

EVERY CHURCH  
ITS OWN EVANGELIST

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LOREN M. EDWARDS

Edwards, Loren McClain 1877

Every church its own

evangelist

no. 3700 W. 1917





# EVERY CHURCH ITS OWN EVANGELIST

BY  
LOREN M. EDWARDS



THE METHODIST BOOK CONCERN  
NEW YORK                      CINCINNATI

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**First Edition Printed October, 1917  
Reprinted January, 1918; July, 1920**

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TO MY FATHER, THE REVEREND CHARLES C. EDWARDS,  
D.D., MY FIRST PASTOR, AT WHOSE ALTAR I MADE MY  
FIRST CHRISTIAN CONSECRATION AND FROM WHOSE  
FRUITFUL MINISTRY I LEARNED MY FIRST LESSONS IN  
PASTORAL EVANGELISM, AND TO BELLE MC CLAIN  
EDWARDS, WHOSE MOTHER LOVE AND PRAYERS HAVE  
STAYED ME IN MY CHRISTIAN EXPERIENCE AND  
HAVE HELPED TO HOLD ME IN THE PATH OF EVAN-  
GELISTIC MINISTRY, THIS VOLUME IS GRATEFULLY  
AND AFFECTIONATELY INSCRIBED BY THE AUTHOR.



## FOREWORD

THE man has not yet appeared who is to say the final word on evangelism, nor is the time ripe for saying it. The time is always ripe, however, for the recital of experience in a field so vast and yet so vital, so comprehensive and yet so central, as the evangelistic field.

Evangelism cannot be epitomized in a sentence, it cannot be compassed in an epigram, it cannot be reduced to a formulary statement. It is so much a part of the religious life of the church that it cannot be galvanized into unchanging forms nor comprehended in unchanging methods.

If it is to reach the life of the day, it must express itself in the nomenclature of the people; if it is to win in the midst of the intense social and commercial struggles and allurements, it must adapt itself to modern methods, literally becoming "all things to all men."

This modest volume is not an attempt to present an exhaustive treatise in evangelism. It is not a statement of theory nor a philosophy of evangelistic procedure.

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It is merely the testimony of a pastor who has stressed the evangelistic note during a ministry covering seventeen years and has used as a working basis the hypothesis of personal and social redemption as his lifework. Since it has been found to be successful under diverse conditions and over the stretch of these years, he feels that certain deductions are reasonably safe.

While giving full recognition and cordial sympathy to those forms of social and world evangelism which are now much in public discussion, and while trying with all possible fidelity to do a pastor's full work in the leadership of community and social reconstruction according to Christian principles, yet the limits of this discussion are, necessarily, such that those features of evangelism must be overpassed. For the present, therefore, the scope of our treatment will be the field of personal and local church evangelism, which presents to the pastor its urgent challenge and from which he is able to reap rich harvests.

No special literary merit is claimed for this book, but in the hope that experiences which have been stimulating and methods which have been successful and conditions which have in

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them the elements of general interest may perform a larger service, the activities of a busy pastorate have been punctuated with preparation for this work.

The evangelistic leaders of various communions have been a constant inspiration to me, and their plans and methods have been adapted with utmost freedom to the conditions with which I found myself confronted. The nature of this book removes the necessity of a complete bibliography, and yet there are listed in the Appendix such discussions as have been of special service in evangelistic preaching and plans.

Many have written and spoken on the various aspects of this theme. Out of the studies of the years it is not unlikely that absorption has been so thorough as to bear even yet strong resemblances to the thoughts and utterances of others.

The most that can be said now is that such processes are quite unconscious at the date of writing, except where quotation marks indicate a direct following of another's trail.

It will be observed that the deductions herein made are the result of evangelistic experience in various kinds of pastoral fields—

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rural, village, suburban, and city. Methods and plans must always be adapted to the local situation, but many of those detailed in these pages have been operated with gratifying success on charges out in the open country as well as in town and city.

Much of the material used in the following pages has been employed in public addresses on evangelism at conferences, colleges, district meetings, and institutes. In the assurances given on such occasions that it might be used of God in a wider range of service it is now committed to publication with the hopes and prayers of

THE AUTHOR

Baltimore, August, 1917.

# I

## THE CHURCH'S EVANGELISTIC PASTOR

THE pastor of every evangelical church should be his own evangelist. It seems almost gratuitous to pause longer than is required for the mere statement of such a proposition. From the earliest traditions of the churches, throughout the teachings of the fathers, on to the latest, freshest experimental triumph, the constant ideal, the highest goal, the loftiest aim, the consuming passion of the real prophet of God, is evangelism in some form.

And yet when one ponders the fact that in five of our greatest denominations more than thirty per cent of the local churches report not a single accession on confession of faith in twelve months' labor, the way is lighted for just one conclusion, namely, that this evangelistic ideal for pastors has not functioned to any large extent.

To be sure, an exaggerated statement cuts through its own scabbard and dulls itself, and an undue emphasis upon evangelism in the

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program of the pastor defeats its own purpose. There are many lines of ministerial activity. The minister is a religious teacher, his duties are didactic, his training and habits are those of the scholar, his workshop is his study. Therefore there is some show of truth in the contention on the part of many preachers that their scholarly tastes and pursuits unfit them for evangelists. "I am not an evangelist," announced the pastor of a large church, with a suspicion of superiority in tone and manner.

No one in a moment of sanity would cast any aspersions at broad scholarship. Neither would he discredit learning on the part of the preacher. The minister needs the deep and strong foundations of intellectual training for the fine structure of his later service; his scholarship can be none too thorough and none too accurate. But the scholar's besetting temptation is in the direction of coldness. He finds it difficult to keep human interest alive in the midst of his studies of antiquities or of abstractions of thought. Moreover, he is likely to give abnormal emphasis to points of microscopic value while the currents of truly great interest sweep past him unnoticed.



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One who spends all his time digging into Greek and Hebrew roots, who exhausts his sympathies upon Egyptian mummies or ancient Hittites, or the inhabitants of buried Draham, comes to feel that an iota subscript or a vowel point is a real factor in human destiny, that a Sumerian record of the sale of a box of pet parrots is an absorbing human document, and that if some storied king cannot be located as to dynasty, century, and circumstances, civilization in this day cannot advance.

Scholarship may adorn the pulpit as a queenly gown adorns a lovely woman, but scholarly activities should not overshadow all else. Let our learned ministers lay their scholarly attainments on the altar of the church, let them divide their time of digging between Greek and Hebrew roots and the darkened haunts of vice and the festering purlieus of the wretched all around them. Let them not exhaust their sympathies upon the entombed mummies of ancient cities, but save some portion of this alabaster ointment for the weary heads and the tired hands and the crushed hearts of neighbors in the next block and of folks who get their mail at the same post office. Let them know that humanity in our day needs

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even more than erudition and intellectual brilliancy and the knowledge of encyclopædic learning, the red blood of encouragement, and the warm fragrance of love.

Even a scholarly minister can take fire with a holy passion for man, while a savant in the pulpit may incandesce with the white fervor of evangelism.

The minister is also a pastor, a visitor throughout his parish, a caller on sick and needy and afflicted. Yet no amount of parish work and no number of pastoral calls can atone for failure in the field of evangelism. In truth, if the pastor will carry into his parish visits the strength of Christian courage, the optimism of Christian hope, the beauty of Christian love, he *will* evangelize the people.

The choice of Dr. Jesse O. Peck has become classic. He declared that if his salvation depended upon his winning a thousand souls to the Christian life within ten years, and that if he were given the option of exclusive pulpit ministry or of exclusive personal interviews, as he valued his eternal salvation, he would choose the personal method. That great evangelistic pastor of the last generation has spoken

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for all pastors who sense the evangelistic opportunities of parish labors.

Again, the minister is an organizer, a promoter, an executive, a man of administration and action. He must deal with plans and organizations, facts and statistics, property and finance. But no amount of mere hustle, no display of business genius, no power of administration can rescue from pathos the pastoral career of a man who wins nobody to Christ.

Bishop Edwin H. Hughes once sat at my table and talked of a seminary friend then holding a charge within his episcopal area. Upon special inquiry on my part, concerning this bright, well-equipped young man, the Bishop made this statement: "The trouble with that brother is that he has never discovered any form of evangelism into which he could fit his abilities." He spoke slowly and kindly, but I could not have felt worse if he had pronounced his obituary. In fact, when you can say of any pastor that he has never discovered *any* form of evangelism into which he can fit his abilities, you *have* pronounced his obituary.

The demands of our day are strict and increasingly keen. There is no place in the

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modern pulpit for a lame, even though fiery, exhortation to hide the ghastly nakedness of one's utterance under the protecting garment of "gospel preaching."

You can never kindle the flame of true evangelism with such abominations as barrenness of thought, laziness of study, or shallowness of preparation. Such materials will do for a smudge, but when you blaze and glow with the fervent heat of evangelistic incandescence there must be fuel of more substantial and permanent character.

I entered the ministry from a parsonage home, a home whose Christian influence was sufficiently wholesome and virile to send three sons into the itinerancy of the Methodist Episcopal Church. From the faithful, fruitful ministry of my father I first learned that the pastor's central task is evangelism.

I recall now, after the lapse of more than seventeen shuttling years, the rude shock that came to me at the first meeting of the pastors of the district after my first winter's campaign was over. I had come to that spring meeting fresh from the victories of five months' almost constant evangelistic labor. It had been a winter of severe testing to me, but one

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of genuine triumph. It has always been a matter of sincere gratitude that God put his seal of approval upon my ministerial commission in the results of that first year's campaign for souls. In the alembic of that first year's revival effort I tested my call and found it divine.

With an afflatus not unnaturally coming from such spiritual triumphs I went to the district meeting of ministers. What was my amazement when I heard expressions from several of the older pastors indicative of doubt or failure at the point of evangelism. One man, then holding a prominent charge in the district, admitted that he really did not know how to lead men into the Kingdom. Another man, past his prime, but beloved by all, confessed that he had once had the evangelistic passion, but had lost it, and that, whereas his earlier ministerial years had been spiritually fruitful, his later years had been barren.

Such sentiments were staggering and might have unsettled me just then but for two things: one was the continued evangelistic fruitfulness of my father's ministry, and the other was the victorious winter through which I had just passed.

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The evangelistic ideal for the pastor I have never lost, but have tested it in a great variety of churches and conditions: in the conservative rut-ridden country church; in the weak suburban church, where there was scarce enough substance to hold the society together; in a debt-burdened church with a dilapidated building; in an average county-seat church, where the people were satisfied with past attainments; and in the great Memorial Church, the gift of a millionaire family, where the people sit in mahogany pews and where furnishings and appointments are the utmost refinement of taste and costliness. In every case the evangelistic program was given a chief place, and in every case carried the day.

Again, the pastor is the logical leader in the evangelism of any church. It is not necessary to repudiate the professional evangelist; it is not seemly to criticize those who are sweeping great cities with the public evangelistic appeal; it is not wise to refuse all fellowship with those who promote the union tent and tabernacle campaigns which have seen such a vogue. Movements like these have their place and have accomplished spectacular results. Such evangelists have written their names large in

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the religious history of our nation. God had use for Dwight L. Moody; he has use for "Billy" Sunday and Gipsy Smith and Torrey and Chapman. Without doubt he has use also for many men of smaller ability and influence who are devoting their entire time to evangelistic work.

There come times in the history of almost any community when great gain accrues from a united evangelistic appeal, with larger resources than can be commanded by a local church, and with a mightier impact upon the strongholds of iniquity. But certainly such times are exceptional and occur but once or twice in the period of a given pastorate. Let the pastor know that the evangelistic task, even if temporarily taken by others, is fundamentally his own. If some Hercules strides his way and lifts his burden from his shoulders, let the pastor remember that he is the Atlas that must speedily resume his world and carry it through the years.

Expediency may direct various plans of evangelistic leadership, neighboring pastors may be enlisted, different helpers may be employed, singers and personal workers may be secured in special campaigns, but, year in and year

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out, month in and month out, at the center of the mighty evangelistic task of the church is the pastor.

Only once in my ministry have I employed an evangelist to conduct a campaign in my church, and only once has my church united in a general community-wide movement of this character, and that was in addition to our regular campaign in our own church. For the remainder of the time I have conducted my own work in this field, with special singers now and again, and particular help for a day at a time, in some instances from nearby ministers.

However, in a ministry of five years in one church, during which time revival campaigns were conducted each year and additional services at the Easter seasons, I have been my own evangelist throughout.

Upon going to that church, with pastoral evangelism an established policy and practice in my ministry, I realized that such a program would be subjected to a new and unusual strain. The situation was extraordinary and in certain features very trying. Within a few weeks after entering upon the pastorate, we dedicated what is often described as "the cathedral of Northern Indiana Methodism."



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Stately in architectural grandeur, chaste and charming in its dignity, rich in its furnishings and decorative appointments, it might be regarded as a difficult church in which to see evangelism flourish. The fact that the building is a gift of a wealthy family as a memorial to a father and mother seemed to accentuate the delicacy of the situation so far as evangelism was concerned.

That such was the current thought is reflected in the remarks of a brother minister who exclaimed, "Imagine the tears of penitents on a mahogany altar!" These conditions urged me to gather the entire officiary of the church at a dinner and to speak after this very direct fashion: "You are the officials and I am the pastor of this church, which has been dedicated to the worship of God. I believe in evangelism and I hold the assumption that you believe in it likewise. We must not consider that the dedicatory services for this building have been completed until that mahogany altar has been bathed with the tears of penitents. We expect to win people to a life of consecration to Christ and his service, we expect to conduct campaigns of evangelism, we expect to give our church a constant exposure on the

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sunny slope of evangelism. We cannot come too soon to a complete understanding on a matter so vital. Absolute cooperation on the part of pastor and officary is indispensable to success. If we enter a revival campaign, we must enter it together and must stand together; but if not, we may as well know the worst at once." There was not a dissenting voice when the vote was taken.

In the month's revival campaign which followed there were more than one hundred and fifty conversions, and on the following Easter, that Easter when nearly all Indiana and Ohio were deluged with the worst flood of a generation, I baptized and received into membership almost one hundred persons. During that year there were two hundred and twenty-five accessions to the church, the last two being an aged couple who joined on that Easter morning. After receiving all the others, we were about to begin the doxology when the final invitation was given. These two old people were present; each was over seventy-five; they had been converted in youth and for many years had been stanch Christians; but they had moved to the city from the little country church and had decided to take a religious "rest." Such a

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course, all too common, registered itself in spiritual atrophy, becoming more "rust" than "rest." But they had come to church that Easter morning and their hearts had been strangely warmed. The service was a spiritual voice calling them back to consecration. The dear old lady was crippled, so the husband came to the altar, broken with emotion, to tell me that he and "ma" wanted to begin anew their Christian lives and be counted once more among the forces of the church. Just as he was explaining that she was so crippled she could not walk to the front, there she came hobbling along and reaching the side of her companion, leaned up against him as she gave me her hand.

Standing in the choir was one of the donors of the Memorial Church. He completely broke down. The entire service had profoundly moved him, and as the service closed he made this remark to his pastor: "You know something of the trying experiences through which I have passed; you are aware that there has come to me just about every sort of trial, and yet this is the first time as a mature man that I have been absolutely overcome. This morning during the service of baptism and reception

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of members, I recalled the money and thought and attention to detail that have gone into this building, and if nothing else ever happens in this church besides what we have seen this morning, it is worth every dollar of the investment."

But something else has happened, for evangelism has become an established program in this church, and the pastor is expected to conduct the revival campaigns just as certainly as he is expected to preach on Sunday.

If there ever was a day when evangelism was considered an inferior type of ministerial activity that day has, happily, passed. Men of the broadest training, brightest intellect, keenest scholarship, are devoting themselves with abandon to the evangelistic phases of their ministry.

In the introduction to his book on *The Death of Christ*, the late Professor James Denney, of Glasgow, refers to a remark once made by Plato, like this: "If kings were philosophers, or philosophers kings, we should have the ideal state." To which Professor Denney pertinently adds, "If evangelists were theologians, or theologians evangelists, we should at least be nearer the ideal church."

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Now that our strongest pastors are truly evangelistic, and are bringing the rich treasures of their learning, the fine capacities of their brains, the warm affections of their hearts, the keen interests of their studies, the broad reaches of their achievements and centering them on the problems of evangelism in their churches, we are soon to light upon a condition that will surely set the angel choir singing a new doxology.

When the pastor is the evangelistic leader, then the local church has started in the direction of its largest triumph, and the Kingdom has begun to come.

## II

### THE CHURCH'S EVANGELISTIC CREED

THE church believes in evangelism. This assumption is implicit in our study and is fundamental to the great movements for the building of Christ's kingdom.

It believes, first, in Pentecostal evangelism, its comprehensive program, its authoritative purpose, its practical plan, and its easy adaptability to the conditions of our day. We usually describe Pentecost in its extraordinary and miraculous features. For example, we speak of the sound, like the rushing of a mighty wind; yet the sound was but an alarm bell to call the people to the place of assemblage. We refer to the strange utterance of the disciples, in that the peoples of the various races heard the gospel in their native language, yet that was but a temporary expedient to bring the Christian message speedily to the polyglot multitudes gathered in Jerusalem for the feast. Or we call attention to the tongues, often pictured as forked flames crowning the disciples' heads,

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yet these were but symbols of the universal testimony for Christ.

