.

m. Migrants: It is estimated that more than two million migrants move throughout the United States each year, working as farm laborers, industrial laborers in factories, packing houses and canneries. Migrant workers are usually very poor, feel excluded from the neighborhood, need education for their children, are very mobile and long for spiritual care. They seldom experience a sustained ministry, having only brief encounters with pastors and churches.<sup>671</sup>

Ministries that have proven effective build relationships, educational opportunities, recreation and fellowship, worship and witness, medical and legal services and emergency services have been helpful.

n. Multi-Family Housing: Multi-family housing proves both as a challenge and as an opportunity for the evangelist. Apartment complexes, condominiums, boarding houses and mobile home parks are the habitats for a characteristically isolated and exclusive people. People in multi-family dwellings usually to work or school and come home. On the weekends, any leave town to ride motorcycles, etc.

o. Hunger Relief: The homeless and the hungry offer the church a chance to demonstrate the love of Christ in a tangible manner. It is a king size job but not an impossible one. Coming to grips with the problem may be as simple as observing "World Hunger Day" in church or as involved as becoming a minister to the homeless.<sup>674</sup>

The writer's churches have long been involved with winter shelters and the needs of the homeless. They have been distribution points for food and clothing. Regular feeding programs provide meals for those staying in the shelter. Through established organizations they have helped destitute families locate emergency lodging. A job bank has directed many unemployed to

dignified employment. Volunteers have provided gospel testimonies. The clowns, puppets, magicians and singers present the good news of Jesus in innovative ways.<sup>675</sup>

p. Refugee Relocation: In recent decades thousands of political refugees, mainly from Southeast Asia, South and Central American and the Caribbean Islands, have come to these shores with hopes and dreams of a new life. One church asked the State Department for a family that needed relocation during the Mariel Boat Lift. Upon the family's arrival, the church shifted into action. A house was located and made ready. Groceries were laid in. Emergency money was made available. Church members helped get the children enrolled in school and provided transportation. Always there was a clear testimony for Christ.<sup>676</sup>

q. Preaching: Preaching has been and still is a big hammer in the evangelistic tool chest. The Bible is plain—It pleased God to save people through the foolishness of preaching. The prophets were primarily preachers. Jesus was a preacher. Pentecost featured preaching. Paul preached everywhere he went.

Every sermon should have an evangelistic dimension. Even addresses designed for the church should recognize that lost people may live among the saints as in the case of Judas.

Evangelistic preaching is an essential factor in the development of a growing, glowing, going congregation. It keeps the people focused on the fundamental doctrines of the faith, while presenting the gospel to the unregenerate. It is a training tool for the lay evangelist. It helps maintain a sense of urgency, buildings a passionate love for the unconverted and motivates the individual Christian to live a winsome, attractive and separated life that draws people to Christ.<sup>677</sup>

r. Visitation: Visitation, especially evangelistic visitation, is a normal part of a church's ministry to the community. Reminding his readers of the agricultural background of the world "cultivate", C. Ferris Jordan insisted that evangelistic visits can be used to sow the seeds of the

gospel, to water and fertilize that seed, and to harvest a gospel crop in due season. Such visits build trust, communicate genuine concern, demonstrate the effectiveness of Christ and establishes meaningful relationships.

*(This writer has edited out some forty writers here who discuss numerous opportunities to share Christ through a visitation program. Please refer to the footnotes.)*

s. Bus Ministry: While its use is on the wane, a bus ministry has proven very effective by some churches for reaching the unevangelized. Bus ministries are mission opportunities for the church. Primarily they reach children; but parents may be reached by solid follow up.

t. Spontaneous Personal Encounters: Not all personal contacts are planned and not all contacts are made in the home. Spontaneous contact can happen any time and any where. A writer and consultant from Franklin, Tennessee, Val Harvey writes:

"In the mainstream of life, individuals meet individuals where working and living are going on, where problems are real, and suffering is intense. The impact of a spontaneous encounter can be life-changing for some people. Relationships are not a major issue in this kind of visiting. The moment at hand is what counts."<sup>680</sup>

This writer has developed a technique called "Walking Evangelism." He uses it in his own life and teaches it to his people. It is especially useful on mission trips. Usually the mission team is on its own during the afternoon. They are encouraged to initiate soul winning conversation with anyone they contact as they walk along. The "Four Spiritual Laws" booklet is the customary witnessing tool.