These features were but the signs and the circumstances of the real Pentecostal wonder, which is too often obscured under the emphasis upon these unusual and emergent measures. The wonder of Pentecost was simply this: that God's personal plan for world redemption was in full operation through the testimony of Spirit-filled disciples, regardless of rank, or order, or sex, or social standing.

“They were all filled with the Holy Spirit and began to speak”—all of them. Not apostles only, not men only, not the eloquent only, but everyone had an experience and everyone had a testimony.

Small wonder that Peter identified this demonstration with Joel's ancient prophecy which described the gift of spiritual proclamation as poured out on all classes, even to men and women slaves.

Just as long as the Pentecostal emphasis is placed on that strange noise, or on the special or miraculous elements in the gift of tongues, just so long will we set Pentecost at an infinite remove from us, and encircle it with such phenomena of the wonderful and the miraculous

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as to take it quite without the range of our experience. But place the Pentecostal emphasis upon personal and individual testimony empowered by the Divine Spirit, and instantly Pentecost is brought within the field of present and practical possibilities which may be actualized in the life of any Christian and any church. Therefore any pastor or Christian worker who cannot see in Pentecost the norm for his personal experience as well as for his evangelistic program surely cannot see sunlight.

Again, the church believes in revival evangelism. Sometimes we hear it said, even by those in power and authority in the church, that the day of revivals is past, or is passing. If these friends mean that methods are changing, that emphasis is shifting, that a new nomenclature is forming, then the question is one of opinion and observation and need not intrude itself in such a discussion. But, if they mean that modern Christianity as expressed in the organized church is assuming such a position that great spiritual awakenings are fast becoming undesirable or impossible, then the present-day Christian minister with a capacity for spiritual interpretation of modern movements cannot believe it.



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Every church should set aside a definite period each year for an evangelistic campaign. It warms the atmosphere, it renews the laggard, it is a spiritual tonic for the preacher, worth while from the viewpoint of his own religious life; it awakens the spirit of testimony, it intensifies concern for the wayward, and if no other consideration remains, this Gibraltar is still unmoved by the waves and storms of adverse criticism, namely, that the church is largely recruited both as to members and ministers from the revival. No odds what the value of other methods of evangelism, no odds what the spiritual deposit in our homes, once decimate the lay and ministerial ranks of the church of those who have entered the Kingdom through the revival highway, and Gideon's wholesale scheme of army depletion would be retired to the rear as a back number.

Moreover, the church believes in the possibility of a revival every year. Why not? It is the harvest time. If the seed has been sown, if the ground has been tilled, if the growing grain has been cultivated, there will be a harvest. It may not be as large some years as others, nor as large in some places as in others; but if his church is trained in evan-

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gelism, thank God, no barrenness of soil, no blight of sun, no bite of frost, no plague of insect can defeat the faithful, spiritual husbandman of some fruit.

It is obviously true that some fields are more fertile than others, but we may well go straight to the center of this problem and face this fact, that when pastors and churches continue their work year after year with no religious awakening worthy the name of a revival, then the fault is not with the year nor the conditions but with the church and with the preacher. "Those preachers that *must* have revivals *will* have them."

It is true that the laymen in the church look to the pastor for leadership in this as in other religious matters, but once that is guaranteed, the laymen will carry their end of the evangelistic load. With pastor evangelists in our pulpits we may confidently expect lay evangelists in our pews.

There is a heresy of all too common credence that one successful year in evangelism will not follow another in a given church. This heresy will not stand in the face of the experimental tests of pastoral evangelism.

After the victories of the first year of evan-

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gelism in the Mishawaka Church there were many who were generous enough in their predictions that it could not be done again. In the radiant optimism of assured success, however, and without the slightest disposition to surrender to the dull fears of pessimism, we prepared for our second year's work.

A "Win-One" League was organized, the request being made that the people sign the following card:

### THE "WIN-ONE" LEAGUE

Confidential to the Pastor

I hereby enroll as a member of the "Win-One" League and will faithfully try to win at least one person to Christ during the January Evangelistic Campaign.

My Name.....

Address.....

Name of the "One".....

Address.....

"There is joy in the presence of the angels of God over ONE sinner that repenteth."—*Luke 15. 10.*

On the reverse side of the card was the following message:

DEAR FRIEND:

The Evangelistic Campaign is on at the First Methodist Episcopal Memorial Church. Your interest and support are needed and are hereby urged.

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If you are a Christian, you can certainly make the enrollment requested on the reverse side of this card. If you cannot, then sign your own name as the "one" and I will join you in prayer for your spiritual peace and power.

You may have several friends on your list, but begin with "one"; then, when won, take them "one" by "one," but be sure to "win one." Return this signed card to me at once.

Faithfully your Pastor,

LOREN M. EDWARDS.

One hundred and thirty-five of these "Win-One" enlistments were made, including the name of the "One," and were returned as a confidential list to the pastor. The richest and the poorest, men and women, young and old, all ages and classes of people joined this "Win-One" League.

The plan suggested and successfully worked by many was as follows:

First, the prospective member was made the subject of earnest and definite prayer, then a private interview was secured in which the heart desire of the personal worker was poured forth in passion and in love, and the invitation to begin the Christian life definitely extended.

Then an appointment was made for the next or an early service at the church; the

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worker meeting the prospect in the home or in the rear of the church before the service. They sat together, sang together, joined in the service together, and when the invitation was given for public surrender to Christ, it was both easy and expected for the worker to say, "Now, let us go together and settle this question."

When such a plan had been followed in patience and prayer, I have seen people yield to a single invitation the very first service of the campaign which they attended. In many instances husband and wife have brought husband and wife in this way.

After January, evangelistic services were continued, in what was called a "Revival Extension" on Thursday and Sunday evenings, until April first. These services were held in the main auditorium of the church. Chorus singing added to the brightness of the music. The pastor preached earnest, straightforward, gospel sermons, and made a direct appeal for decisions. Nearly every service was fruitful of results. The total number of accessions for that one year was three hundred and twenty-five.

One good evangelistic year *may* follow an-

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other. In fact, five consecutive fruitful years have been experienced in this church. In every case the pastor and people have worked together without professional evangelistic help.

Once more, the church believes in evangelism among the young. It does not discredit the efforts made to win the children to Christian life and service. It sees the open gates into the Kingdom "on the East," on the side of life's sunrise, and it devotes itself to recruiting among the children and the youth. For one, I do not apologize for the fact that one half of a thousand converts in one church have come from the ranks of the young. It is a matter of obvious fact that the Sunday school is the ripest evangelistic field in the church.

During a revival campaign special Sunday school nights are promoted. The teachers, particularly those below the Adult Department, sit with their classes in seats reserved for them. After an appropriate message by the pastor the teachers and those scholars who are already Christians make a personal appeal to the others for an immediate surrender to Christ. Often the entire altar has been crowded with members of the Sunday school at such services. In addition to this, meetings for

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boys and girls are held on occasion after school, including a direct appeal for the Christian life.

Certainly, a Decision Day service will crown all these other labors on the most appropriate Sunday or Sundays during the campaign. If no service is held below the Junior Department, and if the Senior and Adult Departments meet together, three services, at least, will be required. The pastor will be invariably in charge. Then the crucial hour has come, the seed has been sown, the climatic conditions are favorable, the homes have been visited by teachers, and, if possible, by the pastor, and the earnest, burning, heart-searching appeal falls on responsive hearts, and decision for Christ is made.

It is the policy of the evangelistic Sunday school to make every endeavor to have no child graduate from the Junior Department who is not a Christian and a member of the church.

To deprecate wholesome evangelistic work among the children is regrettable indeed. During the first revival campaign conducted in a certain charge there had been no visible results by Friday of the first week. Just before going to church that evening a woman called the pastor on the telephone and reported that

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her son, a lad of eleven, was anxious to give his heart to Christ and join the church. She asked if it would be agreeable to have him make the start that evening. Why, of course! It would have been agreeable in the midst of any success, but especially so in the presence of no results. That lad was the only convert of the first week's revival effort in that city. Some people felt that very little had been accomplished. But one father said, doubtless with his thought on his absent son, "Suppose it had been my boy?"

During a long period of subsequent illness this same lad took real pride and pleasure in telling that he was the minister's first convert in that city, and that if he should live he expected to follow in his footsteps into the ministry. Moreover, he did live, and his face is now set toward the Christian ministry; and sometimes when effort on the preacher's part seems productive of slight returns, he cures the heartache by thinking of that lad, the only convert of a week's work, calling him his spiritual father and dreaming of the time when he will be a preacher too. Certainly, a big week's job!

The church believes emphatically in personal



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evangelism. Too often personal work is interpreted to mean merely the speaking of a casual and unpremeditated and hasty word to a friend or a seat-mate in the revival service. If you had lived in a given community and were not a Christian, and if you had friends within the membership of a certain church, and if none of these friends, in spite of many opportunities in your associations, had ever given you an invitation nor had made a single Christian appeal; and if you should drop into an evangelistic service in their church some evening and one of these professors of religion should come to you in the public congregation and, without thought or preparation, invite you to make an immediate consecration to Christ, you would doubtless consider the act an impertinence. If you were a stranger or a chance acquaintance, then that stray opportunity might be the very plan of Providence in the labor of that personal worker. But in the case of close associates and friends the divine element in such a procedure is almost unthinkable.

Most of us have found that the way to do effective personal work is to begin with a campaign of prayer, bringing to the throne of grace, in earnest intercession, the friends in

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whom we are interested. In private interviews we can best reveal our Christian concern and more effectively press home our Christian appeal. After such preparation and prayer and with such faithful and persistent toil the invitation at the church is as logical as it is successful. No far-seeing and experienced pastor would risk an evangelistic campaign without the reenforcement of systematic personal work. The greatest evangelistic leaders of our day would not turn a wheel in a public campaign without thorough organization and loyal cooperation on the part of those who are expected to do the personal work.

Once more, the church believes in church-wide evangelism. This was the secret of the prodigious success of the Christian Church in the first century of its history. It was, likewise, the secret of the unparalleled success of the Methodist movement in England; and the marvelous triumphs of the Kingdom in the mission fields to-day go back to the early adoption of this same approved plan of personal evangelism as an essential part of every individual Christian's program.

By the same token the secret of the poverty and barrenness of the spiritual life in many

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of the home churches is not far to seek. Too many members of the church have placed soul-winning on the list of electives in their curriculum rather than making it a major study. Too many have regarded it as optional rather than required. Too many have considered it a spiritual luxury for a favored few rather than life and breath and being for all.

Finally, the church believes in triumphant evangelism. The minister and congregation who do not give the evangelistic program a fair trial are the skeptics at this point. No one who has ever *worked* evangelism doubts that it *will* work.

While conducting the classes in personal evangelism at an Epworth League institute a few years ago, the writer detailed a piece of work to a young woman who had never attempted such a task before, although she had been a Christian for some time. When she undertook the task of winning a young friend on the ground to the Christian life she felt the undertaking to be a monumental one. She began in prayer, and then with her Testament she started out. Her success was so signal and her sense of divine guidance was so real that she was led into special work along evangelistic

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lines and proceeded at once with a course of special training in preparation for her work.

At another institute a girl was found in this anomalous situation. She was president of her local Epworth League chapter and a delegate to the institute, but with a fierce hatred burning in her heart and with no sense of spiritual experience. Arranging for an interview, she bared her case. A young man had broken that most sacred pledge which a man ever makes to a woman, and this victim of his falsity hated him. Through the mazes of doubt and hate she was led to faith and peace in God, and on Sunday dedicated herself to Christ and the church as a missionary in the distant fields of the Kingdom.

O yes! the church believes in a full program of evangelism—a program that uses its natural leadership, that enlists every member, that capitalizes every opportunity, that plans for every week to register its evangelistic triumphs, that begins with the children and continues through the adolescent and mature years, that employs every worthy method and every wholesome appeal, that maintains its organization and activity during twelve months in the year, but climaxes its efforts during a given month each

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year and which seeks and secures the spiritual efficiency of the entire church in its growth and progress. Indeed, the only thing which will save the preacher from the sag and stain and the barrenness of unchristian ideals in his life, and the pathos of preaching with no redemptional emphasis; the only thing which will save the church from the atrophy of spiritual faculties and the tragedy of spiritual paralysis; the only thing which will save the world from the blight of its sin and the peril of hastening spiritual disaster, is to keep clear the evangelistic vision, keep strong the evangelistic passion, and keep active the evangelistic propaganda.

As is evident, the assumption of this chapter is that the church does believe this evangelistic creed. That there are exceptions to this rule is so certain that it were a gratuity to make the suggestion. But despite the exceptions, and with due regard for the great variety of ecclesiastical and theological programs, we are ready to register the firm and certain conviction that the church believes in evangelism not only as a creed, but likewise as a working program.

### III

## THE CHURCH'S EVANGELISTIC EXAMPLE

It is said that on one occasion Julia Ward Howe invited Charles Sumner to call at her home to meet a distinguished guest. Sumner replied, "I am losing my interest in individuals and am becoming interested in the race." That night Mrs. Howe wrote in her diary, "By the latest accounts God Almighty has not gone so far as this."

Nevertheless, this tendency exhibited by Sumner becomes, in some form or other, a temptation to many of us. To deal in generalities, to speak to the crowd, to feel the sway of the masses and the lure of things that are big—this easily becomes an infection most difficult to check. We do not care to deal in units, to go step by step, to bother with individuals; that is, if we can manage some other way. Yet the reaches of time expand second by second, the infinite spaces of the universe are but a multiplication of points, and any mass is but an accretion or product of a number of units.

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Very properly, then, when Jesus came he brought the individual into correct perspective. He spoke to the crowds, but he spent many hours of those three priceless years in his work with individuals. Many of his sermons were delivered to an audience of one, while at least one third of the gospel records deal with those personal and private discourses which developed and trained the inner circle of the twelve.

The evangelism of Jesus may be described as the individual method. He had a program for the redemptive conquest of the world, and "program" is the correct and discriminating word.

Those who are willing to allow the work of the church to go by chance, or to drift without chart or compass, find scant comfort in a study of the true inwardness of Jesus's ministry and surely cannot lay serious claim to an understanding of the details of Christ's mission of redemption. In his personal action and in direct command he stressed the necessity for a carefully articulated plan of redemptive procedure. Such a program, when sharply dissected, discloses two essential principles. The first deals with the enlisting of recruits for the cam-

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paign, while the second deals with the operation of the campaign.

After thirty silent years, broken only by that Jerusalem experience at the age of twelve (a tiny cameo of rare grace and beauty), Jesus emerged from the domestic solitudes of Nazareth to receive baptism at the hands of John and approval at the voice of God. Ready to begin his mission of world Saviourhood, he did not rush into the expected offices of Messiahship. He did not blaze a trail of miracles for the gaze of a wondering populace. He did not even begin, at once, to preach. What he did begin to do straightway was to win disciples.

On the second day following the baptism John looked upon his retreating figure on the shore of Jordan and said, "Behold, the Lamb of God." Directly two young men who had been disciples of John began to follow Jesus, who turned at the sound of their footsteps and invited them to his lodgings for the remainder of the day.

Do you see it? He did not announce himself as the Messiah. He did not discourse on salvation. He did not say "You are sinners and I am Saviour," but with the most winning word and kindly smile he said, "Come on home with



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me." So mighty was the impression of that invitation on one of the two of those young men that many years afterward, when he proceeded to write down the record of those wondrous days in a story of undying phrase, he remembered that it was just four o'clock in the afternoon when the invitation was given. A little late in the afternoon, it would seem, to do much, and yet Jesus thought it not too late to win Andrew and John, the writer of the Gospel that immortalizes his name. Moreover, before the week was out our Lord had won five more, whose names shine like a galaxy of stars, and how many others nobody else knows.

Christ's method of recruiting workers for his campaign was the personal method. He gathered those nearer disciples one by one: John and Andrew at the word of the Baptist; Matthew as he was sitting at the booth of taxes, and in response to Jesus's call arose with eager and immediate enthusiasm to follow him; Philip was found in the pathway of the Saviour on the way to Galilee and answered the divine call as he walked. And there were four fishermen mending their nets, and being summoned to become fishers of men, they greeted the summons with immediate abandon. It is very

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clear that our Lord recruited the ranks of his inner group of disciples through personal contact and personal appeal.

Moreover, it was no unknown thing for him to devote himself utterly to individual needs and problems. He talked with Nicodemus on through the night while the paschal moon was awane. He stopped a great and pressing throng to comfort an afflicted woman who had touched in desperation the hem of his garment. He braved the meaningful surprise of the twelve to talk with a Samaritan woman about the water of life. Many of his cures were individual in their application, and much of the amazing and miraculous which characterized his healing ministry was enacted before individuals or small groups.

In harmony with this face-to-face, heart-to-heart method of the Master, the earliest disciples employed the personal invitation in their work for Christ. Philip at once found Nathanael, an acquaintance and friend, and greeted him with the glorious announcement of the newly discovered Christ. "We have found him," said he. "Come and see." And then how the story of Andrew thrills us! Introduced to Christ by the Baptizer, he thought at once

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of his brother, Simon Peter, and went in haste to find him. He knew his brother well, his weaknesses and his excellences, and doubtless guessed what a tower of strength Peter would be if only he could be brought under the spiritual power of Christ.

Andrew could not have done a greater thing for Peter nor a greater thing for Christendom than just the thing which he did do. Peter was eloquent and mighty and picturesque. He stood yonder in Jerusalem and delivered that matchless sermon at Pentecost, but let no one forget that it was Andrew who led him to Christ.

Perhaps no preacher since apostolic days has surpassed Charles Spurgeon in the wide range of his influence and might of his power. Yet a humble and now unknown minister won him to the Christian life.

Dwight L. Moody went into the fashionable pulpits of Great Britain and stirred the congregations with his message, winning converts by the multitudes, but it is well to reflect that his Sunday school teacher led him to Christ.

One night I stepped into a service at Pacific Garden Mission in Chicago, where Harry Monroe was laboring with a handful of penitents, but in another city "Billy" Sunday was win-

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ning the converts by the thousand. Then I reminded myself that it was in that same humble room in Chicago and at the hand of that same Harry Monroe that Sunday was led away from a life of sin to a consecration for Christ.

I have in my library a little book on personal work which is worth reading again and again because of two features. First, the inscription by the author; second, the story of the author's own conversion. This is the inscription:

"To Edward R. Graves, of Lockport, N. Y. (for many years a commercial traveler), whose persistent and tactful personal efforts brought the author to Jesus and into work for the extension of Christ's Kingdom, this volume is gratefully inscribed."

This is Mr. S. M. Sayford's fine tribute to the man who led him to Christ. Yet such glowing words are modesty itself when one remembers that Mr. Sayford was a worldly, godless merchant in Massachusetts when Mr. Graves, a traveling salesman for a New York paper bag concern, began the siege for his soul.

First it was a leaflet on drinking, for Sayford drank; then one on profanity, for Sayford swore; and finally the request of Graves to place the name of his customer on his prayer list. In

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Sayford's private office Mr. Graves displayed a memorandum book containing the names of business acquaintances who had given their consent to have prayers offered for their salvation. "May I have your name on the same condition?" asked Graves.

The request seemed so reasonable that Sayford consented. "I want you to write it," said Graves, with fair diplomacy; "I want your autograph." Mr. Sayford's hand trembled as he wrote his name, despite his positive declaration that he never expected to become a Christian. But the arrow of conviction had struck home and the dynamic of prayer in faith functioned here as before and since, and the next time Graves came to see Sayford they were both anxious to get to the former's room in the hotel, where they wept and prayed and rejoiced together over Sayford's conversion. Mr. Sayford became an earnest Christian and he won C. K. Ober to Christian service. Ober won John R. Mott to the devotion of his life to Christian work among the students in the colleges, while John R. Mott has won thousands to Christ in every part of the world.

Simon may preach at Pentecost, but Andrew won him to the Saviour. Spurgeon may sway a

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tabernacle full of people, but a humble preacher led him to Christ. Moody may cross the ocean with a message that stirs an empire, but his Sunday school teacher was the means that brought him to Christian confession. Sunday may stand before eager thousands, but it was old Harry Monroe who started him in the way of consecration and service. Mott may go round the world and turn the students of the Orient to the Saviour, but old man Graves was the personal worker who began that mighty movement that at length circled the globe.

Furthermore, Christ had a plan of operation for his campaign which he tested first and then passed on to the disciples, in a clear word and definite command. Jesus went straight away from this gathering of his earliest disciples to the center of Jewish life at its capital city, tarrying, let it be admitted, for the wedding supper at Cana, thus blessing the family festivities. So that his public ministry may be said, with all fidelity to fact, to have begun in Jerusalem.

Again, Jesus went direct to the temple which was the very center, as it was the very embodiment of the best life of the Jewish capital. The scene is one of the most stirring in the New

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Testament. Face to face with those huckstering, bargaining temple attendants, he "apostrophized them with words of bitter invective," turned over their tables, scattered their money, and drove out the beasts which were being sold for the sacrifice.

What the temple was the city would be, for if the house of God had been made a house of merchandising and of extortionate robbery, then such would be the houses of men. If the church is not held sacred as a house of prayer; if reverence does not capture those who enter the sanctuary doors; if worship and devotion do not pervade the sacred place as a holy presence, then what may we expect in office, and school, and home? If Christ's glory ever fills a city, the center of its radiance must be the church of God.

Thence Jesus went into Judæa for a brief period of ministry, notable for its popularity and the reaches of its power. From the city he went forth unto his nation with the message of redemption, as any true minister and true church must do. In so doing he set the example for the apostles to whom he gave that final, imperial commission to begin at Jerusalem, where he began; to proceed into Judæa, where

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he proceeded; and (as we shall presently see) to continue into Samaria, and Gentile regions beyond, which were finally to spread until they became the ends of the earth.

Finally, our Lord went into Galilee and pushed his way up even to the borders of Phœnicia, with an ever-widening circumference of power, until he began that process of retrenchment and withdrawal which sought to leave more time for the personal instruction of his disciples. In a miniature but real sense he had begun at Jerusalem and had touched the world. Beginning with individuals, he had passed to multitudes, and then, in an increasing degree, to individuals once more.

In the application of the program of Jesus the first item, of course, is to enlist the worker; and this may be broadly stated as the effort to make workers out of all the members. A church in which ministry alone comprises the working force may do well enough for an ecclesiastical hierarchy, but cannot be successfully operated in this day of broad democracy by any church which seeks real contact with the masses.

We go back to those days when the Christian Church was in its first glow of Pentecostal triumph, and we find that every disciple was a



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witness, every member a worker, every believer a personal evangelist. The first thing necessary, therefore, is the enlistment of the individual, the consecration of the gifts of personality, the maintenance of such recruiting plans as to make of every announced disciple of Jesus a pronounced campaigner for his Master.

The Church of Christ needs better methods, but, more than that, it needs better men. It needs more members, but even more keenly it needs more workers. It needs clearer plans, but with a far more tragic need it needs intenser passion.

We talk about a "forward movement" in the church; such a movement, needed at so many places, is needed in no other place quite so much as this—a forward movement of the scores of church members who are not moving so as to notice it. That is to say, what is needed is to coin workers out of the too largely unused, unpolished, and unrefined bullion of our membership.

A certain woman stated that she did not see how she could leave the church in a neighboring city, when moving to a new location, because she was regarded there as an indispensable worker. Rejoicing at the prospect of an addi-

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tional worker to his force, the pastor asked her what was her particular sphere of usefulness. To this she innocently replied, "Why, for eighteen years, whenever we had a church supper, I always made the mayonnaise dressing." Despite this he determined to give her a larger employment, for, with her family, she united with the church where she had come to make her home. After trial she was ready to accept more responsible and more productive positions.

There are many encouragements to the pastor in this direction. Now and again I look over the "Win-One" enlistments of several years ago, the cards of which I retain for reference. They make interesting reading. Many of the names, entered as prospects, are now earnest, faithful workers in the church, now enthusiastic in personal evangelism. Some of the relationships on the cards are very suggestive. A mother gives the name of her son as the "one" for whom she is praying. A father and a mother give the names of their sons, adding "our boys." A young man writes "Father," and presses into his pencil point the agonized intercession of a son. Neighbors enroll to win neighbors, friends to win friends, and estranged relatives or associates begin the way to reconciliation by the

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path of intercession. Among those who enrolled as workers were new members and old, business and professional men, clerks and teachers, shopmen and farmers, high school students and athletes, timid women and girls, husky boys and strong men. It is a demonstrable fact that if a layman is given a definite piece of evangelistic work to do, speaking by and large, he will do it.

In the operation of the campaign exemplified by Christ in the local church, one of the most encouraging features is this fact. Here is a method of evangelism that any Christian can use, namely, the personal method. It is interesting to know *how* Jesus evangelized, but is more significant to know that when he *did* evangelize he employed a method which every one of us can use. He was doing something in Galilee that he expected to be done in India or in Indiana or in Oregon or in Maryland, and, indeed, *can* be done.

Therefore one of the most jubilant things that can be said about personal evangelism is just this: *anybody can do it*. It does not require superiority of gifts, nor brilliancy of intellect; it does not depend upon eloquence of speech, nor logic of argument; one does not need to

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have physical charms nor powers of endurance. All that is required is a faith in Christ, a love for men, a joy of release from the staining power of sin, and a simple, earnest, straightforward appeal: this is personal evangelism, and it can be operated anywhere.

Personal evangelism, moreover, links itself with every form and adapts itself to every field of Christian work. This fact the varied ministry of Jesus fully illustrates. Preacher, Teacher, Missionary, Healer, his program of personal contact registered his greatest triumphs. The same is true in our own day. The great evangelist who preaches to multitudes and who counts his converts by the thousands, owes no small measure of his success to his organized personal workers. The pastor who faces the great congregation and sends forth his message with unction and zeal really does his biggest, strongest, hardest work when he faces an audience of one and presses home the claims of Jesus Christ. Even the missionary, often pictured as surrounded in the public squares and open spaces by the curious throng, probably does his most efficient work in a hand-to-hand conflict and a face-to-face instruction.

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Likewise at home, no matter what the field of labor, whether in the Sunday school or the Young People's Society, or in other organizations of the church, the personal method is found to be preeminent in every field of service.

Again, we need to consider the inspiring fact that the method of evangelism which Jesus used and which everybody can use is precisely the method which brings the greatest results. There will be dangers here, and we need have caution. One danger is that apart from the crowd, in the personal struggle, we may feel that it is small business and does not count for much; but it is big business. It decides the destiny of immortal souls. It makes the great ingathering possible, and furnishes the initial measures for those mass movements that finally may touch time's far distant shore.

A young minister found on his first charge an old gentleman eighty-two years of age. It had been his habit for years to attend the church, but to pose as a "free thinker," to argue with the preachers and to answer their theology. During the young pastor's revival meetings, white and bent and aged, and leaning on his cane, he came to the services and listened, and went out. That little community was stirred.

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Many families were led to Christ during the meeting. Leading citizens were brought into the Kingdom, but this old man stayed out. Several, including the pastor, spoke to him about Christ, timidly and doubtfully, perhaps then feeling that full duty had been discharged, then were relieved that it was all over. The meeting closed. That man did not yield—nobody expected him to. Wait! Nobody? Yes, there were two that did. That old wrinkled, broken companion who had prayed for him for sixty years, and a maiden daughter who had never lost hope for her father. This daughter went to the pastor after the close of the campaign, and said in heart-broken desperation, "Pastor, I believe father can be won to Christ, if you will go and talk to him."

How could he win him? Besides he had gone, but how? He would go, and go to win! Prayer was real intercession before that call. The humble little home in the country settlement was six miles away. One can think many things in riding six miles. He trembled as he hitched his horse in front of the house. The old man was sitting in his chair. How the ordinary common-places of greeting grated with their trivialities! That preacher was there on bigger business.

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The first word spoken to the old man startled him. He knew that the man of God was in dead earnest. Christ was held before the old man's dimming eyes. There was no argument, no trial at theology; Christ, the Saviour for him, was exalted. The readiness with which he accepted the offer was a puzzle. The young preacher was unhorsed; he felt that the old man was fooling somehow, but when the eyes were found filling, and the lips quivering, he knew that the feeble "I will" was a surrender which angels wrote down in the Book of Life. After the revival services were over, at the next preaching service, the trembling hands were taken in the strong glad hands of the pastor as the aged convert was welcomed into the church.

Just a few years ago, while on that charge again, at the dedicatory services for a new church, that daughter came several miles to tell that pastor of her father's last days, and of his triumphant death, and to thank him again for the thousandth time, perhaps, for his part in those closing peaceful years, and happy ending. His part? It was not much; think of the constant prayers of that wife and daughter; think of the margin by which the young preacher

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all but missed the chance. His part? It was simply the part of the personal evangelist pointing a wanderer to Christ.

Such a course was simply following the example of our Lord when he was gathering his disciples, and it cannot be bettered to this day. It was the method that won John B. Gough and J. Wilbur Chapman and John Bunyan, and the most of those who have come to prominence in the various fields of Christian activity.

Now, having seen Christ at the task of evangelism, and having felt the thrill of his example, what is to be done about it? Is all this to be passed as the impossible ideal of a day gone by? Is this to be regarded as the superheated enthusiasm of a Man beside himself? Must our day be held to the old, staid conservatism? Must this program be marked down at a discount of fifty per cent? Will the common round drag on with its socials and business and full quota of engagements? Or will this program of personal evangelism, sanctioned both by the example and the command of Christ, halt us and set our feet in the path of this Christ-appointed, time-honored, heaven-blest, and most successful of all plans for personal and



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social redemption? We *will* kindle with this holy flame of spiritual enthusiasm, we *will* give this program its full and proper appraisal, we *will* win our friends and acquaintances to Christ, or die of heartbreak.

## IV

### THE CHURCH'S EVANGELISTIC OPPORTUNITY

THE first item in the evangelistic opportunity of the church is possession.

The church possesses Jesus Christ as living Lord and Leader. No claim would be made that it has exclusive possession, but it does have him as Saviour and Redeemer. This statement is made in the present tense, active voice, indicative mood, without question or qualification. This is an assumption which is, or should be, always true, and should be maintained until disproven.

Christian experience is an assumptive possession of the Christian Church and no apology is required or expected for making it. Here is the evangelistic point of departure for the entire church. Christian experience need not be removed to a realm of superior and mystical spiritual affluence, attainable only by a favored and select few. It is a gratuitous and compromising procedure to begin by inscribing an inner circle within the circle of the church

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membership and confining spiritual reality and experience to that inner group.

If a person is a member of the church, the pastor should start with the assumption that he is a live Christian, and should maintain that assumption until the development of fact discredits it. If a man is an official in the church, the pastor, with perfect justice and propriety, assumes that he will pray as well as pay; that he will attend revival meetings as well as official meetings; and that he will accept assignment for special personal duty as readily as for committee work of a business or financial character.

When such position is made clear to the officary of a church by a tactful pastor, and when the expectation is voiced that an official meeting will be practicable any evening after a revival service, with a majority present and with no previous announcement, the faith and assumption of the pulpit usually function in a responsive pew.

When assigning tasks to our personal workers I, for one, assume that the people are ready for duty. Sometimes it transpires that such is not the case, but, in any event, the best and quickest way to clear up the situation is to make the assignment.

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There are those, among both clergy and laity, who take issue on this point. When I read out my first list of personal workers at a certain church some of the members nearly fainted. In breathless haste they came to me and said, "You have read the names of certain people who never did such work and never will; why, they will be scared to death when they receive this list." And more of the same advice. You cannot scare anyone to death who is already dead; and if one is not dead, a proposition of this kind will stir him into action.

During one of our revival campaigns, a member of the official board came to me at the close of a stirring Sunday evening service. He had shown no great concern for the more spiritual activities, but on this particular evening a man of his close acquaintance was in the congregation. This friend's wife and daughter were recent converts, and the time seemed ripe for decision and surrender. My official brother came up all a-quiver and whispered, "There is that man back there," calling his name, "and I believe that he can be reached if you will go back and speak to him." This was my answer: "I believe that he can be reached

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to-night if *you* will go back and speak to him." His face flushed, as he replied, "I never did such a thing in my life." Giving him a friendly push in the man's direction, I said: "You cannot begin any earlier."

Now, what happened? Here was this man to whom religion had never been an afflatus, this official who never had done that kind of work, and was not expected to do it, this very fellow went straight for his man. When a business man undertakes a task of that kind he usually goes at it to win. What he said to him first, I do not know, for I was busy in another direction, but when I came up to them they were standing together in the aisle and the official was pleading for an immediate surrender to Christ.

Taking these men and a few others, including the wives of some of the men, we went into the pastor's room for an after service. We prayed and talked in an informal fashion, stayed until the seeker was conscious of his personal acceptance, and had a blessed little meeting. The first thing we knew this erst-while indifferent official was talking with the others, giving a real Christian testimony.

On the following evening we had a general

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testimony service in the revival meeting, and the new convert, the man gathered in after the service was over on the preceding night, arose and gave a testimony. I watched the effect upon my official brother, who was in another part of the room: it was immediate and electric. Here was this man, the first he had ever tried to win, testifying for Christ. On the instant he was on his feet giving his first spoken Christian testimony in a public meeting of that kind. Christian experience is so central to all Christian activity that it should be assumed as a personal possession of the church until disproven by fact.

The next item in the evangelistic opportunity of the church is association.

That was a happy phrase which, several years ago, found expression in Epworth League evangelism, "Win-My-Chum Week." That phrase gave a much-needed focus to the evangelistic efforts of the young people. Very much of our talk on evangelism is vain because visionary; and very much of our work in evangelism is futile because we make no connection between our general program and the pressing and practical opportunities at our elbows. "Win-My-Chum" makes this needed

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connection. "The light that shines farthest shines brightest at home," and an evangelistic passion which reaches the stranger in the distant corners of the earth, or the fallen in the city's slums, will burn its brightest and blaze its hottest for the unsaved friend and companion. Through its members, the church has many lines of association with those who are not Christians. Knowing their problems, their difficulties, their strength, their weakness, their objections, there is a tremendous leverage for appeal. The ground is fallow, the highway straight and smooth, the case accessible.