The personal testimony is a powerful tool in "cold turkey" encounters. It should be organized and focused in the witnesses' mind. Make it short, usable in three minutes or less.<sup>682</sup>

It is helpful to have a "cold turkey counter plan" in mind. Remember to smile and speak, creating a warm, friendly climate. Use the immediate surrounding as a starting point for conversation. Let your Christian life be seen through a positive attitude. Ask open-ended

questions and listen to the stranger. Use your testimony. Encourage the stranger to attend church or meet again, if appropriate.

u. Sunday School: Sunday School is probably the most effective evangelistic tool available to the church. It is the Bible teaching organization that sets a tone conducive for bringing people to the point of conversion. One out of three regular Sunday School attendees will find Christ within twelve months. More people come into contact with the gospel through Sunday School than any other organization.

v. Revival Meetings: Since the days of Charles Finney, revival meetings have been part of the church's evangelistic calendar. The stature of such meetings, however, is not as tall today as it once was. Its diminution in acceptance is mostly due to the changing attitudes discussed earlier in the section. There is some evidence that revivalism is making a strong comeback, especially among the "Assemblies of God" and in other countries.<sup>684</sup>

Effective revivals seem to be informal in style, built around powerful gospel preaching, passionate prayer, victorious testimonies, jubilant music and the obvious energy of the Holy Spirit.

Modern revival preaching must contend with new competition facing the contemporary church—automobiles, radios, motion pictures, televisions and rock concerts. The hyper-emotional and super-sensational services of the past must give way to a saner sort of meeting. Modern education and science demands that today's preacher be intelligent, as well as spiritual. Present day evangelistic preaching must produce both character that is Christ-like and social righteousness that is Christian.

Revivalism is still a potent evangelistic tool.

w. Fairground Evangelism: Fairgrounds offer a variety of opportunities for the gospel and the gospel. People congregate at state, country and shopping center fairs and carnivals in very large numbers. A well planned witness can attractively and winsomely present an evangelistic message in an informal and leisurely setting.

The possibilities are limited only by one's imagination. Here are a few suggestions: rent a booth and display various evangelistic materials; make sure someone is on hand to give a verbal witness; creative arts ministries can put on theatrical performances for the crowds; the flexibility of the creative arts evangelism will permit performers to move freely throughout the fairway. How about providing child care facilities or a rest area complete with table, chairs, free water, coffee and soft drinks? A gospel film (like the one produced by Billy Graham for the New York World's Fair) can be shown with counselors standing by to work with respondents. Do not forget tract distribution! This writer has found such a ministry to be both exciting and productive.

x. Creative Arts: Creative arts evangelism captures the attention of bystanders and presents the gospel in an unthreatening manner. Laymen, not otherwise engaged in personal evangelism, find an outlet that uses their own personal talents. Christian clown troops splash the love of God to children and adults alike. Drama teams may perform on stage or do street theater. Puppet shows give a witness with laughter. Magicians mesmerize the audience while incorporating the gospel in their presentations. Well trained and well rehearsed music groups touch the emotional level with musical testimonies. Chalk talks and flannel graphs are great story telling devices. Martial arts demonstrations help remove the idea that Christ is for wimps and sissies. Sword and fire swallows and tight-rope walkers also have great appeal.

y. Sports Clinics: In recent years college and professional athletes have been used of God to win children and youth through sports clinics. The clinic is often a week long camp. It may be

a three-day affair or even a one-day gathering. Again this kind of evangelism helps dispel the idea that Christians are unmanly. Obviously it capitalizes on the hero image of well-known athletes and presents the good news of Jesus in an unthreatening manner.