Within sight and sound of any church there are available prospects for the kingdom of God. In the circle of the acquaintance of every member there are people who are accessible to the Christian appeal. Without doubt there are those who prefer to do their evangelistic work among strangers. Parents say as much concerning their children, wives often feel the same concerning their husbands, etc. Yet the closer the relationship of life, the greater the evangelistic opportunity.

A certain man has been the subject of much evangelistic effort. Three members of his family are members of the church. There have

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been times when an intensive campaign of prayer, persuasion, and pressure seemed certain to move this man, who is outwardly moral and exemplary in many ways. More than once that son has poured out his burdened heart in intercession for his father, and has wept hot tears of anguish for the surrender that did not come. The case was a puzzle for a time, for there seemed to be every reason why the prodigious labors that had been put forth would be crowned with victory. Then a discovery was made. One day something happened in the operation of the affairs of the church that these people resented with an outburst of violent emotion at home. Feelings were hurt, there was much sulking, and the free criticisms uttered lifted the church and church people into a frankly unfavorable light.

Such an episode in a home in the presence of non-Christian members of the family will stifle a thousand prayers, counteract a thousand appeals, silence a thousand words of personal entreaty. When such things happen, and when the prospect knows in advance that it is likely to happen, then what should be the supreme evangelistic opportunity has been squandered.

If all the families now represented in the



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membership of the church could be won in entirety to Christ, the church rolls would be substantially increased. If all business, social, fraternal, and domestic associations were made the thoroughfares of evangelistic appeal, the advances in Christian declaration and enrollment would be notable and far-reaching.

But the church's evangelistic opportunity is more urgent still; it has the moral quality of obligation. It becomes charged with the spiritual magnetism of high responsibility. When opportunity is but the pleasure of choice, it is on one plane; but when opportunity becomes the pressure of obligation, it rises by the hydraulic of moral demand to heights supreme.

One summer, at an Epworth League institute at Lake Geneva, Wisconsin, there was great excitement. On a certain afternoon of the week, an excursion was planned which would include the members of the institute on a pleasure trip around the lake. The steamer which had been chartered for the trip was just making the pier when what seemed to be a terrible accident happened. The pier was crowded with the eagerness of youth bent on pleasure, and the crowd began to push forward ready to take the boat. Built "L" shaped,

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that part of the pier that connected with the shore broke away and went into the water, carrying down nearly one hundred people. Panic was but momentary—then a united effort to save each endangered life.

In the struggling mass in the water were old men, a baby, girls who were unable to swim, and frightened women. Opportunity assumed the aspect of obligation. All who could were under imperative duty to use their utmost powers of rescue. This was done with such dispatch that not a single life was lost.

The same principle operates in the spiritual realm and in evangelistic rescue. We owe it to the struggling ones in the engulfing waters of sin's terrible despair to throw them the life line, to man the lifeboat, to reach them with the life preserver. Whatever Christ is to us that we owe to every accessible one who knows not this soul-satisfying truth. If a physician makes a discovery that will heal disease and save life, the ethics of his profession require him to impart his secret to those whom it might help and save. If a Christian makes a discovery concerning the Christian life and its saving values, the ethics of *his* profession require him to pass the redeeming truth on to others. Once

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the church awakens to its real obligation in the field of evangelism, then opportunity will leap to dimensions that are truly startling. After two years of successful evangelistic efforts in the "Cathedral Church," there were those who wondered where we would find the people for further triumphs. They were in the ranks of the constituents, the very people to whom the church was bound by the ties of association, the very people to whom the church owed the evangelistic message, the very people who furnished it with its real evangelistic opportunity.

During this year the emphasis was placed upon personal evangelism to a degree even greater than before. Special stress was laid upon the enlistment of the rank and file of our membership in this work. During the summer a complete constituency list of the church was compiled, showing that in the Sunday school, congregation, in the various church organizations and families, there were more than eight hundred non-Christian people, not members of any church, who looked to this church for whatever spiritual ministrations or pastoral service they received. Here were found the husbands of wives who were members, and in several instances, the wives of husbands; the children

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of the church families and of the Sunday school but not members of the church; parents of children in the Sunday school and church, attendants of the congregational services, and all others who had received from the church and its minister such services as marriage or baptism or had called the pastor in hours of sickness, death, or other distress in the family.

This list was typewritten with both names and street addresses. It was then transferred to cards—one name with the address to each card. The official action of the church made that year's campaign a Layman's Evangelistic campaign, with personal work in the prominent position. Well in advance of the nightly meetings in the church a plan of careful cultivation of this constituency was adopted and pursued.

The young people worked separately, met in a class conducted by the pastor on personal evangelism, and went out after their young friends for Christ. The Sunday School Board entered heartily into the plans, and each teacher above the Primary Department was given a list of his or her scholars who were not Christians. These they were urged to see at once on "business for the King." The other names were taken by other workers. Once a

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week, at a special meeting for that purpose, these workers made their reports. They had been given cards to use with the prospects bearing the following triple pledge:

I will accept Jesus Christ as my personal Saviour.

I will publicly acknowledge him as such.

I will join the First Methodist Episcopal Memorial Church  
on or before Sunday, December 6th, 1914.

(Date for the ending of the campaign)

Name..... Address.....

Returns began coming in with cards signed at the very first meeting for the workers' reports. Special attention should be directed to an item of our constituency list which brought some real surprises.

Several years ago the Cradle Roll in the Sunday school was given to an energetic woman, with the suggestion that there was a chance to make a record. There were fewer than forty names on the roll of babies under three years of age. She started out to do something conspicuous with that Cradle Roll and she did it. The enrollment is kept well above the four hundred mark, despite the constant drain from the Beginners' Department. Some time ago the pastor said to her, "Suppose we have a Cradle Roll Day at church," and she was

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delighted. Plans were made accordingly, and in the autumn a regular Sunday morning service was given over to the babies of the Cradle Roll and their parents. That was not all. It was suggested that the superintendent make a list of all the parents of these babies who were not Christians or members of the church. The surprising fact was discovered that more than half of them were in that list—over four hundred parents of babies on the Cradle Roll not Christians or members of the church! That list was divided into thirds: one for herself, one for the parish visitor, and one for the pastor. Then, so far as possible, the afternoons and evenings of that week were spent in calling on these people and making the evangelistic appeal through their children. On the first afternoon, when the pastor was ringing the doorbell at his seventeenth home, it occurred to him that not a mother had been away from home that day, and when, in the early evening hours, he went after the fathers, in nearly every case they were at home. There is not a piece of more available or accessible constituency than parents of tots under three on the Cradle Roll. In all those appeals, moreover, there was not a rebuff. Not that all accepted Christ, but it

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became clear that when the evangelistic plea is made through the babe, there is no rejoinder.

On that Cradle Roll Day parents were baptized, with their children, while then and later many of them were led into Christian faith and service.

On an appropriate Sunday a social and religious canvass was made of the entire membership urging evangelistic cooperation.

“Win-My-Chum” week was incorporated in the plan, and the personal work was continued in fruitful fashion. Meetings for prayer were held in the homes and there were several conversions.

Then for three weeks nightly meetings were conducted in the church auditorium with the campaign intensifying in toil, in interest, and in results. Special organizations “promoted” each service, various forms of publicity were used, and we came to the last day of the campaign with the note of triumph ringing out clear and strong.

In the Sunday school there were more than thirty decisions for Christ; at a men’s meeting in the afternoon there was intense conviction but no surrender. Then came the evening service. The pastor felt confident of victory,

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yet after preaching and making the appeal, and after singing two invitational hymns, there was no response and but one or two personal workers stirring in the congregation. The preacher was desperate. It seemed to him that to close the meeting then would break his heart. Many were at decision's gateway. One man who promised he would yield that night stood hesitating. The last stanza of the second invitational hymn had been sung. All were fighting against heavy odds for victory. The preacher left the pulpit, "not knowing whither he went." After descending the pulpit stairs, he turned and walked across the front of the church, down the side aisle to about the fourth pew, where in the very end, stood the man who had promised. He stopped. The man's hand rested upon the end of the pew. The pastor's hand rested on his, and, addressing himself to the people in that section, he poured out his heart in an agony of passion for them to yield. The words were general; the message direct to this man. Then he went around into another aisle where he saw a man with whom he had talked and prayed and pleaded in his home. He was almost persuaded. The minister appealed to him for instant surrender, though



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the appeal was couched in terms sufficiently general for others. In another aisle, he did the same; then returned to the pulpit. He asked the choir to sing one stanza of "Just as I am." He urged the workers to give the word of loving invitation and announced that if no one came during that first verse he would close the meeting. The man who had promised came on the run, followed by his wife. The obstinate man, almost persuaded, said "Yes" to a friend who invited him. The entire audience melted. From every part of the building they came, men, women, children, and young people, until the altar was crowded. That notable victory crowned the campaign with a total of more than one hundred converts.

Opportunity brings responsibility, but its discharge brings success. When option issues in action, then action registers in consummation. The church that bravely enters the lists of evangelistic conquest will soon shake out the radiant banners of victory.

## V

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IN Matthew's statement of Jesus's return to Nazareth we have this melancholy summary of the fact: "And he did not many mighty works there because of their unbelief." After a brief absence from home, during which the public ministry had begun, Jesus returned to Nazareth and, at the Sabbath service in the synagogue, pronounced himself the fulfillment of Isaiah's familiar prophecies. But the message struck no responsive chord, the announcement was met with the determined and hostile opposition of jealous and skeptical rage. So that in Nazareth, where he had spent the days of his childhood, and from whose silences he had gone forth to his public ministry, in Nazareth he could not do mighty spiritual works because of unbelief.

Moreover, the fact of embarrassing and retarding influences against the Saviour's work is proclaimed with more or less directness in the Gospels again and again. So that such

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observations and conclusions may be reduced to this simple statement of fact, namely, that surrounding conditions had a real influence upon the spiritual and evangelistic successes of Christ himself. And if he needed sympathetic and cooperative belief as the warm and wholesome climate in which to work his plans of redemption, then such conditions are of vast and vital importance in our evangelistic activity.

### WHAT ARE THESE CLIMATIC ESSENTIALS?

First, an atmosphere of spiritual certainty is a prime requisite for successful evangelism. Theories, whatever their value elsewhere, are of little or no consequence in this grip with spiritual realities involved in pointing a soul to the path of love and light. With full concession to all intellectual and professional training, yet the personal worker simply invites defeat if he goes to his work with the uncertain dependence upon hearsay or upon theory. The personal and conscious knowledge that Christ is the worker's own Saviour, and the calm certainty that the real dynamic of the effort is not plan nor method nor word but the Spirit of God, are indispensable to the personal evangelist.

It is such an atmosphere that "Billy" Sunday

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carries with him and which quickly becomes a contagion wherever he goes. Some are offended because he takes into his preaching the lingo of the street and the ball-field, but he is succeeding where others fail, because God is real to him and the dependence upon spiritual power gives him the confident assurance of victory.

“Gipsy” Smith seems to fairly radiate this same atmosphere of spiritual certainty. When he came from his gypsy tent into the pulpit with the wild freedom of the English moors and the love of nature that was a passion, he came with something more fresh and more beautiful still: it was his first-hand knowledge of divine reality, and it is this reality that he is able to imprint upon the hearts of his listeners and which lifts them into the very presence of God.

This was, likewise, the secret of the wonderful power of Moody. He went directly into London pulpits where form and dignified ritual and scholarly discourse had held sway for a century with negligible results, and in uncouth speech and with awkward manner and with colloquial phrase gave a thrilling personal testimony, interpreted Scripture in terms of experience, charged the whole religious atmosphere

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with the electricity of spiritual certainty—and his notable successes are an open book.

In a certain revival campaign which was conducted several years ago there was this most unusual and interesting experience: A woman who was a stranger in the community save to the sister-in-law whom she was visiting, came into the service on an evening when several girls had accepted the invitation to acknowledge Christ and were bowing at the altar. During the altar service the minister stepped back to speak to her, inquiring regarding her attitude toward religion. She replied: "I pity those girls yonder, for there is nothing to religion. They are making a spectacle of themselves and will live to rue this act." Her words were so vitriolic and her demeanor was so curt that the preacher was stunned, so, without another word, he went back to the pulpit. She attended with her sister-in-law the services, however, and while many observed her increasing interest in what was transpiring, no further words were had with her on the subject of religion.

One evening, in answer to the public appeal, without her relative's knowledge, and with no special solicitation, this woman came to the

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altar. She did not want anyone to speak to her; she asked that audible prayer and singing be stopped, for she wanted perfect quiet. After what seemed an interminable silence she arose from the altar with a smile on her face and a new light in her eye. She returned to her seat and the congregation was dismissed without a word with her.

The next Sunday morning she asked for permission to recite her experience. She said that as she bowed at the altar the front of the organ seemed to be illumined with a strange light, and then there appeared a wonderful mosaic, and out of it came the benignant face of Christ, whom she recognized as her Saviour. She was then received into the church, and somewhat later she went to her distant home a changed woman.

It is gratuitous to say that her testimony exerted a tremendous influence, and not only at the time; it has continued through the years, as that pastor has frequent opportunity to know. Its power was in the reality of the experience and in the calm and quiet certainty that just such miracles as had been wrought in her life might register in the lives of others also.

Again, an atmosphere of personal gracious-

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ness must surround the evangelistic worker. Tendencies of disposition which would discredit the message or repel the prospect are so serious as to require the drastic action of spiritual surgery. Pettiness, sourness, crankiness, fault-finding, carping criticism—such propensities, which may seem to be mere individual excrescences and to have no moral content, really create a climate so trying to moral health and successful evangelistic labors as to merit serious thought and plans of speedy elimination.

A certain man really tried to be a Christian and made plenty of profession. He was a class leader in the church and the teacher of a class of boys in the Sunday school. His usefulness was seriously impaired and his religious experience distressingly hampered by most unfortunate tendencies of disposition. He was a chronic complainer, and there was nothing concerning the church or minister or members but that he could and did find some fault. There was just one person who escaped the thrust of his sharp and critical tongue (not his wife), and that was a shoe cobbler who was also a class leader in the church and was just as unquenchable a whiner as he. These two men considered it their religious duty to meet

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in the cobbler's shop, and when he would get out his hammer for the shoes both of them got out their hammers for the church and began on everybody and everything.

One Sunday morning, when the Sunday school superintendent administered a public and well-deserved reproof to his class, this teacher arose, livid with rage, and gave a sharp answer to the superintendent, resigning at the next meeting of the Sunday School Board. The scant success which attended his labors to win those boys to Christ was as certain as the day.

In that illuminating message of John in the first chapter of his Gospel, in which he holds up to view the incarnate Christ, he declares that when the race beheld his glory, it was "full of grace and truth." Does the sequence here have a significant emphasis? What if it does? What if it was a necessary order of Messianic revelation that Christ should reveal the graciousness of his manner before he revealed the truth of his message? When he did begin his public work, as we have already seen, he appeared more anxious to win friends to his cause by his friendliness than to proclaim the vibrant truth of his mission. Without doubt Jesus understood what all evangelistic workers



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must come to learn, that if we would be *winning* people to the Christian life, *we* must be *win-some* people ourselves.

No church can successfully prosecute evangelism in an atmosphere of misunderstanding among the workers. Fuss and feud among the members will counteract the evangelistic efforts of any pastor and his helpers. Three gripping reasons make such labor abortive. The first is that the Holy Spirit cannot use such a church in the plans for world redemption. The outpouring of spiritual influences upon discordant persons in the same household of faith, or in different households of faith, is as unthinkable as the effort to drive two horses at once when they insist on going in opposite directions. The second reason is that strife and contention in a church spoil the spiritual conditions in the lives of the workers themselves, so that energies of spiritual effort that are required for evangelism are stunted and dulled and distorted to such an extent as to make effective evangelism impossible. And the third reason is that thinking people who desire a spiritual haven in the church will not be attracted to a company of alleged Christians that is torn with constant dissension and strife.

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If the church would be its own evangelist, let it begin with its officials and members. Let it cleanse the inside of the platter first, let it pluck the beam from its own eye first, let it bathe its own troubled soul with the warm waters of salvation before striding forth on the highways of the world to save others.

Neither can a church hope to win triumphs in evangelism whose members do not square their lives with the demands of moral integrity. The residents of any community must believe implicitly in the Christians who display an interest in their spiritual welfare. Otherwise the appeals of evangelism will seem like "sounding brass and a clanging cymbal."

In a certain manufacturing city were two men who were professing Christians and members of a certain evangelical church. About equally prominent in the church and community, both were manufacturers, both had fine families and beautiful homes. One of these men, however, was unable to get those around him to follow him into the church. His children joined when very young, but soon wandered away. His workmen ridiculed the kind of religion that their employer had. Those who knew him best had least confidence in his

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integrity and least respect for his religion. Not long ago this man died, leaving a desolate home, a broken-hearted widow, and the reproachful memory of a false life and a dubious profession.

The other case was different. This man bore a name that was synonymous with integrity. His family loved him, his employees honored him, the entire community respected him. His two daughters married excellent young men who are taking their places in the church. The men of his factory who have been led to Christ by that employer are many, and now that he is gone his name is a fragrant memory and his life a benediction. Whenever an evangelistic effort is compelled to feel the oppressive damp of uncertain moral living on the part of the church members, it is sure to be suffocated with little or no spiritual success.