z. Alternative Patterns of Worship: It may be a trend or a fad, but current writers emphasize the value of offering alternative worship services to the same congregation. Orange Hill Baptist Church of Marietta, Georgia is an example. Ten years ago it was a sleeping congregation with little hope of extricating itself from tradition. A young, new pastor came on board. Gradually he led the church into providing a second worship service on Sunday morning designed to attract the contemporary person. Sermons were not altered but the music was changed. Choruses, guitars and drums were added. Young adults and single adults began to attend. Later, a Saturday night worship service was added with yet another target group in mind. As a result, the church has embarked on its second major expansion program in five years.<sup>689</sup>

aa. Telephone Evangelism: As a powerful evangelistic tool, the telephone has some real possibilities. The physically handicapped, homebound and otherwise unengaged may find freedom on the phone that enables them to witness effectively. Several "how-to " books provide word by word dialogues, as well as general telecommunications techniques.<sup>690</sup>

bb. Mailouts: The U.S. Postal Service became unwitting evangelists when it delivers carefully prepared gospel letters. Churches use this medium regularly. Gospel newspaper services will print full newspapers under the name of a local church and will mail it out for the church. The advantages of such a technique are obvious. The church gets a professionally printed message that goes into every home in a given area code. All the advantages mentioned in the section entitled "Literature" are applicable here.

cc. Volunteerism (Mission Trips): Each year tens of thousands of men, women and young people volunteer to serve the Lord and the church in a variety of evangelistic efforts.

Mission teams go just about everywhere. A goodly number of people take vacation time to go on such trips. Well planned mission trips can be very educational. By going to specific locations, such as seamen centers, resort areas, inner-city centers, native American reservations, homeless shelters or rescue mission, church members gain a working knowledge of on-going missionary efforts the church may be supporting. Pastors have little trouble motivating members to give to projects they have been a part of.

Mission trips offer everyone an opportunity to use their talents for the Lord. Construction teams are very beneficial to churches and Christian institutions that need new construction or renovation. Located in city parks, mobile home and apartment complexes, front yards, lake shores and swimming pools, teachers and non-teachers alike are challenged to work in Vacation Bible Schools. Disaster relief teams help relieve the suffering of those caught in the path of tornadoes, hurricanes, floods, earthquakes and fires. Campers often enjoy combining their love of the outdoors and mission service. Volunteers take surveys, drive, keep house and baby-sit for career missionaries, and do just about anything called upon to do.<sup>692</sup>

dd. Literacy Evangelism: Some Christian friends have discovered that teaching the illiterate to read and write can be extremely gratifying. It expresses Christ-like compassion, opens minds to the excitement of the ordinary world, encourages the church, is an evangelistic tool and opens the door to other mission approaches.

Unquestionably the Laubach method is the most widely known and used literacy method available. Step by step, it takes the student to an adequate knowledge of the language. A second phase of the Laubach approach is the "Story of Jesus." A simple narrative written by Frank Laubach himself, a portion is recommended for reading at the end of each lesson. This accomplishes two goals: It climaxes the teaching session and also evangelizes the student.

One big key to the Laubach method comes when a new learner teaches another what he has learned. It fixes the new material in his mind.

3. Denominational Evangelism: Each Christian denomination has its own approach to evangelism. Some tend to be more evangelical and others less evangelical. It seems that the Assemblies of God churches are currently making the strongest contribution to winning the lost to faith in Christ.

There are some similarities between denominations and groups that effectively encourage evangelism. Among other factors, strong evangelicals tend to be comfortable with the lesser educated, tend to major on Biblical based preaching and tend to be highly structured as far as moral and ethical issues are concerned.

Since this writer is affiliated with the Southern Baptist Convention, he will use the SBC as a model for this discussion.

The Southern Baptist Mission plan is based on the concentric circles concept found in Acts 1:8-9. Beginning at the local church, Southern Baptists move progressively outward through associations, state conventions, a home mission board (inside the territorial border of the United States) and a foreign mission board (outside the territorial borders of the United States) until it has gone to the ends of the earth. Each segment is completely autonomous.

a. Local Church Mission: Since the local church has just been discussed, there is no necessity to continue or restate that discussion here.

b. Association Missions: Each Southern Baptist church is affiliated with a local association if it chooses to be so aligned. Most associational areas roughly follow county lines. Often churches in more than one county will form a single association. Such associations provide fellowship, training and cooperative evangelistic efforts for its member churches. Some own campgrounds, loan video and audio equipment, start mission churches, host regular pastor's

conferences, offer library services, initiate various mission activities, furnish meeting space and make book store facilities available.

Associations provide resource materials and specialized assistance to local churches for Sunday Schools, discipleship training, mission organizations, church music and youth.

Like each church, each association determines its own membership, operating budget, organization and destiny.

c. State Conventions: State conventions tend to be resource organizations. Local churches may be affiliated with state conventions if they wish. An analysis of the Georgia Baptist Convention will give this paper a good look at the inner workings of state conventions.