Once more, a wholesome social atmosphere in a church is an essential to victorious evangelism. Any attempt to interject a discussion of the amusement question into such a treatise on evangelism would be gratuitous and would defeat its own purpose. Nevertheless, the problem of the social atmosphere is so involved in successful evangelism that it voices its own

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message. If there were no debatable paragraph in any book of church discipline, if there were no amusement prohibitions in the program of any church, it would still be true that any social fellowship that causes the life to sag, that any social custom that brings physical strain beyond wisdom, that any social intercourse that results in mental vacuity, or the lowering of the standards of moral equity, or the dulling of the sense of fine chivalry must find classification as "taboo" for the person who desires to keep alive the spiritual impulses and continue to be of service as a winner of souls.

The earnest Christian, anxious to function his life in the direction of personal evangelism, will settle his relation to questions of recreation on the basis of spiritual and moral atmosphere rather than on the basis of church leniency or prohibition. The question is not always one of absolute right and wrong, but often becomes a problem of tendency of sensitiveness of ethical and spiritual efficiency. It is dangerous for the Christian to linger in any marginal territory or rest on any debatable ground. "What is subject to debate is not subject to indulgence," declares Robert Speer in an epigram as true as it is incisive.

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When the individual Christian and the body of church workers and the group of evangelistic laborers come to adjust the question of the recreational and amusement life on the basis of wholesome and invigorating atmosphere, then no paragraph will stand in the way of the proper choice and no church prohibition will hamper their largest freedom.

There was a time when gigantic animals stalked through the marshes of these North American wilds. From the rocks their fossil remains are now being chiseled, and with infinite scientific pains their skeletons are being restored. So huge they were as to be almost beyond belief. Compared to them the elephant of the present day is but a pigmy. Feeding out of the tops of trees, and uttering such cries as must have rent the air for miles, what spectacles these animals certainly were!

What killed this race of mammal giants? Did lurking enemies shoot them down? Did animals still stronger than they overcome them in mortal combat? Did prehistoric man slay them to extermination? Though no historian wrote down their history, what happened was just this: the climate changed. Into that tropic warmth came the icy winds from the north.

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Over the swamps there came crushing their slow but certain way the mighty glaciers bearing even mountains of stone and dirt and ice and snow. Chilled into numbness, these great animals were crushed and buried beneath this icy avalanche. And when the ice had melted and the glaciers had receded, the story of the tragedy was written by God's finger in the rocks.

If climate killed the mightiest race of animals that ever trod these shores, then we may well give pause to any habit or bearing or disposition or indulgence which will dull or chill or weaken the vitality of the spiritual life. For if our Lord himself must keep himself fit, and if spiritual atmosphere had a bearing on the success of his labors, so much the more should we take heed to ourselves and to the Church of God if we expect to enter into his program of redemption through evangelism.

## VI

### THE CHURCH'S EVANGELISTIC CROSS

Two fallacies regarding evangelism are current among the churches and they are as deadly as they are current. The first fallacy is that evangelism as a church program is so difficult that the average church cannot operate it successfully. Staggered by the magnitude of the task, many ministers and congregations do not undertake it through fear. The second fallacy is that evangelism may become so easy that the plan can be operated without difficulty and without special concern on the part of the church. Deluded by the ease of the task, many Christian workers fail through complacency.

It has been the consistent aim of this volume to prove by demonstration that the evangelistic task is not too great for the average church and minister, and to sound the solemn note that if a church fails here, its failure is dire and utter.

It must not be forgotten, however, that evangelism is no rocking-chair affair; it is no holiday engagement; it is no dress-parade maneuver.

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It is toil, it is struggle, it is bloody sweat, it is intercession, it is soul-passion, it is heart anguish. Jowett was right when he said: "When we cease to bleed we cease to bless. The gospel of a broken heart demands the ministry of bleeding hearts."

Evangelism is not easy, no odds what the plan or method. Whether it is evangelistic preaching, or the conduct of public revival services; whether it is intercessory prayer for the unsaved or the personal grip of the private interview and invitation to Christ, no one can engage in it without knowing that virtue has gone out of him. The price of successful evangelism is high, but the values are eternal. Mr. H. Clay Trumbull, for many years editor of the Sunday School Times, was one of the most successful personal evangelists of his day. He did the work so continuously and with such apparent ease that it has been commonly supposed that it became "second nature" to him. His own testimony, however, is quite contrary to that understanding.

Many were the times, he admits, when it seemed that the circumstances were not favorable to a word for Christ, and often he was on the verge of defeat because of the constant



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temptation to pass by an evident opportunity to press home the gospel message upon a chance acquaintance, and was saved from failure only by earnest even if silent prayer. Whenever one can breeze into the presence of a person who is a prospect for Christian consecration, and in a light vein and nonchalant manner approach the most vital of all subjects, it is easy to predict that no permanent deposit for righteousness will be made.

If soul passion is an essential to successful evangelism, it is of the utmost importance for the church to know that soul passion is just what the phrase expresses. It is a suffering of soul for the unsaved, a sorrow for the tragedy of the lost, a real travail of spirit for the sinning.

At the height of his popularity Jesus fed the five thousand by the lakeside while "Galilee's sun was westering and Galilee's waves were whispering on the strand." At once the enthusiasm of the people voiced itself in the clamor to make him King. Seizing this popular fallacy with the grip of his imperial authority, he dispersed the crowds before their riot of mob madness could bring all to destruction. Moreover, he sent the disciples out onto the lake, where in toilsome rowing and in the fright of

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the night's storm, they might forget their maddening dream of temporal power.

When, on the next day, the crowds came again and tried to force the crown of worldly Messiahship upon his brow, he precipitated with calm and deliberate precision the crisis of his ministry. Forthwith he tore the delusive vision from their eyes; he blasted with hard and pitiless words their misguided hopes; he told them with the blunt clearness that could not be dodged that his kingdom was a spiritual kingdom; and that the pathway to his coronation was the red highway of sacrifice and suffering and death which was to end at Calvary.

He held up the cross until they felt its horror. He told them that his body must be broken and his blood shed upon it. Then, striding on to the personal application, he declared that those who would follow him must eat of his body and drink of his blood, must enter sacrificially into the very spirit of redemption. He pictured for them a career of hardship and of suffering as they would be broken and scarred and scorned for him.

When the people could rally from the blow, they wailed, "This is a hard saying, who can hear it?" On the instant the crowds began to

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melt, the wild clamor toward kingship ceased, the loud applause hushed upon their lips, and John added this heart-breaking word: "Upon this many of his disciples went back, and walked no more with him." When the people caught sight of the cross they wavered and then went back.

There is really no ground for wonder at this proceeding, for true Christian consecration which follows Christ in the way of evangelism leads straight to a cross, and when it comes to that, more's the pity, so many go back!

Kingsley once wrote: "It is quite honor enough (and I suspect before we get done we shall find it work enough) to get one soul saved alive, before we die. There can be no real success in winning souls without sacrifice." The call to evangelism is no call to an easy, dilettante sort of Christianity; it means tired feet and aching head, and often a weary heart.

The evangelistic worker, whether minister or layman, must settle with himself those perplexing and persistent questions which cluster around self and self-interest. A primary principle of all Christian service is this: "It is more blessed to give than to receive"; and that principle found its most glorious, though most

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tragic, fruitage on the cross of Calvary, when it was said of the dying Christ: "He saved others; himself he cannot save."

Efficient evangelism means an outlay of time that might be spent in personal and pleasurable pursuits; it means a consumption of physical and mental and nervous energy that ends in exhaustion; it means fellowship with such heroes as Henry Martyn, who, as he set sail for India, cried out, "I desire to burn out for God!" That is the discriminating word, after all—"burning out for God!"

That is the John Baptist standard of Christian service, for Christ described him as a "burning and a shining light." "As the oil wastes the flame aspires." You cannot illumine the house with the oil and still retain the oil in the lamp; you cannot invest your money in property and still keep it in pocket; you cannot sow your seed broadcast, expecting a harvest, and still hoard it in your full granary; you cannot spend your life in evangelistic service and still save it for yourself.

An Alpine traveler reminds us that in the Swiss Alps there is a lower shoulder of the mountain called the Furren Alp, whose rocky head looks down into the beautiful valley of Engle-

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berg. One's guidebook tells him that in crossing this rough shoulder he will come to a place where the visible track will cease. Reaching the spot, the traveler finds the end of the road just as described, then looks about in uncertainty. Soon he is likely to catch sight of what seems to be a splash of blood upon a rock, and at a little distance another, and so on, each one bringing into view another one a bit further on. Ere long it dawns upon the traveler that these are his guideposts; that by the red road of these blood marks across the waste he is to find his destination.

The pathway of successful evangelism is the red highway of self-sacrifice, self-abnegation, self-denial. By the blood marks of his own soul-suffering he is to find his way to evangelistic triumph; by losing his own life the evangelistic worker is to find it in the lives of others.

An additional implication of successful evangelism which lifts up a cross for the church or worker and which causes some "to go back" is the outgo of personal sympathy.

When the prophet Elijah had taken the dead son of the Zarephath widow to his own room, and had stretched himself upon the child, with

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his face to the child's face and his heart to the child's heart, then life for the child returned. Not until our yearning hearts pulsate with a holy love for the unsaved, not until we come close enough to the wayward to hear their heart-throb and feel their hot breath upon our faces, can we expect to lead them to salvation.

The Rev. Dr. W. J. Dawson tells of a certain English criminal who was being led to his execution on the scaffold and was being offered by the prison chaplain what are known as the "consolations of religion." The wretched man turned fiercely upon the chaplain and cried: "Do you really believe that? If you believe that, why did you not act as if it were true, why did you not act as if you cared? If I believed that, I would crawl across England on broken glass to tell men that it was true." Though the world may sometimes seem calloused to the gospel message, yet people will flock from all walks of life and all sorts of stations to the place where there is real sympathy. If the church really cares, it will count no sacrifice too great to carry the evangelistic message to those who are not Christians; but if the church does not really care, it is not likely to go very far with the story of a Saviour.

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One night the pastor noticed a man in the revival service who had taken a conspicuously hostile attitude toward the church. His wife was a member, but his association of the church with industrial leaders in the community led him to regard it as his enemy. At the close of the service the preacher made a particular point to see him and have an earnest word with him. "I am mighty glad to see you here, for you have a lot of friends in this church who are keenly alive to your interests and would like to see you a Christian."

"Is that so?" he queried. "I didn't suppose that anybody here cared about me."

Not many nights after that brief interview that man bowed in humble surrender to Jesus Christ.

In another instance a man in the community was so bitter against the church that he forbade the minister to come to his home, and when he did go on one occasion to call on a sick member of the family who was a parishioner, he refused to let the preacher offer a prayer for his own sick and suffering daughter. Later misfortune overtook his family, the church was almoner of bounty, the church ministered to their wants, the pastor proved

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a friend in need, and the warm devotion of benevolence and kindness thawed his cold heart and it became the minister's sweet joy to kneel beside that man as he made his consecration to Christ and to receive him into the church which he had so bitterly hated.

When the church shows the world that it actually cares, and when it brings its tender, loving heart and its fragrant sympathy close to the crying needs of the people, they will not refuse its love. When the church robs its labors of the professional taint and puts blood into its toil, and tears into its invitations, its work in evangelism will be crowned with the final of success.

There is a young fellow who is a preacher's son and a good Christian. Three years ago he was given the first-year class of Junior boys in the Sunday school. When the time arrived for the Decision Day services in the Junior Department, in response to the evangelistic appeal he brought his entire class to Christ and into the church. The next year he did the same, and likewise the third year. In three years that red-blooded, athletic, virile young man has actually led into the Kingdom every boy who stayed under his instruction



## THE EVANGELISTIC CROSS

long enough to face him with Christian decision.

With a new class each year composed of boys of nine, ten, and eleven, the truly regal and exceptional quality of his work becomes evident. How does this fellow do this? By getting close to the boys, by becoming a big brother to them, by entering into their joys and their sorrows, by showing them that he cares.

Again, there is certain to be a cross for the church that enters fully into the program of evangelism because it implies comradeship with Christ in the redemptive offices of his ministry. The church that puts itself into sympathetic touch with the sinful and the tempted and the needy, the church that tries to help the struggling souls around it to a life of spiritual victory, stands shoulder to shoulder with Jesus Christ. It hears his tender invitations, his loving calls, his gracious messages. It sees the anguish of the divine heart over the sinful and the lost. It goes with him to lonely mountain fastnesses for midnight prayers. It companions with him even unto Gethsemane with its cup of wormwood and to Calvary with its cross of shame. In a privilege so rare that

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angels well might covet it, it enters into the birth pangs of Saviourhood.

The supreme mission of the church is to be Saviour to its community, to its constituency, to its world. The supreme joy of the minister or member of the church is to be for some one a Saviour.

The moving process, that time of trial and strain for the preacher, was in operation. He discovered that the drayman who was carting the goods was an interesting, good-hearted fellow, but loose in his habits and far off from Christ. He became aroused to a battle for the man's soul, but after trying several plans had no apparent success. While spending a season in European study and travel, he sent this man a post card view of some noted scene and wrote him a sentence full of passion for his spiritual welfare. He was captured. He had never received until then a piece of foreign mail in all his life. He was touched at the preacher's interest, even if he was so far away and so occupied with other things. Within a month of his return from abroad he had the privilege of seeing that man, who had not been in church in years, kneel at the altar in a Sunday evening service and consecrate himself to Christ.

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After leaving that church as pastor that preacher was called back for a service, and while walking along the principal business street of the town this drayman spied him, left his horse and wagon standing in the middle of the street and rushed over to the sidewalk, taking the parson in his big brawny arms as he would a child. One is not accustomed to embraces of that kind on the street, and it might have been embarrassing except for its meaning. And this was its meaning; somehow in that man's mind he coupled that minister's name with the name of Saviour. To be called "Saviour" is life's rarest honor. It is the supreme word possible in any biography, it is the highest meed of praise for any church.

Yet Saviourhood involves a cross; that is the reason why many do not undertake it, or, having begun, turn back when once the vicarious elements come into view. But those who go on and are not affrighted and are not swerved from the way come triumphantly to the Christian's success in the coronation of evangelistic victory; but that is the theme for our next and final chapter.

## VII

### THE CHURCH'S EVANGELISTIC CROWN

It is a custom among certain native tribes of Central Africa to teach their youth the lessons of prowess and bravery in a school of heroism. When the boys reach the age to become real warriors they are sent out into a place of solitude in charge of the boldest, bravest, fiercest leaders of the tribe. There they are taught the essential lessons of a warrior's life in rough and vigorous fashion. These tribal warriors hurl spears at the youth, hack him with knives and subject him to every conceivable torture. Now, if there happens to be in that group of boys a son of the chieftain, he is subjected to extraordinary severities. Their naïve conception is that this young fellow who aspires to be called "prince" or "chief" must be proven worthy of the honor. He must show that royal blood really courses through his veins. Therefore, as a final test, all the warriors arrange themselves in two parallel rows, a few paces apart, each one with a sharp knife in

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his hand. As this candidate for royal honors walks deliberately between these two rows at every step he receives a cut on the back of the neck or shoulders. If he survives and does not falter or cry out with pain, his royal heritage is secure.

During the World's Fair in Chicago, attending the Parliament of Religions was a very black man, who one day strolled into the African village on the "Midway." In conversation with the native attendants, he announced himself as a prince of a certain tribe. Instantly two or three of these Africans flew at him, tearing away the clothing from his neck and shoulders, and behold, there were the royal marks.

The marks of Christian royalty are marks of spiritual service. We prove our blood kinship to Jesus Christ not by name, nor by form, nor by shibboleth, but by lifting the world up to God with the hydraulic of intercession and the dynamic of evangelistic toil. We are in Christ's royal line if the resources of our lives are laid under tribute in a ministry like that one described in the words, "He went about doing good." Our present task is to set forth some of the essential corollaries of this

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final proposition of evangelistic coronation for the church.

The evangelistic church wears the crown of honorable succession. This succession is not one of necessity. It does not involve ordination of its clergy nor an unbroken history from the apostolate. Where is the successor of Paul if not the church or Christian worker that goes from city to city and nation to nation as tireless missionary itinerant? Since Peter's eager voice is hushed, who may claim his succession but he who preaches the gospel with Pentecostal fervor and stands like basaltic rock against the powers of darkness? Who have been the holders of the regal scepter of the Christ through the Christian centuries? Who but such noble spirits as Saint Francis and Bernard and Augustine? Who but Luther and Huss and Ridley and Latimer? Who but Moffat and Livingstone and Morrison? Who are now the true Christian apostles but the men and the women who in all lands and in all ways are bringing in Christ's kingdom?

The successors in this Christian royalty may not sit upon thrones, they may not wear the crown of gold, they may not wield the scepter of empire. They will be found in the busy

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highways and the lonely bypaths of life. They may be covered with the sweat and grime of honest toil. They may climb the rickety stairs to some dark garret where want stares out from the blanched faces of dwarfed children and where manhood and womanhood have been deflowered by the crushing hand of industrial oppression. They may walk the darksome ways of the alley or back street at midnight seeking for the wanderer and the lost. They may stand before starving, dying multitudes breaking unto them the bread of life. They may pierce the jungle or brave the arctic rigor for the love of those never before seen or known. They may cross the seas and traverse the continents and climb the mountains and track the deserts for the sake of Christ and those for whom he died. The real successor of priest or preacher, of monk or missionary, of reformer or religious leader, of saint or Saviour is the Christian Church or Christian worker that goes to the uttermost length of service in the effort to bring people to Christ. Moreover, the evangelistic church wears the crown of true worthwhile-ness.

Out in the world a very striking character-

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istic of human nature is involved just here. The very objects of covetous desire, the very ends for which people strive, the very pleasures and pursuits which seem to give such breadth and wealth and horizon to life are the very things which harden the heart, which sap the sweetest juices of the life, which contract the sky, which shrivel the powers of the soul, and which hasten the coming of the night: while a service which seems to be sacrifice, a self-control which may be called self-denial, an outflow of treasured resources which betokens exhaustion, a forgetfulness of self which finds its rarest satisfaction in the uplift of others—these things so enrich and enlarge sympathy, so deepen and intensify purpose, so purify and strengthen motives that life is kept constantly at its highest levels, is appraised at its largest values, and bestows its richest benefactions upon others.

Any church is at its best when its program is a ministry for others rather than a means of self-congratulation or the culture of a smug self-satisfaction. Paul keyed his own life up to its highest pitch when he swept its strings in sympathetic and cheering melodies to gladden others' hearts. His sacrificial ministry, which brought him shipwreck and stonings,



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imprisonment and the marks of self-denying service, made his life worth preserving in a literature that will never die. John was rewarded for his life of love and surrender with an exile's rough fare on lonely Patmos. And yet Patmos became his watchtower from which he looked into the glories of the City Celestial and set down for the discouraged church his promise of future Christian dominion. The testimony of all the Christian centuries is a further proof of this same proposition.

The engaging thing about our present discussion is the crown of glorious success which is worn by the evangelistic church. In a never-to-be-forgotten story Jesus hinted at prodigious results from Christian effort in his parable of the sower and his seed, that sometimes one might expect a harvest of thirty and sixty and even an hundred fold. In no other field is the fulfillment of that promise likely to climb to such startling heights as in evangelism. Here a single word may weigh tons; here a slight effort may bring an amazing harvest; here a trivial act may decide a destiny, and the individual convert may be multiplied, not an hundred but a thousandfold.

Several years ago a family moved into the

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town where I was the pastor, the parents being members of the church. I secured their transfers and during the next year the older son, a lad of fifteen, made a quiet, almost unnoticed consecration to Christ. The decision was made after a mere word from the preacher and created no special comment. He began to work in the church and Sunday school where he won his scholars to Christ. Finishing high school at the head of his class, he entered a college of the Central West. He became a factor in student activities, editor of college publications, college orator, and is facing life with a firm consecration to some form of Christian service, probably the ministry.

The infinite possibilities of thoroughgoing evangelism have never been given a real trial. Evangelism has been tried in spots, and by spurts, and by some churches and preachers, but never with the perseverance and thoroughness which is required to properly assize its value.

The "Win-One" movement goes forward by geometrical rather than by arithmetical progression, for each new convert becomes (or should become) a new center of growth and power. It has been pointed out that if Jesus

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were just ascending to heaven and were leaving but twelve disciples as the result of his earthly ministry, and each of the twelve would win one convert apiece in a year's time, and each new convert would win another in a year's time, and the process be maintained without lapse or loss, then the babe that is now in its cradle would be but twenty-eight years old when the whole world would be evangelized.

Wherever evangelism has been tried it has registered in amazing triumphs. Those churches and pastors that give it the proper place of centrality in their program believe in its practicability and rejoice in its success.

In the fourth year of evangelism at Mishawaka our church joined in a city-wide simultaneous campaign. The preparatory work, the cottage prayer meetings, the publicity plans were all directed by a union committee, but when we came to the meetings themselves each pastor conducted his own services in his own church.

Our plan of reorganization was the most complete of any we had yet tried. The entire membership of the church was organized into five evangelistic teams. Team A was composed of church officials with their wives and

## EVERY CHURCH ITS OWN EVANGELIST

some others whom I selected to work with them. The deputy postmaster was leader of this team.

Team B was made up of men recruited largely from the Brotherhood and the Men's Bible Class. The mayor of the city was the team leader.

Team C was the women's team, and there was an army of them, the teacher of the largest adult class in the Sunday school being the leader.

Team D was composed of young people, very largely from the Epworth League forces, with the Epworth League president as the leader.

Team E was the Sunday school team, composed of all the teachers below the adult department, the department superintendents, many of the Sunday school workers and scholars. The superintendent of the school was the leader of this team.

A letter was mailed to every resident member of the church assigning each one to one of these five teams and calling them for a preliminary meeting. The first week of the campaign proper was given over to these teams, one team a night. Under the pastor's guidance, each team organized, conferred as to plans, and spent much time in prayer.

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Committees were appointed as follows:

A committee to have charge of the opening devotional service on each night that the particular team promoted the meeting. This was once a week.

A committee to arrange for some special musical numbers each team night.

A committee of ushers.

A committee to have charge of the personal work and to apportion the names of the prospects and constituents (already prepared) among the workers.

A committee called the "Check Up" Committee. It was its duty to check up the team members each night after the service for which its own team was responsible, and to get on the trail of the absent members the next day.

Following the first meeting of the team, the leader sent a personal letter to each absentee calling attention to the team organization, and the work expected and urging his cooperation.

Thus, before the nightly meetings began, every member of the church had received one personal letter concerning the campaign, and if not present at the preliminary meeting had received two, and if not present during the first week, had received three personal reminders of the big business on hand.

It will be seen that this plan of organization

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provides for three classes of people most necessary to real success in evangelism.

First: it provides for the regular workers in the church, in that it assigns a definite task to each one.

Second: it provides for the non-active, non-attending members of the church, in that some member of the "Check-Up" Committee goes after every such laggard each week of the campaign.

Third: it provides for the non-Christians, in that the entire constituency of the church is divided among the personal work committees of the teams, and a personal invitation to the services and to Christian confession and consecration is extended to each.

Again, this hand-picked method of getting the prospects to the services does not bring as great a number on any one night, but there is much more of a chance of winning those who do come than by any wholesale plan.

Instead of having a hundred non-Christians at a service and by the drag-net method landing ten, you have ten or more there who come after personal invitation and entreaty, and there is a good chance of landing all or most of them.

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With this organization completed and engaged in personal interviews nightly services are begun which are conducted for three weeks in the church auditorium.

A big mixed chorus leads the singing under the direction of a specially secured leader. The pastor of the church does the preaching, but everybody helps.

Decision Day services are conducted on successive Sundays in the Junior, the Intermediate, and the Senior departments of the Sunday school.

Conversions occur at nearly every service. No sensational things are done, but the meetings are deeply spiritual and enthusiastic.

When the last service of this campaign was over, closing the greatest day of the campaign, on which there had been sixty-nine conversions and accessions, we found that the converts numbered one hundred and fifty and the accessions one hundred and thirty-five.

In the cooperation of the people, in the spirit of the meeting, in the deep impress upon the church and community, this had been, perhaps, the best campaign of all.

It has been proven beyond a peradventure that any church can, if it will, meet the con-

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ditions for successful evangelism. The confident optimism of pastor and people, the spirit of patient, passionate prayer, the thoroughgoing organization and painstaking plans that would characterize any worthwhile undertaking—these will function in evangelistic triumphs more or less notable, under the leadership of the Holy Spirit.

Evangelism is the regular program in the normal, growing church. It is its divinely commissioned task and cannot be shifted without shame nor shirked without disaster. The successful church will be its own evangelist. No matter what accessory aid may be regarded as proper or profitable at times, it simply cannot depute its responsibility nor substitute the faith and labor of outside helpers for its own.

Moreover, it is becoming increasingly clear that the churches are ready for evangelism as quickly as the pastoral leaders point the way. The laymen of every kind and condition will follow a consecrated, far-visioned pastor to the end of the evangelistic program.

As the old year was nearing its close it occurred to a pastor that it might be possible to register, in the interest of personal consecration, the many good resolutions which mark



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the beginning of each new year. If New Years is a time when people think deeply concerning eternal issues and turn, half hesitatingly and half impetuously, new leaves on which they hope to write a better record than before, then why not help these persons to function their good intentions in definite and immediate Christian decisions? This was his query, and then followed his plan.

The plan called for at least seventeen people who would compose a "seventeen" class to be received into the church on the first communion Sunday of 1917.

Compiling a list of seventeen prospects with whom he had talked and who might be regarded as ready for the final step toward Christ and his service, he made them the subjects of daily prayer for ten or twelve days before unfolding the plan to a single person except the mistress of the manse.

Next he selected with diligent care seventeen workers from the congregation, wrote each a letter unfolding the proposed plan, and called them to a conference at the close of the evening service on Sunday, December 31. At that time the details of procedure were fixed. Each of these leaders would be the center of a prayer

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group of not fewer than three and not more than seven. They would select their own group members and would settle upon one, two, or three prospects. For these they would pray and toil for the next fortnight.

Cards were provided these workers and were passed to those in the public congregation who would take them. These cards contained this proposition:

### MY DECISION FOR 1917

I will accept Jesus Christ as my personal Saviour.

I will publicly acknowledge him as such.

I will be one of a class of at least seventeen to be received into the First Methodist Episcopal Memorial Church on Communion Sunday, January 14, 1917.

Name..... Address.....

Although the entire church knew of the plan and all were urged to participate, yet the chief reliance for the work was placed in the selected seventeen leaders, the congregation as a whole being unaware of the inner and more intensive campaign that was being waged.

The campaign was in progress an entire week before the minister had interviewed a single person on his list. He wanted to test the preparatory values in prayer to the fullest

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extent, was anxious for the Holy Spirit to have a fair chance before the appeal should be made, and was determined that when they came to the interview the very atmosphere would be heavy with prayer.

Of course the goal of "seventeen" was exceeded—why not? When the class filed into their seats reserved for them in the front of the church Sunday morning it was found that they were, not seventeen, but twenty-eight. This aggregate included two sick men, father and son, to whose home the pastor went in the afternoon and in a touching service baptized and received them into the church.

There were other significant facts. Five of the people, long on preparatory membership, had been stirred into action and, after indifference, renewed faith and consecration. Three letters that had reposed in the pastor's desk for months and, in one case, for more than a year, were requisitioned as the revived members were transferred to the church roll. Fourteen of the total were men, including the superintendent of schools, the principal of the high school and the athletic coach in the high school. Ten were husbands of wives, five couples were beginning their religious lives to-

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gether. One man, a grocer, while the pastor was in the grips with him in his office, called in a clerk and the two made their surrender to Christ, so that when this business man stood at the chancel of the church, he had in that very class one trophy of his evangelistic appeal. With three exceptions, all were adults, not that children are discredited as converts, but the effort was designed for adults and the children were diligently provided for in other ways.

Finally, the reflexive influences of such a program upon the church are rich and monumental. A thousand converts in five years in one church means more than a statistical record for the local church or the denominational year book. It means that the stream of spiritual progress and blessing is flowing in many directions. It means that the Sunday school has doubled its average attendance, that the church has increased its local budget at least one hundred per cent, that the spirit of stewardship has been quickened, and it means that benevolent giving has risen to a tide nearly three times greater than any previous mark. It means additional salaried workers for the local church and a missionary pastor

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in lands across the seas. It means that young people from its ranks are going into preparation for special Christian service. It means a much broader field of service and a more intense interest in the problems of the local community. It means that the preacher has loftier spiritual ideals and a clearer redemptional emphasis in his preaching. It means that the laymen have broader vision, larger sympathy, greater liberality, and are increasingly available in various fields of service. It means that the church is willing to add to its social responsibilities and to project its arms of helpfulness even across the seas and around the world. It means that such a program of evangelism gives a vitalizing impulse to every unit of power and every item of service that keeps a church pure and strong and ready for the militant conquest of the world.

## AFTERWORD

THE bearing of this entire book is toward local church evangelism under pastoral direction and with the generous cooperation of the laymen. Rob it of such emphasis and its message fails. Yet this writer would be among the last to discredit the mission and the success of many of the itinerant evangelists. A dim boyhood recollection pictures Dwight L. Moody preaching in a tent meeting in Chicago during the Columbian Exposition in that city. And while not as vivid as it might be, it is a cherished memory. I have heard to my immense profit such preachers of the evangelistic gospel as Gipsy Smith and Torrey; it was a sermon preached at Lake Geneva, Wisconsin, by J. Wilbur Chapman, that led directly to my consecration to the ministry, while I have had the good fortune to be associated, through an entire campaign of seven weeks, with that doughty champion of righteousness, "Billy" Sunday.

These experiences and associations are enshrined in memories most delightful and in

## AFTERWORD

inspirations most uplifting. Nevertheless my keener interest has been stimulated by evangelistic pastors, who, with a full quota of parish responsibilities and administrative duties, have sounded the evangelistic note from their pulpits and have so organized their membership for personal evangelism that they have been able to build up the Kingdom in one community year after year.

## APPENDIX

### BOOKS ON EVANGELISM

- Broadhurst: Personal Work.  
Brushingham: Catching Men.  
Chapman: The Personal Touch.  
Dawson: The Evangelistic Note.  
Goodell: Pastoral and Personal Evangelism.  
Hughes: Letters on Evangelism.  
Johnston: God's Methods of Training Personal Workers.

#### Studies for Personal Workers.

- Jowett: The Passion for Souls.  
Leete: Every Day Evangelism.  
MacDonald: The Revival—A Symposium.  
McConaughty: Christ Among Men.  
McKinley: Educational Evangelism.  
Morgan: Evangelism.  
Peck: The Revival and the Pastor.  
Sayford: Personal Work.  
Sheridan: The Sunday Night Service.

#### The Experimental Note.

- Stone: Recruiting for Christ.  
Swift: Gospel Cheer Messages.  
Torrey: How to Bring Men to Christ.  
Trumbull: Individual Work for Individuals.  
Taking Men Alive (Charles Gallaudet).



## APPENDIX

### SAMPLES OF EVANGELISTIC PLANS, LETTERS, LITERATURE, ETC.

THE following samples of Plans, Letters, Literature, etc., were all used in our evangelistic program as carried out in a five-years' pastorate in the Memorial Methodist Church, Mishawaka, Indiana.

They are presented with the feeling of reluctance because of the excessive personal elements, and yet they may carry more of suggestion for that very reason.

During one year's campaign the regular church Bulletin was used for publicity purposes, as is seen in the following examples:

#### FIRST WEEK

##### **DO I WANT A REVIVAL IN MISHAWAKA?**

This is the question which will be the central theme at the midweek service next Thursday evening. You cannot afford to miss this service.

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We begin our Evangelistic Campaign next Sunday with the Third Quarterly Meeting. At the morning service there will be Communion, Baptism, and Reception of Members.

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**I NEED THE REVIVAL AND THE REVIVAL  
NEEDS ME.**

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## SECOND WEEK

### THE EVANGELISTIC PREPARATION

Prayer and consecration, Scripture reading and meditation, harmony with God in his purposes of salvation and harmony with the present plan of campaign—these things are necessary as preparatory to our revival movement.

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### THE EVANGELISTIC PASSION

This work will not succeed without a baptism of holy enthusiasm. Evangelism needs the warm atmosphere of fervor and utter abandon. Indifference and coldness will kill the revival more quickly than hostility. When this church exposes to this community a heart broken in sympathetic sorrow and tender in passionate love for the wayward, then the response will be immediate and far-reaching.

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### THE EVANGELISTIC PROGRAM

#### **Monday**

Prayer and personal interviews.

#### **Tuesday**

Church families at supper at 6:30 in the social rooms of the church. Brief session of the Quarterly Conference at 7:30 with an evangelistic address by Dr. Somerville Light.

#### **Wednesday**

Social and prayer meetings in each company of the Loyal Legion at 7:30.

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### **Thursday**

Evangelistic rally at the church with the pastor in charge, at 7:30.

### **Friday**

Conference of committees, personal workers, and captains of the Loyal Legion at 7:30, at the church.

### **Saturday**

Prayer and personal invitations, with every Christian a member of the "Win-One" League.

## THIRD WEEK

The campaign was actually on.

The great campaign is on!

Revival services will be held in the auditorium of the church each evening of this week except Saturday.

Services will begin at 7:30, a men's chorus will sing, the Billy Sunday songs will be used, the pastor will preach and victory is expected.

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These special services will close on Sunday, February first, so that what is done must be done quickly. The preparatory work has been done, the seed has been sown, the ground has been cultured, the climatic conditions are favorable—now for the harvest!

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## SPECIAL NIGHTS THIS WEEK

### **Monday**

The Official Board and families.

### **Tuesday**

Loyal Legion Night.

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## **Wednesday**

New Members' Night. All who have been received into this church during the present pastorate are especially urged to come.

## **Thursday**

Woman's Home Missionary Society Night.

## **Friday**

SUNDAY SCHOOL NIGHT.

## FOURTH WEEK

The Revival is now in full swing. The attendance has increased from night to night aggregating 2,412 for the week.

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The pastor rejoices in the interest and faithful work of so many of the members. However, "there remaineth yet very much land to be possessed." Scores of our membership have not attended a single service, hundreds of prospects have not yet been reached. But two weeks remain of this campaign, and they should be crowded with prayer, personal work, and Christian service.