Baptist work in Georgia began with Daniel Marshall, who organized The Old Kioki Baptist Church near Appling, Georgia. During colonial times, the witness was to frontiersmen and natives. The convention was organized on June 29, 1822.

As of January 1, 1994, the Georgia Baptist Convention consists of 93 associations, 3,303 local churches, 3,297 pastors and 1, 264,788 total members. Total receipts for 1993 amount to \$5,384,132,020. Funds held in trust were \$153,243,952.<sup>695</sup>

Georgia Baptists encourage excellence in learning. Believing that Christian education is essential to providing leadership for churches, the denomination and the community, they support one university, three colleges and school of nursing. In addition. Baptist student centers are located on sixteen major college campuses across the state. Continuing adult education is made available through Education Extension centers, prison centers and the Georgia Baptist Bible Institute Program.<sup>69</sup> Two assemblies and four campgrounds operated by the GBC offer approximately 100,000 guests an opportunity to refresh their bodies, minds and souls.<sup>697</sup>

Under the heading Church Growth, the Georgia Baptist Convention offers leadership training in a variety of areas, including: Sunday School, discipleship training, church week-day

education, education for the disabled, media/library, church architecture, youth ministry, church recreation, career guidance, church music and brotherhood (Baptist Men & Boys).<sup>698</sup>

The Evangelism and Missions Division encourages churches to be involved in evangelism, church planting, Christian ministry and other related ministries. Church loans, grants and pastoral aid are made available to new congregations. Personal, mass and special evangelistic efforts are promoted. Work among language, culture and ethnic groups is established and maintained. Chaplaincy programs, volunteer services, alcohol and drug abuse rehab, resort ministries, Christian ministries and World Hunger funds are encouraged. Specific emphasis is given to: starting new churches, multi-family housing, pastoral aid, emergency church building aid, mobile chapels, revival preparation, youth evangelism, interfaith witness, language evangelism, ethnic radio and television, blind, literacy, migrant and deaf ministries.

The Women's Missionary Organization trains girls and ladies in missions.

In addition, Georgia Baptist operates a world class hospital, facilities for aging citizens, children's homes and a home for alcoholics.

"The Christian Index", established in 1922, is the state newspaper and is the oldest of the Georgia Baptist institutions.

The above discussion is merely an overview of the Georgia Baptist Convention. Remember, like all other state conventions, the Georgia Baptist Convention is primarily a resource for Southern Baptists in a given state.

d. The Southern Baptist Convention: Organized in Augusta, Georgia in 1945, the Southern Baptist Convention is the largest evangelical body in the world. Its purpose is missions and evangelism.

As of January 1, 1994, the Southern Baptist Convention consists of over thirty seven thousand churches, with a total membership of some seventeen million.

The work of the Convention is carried on by various agencies, boards, committees, commission and associated organizations. Its heart and soul is focused in three boards: the Home Mission Board, the Foreign Mission Board and the Sunday School Board. Six seminaries, seven commission and three associate bodies support the efforts of these three boards. Currently, both the Home Mission Board and the Foreign Mission Board have roughly five thousand missionaries each under appointment.<sup>7</sup>

The Home Mission Board operates within the territorial boundaries of the United States. It offers guidance and training in personal, relational and mass evangelism. With scores of ethnic and language groups in America, it provides Bibles, literature, churches and missionary pastors for most of them. The Special Missions Ministries department offers missionary opportunities for high school students, college students and adults, sending out over seven hundred summer missionaries annually. Its main publication is "Home Mission Magazine." The Home Mission Board has about five thousand missionaries under appointment.<sup>701</sup>

The Foreign Mission Board, headquartered in Richmond, Virginia, appoints missionaries outside the territorial boundaries of the United States. Over five thousand representatives of the Board work in seminaries, engage in benevolence, print materials, do personal and mass evangelism. Whatever the ministry. Southern Baptists are there and have been there for years.