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The "Win-One" League is at work, results are showing, prospects are heartening. Have you enrolled? If not, why not?

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## **SPECIAL NIGHTS THIS WEEK**

### **Monday**

Ladies' Aid Society Night.

### **Tuesday**

Brotherhood Night.

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### **Wednesday**

Shimron Bible Class Night.

### **Thursday**

Young People's Night.

### **Friday**

Dorcas Society Night.

## FIFTH WEEK: FINAL OF THE CAMPAIGN

We are entering the final week of our revival campaign. God has been graciously blessing us. Many have been entering the Christian life, and many more have been renewing their consecration.

Nevertheless, the time for shouting over victories has not yet arrived; the present situation demands the most faithful devotion to the work we have in hand.

## PERSONAL PROGRAM FOR THIS WEEK

Each day at least one Bible Chapter, prayers for the revival at seven and twelve and six, at least one personal interview on the subject of religion, attendance upon the evening service with a non-Christian friend.

How many will earnestly strive to execute this program, God being their helper?

## SPECIAL NIGHTS THIS WEEK

### **Monday**

Membership Rally Night.

### **Tuesday**

Boy Scouts' Night.

The Boy Scouts will attend in a body and be seated in reserved seats.

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## Wednesday

### MEN'S NIGHT

All men of Mishawaka, young and old, rich and poor, business, laboring and professional, are invited. Reserved seats for all men.

## Thursday

### WOMEN'S NIGHT

Every woman is urged to attend this service with her friends. Seats reserved for women.

## Friday

Sunday School Rally Night. Our Aim: All members of the school present with their parents and friends, and all Christians.

After the nightly services were completed a Revival Extension was decided upon, according to the following announcement:

### THE REVIVAL EXTENSION

The splendid revival of the past month will be extended indefinitely in two services a week. One of these will be the Sunday evening service in which the message will be evangelistic and the opportunity will be given to confess Christ as personal Saviour.

The other will be the midweek service which will be held in the church auditorium, with choral music, a sermon by the pastor, and the direct and personal evangelistic appeal. This will be a great service for the entire church and the general public.

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The Revival Extension Service will be held in the church auditorium on Thursday evening beginning at

## APPENDIX

7:30. The Epworth League Chorus will sing and Young People's Night will be observed. All young people and their friends are urged to be present. This is your evangelistic opportunity!

The Sunday evening service furnishes an excellent chance for the members of the church to serve their friends and acquaintances. A cordial invitation to join you at the evening service may be the opening of the highway to Christ. Try it!

During the 1915 campaign, as well as in preparation for it, the church Bulletin was capitalized to the fullest extent as a publicity medium, as will appear below.

### FIRST WEEK

#### **A Church Membership Catechism**

1. How many names are on the Membership Roll of this church?
2. How many united with this church last year?
3. How many of these were transfers of membership from other Methodist churches?
4. How many persons have united with this church on confession of faith or by probation in the last five years?
5. What is the total number of names on the Church Roll from the organization of the society until the present time, including the Probationers' Roll?

## EVERY CHURCH ITS OWN EVANGELIST

6. What is the chief reason for the difference between the total roll and the present Membership Roll?
7. Have we any plan for renewing the lapsed and uninterested?
8. Is there any vital relation between the local church and the Nonresident Roll?
9. What methods were used, chiefly, in securing the present membership?
10. Has this church an all-the-year-round Evangelistic Program? What is it?
11. How many names are on your Constituency Roll?
12. Are you expecting to see every unsaved person in your community brought to Christ?

## BEGINNING THE LAYMEN'S EVANGELISTIC CAMPAIGN

All who will agree to engage in personal work during our Laymen's Evangelistic Campaign are urged to meet the pastor in the main Sunday school room on Wednesday evening at 7:30. The names of our Constituency Roll will be ready for distribution at that time. Let it be understood that the practical organization of our campaign will be effected at this meeting, and its importance cannot be overestimated.

The most of this work is to be conducted in private, so that this call is simply for those of our membership who will agree to take the names of several non-Christians and interview them on the subject of the Christian life. YOU are in that class of workers.



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## SECOND WEEK

During this week our workers will be busy with our personal evangelistic campaign and the first reports will be received at the Personal Workers' Meeting on Wednesday evening. The main Sunday school department should be crowded at 7:30 sharp next Wednesday evening.

**You can easily remember  
these seven P's as essentials  
to evangelistic success.**

Prayer  
Plan  
Purpose  
Perseverance  
Patience  
Passion  
Power

Please remember the new midweek service program for Thursday evening. In the Shimron Class room the pastor will conduct the Epworth League class in Personal Evangelism for all the young people. This class will begin at 7:15 and close at 8 o'clock. At 7:30 a layman will have charge of a praise and prayer service in the main Sunday school room, and at 8 o'clock the meetings will be combined with the pastor in charge.

These services will have a vital bearing on our Evangelistic Campaign and should make their appeal to the entire church membership.

**BE SURE TO READ THIS TRIPLE PLEDGE:** if you need to sign any part of it, do so, and hand or mail to the pastor; if not, present it to some non-Christian friend or acquaintance.

**I will accept Jesus Christ as my personal Saviour.  
I will publicly acknowledge him as such.**

## EVERY CHURCH ITS OWN EVANGELIST

**I will join the First Methodist Episcopal Memorial Church on or before Sunday, December 6, 1914.**

Name.....

Address.....

Note:—

Are you using your church attendance card?

Your presence and sympathy are greatly needed in our forward Laymen's Evangelistic Movement.

Beginning with next Sunday we shall swing our Laymen's Evangelistic Campaign into a series of general services in the church auditorium with meetings each night except Saturday, a men's chorus with Mr. Harvey Crawford, of Elkhart, as director, and an intensive program which will culminate on Sunday, December 6th. The time is short and every other engagement should be side-tracked that this Revival Campaign may have right of way.

The personal work is going forward. Some are faithfully engaged in interviewing friends and acquaintances on the subject of religion and their personal relation to Jesus Christ. Results are beginning to come in and there is every reason for encouragement. Nevertheless, it is imperative that very many more of our members get into this campaign at once. If you are a Christian and a church member, what excuse have you for not being engaged just now in personal evangelism?

The service on next Thursday evening will be in the nature of an evangelistic rally among all the forces of the church of all ages. The pastor will have charge and earnestly desires that the meeting be up to evangelistic

## APPENDIX

pitch in every way. You can help it to be such if you will pray for it, invite a friend and bring him with you.

The measure of our opportunity is likewise the measure of our responsibility. Candidly determine your evangelistic responsibility upon that basis.

Here are samples of the pastor's page as employed to boost the 1916 evangelistic campaign:

UNION COTTAGE PRAYER MEETINGS will be held in various parts of the city on Tuesday and Friday evenings for the next two weeks. The city has been divided into six districts and each cooperating church will have charge of the prayer meetings within a given district. On the south side of the river the Christian Church will direct the work in the section west of Spring street, the Methodist Church has the section from Spring to Union and the Presbyterian Church has the section east of Union. On the north side of the river Christyann and Ann streets are the division lines, the First Baptist Church having the east section, the Evangelical Church the central section and the Emmanuel Baptist Church the west section.

A PRAYER COVENANT is desired which shall federate our supplication with Christians of all the churches in South Bend and Mishawaka, as well as the churches all over Goshen District and North Indiana Conference, for this evangelistic campaign is not merely a city-wide movement—it includes our entire Conference.

LET US TAKE 6 O'CLOCK IN THE EVENING as our regular time for daily prayer for this campaign. The chimes will ring out the hour of prayer, at which time, whether at

## EVERY CHURCH ITS OWN EVANGELIST

work, on the street or at home, let us breathe a prayer for the success of this great revival campaign.

LET US EVANGELIZE these Sunday evening services which remain until the nightly meetings begin. Let those who do not usually do so make it a point to attend the evening services and begin the campaign of personal work by bringing a friend with you to the services this evening. Why wait for two or three weeks? "Why Not Now?"

BOTH THE SOUTH BEND DAILY PAPERS have given editorial commendation to the evangelistic plans now being operated. These papers declare that as much interest should be aroused and as much good done under such an arrangement as if a notable evangelist were to conduct the meetings. The spirit of expectancy is in the air. The desire to cooperate is seen on every side and the results will doubtless be gratifying. The favorable attitude of the press is especially encouraging and the space which the papers are devoting and will continue to devote to this movement is deeply appreciated by ministers and churches.

MY PART IN THE CAMPAIGN, what is it? Will I do my part or fail? Am I a worker or a shirker?

WATCH THE EVENING PAPERS on Monday and Thursday for the announcements of the cottage prayer meetings in various parts of the city. Let the churches go forward in this mighty evangelistic effort on their knees.

THE REV. J. J. FISCHER, OF NORTH MANCHESTER, a minister with an unusually good voice and a man who has had considerable success in evangelistic services, will assist the pastor during two weeks of our revival meetings, having direction of the music and helping in every way possible to bring victory to the campaign.

## APPENDIX

ON NEXT WEDNESDAY EVENING at the church the pastor desires to meet for conference and prayer the following classes of people: (1) all members of the "Time Legion"; (2) all team leaders of the recently appointed membership teams; (3) all who have done or will do personal work either in private interviews or public invitation; and (4) all who will join in prayer for the revival in general and for a special prayer list in particular. Let us meet promptly at 7:30.

THERE WILL BE A GENERAL RALLY of all our forces at the Thursday evening prayer service in the interests of the evangelistic campaign. The pastor will have charge, the Men's Chorus will sing, and an excellent meeting is anticipated.

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### MY DETERMINATION

Realizing that I need help and can help in the great task of Christian living and service, I am determined, with the help of God, to live a better life and render him better service, as indicated in the items marked below:

#### Christian Decision

- I accept Jesus Christ as my personal Saviour.
- I will unite with the Methodist Episcopal Church.
- I will join the Epworth League.
- I will make a pledge toward the expenses of the church.
- I will give up any habit I believe to be hurtful.
- I will seek to live a Spirit-filled life.

#### Christian Devotion

- I will read the Bible thoughtfully every day.
- I will pray daily for myself and others.

## EVERY CHURCH ITS OWN EVANGELIST

I will attend faithfully the following services unless I have a reason for not doing so which I believe God would accept: Sunday morning worship, the Sunday school, the Epworth League, Sunday evening worship, the prayer meeting.

### **Christian Service**

I will unite with the pastor and other members of the church in daily prayer for a revival of religion in our midst.

I will do all that I can to interest the careless and indifferent in religious matters and Christian living.

I will gladly make the revival meetings of the church my chief interest while they last.

THAT THE ORGANIZATION FOR OUR REVIVAL may be at once simple and efficient, the entire membership has been divided into five teams—A, B, C, D, and E. These teams are to have their own leader, promote one night meeting a week, have charge of the opening services on such nights, and work as teams in the items of invitation, interview, and personal appeal. Here is a chance for the last available member to carry his share of this evangelistic load.

THE PASTOR WILL MEET THESE TEAMS on the evenings of this coming week as indicated in letters already mailed. Monday, team A; Tuesday, team E; Wednesday, team B; Thursday, team D; and Friday, team C. The general public is not expected at these conferences, but the members of the team ARE expected and it is earnestly hoped that only the most pressing and emergent reasons will keep anyone away. This is "team week," one team at a time, and a most important part of our general campaign it is.

## APPENDIX

NEXT WEEK THERE WILL BE PUBLIC SERVICES conducted in the church auditorium every evening except Saturday. The Men's Chorus will lead in the singing and the pastor will preach. Team A will promote Monday evening's service, team B Tuesday evening's service; team C Wednesday evening's service; team D Thursday evening's service, and team E Friday evening's service.

### LET THESE POINTS BE UNDERSTOOD:

1. That anyone is welcome at any service during the coming week, but the team members are expressly expected according to the above schedule.

2. That past successes will not suffice for present responsibilities. Such success should serve to strengthen our faith and increase our courage and inspire our hope for greater victories.

---

### CARDS FOR PERSONAL WORKERS

Are ready to-day with the following pledge:

I will accept Jesus Christ as my personal Saviour.

I will publicly acknowledge him as such.

I will join the First Methodist Episcopal Memorial Church during the February Revival Campaign.

Name.....

Address.....

THIS WEEK'S PROGRAM will be full of interest. Monday, 7:30, team A in charge of the preliminary service and promoting the meeting. Tuesday, team B; Wednesday, team C; Thursday, team D; Friday, team E.

TEAM LEADERS HAVE BEEN APPOINTED as follows: team A, D. H. Wilbur; team B, R. W. Gaylor; team C,

## EVERY CHURCH ITS OWN EVANGELIST

Mrs. H. W. Jones; team D, Floyd Stebbins; team E, George A. Studley.

NOW EVERYBODY READY for the first general week-night service in the church auditorium with music by the Men's Chorus.

REPORTS ARE MOST ENCOURAGING from the various cooperating churches over South Bend and Mishawaka. Without doubt revival is in the very air. The same is true in Goshen District and throughout the entire North Indiana Conference where revival fires are beginning to burn on many altars.

DR. EDWARDS ASKS that the six o'clock prayer hour be observed just as generally as possible. Our prayers will have a wide range, inclusive of all who are engaged in revival efforts and all who should be touched by such efforts.

THE ENTHUSIASTIC SPIRIT and the earnest cooperation of the various teams during the past week of organization and preparation have been very gratifying to the pastor. The spirit of prayer is manifest, expectancy is in the air, and surely there are many foretokens of victory.

### Dr. Edwards' Sermon Themes for the Week

MONDAY—"When God Advertises."

TUESDAY—"The Man With Too Much Business."

WEDNESDAY—"Light First, Then Safety."

THURSDAY—"Sin and Salvation in an Ancient Song."

FRIDAY—"Making the Great Choice."

### Bring YOUR Red Book To-Night

THE REVIVAL IS IN FULL SWING in our own church as well as the other churches of Mishawaka and South Bend.



## APPENDIX

Many campaigns are on, likewise, all over the North Indiana Conference. What a federation of Christian thought and prayer and effort! What a generous response on the part of the people! What a wonderful victory we are going to have if we will claim and actualize it, for "this is the victory that overcometh the world, even our faith."

**THE TEAMS HAVE BEEN FAITHFUL** during the past week and the spirit manifested is excellent. Now for a long pull and a hard pull, and a pull all together!

### **Dr. Edwards' Sermon Themes for the Week**

**MONDAY**—"Witnessing for Christ," 300 Preachers.

**TUESDAY**—"The Excluded Christ."

**WEDNESDAY**—"A Death Bed Repentance."

**THURSDAY**—"The Supreme Passion."

**FRIDAY**—"The Boy Who Was Lost and Found."

**WE ARE ENTERING UPON THE FINAL WEEK** of our Revival Campaign. The spirit of the meeting has been excellent, the cooperation on the part of the members has been gratifying, and the results thus far have been encouraging. But the big pull is just ahead of us. This will be the climactic week. Let the teams redouble their efforts, let us keep the days and nights clear so far as possible, and let us do our utmost to bring to these evangelistic labors the greatest success that has yet crowned our work.

**THIS IS TO BE "WIN-ONE" WEEK** in our great campaign. Now is the time for intensive evangelism; the program of prayer and effort should be directed toward individuals. Take them one at a time. Let the soul passion be real, give the earnest invitation, then try another and then another. Splendid as have been the

## EVERY CHURCH ITS OWN EVANGELIST

results thus far, this last week should show the biggest returns yet.

**NOTICE THAT MONDAY EVENING'S SERVICE** is advertised with 300 preachers. May be that number is not large enough; it ought to be 500. The pastor is engaging them **NOW** just as **YOU** read these lines. This is a new departure, its success depends on you. The pastor calls for **YOUR** help and you surely will not fail. Monday, February 14, will be the greatest St. Valentine's Day we ever witnessed if we get together on this plan.

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### CLOSING SUNDAY

**THIS IS CORONATION DAY** in our Evangelistic Campaign. We are confidently expecting it to be in every sense the crowning day of all. Faith tells us that many will, this day, crown Jesus Christ as King of their lives and start forth on careers of devoted, consecrated service.

A **SUGGESTED PLAN** for this afternoon is this: After the happy reunion at the family dinner table a season of private and family prayer for God's blessing upon the climactic service to-night. Then an hour or two spent in personal interviews and special invitation to the evening service, an appeal for the Christian life, a promise to meet the prospect before coming to the church and then bring the friend or friends in time for the opening note of the organ. When the invitation is given it will then be easy to offer to lead the way to Jesus Christ.

**IF YOU USUALLY DO NOT ATTEND** the Sunday evening service, please try to arrange to do so to-night. We need every prayerful, sympathetic heart, every particle of faith, every atom of service in this closing appeal for Christ.

## APPENDIX

When the forces of the church are fighting for the last enemy's trench, complacency at home or elsewhere is unthinkable in a loyal Christian soldier. If you cannot be here you will certainly be in prayer. If it is at all possible for you to be present, your post of duty is here.

MERE WORDS CANNOT CONVEY the pastor's gratitude for the faithful and efficient service which has been rendered during this revival by the membership of this church. Never have the responses been more numerous or more generous. The plans have been accepted with alacrity and executed with enthusiasm. The devotional services have been conducted in a helpful way, the music has been exceptionally good, the committees have been faithful, the ushers have been attentive, the people generally have rallied in a noble way to the standards. The pastor is especially grateful to the team leaders who have shouldered so much of the responsibility.