Through the Sunday School Board, located in Nashville, Tennessee, Southern Baptists send out millions of pieces of literature each month. It is the largest non-profit publishing house in the world.<sup>703</sup>

Annually the "Christian Life Commission" distributes over a million pamphlets and scores of editorials, feature articles and news stories dealing with major social, moral and ethical issues.<sup>704</sup> The "Educational Commission" assists about fifty seven colleges and universities, seven junior colleges, six seminaries, eight academies, five Bible schools, various seminary extensions

and the American Baptist seminaries.<sup>705</sup> Strategies for accelerating Southern Baptist's witness for Christ through the radio and television medium is developed by the "Radio and Television Commission."<sup>7</sup> The "Stewardship Commission" produces stewardship materials.<sup>707</sup> The "Historical Commission" encourages Southern Baptists to know their roots and their heritage. The "Brotherhood Commission" challenges Baptist men and boys to be involved in mission education, mission support and mission action.<sup>709</sup>

The Women's Missionary Union,<sup>710</sup> the Baptist World Alliance<sup>711</sup> and the American Bible Society are organizations associated with the Southern Baptist Convention.<sup>712</sup>

Other denominations provide evangelistic challenges that reflect their individual identities.

e. Parachurch Groups: A number of parachurch groups are involved in evangelism across the U.S. and around the world.

Meeting young people where they hang out (the street, school events, shopping malls and fast-food restaurants), Young Life International believes that "every kid has the right to make an informed decision about Jesus Christ." Meeting in clubs, discipleship groups, camps, Page 154

specialty trips, sports activities and parenting programs, the teenage oriental organization makes good use of singing, skits, talent shows, role plays and seminars to provide Biblical insights and solutions to teenage problems.<sup>71</sup>

Child Evangelism Fellowship is an international, Bible-centered, faith ministry with the dual purposes of evangelizing boys and girls with the gospel and of establishing (discipling) them in the World of God and a local church.<sup>715</sup> Georgia Bama writes that "CEF" reaches close to one million children each year in the U.S. with over one hundred and twenty five thousand professions of faith. CEF representatives are located in all states and in 120 countries around the

„<sup>716</sup>  
world.

Supported by highly skilled staff workers, InterVarsity Christian Fellowship is a student-led ministry. Operating on college campuses, the student chapter is the cornerstone of the organization. Its vision is to build collegiate fellowships which engage their colleges in all of their ethnic diversity with the gospel of Jesus Christ as Lord and Savior and to accept His invitation to follow Him into a life of Christian discipleship.<sup>717</sup> Eight hundred staffers work on campuses across the country.

One booklet describes the ministry of InterVarsity. "Each year, millions of kids leave home in search of knowledge. InterVarsity is there to help them find truth...To those who see only the material universe, we share the reality of a supernatural God...To those who define excellent only in terms of achievement, we affirm God's call to personal integrity...To those whose only interest is a high-paying career, we declare the surpassing worth of Jesus Christ...To those who speak only of individual rights, we champion the rights and needs of others...To those thoroughly indoctrinated by relativism, we stand on the absolute truth of God's Word."

Youth For Christ is a well-established evangelical organization with the mission of communicating the life-changing message of Jesus Christ to every young person. The strategy is to mobilize the Christian community to reach lost youth wherever they are and by all possible means.<sup>719</sup>

Perhaps Campus Crusade for Christ International is the most visible and best known of the parachurch groups in America. Founded in 1951 at the University of California, Los Angeles, by Bill and Vonette Bright, it currently boasts over 40,000 staff members and volunteers in more than 152 countries.<sup>720</sup>

The stated purpose of Campus Crusade for Christ is to help fulfill the Great Commission in this generation in the power of the Holy Spirit. There are five objectives: 1) to help expose every person in the world to the gospel; 2) to help win people to faith in Jesus Christ; 3) to help build them in their faith; 4) to help train them for ministry; and 5) to help send them to win and

771  
disciple others.

The Navigators has been encouraging Christians in personal Bible study and scripture memorization for a number of years.

Of course, there are literally hundreds of other parachurch groups around the world. Demonstrating their individual identities, most of them have statements of purpose similar to the ones mentioned above. The obvious commonality is their intense desire to win lost people to Christ.

One other point is needful. While these groups operate outside the lines of established denominations, they all believe in and are vitally involved in local churches.

It would not be feasible to attempt a thorough study of contemporary evangelistic methods and techniques. The variety is inexhaustible. Innovations and creativity seem to be the guidelines. Every possible means is pressed into service for the Lord.

C. A Look at Contemporary Philosophies: If the Christian gospel is superior to all other philosophies, it must be able to confront them and defeat them in the arena of ideas and truths. The following discussion will briefly describe the major philosophies of today and will show how simple faith in Jesus Christ will master each:

1. Pluralism — Pluralism is the new universalism and is the philosophical foundation for the last decade of the 20th century. Emphasizing the word "diversity," it declares the validity of all religions. The goal is to save the world from irreparable damage by uniting the various aspirations and beliefs of mankind. Dialogue is the method of unification. Moral relativism is its social underpinnings.

Several cultural, geographical and religious factors have brought Pluralism to prominence. For one thing, the world has become a global village. For another thing, there is a big search for that which unites citizens of this world village. For yet another thing, there is a decreasing grasp of the uniqueness of Christ in the Christian community.

It relegates ideas and values, as well as beliefs, to the private sectors of life. Christ is not the unique Savior of the world. Since dialogue is considered to be an appropriate response to other faiths, evangelism is considered neither needful nor tasteful.

Regrettably, Pluralism has crept into the Christian community. In 1983, meeting in Vancouver, British Columbia, Canada under the slogan "Jesus Christ, the Hope of the World", the World Council of Churches uttered a stem warning against evangelism "*because it imposed an obstacle to dialogue...*"<sup>723</sup> Believing Jesus to be merely an optional extra, Ernst Troeltsch, thinks that all religions are relative. Truth has many forms and people should be left with the

religious truth in which they have been raised, says Troeltsch.<sup>724</sup> If all religions are not essentially relative, maybe they are the same, according to Arnold Toynbee. If the five higher religions of Islam, Buddhism, Hinduism, Judaism, and Christianity could drop their particularities, they could join hands to save the world. It is argued, therefore, that the Christian faith should purge itself of its traditionally Western beliefs in the exclusivity of Christ.<sup>725</sup> And Karl Rahner and Bishop John Robinson have adopted a not-so-novel an idea. They argue that all human beings are implicit believers, since Christ's work on the cross embraces all. The task of the church is simply to inform the human race that it has already been rescued in Christ.

By its very nature. Pluralism is an insult to every religion in general and to the Christian faith in particular. It robs each faith of its uniqueness. A Christian must maintain that at a specific point in time. God did, in fact, give a definitive disclosure of Himself in the historical Jesus of Nazareth (John 3:16) and that this Jesus of Nazareth did, in fact, die on a cross and did, in fact, rise from the dead. From what standpoint can anyone affirm that all religions are relative? When you suggest that all must be well if something is "true for me," have you not surrendered the very idea of truth? Is it possible to isolate that essence that supposedly underlies all faiths from the non-essentials that their worshippers cling to? Pluralism leaves no room for an independent, willful human response.

Pluralism is openly hostile to conservative American Christianity. Evangelicals are looked upon with fear and suspicion and are considered to be a reactionary, militant barricade on "the golden highway toward pluralism and personal freedom."

2. Monism: Somewhat related to the doctrine of Pluralism is Monism. The philosophical position underlying both Hinduism and Buddhism, monism is the belief that everything in the universe is a unity—good and bad, the divine and the human, truth and falsehood.<sup>727</sup>

Manifested in the New Age movement. Monism is a reaction against materialism. Believing that man is more than a collection of chemicals, it brings celebration, personhood and spirituality back to center stage. There is something very appealing in the idea that there is a truth that transcends logic, that there is a oneness in a fractured and divided world.

Monism is not Christian. It holds to a dualism that requires two opposing eternal principles. It ultimately obliterates personality. It postulates a spirituality without corresponding ethical claims. It envisions a destiny that is absorbed back into the vast nothingness of the supreme eternal, impersonal One, to be united with the undifferentiated sea of being.

Michael Green suggests that the New Age movement is a judgment on the rationalism and deadness of the Western church,<sup>729</sup> then suggests a Christian approach to such a world view. First, the evangelist should rejoice in the recognition of spiritual values. Next he should develop a friendship with such practitioners. Go to their book shops and food shops. Visiting (even participate in) their readings. Take them regularly to really exciting Christian worship services. Finally, witness to the person and love of God by talking about an infinite, but personal God who doesn't wish to obliterate personality but wants to redeem it, cleanse it and transform it. Explain that the infinite God desires to draw men and women into an eternal "I-Thou" relationship with Himself.<sup>730</sup>

3. Humanism: Humanism is a religion within itself. In many areas of the Western world, it is the religion of choice for people seeking significance without responsibility.'711

Humanism is based on the idea that man himself is the center of the universe. If God does exist, and we do not know whether he exists or not, He is unconcerned with the affairs of mankind. If mankind is to be saved, he must save himself.