### FOLLOWING UP THE REVIVAL

IN A BLAZE OF GLORY our Evangelistic Campaign closed on last Sunday night. Never has there been greater enthusiasm nor more blessed results than in our meeting this year. Converts numbered 150, while there have been 135 accessions to the church. There are other prospects who are expected to make their consecration soon. The spirit of revival should continue, although the nightly meetings have stopped.

SPECIAL PLANS FOR THE LAST MONTH of the Conference year have been made. The Sunday morning services are expected to be of unusual interest, the Sunday evening services will be evangelistic with our big chorus leading the singing and overflow crowds are looked for. Then on

## EVERY CHURCH ITS OWN EVANGELIST

Thursday evenings the services will be in the church auditorium, with the chorus singing and with other special music, a cheery evangelistic service with the teams promoting the services as they did during February.

THE FOLLOWING IS THE TEAM SCHEDULE:

Thursday, March 2, Team A.

Thursday, March 9, Team B.

Thursday, March 16, Team C.

Thursday, March 23, Team D.

Thursday, March 30, Team E.

IN NEXT SUNDAY'S BULLETIN we expect to publish the list of new members for February.

ON SUNDAY, MARCH 26, the closing Sunday of the church year, the pastor expects to baptize and receive the probationers into full membership. Any parents desiring to present their children for baptism may do so at that time.

### A LENTEN PROGRAM

THE LENTEN CAMPAIGN will be on during this week and the message of the pastor at the Thursday evening services will be in harmony with the season. The expectation is that every member of the church will try to win at least one person to Christ before Easter.

THE PASSION WEEK PROGRAM is as follows:

Sunday, March 27, 11:00 a. m.—

Sermon, "The Kingly Christ," Pastor.

3:00 p. m.—Organ Recital, Mr. Edwin Arthur Kraft.

7:30 p. m.—Sermon, "The Religion of the Cross," Pastor.

## APPENDIX

Monday, March 28, 7:30—

Sermon, by Rev. C. Claude Travis,  
Pastor Wayne Street Methodist Episcopal  
Church, Fort Wayne.

Tuesday, March 29, 7:30—

Sermon, by Rev. James A. Beebe,  
Pastor First Methodist Episcopal Church, En-  
glewood, Ill.

Wednesday, March 30, 7:30—

Sermon, by Rev. M. H. Appleby,  
Superintendent South Bend District.

Thursday, March 31, 7:30—Holy Communion.

Friday, April 1, 7:30—

Sermon, by Rev. Somerville Light,  
Superintendent Goshen District.

EASTER SUNDAY, 11:00—

Baptism and Reception of Members.

7:30—"The Religion of the Open Tomb," Pastor.



## MISCELLANEOUS SAMPLES OF EVAN- GELISTIC ADVERTISING, ETC.

1. Used at the beginning of a campaign to aid in consecration, and to help in enrolling "prospects."

## EVERY CHURCH ITS OWN EVANGELIST

I am a church member and desire prayer that I may do better service for Christ.

Name.....

Address.....

I am a Christian, but not yet a member of a church, and desire prayer that I may follow the commands of Christ.

Name.....

Address.....

I am not a Christian and desire your prayer that I may be saved.

Name.....

Address.....

2. Advertising a men's meeting for Sunday afternoon during a campaign:

<p style="text-align:center"><b>MEN'S MEETING</b> <b>METHODIST MEMORIAL CHURCH</b> SUNDAY, NOV. 29, 3 P. M. Rev. Loren M. Edwards will speak on <b>"MANHOOD WEIGHED IN THE BALANCE"</b> MR. CRAWFORD, MALE QUARTET AND CHORUS WILL SING <b>ADMIT BEARER</b></p>
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3. Easter campaign advertising. The Program:

## Passion Week Services



**First Methodist Episcopal  
Memorial Church  
Mishawaka, Ind.  
Loren M. Edwards, Pastor**

### **PALM SUNDAY**

11:00 a. m.—“Comrades of The Cross.”

7:30 p. m.—“The Life that Lasts.”

### **PASSION WEEK**

Monday, April 17—A Day of Prayer.

At least one call and invitation to Christ and the Church.

Tuesday, April 18—7:30 p. m.

Men's Night—Men's Chorus.

Subject—“Behold the Man.”

Wednesday, April 19—7:30 p. m.

Women's Night—Women's Chorus.

Subject—“Christ a Bethany Guest.”

Thursday, April 20—7:30 p. m.

Young People's Night—Mixed Chorus.

Subject—“The Young Man of Galilee.”

Friday, April 21—7:30 p. m.

Communion and Declaration Night.

Church Quartet will sing.

Converts making their declaration for Christ will receive the Holy Communion first, followed by the entire church membership.

### **EASTER SUNDAY**

11:00 a. m.—Baptism and Reception of Members. Offering from Self-Denial Week.

7:30 p. m.—“America's Easter Debt to the World.”

This card with triple consecration is the reverse of program card.

**My Easter Consecration**

1. As a Christian, I consecrate myself to Christ this Easter time for a life of Christian service as He directs.

Name.....

Address.....

2. As a Christian, though having no church fellowship in Mishawaka, I consecrate myself to Christian service in the church and will take membership on or before Easter Sunday, April 23, 1916.

Name.....

Address.....

3. As a candidate for church membership, I consecrate myself to Christ as my personal Saviour, and will publicly acknowledge Him as such and will take the vows of membership in the First Methodist Episcopal Memorial Church on Easter Sunday, April 23, 1916.

Name.....

Address.....

SEE OTHER SIDE



## APPENDIX

Detached from the foregoing card.

### **THE WEEK'S MINIMUM PROGRAM**

At least one prayer each day for the unsaved.

At least one definite invitation for Christ.

At least one night service attended.

At least one prospect at Communion.

At least one convert for Easter.

At least one dollar, if at all possible, for Christ's war-torn world.

**SEE OTHER SIDE**

Reverse side of above stub to be torn off and handed to pastor.

Count on me for Minimum Program for Passion Week to the best of my ability.

Name .....

Address .....

**TEAR OFF AND HAND TO PASTOR**

## EVERY CHURCH ITS OWN EVANGELIST

4. A boost from the Official Board (postal card):

Mishawaka, Ind., Jan. 8, 1914.

Dear Fellow-workers:—

The campaign is on and every one of us must have a part in it. The results will depend largely upon your active interest.

Some things that you must do.

Get right with God.

Be right with your fellow men.

Spend much time in prayer.

Be an evangelist, winning some one for Christ.

Make this campaign your first interest.

L. V. Albert

F. R. Eberhart

G. A. Studley

Com. from Official Board.

5. Attendance card used two months in advance of campaign to promote interest and attendance:

**FIRST METHODIST EPISCOPAL MEMORIAL CHURCH**  
 MISHAWAKA, INDIANA

**ATTENDANCE CARD**

<b>NAME</b> _____  <b>NO.</b> _____ <b>STREET</b>	<b>RECORD</b>	<b>NOVEMBER</b>							<b>DECEMBER</b>				
		1	8	15	22	29	6	13	20	27			
	A. M.												
	P. M.												
	S. S.												
	Mid-W.												
	Pers.W.												
	Extra												

## EVERY CHURCH ITS OWN EVANGELIST

6. A decision card used to good advantage by personal workers.

*I will accept Jesus Christ as my personal Saviour.*

*I will publicly acknowledge him as such.*

*I will join the First Methodist Episcopal Memorial Church on or before Sunday, December 6, 1914.*

Name.....

Address.....:

To increase efficiency in personal oversight over new members, twenty-six companies of a "Loyal Legion" were organized, with a captain and a lieutenant over each. The plan called for a meeting of each company once a month, with reports concerning sick, new people, special cases for pastoral care, etc., and resembled in many features the old-time class meeting.

These cards were used for announcements and reports:

## APPENDIX

### **First Methodist Episcopal Memorial Church Mishawaka, Indiana**

Report of Co. . . . of the Loyal Legion for month of . . . . .  
19 . . . Co. meetings this month . . . . . attendance . . . . .  
Interest . . . . . Co. members . . . . . members this church  
. . . . . elsewhere . . . . . Church attendants . . . . . Sunday  
School . . . . . Prayer Meeting . . . . .  
Sick . . . . .  
Strangers . . . . .  
Pastor . . . . .  
Call on . . . . .  
New Members . . . . .  
For Ch. or S. S. . . . . .  
Capt. . . . . Lieut. . . . .  
Please hand or mail to Pastor the first day each month.

## LOYAL LEGION

### **First Methodist Episcopal Memorial Church Mishawaka, Indiana**

Dear Friend:—

Company . . . . . of the Loyal Legion will hold its  
next meeting on . . . . . at . . . . .  
at . . . . . The meeting will be an important  
one and as a member of this company you are urged to be  
present.

. . . . . Capt.  
. . . . . Lieut.

# EVERY CHURCH ITS OWN EVANGELIST.

Evangelistic advertising:

# JOIN

**THE ARMY of People**

**AT THE METHODIST MEMORIAL CHURCH**

**Next Sunday, February 20, 1916.**

Closing Day of the Revival Campaign.

At 9:45, All Departments of the Sunday School.

Dr. Loren M. Edwards will preach morning and evening.

11:00—"Marvel Not."

7:00—"The Last Day."

The Rev. J. J. Fischer will sing at both services and will direct a chorus of fifty voices.

**You are invited to attend the Special Meetings now in progress at the First Methodist Memorial Church. Special Sermons. Good Music, including Men's Chorus.**

**Committee "B"**

**You will be welcome any night.**

**Tuesday night is Men's Night**

## APPENDIX

The mails were extensively used by the pastor to carry his plans, appeals, encouragements, and exhortations to the members of the church and to prospects. Samples of evangelistic letters follow:

(The following letters were issued in type-written form and bore the pastor's signature:)

### I

Mishawaka, Indiana,  
January, 1914.

DEAR FRIEND:

We are now in the midst of Revival Meetings at the Methodist Memorial Church. They are being held to quicken the spiritual lives of those who are Christians and to win for Christ and the Christian life those who are not. Therefore all of us have some interest in this forward movement, and will be benefited in any part we may take in it.

This campaign is expected to close on Sunday, February first, so that whatever is done must be done quickly.

I shall be glad to see you attending these services and identifying yourself with this work. Whatever step you may take in that higher and better life toward whose goal we are striving will rejoice my heart.

You may be assured of my prayers and of a desire to help you in any way possible.

Faithfully yours,

LOREN M. EDWARDS.

# EVERY CHURCH ITS OWN EVANGELIST

## II

January 14, 1914.

DEAR FRIEND:

You probably know that the Revival Campaign is now in full swing at the church. Every meeting is important, and every service which you can render is needed.

To-night has been called "New Members' Night" at the Revival, and, personally, I am very much interested in the result.

All who have been received into our church during the present pastorate are to be included in the "New Members," so you are earnestly urged to be present at the service to-night.

Two other things I want to ask of you: First, that you remember the meeting in prayer for a decisive victory; second, that you bring a friend with you, if possible, who is not a Christian, but who may be considered a prospect.

I feel a very close and personal interest in all the new members and seek your help in this plan for to-night.

With a Pastor's prayers and hopes,

LOREN M. EDWARDS.

## III

The Parsonage,

January 21, 1916.

DEAR FRIEND:

You know, of course, of the great simultaneous movement in evangelism which is just before us in Mishawaka and South Bend.

Thirty churches have united their plans, their prayers, and their efforts in this general campaign.



## APPENDIX

Our church has long ago committed herself to this program and expects to be in this work to the last available member.

For purposes of compact organization and efficient service in this Revival I have divided our membership into five teams. Each team will have its own leader, will be responsible for the promotion of one evening meeting a week, and will do team work in the items of visitation, invitation, and personal appeal.

I have taken the liberty of assigning you to Team "D," composed of young people only, and I am hoping for your loyal cooperation, for the urgency is great. Each one of us must be faithful if this plan is carried to success.

There will be a conference between the pastor and the members of your team at the church on next Thursday evening at 7:30. This meeting is for prayer, counsel, organization, and the launching of the campaign of your team.

I am counting on you to do your best in this important movement, for the young people have been among our best workers.

Faithfully, Your Pastor,

LOREN M. EDWARDS.

### IV

December 27, 1916.

As the pastor of the church I am writing you concerning a matter of great importance. Knowing your constant interest in the spiritual welfare of the church and the salvation of those around you, I take the liberty of including you in a plan of personal evangelism in which there is, I believe, a great outcome.

## EVERY CHURCH ITS OWN EVANGELIST

The first of the year is just ahead; a time when many people give serious thought to the eternal issues, and when they make resolutions for the future. Why not capitalize this fact for Christ and his kingdom? I propose a plan for receiving a class of at least seventeen new converts into the church on the first Communion Sunday of nineteen seventeen; that will be on January 14.

For my part, I have a list of seventeen prospects who are now the subjects of my special prayers and will be interviewed by me concerning their own surrender to Christ and reception into the church on that Communion morning.

I would like to have seventeen people who will be the leaders of groups of sevens for prayers for definite persons and who will conduct a personal work campaign for these prospects with the above object in view.

I want you to be one of these leaders with the privilege of selecting your own group members.

There will be a meeting of the group leaders at the church following the regular service on next Sunday evening for further counsel and prayerful planning for this unique but very promising hand to hand campaign.

These seventeen leaders have been selected with great care and after earnest and prayerful meditation, so that it is with the confident hope and expectation that I assume that you can serve.

Meantime will you please be much in prayer that we may be divinely guided and that rich results may crown our labors?

## APPENDIX

It would be helpful for you to sit down and write out your own list of seventeen names of those for whom you would be willing to join with others for their salvation.

Expecting, unless notified to the contrary, to see you at the time and place indicated, and with gratitude for your cordial spirit of cooperation, I am

Faithfully Your Pastor,

LOREN M. EDWARDS.

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### V

The Parsonage,

January 31, 1917.

DEAR FRIEND:

As you know, preparations are now in full swing for our great evangelistic campaign in February. I know of your interest in the movement and in the salvation of those around us. I have your enrollment card signifying your willingness to be a member of one of the "Friendly Fifties," and it cheers my heart to know your fine spirit of cooperation.

I have assigned you to team A, and desire to meet every member of this team on Monday evening, February 5, for plans, conference, and organization. This meeting is, of course, very important, and I indulge the confident hope that if at all possible you will be present at that time.

I want to call your attention also to a general meeting of all the teams and workers for Friday evening, February 9, under the pastor's leadership.

## EVERY CHURCH ITS OWN EVANGELIST

Let me ask you to be much in prayer for the work of your team and for the success of this campaign. I would suggest that you compile a list of prospects now, this list not to exceed five or six, and begin a definite program for the salvation of these people. Interview them, if possible, on the subject of their personal consecration, and invite them to the services in the church. It would be well also to select some nonactive member of the church as your special charge and insist upon his coming to these services. This is work requiring time and effort and perhaps sacrifice, but is immensely worth while.

Thanking you for your past interest, and good spirit of cooperation in the work of the church and the kingdom, I am

Faithfully yours,

LOREN M. EDWARDS.

### VI

The Parsonage,

February 8, 1917.

DEAR FRIEND:

You know of the campaign of evangelism which is now on in ours and other churches. This effort is to bring many individuals to personal consecration to Christ and to enlist them in personal service, and also to give spiritual uplift to the community at large.

I have a list of prospects for whom I am offering daily prayer in the confident hope that they may make the great consecration at this time, and enroll with the forces of righteousness in the community. Your name is on this list, and I hope to have an early interview with you in this vital subject.

## APPENDIX

However, I am taking this opportunity of telling you how I feel in this matter, and to express the earnest wish that you may do this thing which will mean so much to you and to others. If your friends are praying for you, will you not do as much and pray for yourself; and, having prayed, will you not help answer your own prayer by immediate and definite decision?

This is the hope and prayer of your friend,

LOREN M. EDWARDS.

## VII

The Parsonage,

February 19, 1917.

DEAR FRIEND:

I am sending you a hurried but very personal word in the midst of these strenuous days. You, of course, know of the great evangelistic campaign now in progress at our church. After a week given to conference and team meetings, and another one to nightly services in our church, we have not found you cooperating so far as outward appearances are concerned. It may be that sickness or other unavoidable circumstances have prevented your attendance. Or it may be that the work you have been able to do has been of a private and personal sort.

With no disposition to criticize, I am sending out this "S. O. S." call for a general rallying of our forces. May I suggest that even if you are deprived of privileges of the public services you may be much in prayer, and avail yourself of every possible chance of personal interviews. If you know of some prospect for whose salvation you are

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working, and desire help to win this one to Christ, kindly mail or phone the name and address to me and I will see that it is cared for.

If at all possible, swing into the main currents of the movement this week, for time is short and opportunities are passing. Grateful for your interest in the work of the church, and with prayers for your efforts in this present campaign, I am

Faithfully yours,

LOREN M. EDWARDS.











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## Date Due

Feb 8 '40		
Feb 23 '40		
May 1 '46		
May 18 '46		
NO 12 '52		
<del>_____</del>		
<del>_____</del>		
<del>_____</del>		
JUN 15 1973		
DEC 31 '82		



1960

1961

1962