Secular Humanism has man for its god, science for its savior, education for its prophet and evolution for its destiny. Its world view belongs to the able, the liberated, the sophisticated

and the wealthy. Humanist missionaries will not be found in great numbers in the more difficult, poorer and less educated regions of the world.

Humanists may be optimistic or pessimistic. The optimistic wing generally turns out to be scientific, while the pessimistic wing generally belongs to the artistic community. Optimists point with pride to the amazing scientific advancements made during the last century. Pessimists talk about torture, genocide, over population, the waste of non-renewal resources, nuclear war<sup>719</sup> and Auschwitz.

Humanists can be reached with the gospel. Christianity can be presented as "true humanism." This was the humanism of Colit, More and Erasmus. Man is more than an aggregate of chemicals. Created in the image of God and purchased at the high cost of God's Son, he is inherently valuable. Using the Bible (especially Genesis 1-3), the Christian apologist/evangelist can explain both man's nobility and his sinfulness. Jesus of Nazareth is not only the ideal man, but is also the best possible insight into the nature of God Himself.<sup>733</sup>

The evangelist must constantly remind himself that the simple story of Jesus is self explanatory and will touch the heart of any open-minded humanist.

4. Narcissism: Narcissism is a pervasive characteristic of contemporary Western culture.<sup>734</sup> The heart of the "me" generation, it is a preoccupation with self.

Knowledge of the ancient myth of Narcissus is fundamental to an understanding of Narcissism. It can be found in Ovid's "Book Three" of the *Metamorphosis*". Narcissus was a handsome young man in love with nymph Echo. He had been promised a long life as long as he did not gaze upon his own image. While passing a pool one day, he saw a reflection of himself and fell in love with himself. He could no longer respond to Echo. Attempting to embrace his reflection, he fell in the water and died. Slain by Ate, the Greek goddess of retribution, he was

condemned to an eternally frustrating infatuation with his image reflected in the underworld river Styx.<sup>735</sup>

It is not difficult to see modern society reflected in that ancient myth. Blind to the needs of others, constantly seeking an audience to impress and manipulating relationships, the Narcissistic temperament is utterly self-absorbed. In his best-selling book entitled the Culture of narcissism, subtitled "American Life in an Age of Diminishing Expectations", Christopher Lasch<sup>736</sup> suggests that the modern North American has so fallen in love with himself that he has bargained away his future for self gratification now and has lost intimacy, joy, insight and shared love in a frantic search for himself.

Author, Professor and principal, Michael Green observes that the Narcissist is hostile to authority, fearful of dependency, preoccupied with his own private world of self reliance and self fulfillment, and profoundly blind to the failures in his own character, blaming other people for his faults.<sup>737</sup> Obviously, the Narcissistic person has an underlying insecurity.

Sadly, Narcissism is widespread in Christian circles. It can be easily seen in people who gravitate toward those with charisma, in those who are hostile toward ordinary leadership, in the manipulation of would-be leaders, and in the poor level of relationships in the church.

Narcissism is the antithesis of Christianity. It starts with optimism and ends in loneliness, emptiness and despair, while Christianity begins with self-abandonment and ends in joy. If the church is to reach such people, its message must major on the Cross. There the world is exposed to the paradox that one finds his life when one is prepared to lose it. But before the Narcissist can respond to the challenge of the Cross, he must hear the comfort of the Cross.

5. Agnosticism: It is very difficult to know exactly how prevalent agnosticism really is. It is constantly professed but how deeply held it is an unknown matter. By the late teens, young

people have customarily questioned their childhood beliefs in god. Agnosticism is made attractive to college students by the utilitarianism of Mill, the romanticism of Rousseau, the dialectical materialism of Marx, the evolutionary hypothesis of Darwin and the psychological studies of Freud.

Thomas Huxley coined the term "Agnosticism" in the nineteenth century. He meant that man does not, indeed he cannot, know for certain that God really does exist. There is insufficient proof. Surely, the finite cannot approach the infinite.

But Agnosticism overlooks one staggering possibility. Man cannot approach God but God can approach man and has done so in Jesus. Evangelists can reach agnostics by pointing to the historical record of the Cross and the resurrection as presented in the New Testament.

And let's be honest. Not all agnostics are genuine. It is a convenient cloak for their personal selfishness.

5. Pragmatism: Pragmatism is rooted deeply in both North American and British hearts. Theory is unimportant, while practice is everything. The central question is, "Does it work?"

The Pragmatism of the 1990s can be seen in the abundant self-help schemes and self-fulfillment programs. Positivism is essential. Truth is dismissed for relevance. There is a mad search for a "new idea."

Herein the church offers a solid hope. A sermon entitled "Ten Reasons for Believing on Christ Jesus" may not be profitable but a personal testimony will be. The transforming power of the Holy Spirit works and the proof is seen clearly in the lives of those who have been transformed by Him. Truth and relevance merge for the skeptical pragmatist in the overflowing life of one witness.

6. The Mosaic: The above five faces are the prominent faces in the mosaic of modern unbelief. There are, however, many pieces in the mosaic. Materialism is there with its emphasis on the accumulation of things and wealth. The Hedonist seeks pleasure (though they are not sure what happiness really is). The Rationalist looks for logic as a guide to the truth, while Scientism sees Utopia coming as scientists unlock the secrets of the universe. Secularism divorces the spiritual aspects of life from the public aspects of life. Relativists argue that there are no norms in truth or character. Evolutionism (not to be confused with the Theory of Evolution) asserts "the survival of the fittest" and pays little attention to the less fortunate of the society.

Whatever the philosophy, the Christian faith faces it squarely and is superior to it. Other systems of thought may offer ethics and morals, but only Christ offers forgiveness of sin and resurrection. Here man's deepest longings are satisfied.

In retrospect, Section III may seem a bit disjointed and rambling. One of the problems a writer faces while discussing contemporary life is the over abundance of material. This writer has edited out over a hundred pages of really good material in an effort to find comprehensiveness with brevity, capsulation with relevance.

The underlying question that provides adhesion to the discussion is, "Does the gospel of Christ really work in this contemporary world?" For the Christian, the answer is a resounding "Yes." And it is not a philosophical or theological discussion. It is the simple story of Jesus of Nazareth that transforms and gives life. And therein is the point. A simple presentation plus intent equals evangelism.

## CONCLUSION

Well, this journey is about to come to an end. Along the way three questions have guided the discussion: What is evangelism? How has evangelism been practiced over the centuries? What are the current methods of evangelism? In each section the thesis has been validated. A genuinely evangelistic activity must offer a clear presentation of the gospel (it need not be an in-depth presentation) and must be offered with the intent of converting the person receiving the witness. Pre-evangelism may indeed present the gospel through a variety of methods but if the net is not pulled, evangelism does not take place. Post-evangelism may instruct the new believer in Christian growth (ethics, doctrine, prayer, Bible study, the church, personal witnesses) but if somewhere the unconverted has not been encouraged to respond to the invitation of Christ, post-evangelism is irrelevant. No one can grow in Christ until he is in Christ.

Perhaps a recent personal encounter will both illustrate the point and bring this paper to a close. While strolling along the Battery in Charleston, South Carolina on Saturday afternoon, this writer overheard two young men witnessing to a third man. The two witnesses were well dressed and neat in appearance. They obviously yearned for the salvation of their companion.

Well trained in soul-winning techniques, they clearly explained the scriptures in "The Roman Road to Salvation." They effectively used their personal testimony.

This writer, eavesdropping from a short distance, kept waiting for the team to pull the net and ask the object of their work to invite Christ into his life. It never happened. Regrettably, they became involved in a discussion of dancing and drinking and carousing. It became all too clear that the young witnesses wanted to win their friend to fundamentalist evangelicalism.

After a while, the two witnesses moved on to another person. This writer tactfully approached the shaken but interest individual. Forgetting the issues of behavior and quickly outlining the gospel (already well presented by the previous witnesses), this writer encouraged the man to confess his sins and invite Christ into his life. He did and new joy immediately flooded his life. Thereafter, he was encouraged to pray, read the Bible, join a church and share his new found faith.

The two young witnesses did an admirable job of both pre- and post-evangelism; but evangelism was neglected. This writer enjoyed winning the third man to Christ. He only wishes the two young witnesses had had that privilege.